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HEBREW SYNTAX

JOSEPH D. WYNKOOP

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MANUAL
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BY

REV. J. D. WIJNKOOP

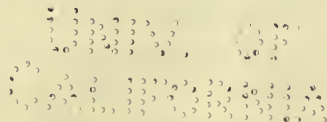
Litt. Hum. Cand. in the University of Leyden,
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Amsterdam.

TRANSLATED FROM THE DUTCH

BY

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Mill-Hill.



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THE HISTORY OF THE
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LETTER OF COMMENDATION

FROM

HIS EMINENCE CARDINAL VAUGHAN

Archbishop of Westminster.



MY DEAR DR. VAN DEN BIESEN.

You have followed the example of the great St. Jerome who acquired his knowledge of the Hebrew tongue by becoming a learner under Jewish doctors, and now you are about to render assistance to others by translating the work on Hebrew Syntax drawn up by your Hebrew master the Rev. J. D. WIJNKOOP, Rabbi at Amsterdam.

You tell me that this Syntax promises great linguistic merits. I much regret that upon this point I can myself form no opinion. But I have confidence in your judgment on such a matter. And of this I am certain that you will be rendering a great public service to the Church in England if you help to promote the study of the Bible languages, especially the Hebrew. One of the pressing needs of the Church in England is a Catholic school abreast of the times and of the

latest researches in all that concerns Biblical science. This I have a strong hope to see established. There are many growing up like yourself, enamoured of these studies. It is for you who possess knowledge to do all that you can to promote the formation of such a Catholic school.

Believe me

Your faithful & devoted servant,

HERBERT CARDINAL VAUGHAN.

AUTHOR'S PREFACE.

By publishing a Dutch Manual of Hebrew Syntax I believe I am corresponding with the wish of many of my countrymen. At least I have heard several complaints of the want of such a book. I had moreover in my Manual of Hebrew Grammar (Edition Joachims-thal, Amsterdam 1888) promised to undertake the composing of a Syntax.

As regards the plan I have adopted in my Manual of Syntax I should like to draw attention to the following points. I need scarcely remark that I have consulted and utilised existing works bearing on the subject. Yet in the treatment of certain chapters I have thought it necessary to work independently for reasons which on comparison would be obvious.

This applies in the first place to my treatment of the infinitive and participle of the verb. As I could not accept the existing opinions concerning them, I have preferred to adopt a simpler theory arising from their unique twofold character of *verbum* and *nomen*.

Further, the connecting of two verbs into one idea

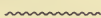
appeared to me to require a more or less original treatment, while in the manner of dealing with the *status constructus* and ה' סְרִיעָה certain alterations seemed to me desirable.

The terminology, moreover, for naming the cases, such as we find in the classic and modern languages, has in so far it was possible been intentionally avoided. This plan I adopted, because in Hebrew scarcely any trace can be found of the so called flexion of the *nomina*, by which the various cases are expressed. The *status constructus* which most of all would remind us of them, on the one hand differs from them because of the alteration of vowels, and the abbreviation instead of prolongation of words, and on the other hand it is capable of expressing so many cases, that it cannot well be identified with one or more of them.

Finally, it should be observed that I have ventured to divide this Manual in a manner different to that usually adopted, by first considering the different parts of the sentence, and then its construction.

J. D. WIJNKOOP.

TRANSLATOR'S PREFACE.



This volume, as the title indicates, is not intended to be a complete or exhaustive work on Hebrew Syntax. By treating of its primary principles, its aim is to initiate students into its more difficult problems and to prepare them for more profound and comprehensive works.

The Manual is based upon the Hebrew text as determined by the Massorah, irrespective of the demands of textual criticism.

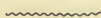
The translation of this Manual has been undertaken from motives of gratitude for the valuable instruction received from the author in time past, and from a desire to introduce to English students a Hebrew Syntax, the work of one so eminently qualified for the task, the author having been Professor of Hebrew at the Israelitish Seminary in Amsterdam for upwards of 25 years, besides giving proof of his Hebrew scholarship in his three essays "עֵתָה" "The signification of the word עֵתָה" "אֵן" "The signification of the adverb אֵן" and "דרכי הנסיגה" sive *Leges de accentus Hebraicae linguae*

ascensione", the latter of which was published both in Latin and Hebrew.

For the defects in translation and any errors that may have crept into this little work, the translator trusts to the kind indulgence of the reader, and will be grateful for corrections.

C. VAN DEN BIESEN.

CONTENTS.



	Page
Letter of Commendation from Cardinal Vaughan.	V
Author's Preface	VII
Translator's Preface	IX
Contents	XI

PART I. — NOMEN.

CHAPTER I. The noun.

§ 1. Gender of the noun	1
§ 2. Number of the noun	2

CHAPTER II. Determination of the noun.

§ 3. ה' תְּדִיעָה	7
§ 4. The adjective	12
§ 5. Status Constructus	16
§ 6. Apposition	19
§ 7. Other means of connecting two nouns .	21
§ 8. Comparative and Superlative	22
§ 9. Numerals	24

CHAPTER III. Pronouns.

§ 10. Personal pronouns and pronominal suffixes	27
§ 11. Demonstrative and Interrogative pronouns	31

	Page
§ 12. Relative pronoun	33
§ 13. Pronouns for which the Hebrew has no proper words.	35

PART II. — VERBUM.

CHAPTER IV. The verbal forms.

§ 14. The use of the עָבַר	38
§ 15. The use of the עָתִיד :	40
§ 16. The עָבַר and עָתִיד with וְ conversive	42
§ 17. The cohortative and jussive	44
§ 18. The use of the imperative	47
§ 19. Persons of the verb	49
§ 20. Modifications of the verbal idea	52
§ 21. Connection of two verbs	52

CHAPTER V. The nominal forms.

§ 22. The Infinitive	57
§ 23. Use of the Participle.	61

PART III. — THE PARTICLES.

CHAPTER VI. Adverbs and Adverbial expressions.

§ 24. Adverbs	65
§ 25. Words expressing negation.	66

CHAPTER VII. Interrogative particles.

§ 26. Interrogative words and sentences	73
---	----

CHAPTER VIII. The remaining particles.

§ 27. Prepositions	80
§ 28. Conjunctions	94
§ 29. Interjections	114

PART IV. — CONSTRUCTION OF THE SENTENCE.

CHAPTER IX. Nominal sentences.

- § 30. Subject and Predicate 115
 § 31. Expression of the copula in nominal sentences 119

CHAPTER X. Verbal sentences.

- § 32. Object of the verb 120
 § 33. Verbs with a twofold object 128
 § 34. Construction of the Passive 130
 § 35. Connection of the noun with the verb through addition of letters or words . 132

CHAPTER XI. The influence of the subject upon the predicate as regards gender and number.

- § 36. Constructio ad Synesin 135
 § 37. Construction of sentences in which the predicate precedes the subject. . . . 138
 § 38. Compound subjects 141

CHAPTER XII. Sequence of the different parts of the sentence.

- § 39. Place of the subject and predicate . . . 144
 § 40. The places of the other parts of the sentence. 147
 § 41. Case Absolute 149
 Index of passages quoted 153
-

ERRATA.

Page	line	for	Zech. 13,9	read	3,9
24	14	occurence	occurrence		
89	22	"	"	"	"
38	7	relative and	and relative		
38	15	Fulturum	Futurum		
46	23	wit-hout	with-out		
49	29	a the third	the third		
100	11	someti - mes	some - times		
127	11	prophetise	prophesy		

HEBREW SYNTAX.

PART I.

N O M E N.

CHAPTER I — THE NOUN.

§ 1 Gender of the noun.

1) With living beings, the feminine gender is either formed through the appending of a feminine termination to a masculine noun, as פָּרָה *cow* from פֶּרֹה *ox*, or expressed by a different word, as אָב *father* אִמָּה *mother*. (See author's grammar § 54, Spelling and derivation of nouns.)

There also are nouns (*communia*) which remain unchanged when used as feminine, the gender of which, therefore, can be distinguished only by the construction; e. g. חֲמֵשֶׁה בָּקָר (masc.) *five oxen* Ex. 21, 37; הַבָּקָר עֹלוֹת (fem.) *the herd giving suck* Gen. 33, 13; גְּמָלִים בָּאִים (masc.) *camels coming* Gen. 24, 63; גְּמָלִים מִיִּנְקוֹת (fem.) *milch camels* Gen. 32, 16.

2) The gender of other nouns again cannot even be distinguished by the construction. These always have the

same gender whether they are used for masc. or fem. (*epicoena*); e. g. רוב שכול *a bear bereaved of her whelps* Hos. 13, 8; Prov. 17, 12; אלוֹפוֹנוּ מִסְבָּלִים *our cows are with young* Ps. 144, 14. In this manner קֶלֶב *dog*, זֶבֶב *wolf*, are always constructed as masc., but אֲרֵנְבָה *hare*, תְּסִידָה *stork*, יוֹנָה *dove*, as fem.

Rem. 1 רב *she bear* is once found fem. in construction: וְהִצָּאָנָה *and there came forth two she bears* 2 Kings 2, 24.

Rem. 2 Even in cases where a proper word exists to express the fem., the masc. is sometimes used instead of the fem. e. g. חֲמֹר *she ass* 2 Sam. 19, 27; אֵיל *hind* Ps. 42, 2. An example of this in the case of a human being occurs once Gen. 23, 4, where מֵתָהּ refers to a woman.

3) Besides those instances, in which the feminine form is required, there are others where it is used by preference:

(a) to express an abstract idea by means of an adjective used as substantive; e. g. רָעָה *calamity*; נְכוּנָה *steadfastness* Ps. 5, 10. This often occurs especially in the plur.; as גְּדֻלוֹת *grandeur, haughtiness* Ps. 12, 4; רַבּוֹת *much* Ps. 40, 6; הָאוֹתִיּוֹת *the future* Jes. 41, 23; (The pronouns הִיא, זֹאת are frequently used for the indefinite *this, that*.)

(b) to express a collective idea; e. g. דָּג *a fish* דָּגָה *fish*; אֲרֵחַ *a traveller* אֲרָחָה *a caravan*, עֵץ *a tree* עֲצָה *timber* Jer. 6, 6; גּוֹלָה *exiles*, יוֹשְׁבֵת *inhabitants* Jes. 12, 6; אֹיְבֵת *enemies* Michah 7, 8, 10.

Hence we find the poetic forms: בְּתֵ צִוּוֹן = בְּנֵי צִוּוֹן;
בְּתֵ צוֹר = בְּנֵי צוֹר; בְּתֵ עַמִּי = בְּנֵי עַמִּי

Rem. 3 With certain words, on the contrary, we find just the opposite, viz. that the *fem.* denotes an *individual* object while the *masc.* is used in a *collective* sense; e. g. שַׁעֲרָה *a hair* יַעֲרַר *hair*; אֲנָהּ *a ship* אֲנִי *a fleet* 1 Kings 9, 26.

4) The following are usually construed as *fem.*:

(a) names of countries and towns, and in general names which denote *land, town, court, way* etc.; e. g. אֶרֶץ *land*, תְּהִלָּה *earth*, עִיר *town*, דֶּרֶךְ *road*, הַחֲצַר *court*, צָפוֹן *north*, שְׂאוֹל *hades*.

Rem. 4 But since the names of *countries* refer in the first place to the people who live in them, they are occasionally constructed as *masc.*; e. g. וַיֹּאמֶר אֵלָיו אֲדוֹם and *Edom said unto him* Num. 20, 18; יְהוּדָה נָפְלָה *Jehudah is fallen* Jes. 3, 8.

Yet even in these cases the *fem.* construction is not excluded; e. g. וַתִּחְזַק מִצְרַיִם and *the Egyptians urged* Ex. 12, 33; נַחָה בְּאַרְם *Syria resteth* Jes. 7, 2.

(b) names of members or parts of the body, both of men and animals, as רֶגֶל *foot*, בֶּטֶן *womb* etc.

Rem. 5 Some names however of this class are usually constructed as *masc.*; e. g. פֶּה *mouth*, צַוְאֵר *throat*, עֵרֶךְ *neck*, אֶף *nose*, and others occasionally, as לָשׁוֹן *tongue* Ps. 22, 16; יָד *Ez.* 2, 9; עֵינַיִן *Zech.* 13, 9.

(c) names of the powers of nature, as אֵשׁ *fire*, רוּחַ *wind*.

Rem. 6 Yet שֶׁמֶשׁ *sun*, אֹרֶךְ *light*, mostly occur as *masc.*, perhaps because the *fem.* nouns חֶמֶד *heat*, and אֹרָה *light* also exist.

(d) names of instruments, as חֶרֶב *sword*, נַעַל *shoe*.

§ 2 Number of the noun.

1) To express plurality the Hebrew language employs beside the ordinary plural-ending:

- (a) for *animate beings*, sometimes a totally different noun with a collective meaning; e. g. *שׁוֹה* *a sheep*, *אַרְבַּע צֹאן* *four sheep* Ex. 21, 37; *שׁוֹר* *an ox*, *חֲמִשָּׁה בָּקָר* *five oxen* *ibid.*
- (b) for several nouns, the fem. form with a collective meaning. See § 1, 3 *b*.
- (c) for certain other nouns, the singular form, which then serves as a collective: *אִישׁ* *a man* and *men*, *עֵץ* *a tree* and *trees*, *רֶכֶב* *a chariot* and *chariots*.

Rem. 1 Concerning הַהִירִיעָה (definite article) with this class of *singularia* see § 3, 4.

2) *Dualia* and *pluralia* (*dualia* and *pluralia tantum*) are often employed where in other languages the *singular* is generally used:

- (a) for ideas of *space*, as *שָׁמַיִם* *heaven*, *מַיִם* *water*, *מְרִגְלוֹת* *place at the feet*, *מְרִאֲשׁוֹת* *place at the head*.
- (b) for certain parts of the body which express *extension* or *surface*, *פָּנִים* *face*, *צְנָאֲרִים* (as well as *צְנָאֵר*) *throat*.
- (c) for ideas of *time*, as *חַיִּים* *life*, *זְקֵנִים* *old age*, *נְעֻרִים* *youth*.
- (d) for *states* or *conditions of persons or things*, as *סְגוּרִים* *blindness*, *שְׂכוּלִים* *childlessness*.

Rem. 2 *Pluralia* of this kind especially occur in poetry e. g. *עֲוֵעִים* *perverse-ness* Jes. 19, 14; *חֲשֵׁכִים* (*tenebrae*) *darkness* Jes. 50, 10; *אֲמָנִים*

faithfulness Jes. 26, 2 הַעֲנוּגִים (*deliciae*) *delight* Mich. 1, 16; תְּרַפוֹת *reproach* Ps. 69, 11.

(e) for ideas of *power, dominion, majesty* (pluralis majestatis) e. g. בְּעָלִים *possessor*, Ex. 21, 29; אֲדָרִים *lord* Jes. 19, 4; עֹשִׂים *creator* Ps. 149, 2; תְּרַפִּים *penates*, קְדוּשִׁים *the Holy One* Hos. 12, 1; Pr. 9, 10 (cf. Jos. 24, 19).

Rem. 3 All these nouns however (except תְּרַפִּים) are found also in the singular. Concerning the construction of these *plurals* with adjectives see § 4, 13; and with verbs § 36, 3.

3) Of two ideas, joined into one by the *status constructus*, only the *nomen regens* (main idea) is placed in the plural; e. g. אִישׁ חֵיל *a courageous man*, אַנְשֵׁי חֵיל *courageous men*, בֶּן יְמִינִי *Benjamite*, בְּנֵי יְמִינִי *Benjamites*.

Rem. 4 Both words of the *st. constr.*, are very rarely found in the plural e. g. בְּתֵי כְלָאִים *prisons* Jes. 42, 22; and of yet rarer occurrence are the instances where the *nomen rectum* (subordinate idea) alone is placed in the plural, e. g. בֵּית אָבוֹת *families, tribes* Num. 1, 2.

4) When a noun with a plural suffix refers in the mind of the writer or speaker to each of the individuals designated by that suffix, it may as in English be placed in the singular; e. g. לְבַבְכֶם *your heart*, יְמִינָם *their right hand*.

(5) With כָּל (*st. constr* of כל) = *all*, the noun belonging to it either stands in the sing. or plur.; e. g. כָּל אִישׁ, כָּל הָאֲנָשִׁים *all men*, or is repeated in the sing.; e. g. כָּל אִישׁ וְאִישׁ *all men* (see § 4, 6; 13, 2.)

The same signification however is also obtained by

repetition of the noun in the sing. without כָּל (and this with or without ו copulative) e. g. אִישׁ וְאִישׁ or אִישׁ וְאִישׁ *all men*, דּוֹר וְדוֹר or דּוֹר וְדוֹר *all generations*.

6) The repetition of a noun (in the sing. or plur.) sometimes produces a distributive sense; e. g. עֶדְרָה עֶדְרָה *every drove* Gen. 32, 17; גְּבִים גְּבִים *full of trenches* 2 Kings 3, 16; and if necessary even with the *st. constr.* בְּאֵרֹת חֶמֶר בְּאֵרֹת חֶמֶר *slime pits after slime pits* Gen. 14, 10 (§ 13, 2.)

7) The repetition of a singular noun without כָּל but with ו copulative may denote a diversity of kind; e. g. אָבֹן וְאָבֹן *a double weight*, לֵב וְלֵב *a double heart*.

8) *Names of materials* when placed in the plural designate either portions of such materials or things composed of them, as כֶּסֶף, *silver*; כֶּסֶפִּים, *silver coins*, חֲטָה, *wheat*; חֲטָיִם, *grains of wheat*. In like manner דָּם, *blood*, when considered as an organic unity, in the plur. is דְּמַיִם *blood that is shed, blood spots*; hence its meaning *blood guiltiness*.

9) The *plural form* is occasionally employed to express an indefinite singular, עַל הַרֵי אֲרָרָט *on one of the summits of Ararat* Gen. 8, 4; בְּעָרֵי גִלְעָד *in one of the cities of Gilead* Judges 12, 7.

Rem. 5 Concerning the plur. with ל distributive see § 18, 2.

CHAPTER II — DETERMINATION OF THE NOUN.

§ 3 ה' הַיְדִיעָה

1) ה' הַיְדִיעָה generally takes the place of our definite article and is used to determine a noun.

It is however also used where nothing definite is intended:

(a) before names of well known materials, objects or classes of objects; e. g. בַּמִּקְנֵה בַּכֶּסֶף וּבַזָּהָב *on (the) cattle, on (the) silver, on (the) gold* Gen. 13, 2. In like manner we always say שָׂרַף בָּאֵשׁ *he burned it in (the) fire.*

(b) frequently in comparisons; e. g. בְּשֵׁלֶג כְּשֵׁנִים כְּהוֹלֵץ *as (the) snow as (the) wool as (the) scarlet* Jes. 1, 18; בַּסֵּפֶר *as a book.*

When however the noun is determined by an adjective ה' הַיְדִיעָה is omitted e. g. כְּפָנָר מוּכָם *as a carcase trodden under foot* Jes. 14, 19; כְּצִפּוֹר נֹדֶדֶת *as a wandering bird* Pr. 27, 8.

(c) frequently also with abstract ideas, or in the case of physical or moral evils; e. g. בַּסִּגְוִיִּים *with (the) blindness* Gen. 19, 11; חֹשֶׁךְ יַבְסָה אֶרֶץ *(the) darkness covereth the earth* Jes. 60, 2, or also when such evils are personified by a living being; e. g. הַאֲרִיָּה *a lion* 1 Kings 20, 36; הַאֲרִי *a lion* Amos 3, 12.

(d) in the well known expression וַיְהִי הַיּוֹם *it happened one day*, which is sometimes even more emphatically determined, וַיְהִי כְּהַיּוֹם הַזֶּה Gen. 39, 11.

2) ה' הַיְדִיעָה is used moreover to change in a certain sense

a *nomen appellativum* into a *nomen proprium*, as אָדָם *man*, הָאָדָם *the first man*; אֱלֹהִים *God*, הָאֱלֹהִים *the (eternal) God*; נָהָר *river*, הַנָּהָר *the Euphrates*.

3) Hence, ה' הַיְדִיעָה is placed before names of mountains, towns, and rivers, of which the derivation is still so clear, that they can be thought of as *nomina appellativa*; e. g. הַלְבָנוֹן (*the white mountain, the snow mountain*) (*the*) לְבָנוֹן; הָעֵי (*the heap of ruins*) אֵי; הַגְּבֵעָה (*the hill*) גִּבְעָה; הַיַּרְדֵּן (*the river*) יַרְדֵּן.

4) Further, ה' הַיְדִיעָה is used before a singular noun with a collective sense to designate all the individuals implied by it; e. g. הַכְּנַעֲנִי, *the Canaanites* Gen. 13, 7; הָאִשָּׁה *the women* Eccles. 7, 26; מִשֵּׁל תְּקִדְמֵנִי *the proverb of the ancients* I Sam. 24, 14. (see § 2, 1 c).

5) Finally, ה' הַיְדִיעָה is employed where a person or object is addressed, as תְּקַהֵל *Ye congregation* Num. 15, 15; תְּקַהֵלְכֶם *Ye elders* Joel 1, 2.

6) On the contrary ה' הַיְדִיעָה is often omitted in poetry before names of objects which are unique in their kind, as אֶרֶץ, שָׂאוֹל, תְּהוֹם. This also occurs in prose in certain well known and frequently used expressions as וְהַגְּבֵל *and the border*, אֹהֶל מוֹעֵד *the tent of meeting*.

7) Nouns which are already rendered definite by the *st. constr.* or by a suffix, do not take ה' הַיְדִיעָה. But if a noun, already definite by a *st. constr.* is to be further determined, the ה' הַיְדִיעָה then is placed before the *nom. rectum*; e. g. דְּבַר אֱלֹהִים *a word of God* דְּבַר הָאֱלֹהִים *the word of God*; לַחַת אֲבָן *stone tables*, לַחַת הָאֲבָן *the stone tables*.

Rem. 1 ה' הַיְדִיעָה is found in a few instances before the *nom. regens* of the *st. constr.* e. g. הַמִּזְבֵּחַ הַנְּחֹשֶׁת the brazen altar 2 Kings 16, 14; and sometimes also before a noun that has a suffix; e. g. הַאֹהֶלִי my tent Jos. 7, 21; הַמַּכֵּהוּ he that smote them Jes. 9, 12.

8) ה' הַיְדִיעָה placed before the *nom. rectum* alone, serves also for those instances in which both ideas of the *st. constr.* have to be determined; e. g. דְּבַר הַמֶּלֶךְ the word of the king.

Rem. 2 In this case also ה' הַיְדִיעָה is sometimes repeated before the *nom. regens*; e. g. הַיָּתֵד הַתְּאֵרֵג the pin of the weaver's beam Jud. 16, 14, and the *st. constr.* occasionally even omitted; e. g. הָאָרוֹן הַבְּרִית the ark of the covenant Jos. 3, 14 (Such expressions, however, are by authoritative commentators considered as pregnant e. g. הָאָרוֹן אֶרֶוֹן הַבְּרִית (Conf. § 3, 4) ¹).

9) The *nomen regens*, however, not unfrequently takes ה' הַיְדִיעָה, when the *nomen rectum* is a *nomen proprium*, which cannot have ה' הַיְדִיעָה; e. g. הָאֵל בֵּיתֵאל the God of Bethel Gen. 31, 13; הַגֶּפֶן שִׁבְמָה the vine of Sibma Jer. 48, 32; or when for other reasons the *nomen rectum* cannot have ה' הַיְדִיעָה; e. g. הַקֶּבֶר אִישׁ הָאֱלֹהִים the grave of the man of God 2 Kings 23, 17; הַלְשָׁכוֹת בַּיִת ה' the chambers of the house of the Lord Ezra 8, 29.

10) Compound names of nations are considered as two nouns in the *st. constr.*; e. g. בֵּית הַבְּנִימִי the Benjamite בֵּית הַלְחֵמִי the Bethlehemite.

Rem. 3 Since כֵּל is the *st. constr.* of כָּל it follows the rule of n° 7;

1) Confer also Dr. Driver's "Hebrew Tenses" § 190 Obs. (*Translator*).

e. g. כָּל הָאָדָם *all men*. If, however, its meaning is indefinite, e. g. *all kinds, any*, or distributive, as *every*, ה' הַיְדִיעָה is omitted before the *nomen rectum*; e. g. כָּל יוֹם *every day* Ps. 7, 12; כָּל עֵץ *all kinds of trees*.

11) If a noun, which is already definite either by ה' הַיְדִיעָה or by the *st. constr.* or by a pronominal suffix, is to be connected with an attributive adjective or with another word used as an adjective or with an attributive pronoun or number, then the latter also must be determined by ה' הַיְדִיעָה; e. g. רַבֵּר הַמְּלֶכֶת הַגָּדוֹל *the great word of the king*; הַבְּבֵר הַגָּדוֹל; וְדָבָר מִזֶּה; הַבְּבֵר מִזֶּה. The same rule applies to the case of a definite noun followed by a series of qualifications; e. g. הַמְּרֵאָה הַגָּדוֹל מִזֶּה *this great vision* Ex. 3, 3; הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַמְּרֵאָה *the great, mighty and terrible God* Deut. 10, 17.

Rem. 4 Sometimes, however, ה' הַיְדִיעָה is found before the adjective while it is omitted before the noun; e. g. פְּרוֹת הַטּוֹבוֹת *the good kine* Gen. 41, 26; בַּר הַגָּדוֹל *the great well* 1 Sam. 19, 22; לְאִישׁ הָעָשִׁיר *unto the rich man* 2 Sam. 12, 4; הָרִים הַגְּבוּהִים *the high mountains* Ps. 104, 18; בְּאַרְץ הַרְחֵבָה וְהַשְּׂמִנָּה *in the large and fat land* Neh. 9, 35. This is of special occurrence with *numeralia ordinalia*; e. g. יוֹם הַשִּׁשִּׁי *the sixth day* Gen. 1, 31; וּפָר הַשֵּׁנִי *and the second bullock* Judges 6, 25. ²).

2) Expressions such as בְּדֶרֶךְ הַטּוֹבָה וְהַיְשָׁרָה *in the way of virtue and righteousness* 1 Sam. 12, 23; שַׁעַר הַפְּנִים *the corner gate* Zech. 14, 10, should not be reckoned in this class of exceptions, because the words הַפְּנִים and הַטּוֹבָה הַיְשָׁרָה may be considered as nouns connected with דֶּרֶךְ and שַׁעַר in the *st. constr.*

Rem. 5 The instances on the contrary where הַיְדִיעָה is omitted before the qualification following a definite noun are very rare, and generally occur when the qualification is a demonstrative pronoun; e. g. רָעָה דְבַתָּם דְבַתָּם *the evil report of them* Gen. 36, 2; הַגּוֹיִם רַבִּים *(the) many nations* Ez. 39, 27; בַּלַּיְלָהּ הוּא *in that night* Gen. 19, 33; מִשְׁבַּעְתִּי זֹאת *this my oath* Gen. 24, 8; אֵתְּנִי אֱלֹהֵי *these my signs* Ex. 10, 1.

The demonstrative pronoun וְ always remains without the article; e. g. הַדּוֹר הַזֶּה *this generation* Ps. 12, 8.

In the expression אֶחָדְכֶם אָחִיךְ *one of your brethren* Gen. 42, 19 הַיְדִיעָה is left out before אָחִיךְ to signify that in the speaker's mind it was indifferent which of the two brethren should remain behind. The passages Gen. 43, 14 אֶחָדְכֶם אֲחֵר *your other brother*; and Num. 28, 4 אֶת הַשְּׂעִי אֶת הַשְּׂעִי *one of the two sheep* may be taken as a further illustration of this remark (see however Talmud Babyl. Tract. Megilla f° 28^a).

Rem. 6. It should be observed that Rule n° 11 applies exclusively to the *attributive adjectives*, for the *predicative adjectives*, do not take הַיְדִיעָה, except to express a contrast in a very forcible manner; e. g. הַיְדִיעָה הַיְדִיעָה *the Lord is just but I and my people are sinners* Ex 9, 27; or when הַיְדִיעָה has the force of אֲשֶׁר; e. g. פִּי הַיְדִיעָה *it is my mouth that speaketh* Gen. 45, 12 (Conf. n° 13).

12) In certain expressions הַיְדִיעָה has the force of a demonstrative pronoun, as הַיּוֹם *this day (hodie)*; הַפַּעַם *this time*.

13) When joined to a verb הַיְדִיעָה has, (especially in later Hebrew) the signification of a relative pronoun; e. g. וְכָל הַהִקְדִּישׁ *and all that he had dedicated* 1 Chr. 26, 28. The same signification הַיְדִיעָה often has when placed before a participle; e. g. הַמְלַמֵּד *who teacheth* Ps. 144, 1. One instance occurs of הַיְדִיעָה connected with a pre-

position $\text{הָעֲלִיָּה} = \text{עָלִיָּה} \text{ אֲשֶׁר} \text{ (τὸ ἐπ' αὐτῆς)}$ and that which was upon it 1 Sam. 9, 24. ³).

§ 4 The adjective.

1) The adjective is either *attributive*, i. e. restricting the idea of its noun to those individuals possessing the qualification expressed by it, or *predicative*, i. e. affirming of its noun a certain property; e. g. *the gold of that land is good* Gen. 2, 12.

2) In comparison with its richness in nouns, the Hebrew language possesses but few adjectives. For example those denoting materials are almost wholly wanting, and the few instances which occur have the form of a passive participle, e. g. $\text{אֲרָזִים} \text{ cedrine}$ Ez. 27, 24 (derived from $\text{אָרַז} \text{ cedar}$); $\text{נְחוּשֵׁת} \text{ brazen}$ Job. 6, 12 (from $\text{נָחוּשׁ} \text{ brass}$). In order to supply this defect nouns are substituted.

3) When a noun takes the place of an attributive adjective, it is connected with the noun to be qualified in the *st. constr.*; e. g. $\text{כֶּסֶף} \text{ כְּלֵי} \text{ (vessels of silver) silver vessels}$; $\text{עֵץ} \text{ אֲרוֹן} \text{ (a chest of wood) a wooden chest}$; $\text{אֲחֻזָּה} \text{ עוֹלָם} \text{ (a possession of lasting duration) an everlasting possession}$ Gen. 17, 8; $\text{מְסֻפָּר} \text{ אֲנָשִׁים} \text{ (men of number) nume- rable men, a few men}$ viz. such as can easily be counted Gen. 34, 30; $\text{אֲבֹן} \text{ חַן} \text{ (a stone which finds favour, a stone of beauty) a precious stone}$ Pr. 17, 8.

3) Concerning the last named example and Gen. 18, 21; 46, 27; Jes. 51, 10; Gen. 21, 3; 1 Kings 11, 9 see Driver, "Notes on the Hebrew text of Samuel" 1 Sam. 9, 24. (*Translator*).

4) In like manner the negation of an attribute may be expressed by means of a noun with לא, e. g. בְּקָר לֹא a cloudless morning 2 Sam. 23, 4; זְרֹעַ לֹא עוֹ a powerless arm Job 26, 2.

5) Nouns however are also employed in cases where suitable adjectives exist, e. g. בְּגָדֵי קֹדֶשׁ = בְּגָדִים קֹדְשִׁים sacred vestments Ex. 28, 2; צִיָּצָה נֹבֶלֶת = צִיָּצַת נֶבֶל withering flower Jes. 28, 4; תְּהַפְּכוֹת רָעַת = תְּהַפְּכוֹת רָע evil deceits Pr. 2, 14; אִשָּׁה רָעָה = אִשְׁתֵּי רָע an evil woman Pr. 6, 24; the noun רָע is often so used.

6) In all these instances the noun which is qualified is *nomen regens*, and that which serves as *adj. nomen rectum*. Sometimes however, especially in poetry, this order is reversed; e. g. רַע מַעֲלָלֵיכֶם, your evil deeds, Jes. 1, 16; מִשְׁמֶן בְּשָׂרוֹ, his fat body, Jes. 17, 4; see also Jes. 37, 24. This last named construction is always employed with כָּל, all (See § 2, 5).

7) The connecting of two nouns by means of the *st. constr.* is of course only possible with *attributive* adjectives. Yet the use of a noun instead of a *predicative* adjective also occurs; e. g. וְהָאָרֶץ הָיְתָה תְּהוֹ וְבָהוּ (and the earth was a waste and a wilderness) and the earth was waste and void, Gen. 1, 2; especially when the property implied is to be emphasised; e. g. הַיּוֹם הַזֶּה חֹשֶׁךְ let that day be dark (darkness). In like manner תְּשׁוּבָה peace, prosperity often serves as an adjective; e. g. הֲתִשָּׁבֵן אָבִיכֶם is your aged father well? Gen. 43, 27; אֲנִי שָׁלוֹם I am peaceful Ps. 120, 7. (Concerning the last example see Rem. 2).

Rem. 1 Sometimes a predicative adjective is found expressed by a noun with a preposition; e. g. קוֹל ה' בְּכֹחַ *the voice of the Lord is with power* i. e. *powerful* Ps. 29, 4.

8) Adjectives denoting a permanent state or condition are often expressed by a noun, possessing the quality of the adjective, connected with the *st. constr.* of אִישׁ, בַּעַל, בֵּן and of their feminine and plural forms; e. g. אִישׁ חָיִל, אִשָּׁה חָיִל, אֲנָשֵׁי חָיִל, אִישׁ דְּבָרִים *an orator* Ex. 4, 10; אִישׁ שָׁעַר (= אִישׁ שָׁעַר Gen. 27, 11) *a hairy man* 2 Kings 1, 8; בַּת בְּלֹעַל *a worthless woman* 1 Sam. 1, 16.

The same occurs in poetry even with inanimate beings קָרוֹן בֶּן שָׁמוֹן *a fruitful height (hill)* Jes. 5, 1; בֶּן לַיְלָה *in one night* Jon. 4, 10; בֶּן קֶשֶׁת *an arrow* Job. 41, 20.

Rem. 2 אִישׁ or בֵּן are sometimes boldly omitted e. g., וְאֲנִי תְּפִלָּה, וְאֲנִי אִישׁ תְּפִלָּה, *but, I was praying* Ps. 109, 4; אִישׁ חֲמוּדוֹת אֶתָּה = אִישׁ חֲמוּדוֹת אֶתָּה *thou art greatly beloved* Dan. 9, 23 (conf. *scelus = scelestissimus*), see Abn Esra on Ps. 85, 14.

9) Adjectives, on the other hand, denoting a *permanent attribute* are sometimes used instead of the nouns possessing this attribute; e. g. נָשִׂיא (= נָשׂוּא *lifted up*) *a prince*; אַבִּיר (*strong*) *a bull*, Ps. 22, 13; *a horse* Jer. 50, 11; אַבִּיר (*powerful*) *God* Gen. 49, 24; קָל (*swift*) *a horse* Jes. 30, 16; לְבָנָה (*white*) *the moon*; פְּרִיָּה (*fruitful*) *a fruit tree* Jes. 17, 6 (conf. *merum = vinum*; ἡ γῆ, *the sea*).

10) The proper place of an attributive adjective is *after* the noun to which it belongs, and if this noun is in the *st. constr.*, after the *nomen rectum*, as אִישׁ גָּדוֹל, *a great man*; סֵפֶר הַתּוֹרָה הַזֶּה *this book of doctrine* Deut. 29, 20.

Rem. 3 In a few cases it is found before the noun, as רבים עמים *many nations* Ps. 89, 51; רבות עתים *many times* Neh. 9, 28; especially when it serves as a *subst.*, and is connected in the *st. constr.* with the noun determined by it; e. g. חלקי אבנים (those that are smooth amongst the stones) *Smooth stones* I Sam. 17, 40 = אבנים חלקים.

In the other cases where it precedes the noun it is *predicative*.

11) The adjective agrees with its noun in *number* and *gender*. If however a feminine noun is followed by more than one adjective, not unfrequently the first adjective alone agrees with the noun; e. g. רים גדולה וחזק *a great and strong wind* I Kings 19, 11.

12) With a dual noun the adjective stands in the plural; e. g. עינים רמות *haughty eyes* Ps. 18, 28.

13) With a noun in the *plur. majestatis* (§ 2, 2) the adjective usually stands in the singular; e. g. ארנים קשה *a hard lord* Jes. 19, 4.

Rem. 4 We however always say אלהים חיים *the living God*.

14) With collectives the adjective generally stands in the singular; e. g. גוי גדול *a great people*; sometimes, however, also in the plural; e. g. גלות יהודה הבאים *the exiles of Fehudah who came* Jer. 28, 4; העם הנמצאים *the people that were found present* Esther 1, 5.

15) The adjective is also occasionally connected in the *st. constr.* with a noun for the purpose of further determination; e. g. אשה יפת מראה *a woman of fair appearance* Gen. 12, 11. If in this case it requires ה' היריעה it follows the rule of § 3, 7; e. g. הפרת רעות המראה *the ill favoured and leanfleshed kine* Gen. 41, 4.

Rem. 5 Concerning הַ הַיְדִיעָה with the adj. see § 3, 11.

§ 5. Status Constructus.

1) If the main idea (*nomen regens*) is to be connected with more than one subordinate idea (*nomen rectum*), the main idea is repeated in the *st. constr.*; e. g. בְּסֶף אֲשֶׁם וּבְסֶף חַטָּאוֹת *the money for the guilt offerings and sin offerings* 2 Kings 12, 17.

Rem. 1 Sometimes however this repetition is omitted; e. g. מְלֻךְ סֹדֹם וְעִמּוֹרָה *the kings of Sodom and Gomorra* Gen. 14, 10; וְגִדְרָה אֶלְמָנָה וְגִדְרָה *the vow of a widow, or of her that is divorced* Num. 30, 10¹).

2) If on the contrary more than one main idea is to be connected with a *nom. rect.*, the first idea alone is connected in the *st. constr.* with the *nom. rect.*, while the other main ideas follow the *nom. rect.* by means of another construction; e. g. אֶל הַפֶּלֶל עֲבֹדֶךָ וְאֶל תַּחֲנוּנָיו *to the prayer and supplication of thy servant* Dan. 9, 17 (Conf. § 7, 1).

Rem. 1 Exceptions to this rule are rare and only occur when the main ideas are synonymous, or at least very closely affiliated, as מְבַחַר וְטוֹב לְבָנוֹן *the choicest and best of Lebanon* Ez. 31, 16; דַּעַת וְיִרְאַת יְהוָה *the spirit of counsel and strength, of wisdom and understanding, of knowledge and of fear for God*; and to other similar expressions, e. g. הַסִּפֵּר בְּאָזְנֵי בְנֶךָ וּבֶן בְּנֶךָ *that thou mayest tell in the ears of thy son and of thy son's son.* Ex. 10, 2.

1) The passage נַפְשׁוֹ בָנָיו וּבָנָתָיו *the souls of his sons and his daughters* Gen. 46, 15 can hardly be considered as an exception, for בָנָיו וּבָנָתָיו form one idea (*his children*). The same also applies to Jes. 11, 2 רֹחַ יְעֶזְבָה וְגִבּוֹרָה, חֵכְמָה וּבִינָה, דַּעַת וְיִרְאַת יְהוָה *the spirit of counsel and strength, of wisdom and understanding, of knowledge and of fear for God*; and to other similar expressions, e. g. הַסִּפֵּר בְּאָזְנֵי בְנֶךָ וּבֶן בְּנֶךָ *that thou mayest tell in the ears of thy son and of thy son's son.* Ex. 10, 2.

knowledge and fear of the Lord Jes. 11, 2¹). In this case the conjunction is sometimes omitted, e. g. *מִסְפָּר מִפְּקֹד הָעָם* *the sum (and) the numbering of the people* 2 Sam. 24, 9.²)

3) The *nom. rect.* as main idea may in turn be connected in the *st. constr.* with a noun following, and this again with another subsequent noun. Thus one finds e. g., five nouns following one another in the *st. constr.*, as *גְּדָר וְשָׂאֵר מִסְפָּר קִשְׁת וְגִבּוֹרֵי בְּנֵי גְדָר* *the residue of the number of bows of the mighty men of the children of Kedar* Jes. 21, 17.

Rem. 3. In these cases, however, the chain of *nomina regentia* is sometimes broken and one of them is placed in the *st. abs.* e. g. *גְּבּוֹרֵי חֵיל מְלֹאכֶת עֲבוֹדַת בַּיִת הָאֱלֹהִים* *able men for the work of the service of the house of God* 1 Chr. 9, 13. (See § 7, 1).

4) The *st. constr.* is used to express all possible relations between two nouns or ideas; e. g. *חַטָּאת אָבִיו* *the sins of his father (genitive of subject)* 1 Kings 15, 3; *תָּמָס אָחִיךָ* *injustice against your brother (gen. of object)* Obadja 10; *שְׂבַעַת יְהוָה* *an oath sworn by the Lord* Ex. 22, 10; *מֵי מְהַנִּים* *water that reached to the loins* Ez. 47, 4; *שְׂבִי פֶשַׁע* *those that turn from transgression* Jes. 59, 20; *יֹרְדֵי הַיָּם* *they that go down to the sea* Ps. 107, 23; *דֶּרֶךְ הַיָּם* *the way to the sea* Jes. 8, 23.

1) *רְעָה* may also be considered as a *status absolutus*; the prophet then identifies *true knowledge* with *piety*.

2) This passage may also be translated: *the sum of (= obtained through) the numbering of the people*, for *מִסְפָּר* may be considered as connected in the *st. constr.* with *מִפְּקֹד*.

Further than this, a single noun may be connected in the *st. constr.* with a whole sentence; e. g. **מָקוֹם לֹא יָדַע אֵל** *the place which knoweth not God* Job. 18, 21 (= **מָקוֹם אֲשֶׁר לֹא**); and this even where **אֲשֶׁר** is expressed, as **מָקוֹם אֲשֶׁר אִסְרֵי הַמֶּלֶךְ אִסּוּרִים** (= **הַמָּקוֹם אֲשֶׁר**) *the place where the king's prisoners were bound* Gen. 39, 20; and also with or without **אֲשֶׁר** instead of the *st. abs.* with **ה' הַיְדוּעָה**; e. g. **כָּל יְמֵי אֲשֶׁר הִנְגַּע בּוֹ** (= **כָּל הַיָּמִים אֲשֶׁר**) *all the days that the plague is in him* Lev. 13, 46; **יָבֵרַת עֲשָׂהּ** *the abundance (which) he has gotten* Jer. 48, 36 (see § 12, 5).

5) In cases where the *st. constr.* does not express the simple genitive of object or subject, another construction which alone would be sufficient to express the idea, is sometimes used along with it; e. g. **יֹשְׁבֵי בְּאֶרֶץ** (= **יֹשְׁבֵי אֶרֶץ** or **יֹשְׁבִים בְּאֶרֶץ**) *they that dwell in the land* Jes. 9, 1; **יֹרְדֵי אֶל אֲבְנֵי בּוֹר** (= **יֹרְדֵי אֶל אֲבְנֵי בּוֹר** or **יֹרְדִים אֶל אֲבְנֵי בּוֹר**) *they that go down to the stones of the pit* Jes. 14, 19; **גְּמוּלֵי מִחֶלֶב** (= **גְּמוּלֵי חֶלֶב** or **גְּמוּלִים מִחֶלֶב**) *they that are weaned from the milk* Jes. 28, 9; **יֹשְׁבֵי עַל מַדִּין** (= **יֹשְׁבֵי עַל מַדִּין** or **יֹשְׁבִים עַל מַדִּין**) *Ye that sit on carpets* Judg. 5, 10; **מִשְׁחָרִים לַטְרֵף** (= **מִשְׁחָרֵי טְרֵף** or **מִשְׁחָרֵי לַטְרֵף**) *seeking for prey* Job. 24, 5.

Rem. 4 The *st. constr.* occasionally occurs where we would expect the *st. abs.*, e. g. **שִׁכְרָה וְלֹא מֵיַיִן** (= **שִׁכְרָה**) *drunken, but not with wine* Jes. 51, 21; **נִפְלְ אִשָּׁה** (= **אִשָּׁה**) *the untimely birth of a woman* Ps. 58, 9³). In like manner **אַחַר** frequently occurs instead

3) The opinion however that such fem. forms may be considered as collateral forms of the *st. abs.* is not improbable.

of אָחָד, as כְּאַחַד מִמֶּנּוּ as *like one of us* Gen. 3, 22; once, Jes. 27, 12, we find both forms together לְאַחַד אָחָד *one to another*. (In cases of apposition see § 6, 3).

On the other hand, the *st. abs.* sometimes occurs where the *st. constr.* would have been expected, as מִיִּם לַחֵץ (= מִי לַחֵץ) *water of affliction* 1 King. 22. 27, i. e. *a small measure of water.*⁴).

Rem. 5 Proper names also occur sometimes in the *st. constr.* e. g. אֲרַם נְהַרִים *Mesopotamia (Aram between the two rivers.)*

Rem. 6 With reference to the appending of suffixes to nouns connected by the *st. constr.* see § 10, 6 and Rem. 1. As to the plur. of nouns connected by the *st. constr.* see § 2, 3 and Rem. 4. And as to ה' הַיְדִיעָה before nouns in the *st. constr.* see § 3, 7—11. and Rem. 2 and 3.

§ 6. Apposition.

1) A noun may be determined by another noun following it without the *st. constr.* (apposition); e. g. זְבָחִים וְזָבָחִים אֲנָשִׁים אֲחִים *men (namely) brethren* Gen. 13, 8; שְׂלָמוֹת וְשְׂלָמוֹת אֲשֶׁרֶתוֹ *offerings (namely) peace offerings* Ex. 24, 5.

Rem. 1 In the case of proper names the apposition may either precede or follow, as אֶת אָחִיו אֶת הָבֵל *his brother Abel* Gen. 4, 2; אֶת שָׂרִי אֶת שָׂרִי *Sarai his wife* Gen. 12, 5. In certain expressions the apposition always precedes, as הַמֶּלֶךְ הַיְדִיד הַמֶּלֶךְ שְׁלֹמֹה (once only, 2 Sam. 13, 39, we find הַיְדִיד הַמֶּלֶךְ).

2) Apposition is pretty frequently used with nouns denoting either the material of which a thing is composed,

4) Certain authors prefer to consider such expressions as instances of apposition (§ 6, 2) while other authors regard them as pregnant constructions; e. g. מִיִּם לַחֵץ (§ 3 Rem. 2; § 10 footnote 1).

or the nature or attribute which a thing possesses; e. g. טוֹרִים אֲבֹן *rows (of) stone* Ex. 28, 17; מִדּוֹ בַד *his measure (of) linen (= his linen garment)* Lev. 6, 3; אֲמָרִים אֱמָתָה *words (of) truth* Pr. 22, 21.

3) Often, however, the noun to be qualified is connected in the *st. constr.* with the qualifying noun; e. g. טוֹרִי אֲבֹן Ex. 39, 10 (conf. § 4, 3); אִשָּׁתָהּ בְּעֵלְתָהּ אוֹיֵב *a woman possessing a familiar spirit* 1 Sam. 28, 7 (conf. § 5 Rem. 4, and footnote 4); חֲכָמֵי יוֹעֲצֵי פַרְעֹה *the wise (men namely) the counsellors of Pharaoh* Jes. 19, 11.

Rem. 2 With appellatives the order of placing the words is sometimes reversed; e. g. פֶּרָא אָדָם *a wild (lit. a wild ass) man* Gen. 16, 12; אָדָם כְּסִיל *a foolish man (a fool of a man)* Prov. 15, 20; 21, 20. Such passages however may also be regarded as instances of the *st. constr.* Conf. נְסִיכֵי אָדָם *princely (princes) men* Micha 5, 4.

4) All prepositions and particles prefixed to the first noun are repeated before the second noun; e. g. אֶת הָאָחִי אָבֶל *his brother Abel* Gen. 4, 2; בְּאֶרֶץ מוֹלְדֹתוֹ בְּאוּר *in the land of his nativity, in Ur of the Chaldees* Gen. 11, 28; מִיַּד אָחִי מִיַּד עֵשָׂו *from the hand of my brother from the hand of Esau* Gen. 32, 12; לְעַבְדְּךָ לְיַעֲקֹב *of thy servant Jacob* Gen. 32, 19.

Rem. 3 Sometimes, however, they are omitted before the second noun; e. g. אֶת שָׂרַי אִשְׁתּוֹ Sarai *his wife* Gen. 12, 5; אֶל חַתָּנָיו לְקַחְתָּם *to his sons in law who were to marry his daughters* Gen. 19, 14.

5) If the first noun is determined (by a pronom. suff., *st. constr.*, etc.), the apposition also should be deter-

mined; e. g. אֲרָנֵי הַמֶּלֶךְ (conf. § 3, 11), unless it be a proper name.

Rem. 4 With adjectives also instances of apposition occur, as פָּרָה אֲדָמָה תְּמִימָה *a perfectly red heifer* Num. 19, 2.

§ 7. Other means of connecting two nouns.

1) Two nouns may be connected by placing אֲשֶׁר לְ between them.

This construction is chiefly used for the genitive of possession, and especially when two or more subsequent nouns would otherwise have to be placed in the *st. constr.*, as אֲשֶׁר לְשָׂאוֹל שָׂר צָבָא (= שָׂר צָבָא שָׂאוֹל) *captain of Saul's host* 2 Sam. 2, 8 (conf. however § 5, 3); or when more than one main idea is dependent on another idea, as הַמְשִׁיקָה מִלֶּךְ מִ' וְאִפּוֹ (= אֲשֶׁר לְמֶלֶךְ מִצְרַיִם) *the butler and the baker of the king of Egypt* Gen. 40, 5 (§ 5, 2).

In ordinary cases, however, this construction is rarely used instead of the *st. constr.*; e. g. הַצֹּאן לְאָבִיהָ אֲשֶׁר לְאָבִיהָ (= צֹאן אָבִיהָ) *her father's sheep* Gen. 29, 9.

Rem. 1 In the subsequent development of the Hebrew language אֲשֶׁר became contracted into אֲשֶׁ, and אֲשֶׁר לְ combined into the one word אֲשֶׁל; e. g. Cant. 1, 6; 3, 7 conf. Jonas 1 v. 8 with v. 7. — In Mischna and Talmud אֲשֶׁל is the usual expression for the genitive of possession.

2) A second means of connecting two nouns is to prefix לְ (without אֲשֶׁר) to the second noun. This construction also is used instead of the genitive of possession:

- (a) when the first idea is to be expressed indefinitely;
 e. g. עֲבָדִים לְשָׂאוֹל *servants of Saul* 1 Sam. 17, 8 (עֲבָדִי לְשָׂאוֹל would mean *the servants of Saul*); שְׁנֵי עֲבָדִים לְשִׁמְעִי 1 Kings 2, 39 (שְׁנֵי עֲבָדֵי שִׁמְעִי would mean *the two servants of Shimei*).

Rem. 2 It is seldom employed when the main idea is definite; e. g. הַצָּפוֹת לְשָׂאוֹל (= צָפוֹי שָׂאוֹל) *the guards of Saul* 1. Sam. 14, 16.

- (b) to prevent accumulation of words in the *st. constr.*
 e. g. רָאשֵׁי אֲבוֹת מִטּוֹת (= רָאשֵׁי הָאָבוֹת לְמִטּוֹת בְּנֵי יִשְׂרָאֵל) *the heads of the fathers' houses of the tribes of the children of Israel* Jos. 19, 51.
 (c) for numbers; e. g. בְּאַחַד לַחֹדֶשׁ *on the first day of the month* Num. 1, 1.

§ 8. Comparative and Superlative.

1) The *comparative* is formed in Hebrew by prefixing מִן or מִ- to the word with which comparison is made. It is indifferent whether the thing compared is expressed by a verb or adj. e. g. רַב וְעֲצוֹם מִמֶּנּוּ *more numerous and mightier than we* Ex. 1, 9; וַיַּעֲצִימְהוּ מִצָּרָיו *and he made it stronger than its enemies* Ps. 105, 24.

2) When two objects or classes of objects are contrasted with each other, then their opposite qualities are expressed without מִן or מִ-; e. g. — אֶת הַמְּאֹר הַגָּדוֹל וְאֶת הַמְּאֹר הַקָּטָן *the greater light — and the lesser light* Gen. 1, 16; לָתֵת הַצְּעִירָה לְפָנֵי הַבְּכִירָה *to give the younger before the firstborn* Gen. 29, 26.

3) The comparative with מִן or מִ- has in Hebrew

also the meaning of *too* with the positive, and may therefore be used when there is no object with which comparison is made; e. g. *גָּדוֹל עֲוֹנֵי מִנְשׂוֹא* *mine iniquity is too great for me to bear* Gen. 4, 13; *קָטַן מִהֶבֶל* *too small to contain* I Kings 8, 64; *הַמַּעַט מִכֶּם* *is it too small a thing for you?* Numb. 16, 9.

Rem. 1 In poetry the qualitative word is sometimes omitted, so that it has to be supplied from the context; e. g. *וּפְסִילָהֶם מִירוּשָׁלַיִם* *their idols are (more numerous) than (those) in Jerusalem* Jes. 10, 10.

4) The *superlative* is expressed:

(a) in the same manner as the comparative, except that *כָּל* is added to the word with which comparison is made; e. g. *וַיְהִיכֶם מִכָּל הָאָדָם* *and he was the wisest of all men* I Kings 5, 11; *אָהַב אֶת יוֹסֵף מִכָּל בְּנָוֵי* *he loved Joseph most of all his children* Gen. 37, 3.

(b) by prefixing *כִּי* to the plural of the word with which comparison is made; e. g. *הַיְפֹתָה בְּנָשִׁים* *the fairest amongst women* Cant. 6, 1.

(c) by connecting the singular form of a noun in the *st. constr.* with the plural form of the same noun; e. g. *קֹדֶשׁ הַקְּדוֹשִׁים* *the most holy*.

(d) by connecting an adj. or particip. in the *st. constr.* with the noun with which comparison is made; e. g. *הַכְּמוֹת שְׂרוּתֶיהָ* *the wisest of her princesses* Jud. 5, 29; *נִכְבְּדֵי אֶרֶץ* *the most honourable of the earth* Jes. 23, 8; *וְאֶבְיוֹנֵי אָדָם* *the most needy amongst men* Jes. 29, 19; *עֲשִׂירֵי עָם* *the richest amongst the people* Ps. 45, 13.

§ 9. Numerals.

1) The cardinal numbers from 1—10 may be connected with the noun to which they belong in a threefold manner, viz.:

(a) by placing the number before the noun in the *st. constr.*, as יָמִים שֵׁשֶׁת *six days*.

(b) by placing it before the noun in the *st. abs.*, as יָמִים שֵׁשֶׁה *six days*.

(c) by placing it after the noun, as יָמִים שֵׁשֶׁה *six days*.

With these (1—10) the noun stands in the plural, and exceptions are rare, as שָׁנָה שְׁמֹנֶה *eight years* 2 Kings 22, 1.

2) With the cardinal numbers from 11—19 nouns of very frequent occurrence (such as יוֹם, אִישׁ, שָׁנָה) are made to follow in the sing; e. g. אֶשְׂרֵה תֵשְׁעָה עָשָׂר אִישׁ *nineteen men*; יוֹם אַרְבָּעָה עָשָׂר *fourteen days*; שְׁתַּיִם עֶשְׂרֵה שָׁנָה *twelve years*. They rarely occur in the plur. e. g. עָשָׂר אַנְשִׁים *twelve men* Deut. 1, 23.

Nouns however which are not so often used either follow or precede in the plur.; e. g. עָשָׂר מִטּוֹת *twelve tribes* עָשָׂר אֱלִים *twelve rams* Num. 7, 87.

3) The tens from 20—90 are construed in a twofold manner:

(a) generally with the noun following in the sing.; e. g. יוֹם עֶשְׂרִים *twenty days* עִיר שִׁשִּׁים *sixty cities*; rarely in the plur. חֲמֵשִׁים צְדִיקִים *fifty just men* Gen. 18, 24; שִׁשִּׁים בָּנוֹת *sixty daughters* 2 Chr. 11, 21.

(b) less frequently with the noun preceding, but then always in the plur.; e. g. אַמּוֹת שִׁשִּׁים *60 cubits* 2 Chr.

3, 3; ופילגשים ופילגשים ששים *sixty concubines*. 2 Chr. II, 21.

4) As regards מאה *hundred*, one may say just as well מאה שנה as מאת שנה *a hundred years*. In both cases the noun may stand also in the plur.; e. g. מאה שפירים *a hundred fold (hundred measures)* Gen. 26, 12; מאת אדנים *hundred sockets* Ex. 38, 27.

The same constructions may be used with the plural forms of מאה, and with אלה and its plural forms.

Here also certain words of common occurrence, are usually made to follow in the sing.; e. g. אלפים אמה *two thousand cubits*.

5) With numerals composed of units and tens or hundreds, the noun stands either in the *sing.* and *after* the number; e. g. שנה ושלושים וחמש or חמש ושלושים שנה *thirty five years* (rarely in plur. עשרים וארבעה פרים *twenty four heifers* Num. 7, 88); or in the *plur.* and *before* the number; e. g. שנים וששים ושבעים *sixty two weeks* Dan. 9, 26; אלים ובקשים וששים ושבעים *ninety six rams* Ezra 8, 35; ושבעים ושבעה *seventy seven sheep* (Ibid).

Frequently however the noun is repeated, viz. with the units in the plur., with the tens and hundreds in the sing.; e. g. שנה ושבעים ושנים וחמש *seventy five years* Gen. 12, 4; מאה ושנה ושבעים ושנים *a hundred and twenty seven years* Gen. 23, 1.

6) The Ordinals from 1—10 are adjectives (see Grammar § 77, 1) and are treated as such.

Instead of the ordinals above ten the cardinals are used, and as before, either with the noun preceding in the *st. constr.*; e. g. שנה עשרה *in the eighth-*

teenth year (in which case the noun may be repeated after the number, as *בְּשָׁנָה שְׁתַּיִם עָשָׂרָה שָׁנָה* in the *twelfth year* 2 Kings 8, 25); or with the noun following; e. g. *בְּאַרְבָּעִים שָׁנָה* in the *fortieth year*.

Rem. 1 In numbering years or the days of the month cardinals are not unfrequently used instead of the ordinals from 1—10; e. g. *בְּשָׁנָה שְׁלוּשׁ* in the *third year* Est. 1, 3; *בְּאַחַד לַחֹדֶשׁ* on the *first day of the month* Num. 1, 1. Yet the ordinals are not altogether excluded, as *שְׁנַת הַשְּׁבִיעִית* the *seventh year* Esra 7, 8.

7) When the cardinals are used as nouns, they may, like nouns take *ה' הַיְדִיעָה*; e. g. *הַשְּׁלֹשָׁה וְהַשְּׁבַעִים וְהַמֵּאתָיִם* the *two hundred and seventy three* Num. 3, 46.

The ordinals naturally follow the rules of the adjective as to *ה' הַיְדִיעָה*.

Rem. 2 Nouns of *measure, weight and time* are sometimes omitted after the numerals; e. g. *בְּעֶשְׂרִים כֶּסֶף* *twenty (shekels of) silver*; *בְּעֶשְׂרִי* in the *tenth (month)*; *בַּיּוֹמִי* on the *second (day)*.

Rem. 3 Instead of *אַמָּה* we often find *בְּאַמָּה*; e. g. *אַלְפִים בְּאַמָּה* *two thousand cubits* Num. 35, 5. The best explanation of this expression is to admit an ellipsis of words (e. g. *בְּאַמַּת אִישׁ*) as appears from Deut. 3, 11 *הָשַׁע אַמָּה אַרְבָּה וְאַרְבַּע אַמּוֹת רָחְבָּהּ בְּאַמַּת אִישׁ* *nine cubits was the length thereof, and four cubits the breadth of it, after the cubit of a man.*

8) The distributive numerals are expressed:

(a) by repetition of the noun with its cardinal; e. g. *אִישׁ אַחַד אִישׁ אַחַד לְשִׁבְט* *one man for each tribe* Jos. 3, 12; sometimes with the addition of *לְאָחַד*, as *שֵׁשׁ לְאָחַד* *שֵׁשׁ כְּנָפִים* *each had six wings* Jes. 6, 2.

(b) by repetition of the cardinal number alone; e. g.

שְׁנַיִם שְׁנַיִם *two and two* Gen. 7, 9; sometimes with ו copulative prefixed to the second; e. g. שֵׁשׁ וְשֵׁשׁ *six and six* (= *on every hand six*) 2 Sam. 21, 20.

(c) without repetition, but by prefixing ל to the noun; e. g. אִישׁ אֶחָד לְשִׁבְטָם *one man for each tribe* Deut. 1, 23; or in a more simple manner by means of the so called ל *distributive*; e. g. לְמֵאוֹת וְלְאֲלָפִים *by hundreds and by thousands* 2 Sam. 18, 4 (conf. § 13, 2.)

g) The cardinals may sometimes be used as adverbs (*adverbia numeralia*) to determine a verb by omitting the word פָּעַם; e. g. וְהִכִּיתִי אֶתְכֶם שִׁבְעָה (= שִׁבְעָה פְּעָמִים) *I will smite you seven times* Lev. 26, 24.

Certain numeral adverbs may be expressed by a cardinal in the dual, as שִׁבְעָתַיִם *seven times* Gen. 4, 15; אַרְבַּעַתַּיִם *four times* 2 Sam. 12, 6.

The ordinal שְׁנִיָּה is occasionally used as a numeral adverb in the sense of *a second time*.

CHAPTER III — PRONOUNS.

§ 10. Personal pronouns and pronominal suffixes.

1) The personal pronoun (see Grammar § 71, Rem. 3) is sometimes used to repeat the pronominal suffix in a separate form for the purpose of emphasis. This occurs as well with the suffixes of nouns and particles as with those of verbs; e. g. בְּרַכְנִי גַם אֲנִי *bless me, even me also* Gen. 27, 34; הוֹדַעְתִּיךָ הַיּוֹם אֲפִי אֶתָּה *I have made it known to thee this day, even to thee* Pr. 22, 19; וּפְגַרְתֶּם אֶתָּם

but as for you, your carcasses Num. 14, 32; הַעֵת לְכֶם אַתֶּם *is it now time for you yourselves* Hagg. 1, 4; כִּי אֲנִי *upon me, upon me* 1 Sam. 25, 24; וְעָלָיו גַּם הוּא *upon him also* 1 Sam. 19, 23. It even occurs when no suffix but only a noun precedes; e. g. לְשֵׁת גַּם הוּא *to Seth, to him also* Gen. 4, 26.

Still more emphasis is given to the sentence when the personal pronoun is made to precede; e. g. אַתָּה יְדוּדָי *thee, thy brethren shall praise* Gen. 49, 8; אֲנִי יְדֵי גַּם שָׁמַיִם *I, even mine hands have stretched out the heavens* Jes. 45, 12.

2) The pronominal suffix with a verb is occasionally used to express not the *passive* object, but the object *interested* in the act; e. g. לֹא תִשְׁכַּח לִי *thou shalt not be forgotten of me* Jes. 44, 21; הַצּוֹם צִמְתֵּנִי *did ye fast for me?* Zech. 7, 5. Hence נָתַן is now and then found with a double accusative of object, as אֶרֶץ הַיַּבֵּשׁ נָתַתְנִי *thou hast given me a barren land* (lit. *the land of the south*) Jos. 15, 19.

3) The personal pronoun as object of a verb is to be translated by means of אַתָּה with a suffix:

(a) when it stands with special emphasis before the verb; e. g. אַתָּה הָרַגְתָּנִי *I had slain just thee* Num. 22, 33.

(b) when the verb is already connected with another personal suffix as its object; e. g. וְהִרְאֵנִי אֵתוֹ *and he will show himself to me* 2 Sam. 15, 25.

4) The construction of אַתָּה with a suffix is used by preference in case of an infinitive with a verbal meaning,

as וּבָחַר אֹתוֹ *and I chose him* 1 Sam. 2, 28 (conf. § 22, 5).

5) The pronominal suffix of a noun may, like the *st. constr.* denote the genitive of object or the genitive of subject; e. g. וּמוֹבְאָתְכֶם וְהַתְּהַיָּבָה *the fear and dread of you* Gen. 9, 2; וְיִרְאַתּוֹ *his fear* (i. e. *fear for him*) Ex. 20, 20.

6) When the compound idea expressed by two nouns connected in the *st. constr.* is to have a pronominal suffix, this is appended not to the main idea (*nom. regens*), but to the subordinate idea (*nom. rectum*). (Compare the analogous rule for ה' הַיְדִיעָה § 3, 7) e. g. בַּיִת הַתְּפִלָּה *house of prayer* בַּיִת הַתְּפִלָּה *my house of prayer*; כֶּסֶף אֱלֹהֵי כֶסֶף *silver idols* כֶּסֶף אֱלֹהֵי *his silver idols*.

Rem. 1 Sometimes this is more accurately expressed by the repetition of the first noun; e. g. גִּבְעֵי נְבִיעֵי הַכֶּסֶף (= גִּבְעֵי בְּכֶסֶף) *my silver cup* Gen. 44, 2.

7) If however the *nom. rectum* cannot have a suffix the latter is then appended to the *nom. regens*; e. g. בְּרִיתִי יַעֲקֹב *my covenant with Jacob* Lev. 26, 42; בְּרִיתִי הַיּוֹם *my covenant with the day* Jer. 33, 20; שֹׂנְאֵי חֲנָם (= שֹׂנְאֵי חֲנָם) *my haters without cause* Ps. 69, 5.

Rem. 2 The suffix is sometimes appended to the *nom. regens* even without this reason; e. g. חֲבֻלַת חָבוֹ (= חֲבֻלַת חָבוֹ) *the pledge of his debt* Ez. 18, 7; אֹיְבֵי שֹׁקֵר (= אֹיְבֵי שֹׁקֵר) *my enemies without cause* Ps. 35, 19.

Rem. 3 The passages, however, where the second noun is the pre-

dicare, should be considered as elliptical; e. g. כִּסֵּאֲךָ אֱלֹהִים (= כִּסֵּאֲךָ כִּסֵּא אֱלֹהִים) *thy throne is a throne of God* Ps. 45, 7¹).

Rem. 4 Now and then the suffix is appended to both nouns; e. g. רֹאשֵׁי שְׁבִטֵיכֶם (= רֹאשֵׁי שְׁבִטֵיכֶם) *your tribal chiefs* Deut. 29, 9.

Rem. 5 With the personal pronouns and especially with the pronominal suffixes the *masculine* is sometimes used instead of the *feminine*; e. g. הַמָּה מְלָכוֹת שִׁשִּׁים (= שִׁשִּׁים הֵנָּה מְלָכוֹת) *there are sixty queens* Cant. 6, 8; מִקְנֵה אֲבִיכֶן (= מִקְנֵה אֲבִיכֶן) *the cattle of your father (viz. of Rachel's and Leah's father)* Gen. 31, 9 (Conf. § 18 Rem. and § 19, 1).

Rem. 6 The personal pronoun as object of a verb is sometimes omitted, when it can be easily supplied from what precedes; e. g. וַיִּקַּח בֶּן וַיִּתֵּן אֶל הַנַּעַר בְּקָר וַיִּתֵּן אֶל הַנַּעַר וַיִּתֵּן אֶל הַנַּעַר וַיִּתֵּן אֶל הַנַּעַר *he took a calf and gave (it) to his servant* Gen. 18, 7; עַד שֶׁלְּחֹךְ עַד שֶׁלְּחֹךְ *till thou send (it)* Gen. 38, 17.

Rem. 7 On the other hand, the noun to which a pronominal suffix refers is sometimes added to it as apposition (conf. n^o 1); e. g. וַתִּרְאֶהוּ אֵת הַיֶּלֶד *she saw him (viz.) the boy* Ex. 2, 6.

This occurs also, when the suffix is appended not to the verb but to some other part of speech; e. g. וְכָל אֲשֶׁר יִקְרָאֵלוּ הָאָדָם נֶפֶשׁ חַיָּה *and whatsoever name the man gave it (namely) the living creature* Gen. 2, 19; sometimes with repetition of the preposition, e. g. אֲנֹכִי וְנָתַתִּי לָהֶם לְבָנֵי יִשְׂרָאֵל *which I do give to them (namely) to the children of Israel* Jos. 1, 2; מִצִּטּוֹתָהּ שֶׁלְּשִׁלְמוֹהָ *his litter (namely that) of Solomon* Cant. 3, 7; and occasionally for the sake of explanation; e. g. וַיַּעֲשׂוּ לָהֶם נְדִיבִימוֹ *make them (namely) their nobles* Ps. 83, 12.

Rem. 8 The suffix sometimes refers to indefinite persons; e. g. דִּגְנָם וְאֵין־לָחֶם לוֹ *their corn and their new wine* Ps. 4, 8.; וְאֵין־לָחֶם לוֹ *but there is none warm* Hagg. 1, 6.

1) Several commentators consider this construction in general as elliptical.

§ 11. The Demonstrative and Interrogative pronouns.

1) The personal pronoun of the third person הוא, when used as a demonstrative (conf. grammar § 72, 4), differs from the demonstrative pronouns זֶה and אֵלֶּה, as *that* (Lat. *is*) differs from *this* (Lat. *hic*); e. g. הַיּוֹם הַזֶּה *this day*, viz. the day on which one speaks; הַיּוֹם הַהוּא *that day*, the day of which the narrator has already spoken; הַעֵת הַזֹּאת the time in which one speaks; הַעֵת הַהוּא the time of which one is speaking.

Rem. 1 In certain fixed expressions, however, this rule is sometimes neglected. We always say הַדָּבָר הַזֶּה and הַדְּבָרִים הָאֵלֶּה even where one would have expected הַדָּבָר הַהוּא and הַדְּבָרִים הָהֵם. On the contrary generally בַּיּוֹמִים הָהֵם instead of בַּיּוֹמִים הָאֵלֶּה.

2) זוֹ which usually possesses also a relative signification, is more than once employed as a relative pronoun (= אֲשֶׁר); e. g. בְּרֶשֶׁת־זוֹ טָמְנוּ *in the net which they had hidden* Ps. 9, 16. Yet also זֶה and זוֹ are sometimes used in like manner; e. g. אֶל מְקוֹם זֶה יִסְדַּף לָהֶם *unto the place which thou hast founded for them* Ps. 104, 8 (conf. gram. § 72).

3) זֶה and זֹאת may be used adverbially:

(a) referring to place; e. g. זֶה הַיָּם *yonder is the sea* Ps. 104, 25.

(b) referring to time; e. g. זֶה פַּעַמַּיִם *already twice* Gen. 27, 36.

(c) for the purpose of strengthening questions, e. g. מַה זֹאת עָשִׂית *what is this thou hast done?* Gen. 3, 13; אִתָּה זֶה בְּנִי *is it thou my son Esau?* Gen. 27, 24;

לָמָּה זֶה שְׁלַחְתָּנִי *why is it that thou hast sent me?*

Ex. 5, 22 (Conf. § 26, 7).

הוּא also is sometimes used in the same manner; e. g.

מִי הוּא זֶה וְאַיִן זֶה הוּא *who is he, and where is he?* Esther 7, 5.

4) מִי occasionally refers to *things* when the idea of *persons* is implied (Conf. grammar § 74); e. g. מִי שָׁכַם *what is Shechem?* Judges 9, 28. This chiefly occurs after מִי has already been used in reference to persons; e. g. מִי אֲנִי וּמִי חַיִּי *who am I and what is my life?* 1 Sam. 18, 18; מִי אֲנִי וּמִי בֵּיתִי *who am I and what is my house?* 2 Sam. 7, 18.

Although מִי may refer to several persons, yet one sometimes says in that case מִי וּמִי; e. g. מִי הֵם הַלְּבָבִים *who are they that shall go?* Ex. 10, 8.

5) As מִי and מָה are used as substantives, they naturally occur sometimes as dependent on a *nomen regens*; e. g. מִי בֵּית מִי *whose daughter?* Gen. 24, 23 וְחִכְמַת מָה לָּהֶם *knowledge of what have they?* Jer. 8, 9.

For the same reason they may also be connected with a *prefix* or separate *preposition*; e. g. לְמִי *to whom?*; אֶת מִי *whom?*; אַחֲרֵי מִי *after whom?* עַל-מָה (= לָמָּה) *(for what reason) why?*

Rem. 2 מָה and מִי with ב are written בְּמָה and בְּמִי, with כ כַּמָּה and כַּמִּי, and with ל generally לְמָה, sometimes לְמִי.

Rem. 3 מִי and מָה are sometimes used indefinitely in the sense of *whosoever, whatsoever*; e. g. מִי בַעַל דְּבָרִים *whosoever hath a cause* Ex. 24, 14; מִי יֵרָא וְחָרַד (= מִי אֲשֶׁר יֵרָא e. g. מִי אֲשֶׁר חָטָא Ex. 32, 33).

whosoever is fearful and trembling Judg. 7, 3; *וַיְהִי מָה* *come what may* 2 Sam. 18, 22.

With the same meaning *מִי* is once found following the predicate namely 2 Sam. 18, 12 *שָׁמְרוּ מִי* *beware whosoever ye be*¹⁾.

§ 12. The Relative pronoun.

1) *אֲשֶׁר* often serves merely to give a relative meaning to demonstrative words, and is generally separated from them by the other words of the sentence; e. g. *הָאִישׁ הַזֶּה בּוֹ אֲשֶׁר אָתָּה נֹשֶׂה בּוֹ* (= *אֲשֶׁר בּוֹ*) *the man to whom thou dost lend* Deut. 24, 11. Less frequently they stand together, as *אֲשֶׁר בּוֹ נֶפֶשׁ חַיָּה* *wherein there is life* Gen. 1, 30; *אֲשֶׁר לָהֶם הַרִיב* *between whom the controversy is* Deut. 19, 17.

Rem. 1 A preposition is very seldom placed before *אֲשֶׁר* as a relative pronoun, or joined with it so as to form one word; e. g. *עִם אֲשֶׁר תִּמְצָא* (= *אֲשֶׁר תִּמְצָא עִמּוֹ*) *with whomsoever thou findest* Gen. 31, 32; *בְּאֲשֶׁר יִגְעֶה בָּהֶם* (= *אֲשֶׁר יִגְעֶה בָּהֶם*) *wherein thou hast laboured* Jes. 47, 12; *בְּאֲשֶׁר חִפְצָתִי* (= *אֲשֶׁר חִפְצָתִי בּוֹ*) *the things that pleased me* Jes. 56, 4.

2) The demonstrative word to which *אֲשֶׁר* belongs, is sometimes entirely omitted; e. g. *אֲשֶׁר לּוֹ* (= *אֲשֶׁר לְאִמְרָתְכֶם*) *of whom ye have spoken* Gen. 43, 27; *אֲשֶׁר אֵין* (= *אֲשֶׁר בָּהֶם אֵין חֲרִישׁ*) *in which there shall be no ploughing* Gen. 45, 6.

3) As *אֲשֶׁר* may refer to all persons, objects, genders, and numbers, and is moreover indeclinable, it is evi-

1) Pr. Driver in his "Hebrew notes on Samuel" suggests, as probably right, the reading *לִי שָׁמְרוּ* because of the Pesh. and Sept. *φυλάξατέ μοι*. (*Translator*).

dent, that the respective person, object, gender and number should be indicated by a demonstrative word, (a construction which is quite contrary to the English mode of expression); e. g. *אָנִי יוֹסֵף מְכַרְתֶּם אֹתִי* *I am Joseph whom ye have sold* Gen. 45, 4 (*אֹתִי* cannot be translated); *אֲנִי אֲחִיךָ אֲשֶׁר רָבַבְתָּ עָלַי* *I am thine ass upon which thou hast ridden* Num. 22, 30 (*עָלַי* remains untranslated); *אֲנִי יְהוָה אֲשֶׁר לֹא יִבְשׁוּ קִנְיָי* *I am the Lord whose faithful ones shall not be put to shame* Jes. 49, 23.

The same applies to the pronominal suffixes of a verb; e. g. *אַתָּה יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ* *thou art Jacob whom I have chosen* Jes. 41, 8. (The suffix remains again untranslated).

Rem. 2 This construction may perhaps be further explained by sup-
plying after *אֲשֶׁר* a verb such as *to say, to declare*; e. g. In the in-
stance quoted Gen. 45, 4 *I am Joseph (of whom I say = אֲשֶׁר) ye*
have sold me; Jes. 41, 8 "*thou art Jacob (of whom I said = אֲשֶׁר) I*
have chosen thee".

4) *אֲשֶׁר*, like *וּ*, not unfrequently has the signification of a demonstrative followed by a relative; e. g. *וַיֹּאמֶר לְאִשְׁרָאֵל עַל בֵּיתוֹ* *he said to him that was appointed over his house* Gen. 43, 16; *אֲשֶׁר לֹא סָפְרוּ רְאוּ* *that which they had not heard they saw* Jes. 52, 15; *בְּיַד אֲשֶׁר שָׂנֵאתָ* *into the hand of him whom thou hatest* Ez. 23, 28.

5) In all these constructions *אֲשֶׁר* may also be omitted; e. g. *בְּאֶרֶץ לֹא לָהֶם (= בְּאֶרֶץ אֲשֶׁר לֹא לָהֶם)* *in a land that is not theirs* Gen. 15, 13; *בְּיַד הַשְּׁלַח (= בְּיַד אֲשֶׁר הַשְּׁלַח)* *by the hand of him whom thou wilt send* Ex. 4, 13; *בְּיַד לֹא*

קום (בִּידֵי אֲשֶׁר לֹא אוֹבֵל קום -) *into the hands of them from whom I am not able to rise up* Lam. 1, 14.

§ 13. Pronouns for which the Hebrew has no proper words.

1) *Each, everyone*, when used as substantives are expressed either by אִישׁ; e. g. אִישׁ צָרוּר בַּכֶּסֶף *everyone's bundle of money* Gen. 42, 35; or by אִישׁ אִישׁ and אִישׁ אִישׁ (אִישׁ אִישׁ in pausa); e. g. אִישׁ אִישׁ מִמְּלֶאכֶתּוֹ *everyone from his work* Ex. 36, 4; אִישׁ אִישׁ יָלְדָהּ בָּהּ *everyone that was born in her* Ps. 87, 5; כְּרֵצוֹן אִישׁ וְאִישׁ *according to everyone's pleasure* Esther 1, 8.

2) *Each, everyone* when used as adjectives are expressed either by כֹּל followed by a noun without הַהֲדִיעָה; e. g. כֹּל רֹאשׁ *every head* Jes. 1, 5; or by repetition of the noun; e. g. בְּבֹקֶר בְּבֹקֶר *every morning*; or by placing the noun in the plural; e. g. לְבֹקְרִים *every morning* Lam. 3, 23; לְרִנָּעִים *every moment* Job. 7, 18. (Conf: § 2, 5).

2) *Anyone, someone* are expressed:

(a) by אִישׁ; e. g. אִם יָתַן אִישׁ *if anyone gave* Cant. 8, 7.

Hence אִישׁ with a negation = *no one*; אַל יֵצֵא אִישׁ *let no one go out* Ex. 16, 29.

(b) by אֶחָד; e. g. בִּי וְגִרְיֹב אֶחָד *when anyone offereth* Lev. 1, 2.

(c) by אֶחָד connected in the *st. constr.* with another noun; e. g. אֶחָד הָעָם *someone of the people* Gen. 26, 10.

Hence the use of אֶחָד with a negation; e. g. אֵין אֶחָד. אֶחָד = *no one*.

(d) sometimes without any proper word, but simply

by the third person; e. g. וַיִּתְּן יָדוֹ *and one put forth his hand* Gen. 38, 28.

(e) by adding to the verb a participle of the same stem as the subject; e. g. וְכִי יָמוּת אִישׁ *if any man die* Num. 6, 9. (Conf. § 23, 5.)

Rem. 1 The indefinite *a certain man* is expressed by אִישׁ אֶחָד, e. g. Sam. I, 1.

4) *Something, anything* are expressed by דָּבָר; e. g. דָּבָר דָּבָר הַיְּפֹאֵלָא מִיְהוָה *is anything too wonderful for the Lord* Gen. 18, 14; or by כָּל דָּבָר; e. g. כָּל דָּבָר טָמֵא *anything unclean* Lev. 5, 2. Hence דָּבָר with a negation = *nothing*; e. g. אַל תַּעֲשׂוּ דָבָר *do nothing* Gen. 19, 8; אֵין דָּבָר *it is nothing*¹⁾.

Further by מְאוּמָה, sometimes by מָה; e. g. וַיְהִי מָה *come what may* 2 Sam. 18, 22; וְדָבַר מָה יִרְאֵנִי *and whatsoever he showeth me* Num. 23, 3; or by מִן; e. g. אִם יִפּוֹל מִשְׁעַרְתּוֹ *there shall not a hair of his head (lit. anything of the hair of his head) fall to the ground* 1 Sam. 14, 45. Conf. 1 Sam. 3, 19.

Rem. 2 The sentence becomes still more indefinite when *anyone, any thing* is not indicated at all; e. g. הֲעוֹד עִמָּךְ *is there yet any (corpse) with thee?* Amos 6, 10; אֵין כְּמוֹךָ *there is none like unto thee* Ps. 86, 8.

5) *Self*:

(a) referring to persons, is expressed by placing הוּא, הוּא etc. after the noun to which it belongs; e. g.

1) דָּבָר is sometimes connected in the *st. constr.* with another noun; e. g. דָּבָר בְּלִיעַל *something wicked* Ps. 41, 9; or another noun in the *st. constr.* with דָּבָר; e. g. עֲרוֹת דָּבָר *something shameful* Deut. 23, 15.

הַלְלוּ הוּא *the Levite himself* Num. 18, 23; הַיְהוּדִים הֵמָּה *the Jews themselves* Esth. 9, 1 (Conf. grammar § 70, 2).

(b) referring to things, by placing עֵצֶם before the noun; e. g. בְּעֵצֶם הַשָּׁמַיִם *as heaven itself* Ex. 24, 10.

6) *The same*:

(a) in reference to persons is expressed by הוּא, הוּא etc. placed after the noun to which it belongs; e. g. וְאַתָּה הוּא *but thou art the same* Ps. 102, 28.

(b) in reference to things, by עֵצֶם before the noun; e. g. בְּעֵצֶם הַיּוֹם הַזֶּה *on the same day*.

7) *The one the other* (*alter alter*) is expressed:

(a) by זֶה זֶה; e. g. וַיִּקְרָא זֶה אֶל זֶה *and one cried unto the other* Jes. 6, 3.

(b) by אֶחָד אֶחָד; e. g. וַיִּכּוּ הָאֶחָד אֶת הָאֶחָד *but the one smote the other* 2 Sam. 14, 6.

(c) by אִישׁ followed by אֶחָיו or רֵעֵהוּ, and for the feminine by אִשָּׁה followed by אַחֹתָהּ or רֵעוּתָהּ, in reference both to persons and things; e. g. חָמֵשׁ הַיְרִיעוֹת אֶל אַחֹתָהּ Ex 26, 3.

The last named construction is also used for the reflexive *one another*; e. g. וַיִּפְרְדּוּ אִישׁ מֵעַל אֶחָיו *and they separated from one another* Gen. 13, 11 (Conf. gram. § 70, 2 (a)).

8) *Some* is expressed by the plural of the noun to which it belongs; e. g. יָמִים *some days* Gen. 24, 55; while וְשָׁבְתָה עִמּוֹ יָמִים אֲחָדִים *and thou shalt remain with him some days* Gen. 27, 44.

Occasionally it is expressed by וְשׂ אֲשֶׁר; e. g. וְשׂ אֲשֶׁר

יָצְאוּ אִמְרֵיהֶם *some said* Neh. 5, 2; or also by מִן; e. g. מִן מוֹקְנֵי יִשְׂרָאֵל *some of the elders of Israel* Ex. 17, 5; sometimes even by מִן with a singular word, as לֵי יֵצֵא מִמֶּךָ *out of thee some shall go forth* Michah 5, 1. Conf. Ps. 132, 11; 2 Kings 10, 10; Dan. 11, 7.

Rem. 2 Concerning the possessive reflexive and pronouns see gram. §§ 62—64, and § 70, 2.

PART II

VERBUM.

CHAPTER IV — THE VERBAL FORMS.

§ 14 The use of the עָבַר (*actio perfecta*).

The עָבַר is used in the first place for events which belong to the past; viz. to express the *Perfect*, *Pluperfect* and *Future Perfect* (*Futurum Exactum*); e. g. בָּאוּ אֵל נֹחַ בְּאֲשֶׁר צִוָּה אֱלֹהִים *they came unto Noah as God had commanded* Gen. 7, 9; נָגְלוּ עֲבָדֵי אֲבִימֶלֶךְ *which the servants of Abimelech had stolen* Gen. 21, 25; בְּאֲשֶׁר יִשְׁכַּלְתִּי וְיִשְׁכַּלְתִּי *and if I shall have been bereaved of my children, I shall be bereaved* Gen. 43, 14; אִם יְרַחֵם ה' *when the Lord shall have washed away* Jes. 4, 4.

2) The עָבַר is further employed where in English we use the present; viz., in those instances which imply a similar action to have taken place in the past, or which are based upon it. The עָבַר consequently serves to express:

(a) an enduring act, already in operation; e. g.

שָׂנְאוּהוּ הַשְׂמֵרִים הַבְּלִי שְׂוֹא *I hate them who seek for vain things* Ps. 31, 7; יָדַעְתִּי בְּנִי יָדַעְתִּי *I know it, my son I, know it* Gen. 48, 19; לֹא שָׁקֵטְתִּי וְלֹא שָׁלוֹתִי וְלֹא נַחְתִּי *I have no rest, nor peace, nor a moment of ease* Job 3, 26;

- (b) solemn declaration, promises, decrees and similar acts; e. g. בִּי נִשְׁבַּעְתִּי *I swear by myself* Gen. 22, 16; סָלַחְתִּי כְּדַבְרֶיךָ *I forgive according to thy word* Num. 14, 20.

Prophetic predictions (the so called *perfectum propheticum*) belong to this rule.

- (c) actions of frequent recurrence; e. g. אֲשֶׁרִי הָאִישׁ אֲשֶׁר לֹא הָלַךְ *blessed the man that walketh not in the counsel of the wicked* Ps. 1, 1 (Conf. § 15, 5).

3) In case of an hypothesis, of which one knows that it is not, or will not be fulfilled, the עָבַר is used both in the main sentence (*apodosis*), and in the hypothetical clause (*protasis*); e. g. לֹא־יָלְדִי אֱלֹהֵי אָבִי הָיָה לִי כִי *if the God of my fathers had not been with me thou hadst sent me away empty* Gen. 31, 42; אִילוּ נִמְטָה מִפְּנֵי כִי עָתָה גַם אֶתְּכָה הֲרַגְתִּי וְאֶתָּה הִחַיִּיתִי *if she had not turned aside from me, surely I should have slain thee and saved her alive* Num. 22, 33.

If on the contrary one does not know this, other verbal forms may be used; e. g. לוֹ חָכְמוּ וַיִּשְׁכִּילוּ *if they were wise they would understand* Deut. 32, 29; לוֹ עָמוּ *if my people would hearken to me I would quickly bow down their enemies* Ps. 81, 14, 15.

§ 15 The use of the עָתִיד (*actio imperfecta*).

1) The עָתִיד naturally is used for actions which have to take place in the future; e. g. כִּי שָׁמְעוּ כִּי שָׁם בִּי יִאָּכְלוּ לֶחֶם *for they heard that they should take their meal there* Gen. 43, 25; וְאַחֲרַי בֵּן יִשְׁלַח אֶתְּכֶם *and after that he will let you go* Ex 3, 20; וְלֹא תִהְיֶה לֹא תִקּוּם *it shall not stand, neither shall it come to pass* Jes. 7, 7.

2) Hence the עָתִיד is used in sentences (*final sentences*) which express the object (*finis*), after conjunctions such as בְּעֵבֹר לְמַעַן (ut, for the end that) פֶּן (ne, lest); e. g. וּבְעֵבֹר תִּהְיֶה יִרְאַתוֹ עַל פְּנֹתֶיךָ לְבַלְתִּי תִחַטָּאוּ *that the fear of him may restrain you that ye sin not* Ex. 20, 20; אֲשֶׁר לֹא יִשְׁמְעוּ *that they may not understand* Gen. 11, 7; פֶּן תִּנְקַשׁ *that ye may not be ensnared* Deut. 12, 30; also after וְ when it has the meaning of a final conjunction; e. g. וְיִהְיוּ לְאוֹת *that they may be for signs* Num. 17, 3.

3) For the same reason it is used to express a wish (instead of the cohortative or jussive form); e. g. יִרְאֶה *may thy work be seen by thy servants* Ps. 90, 16; וְלִבְךָ תִשִּׂית לְדַעְתִּי *take thou my plan unto thy heart* Prov. 22, 17.

Especially where the cohortative has no proper form the עָתִיד is employed with נָא = *I pray*; e. g. וְדַבֵּר נָא *let thy servant, I pray thee, speak* Gen. 44, 18.

4) The עָתִיד is further used to express a prohibition with לֹא or אַל, (by preference of course with the jussive); e. g. לֹא תַעֲשֶׂה לְךָ פֶסֶל *thou shalt not make unto thee a graven image* Ex. 20, 3; לֹא תִשָּׂא שְׂמֵעַ שָׁוְא *thou shalt not take up a false report* Ex. 23, 1; אַל תִּבְיט אַחֲרָיֶךָ *look*

not behind thee Gen. 19, 17; אַל תָּשֶׁת יָדְךָ עִם רָשָׁע put not thine hand with the wicked (= be no partner with the wicked) Ex 23, 1.

5) The עָתִיד moreover usually serves to express the forms of our present tense; e. g. מַה תִּבְקֹשׁ what seekest thou Gen. 37, 15; אֲוֹדֶךָ I thank thee Ps. 118, 21; and it often denotes also a continuing or frequently recurring action, when that which has happened in the past is not thought of, or at least is not uppermost in the mind of the speaker or writer (Conf. § 14, 2 a and c); וּמִשָּׁם יִפָּרֵד and from hence it was parted Gen. 2, 10 עַל כֵּן יַעֲזֹב אִישׁ אֶת אִשׁוֹ therefore a man leaveth his father Gen. 2, 24; לֹא יַעֲשֶׂה she does not do it Gen. 29, 26; וּמִעֵיל קָטַן תַּעֲשֶׂה לוֹ אִמּוֹ and his mother used to make a little robe for him 1 Sam. 2, 19.

6) The עָתִיד further serves to express ideas equivalent to *I can, I may, it ought* etc.; e. g. אָכַל הָאֱכֹל may ye eat Gen. 2, 16; לֹא יַעֲשׂוּ אֲשֶׁר לֹא יַעֲשׂוּ deeds that ought not to be done Gen. 20, 9; הֲיָדוּעַ גִּדַּע could we know this? Gen. 43, 7; מִי יֵעָמֵד who can exist Ps. 130, 3.

7) Finally the עָתִיד is usually employed after the conjunctions אַז then, and מִכֵּן before, not yet, even where in English we use a past tense; אַז יָשָׁר מֹשֶׁה אַז then sang Moses Ex. 15, 1; אַז תִּפְשַׁע לִבְנָה then did Libnah revolt 2 Kings 8, 22; וְכָל-עֵשֶׂב הַשָּׂדֶה מִכֵּן יִצְמַח and no herbs of the field had yet sprung up. Gen. 2, 5.

§ 16. The עָבַר and עָתִיד with ךְּ conversive.

1) The עָבַר with ךְּ conversive is used to continue a

sentence which commenced with עָתִיד or with any other form of expression designating the action as future; e. g. פֶּן יִשְׁלַח יָדוֹ וְלָקַח גַּם בְּעֵץ הַחַיִּים וְאָכַל וְחָי לְעֹלָם *lest he put forth his hand and take also of the tree of life and eat and live for ever* Gen. 3, 22 (conf. Gen. 24, 40; 41, 34); עוֹד קָעַט וּסְקָלְנִי *they be almost ready to stone me* Ex. 17, 4; אִם אַתְּ הַדְּבָר הַזֶּה תַּעֲשֶׂה וְצִוֶּה אֱלֹהִים וְיִכְלַתְּ עִמּוֹד *if thou shalt do this thing then shall God give thee his commandments, and thou shalt be able to endure* Ex. 18, 23; צִו אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם *command the children of Israel and say to them* Num. 28, 2.

2) Without a preceding word referring to something future, הִיָּה with וְ conversive is used to introduce a future action (conf. n° 5), which action then follows expressed by עָתִיד, or by עָבַר with וְ conv., or by the Imperative; e. g. וְהָיָה כָּל מֹצְאֵי יַחַדְנִי *and it shall come to pass, that whosoever findeth me shall slay me* Gen. 4, 14; וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל *and it shall come to pass in that day that a great trumpet shall be blown* Jes. 27, 13; וְהָיָה כִּי יִרְאוּ אֶתְךָ הַמִּצְרַיִם וְאָמְרוּ אֵשֶׁתוֹ זֹאת וְהָרְגוּ *and it shall come to pass when the Egyptians shall see thee, that they shall say: this is his wife and they will kill me, but they will save thee alive* Gen. 12, 12; וְהָיָה כִּי יְבִיאֲךָ ה' הַשָּׂמֶר לְךָ *and it shall be when the Lord shall bring thee into the land then beware lest* Deut. 6, 10—12; וְהָיָה אִם שָׁמַעַתְּ שִׁמְעוּ *and it shall come to pass if ye shall hearken diligently unto my commandments that I will give ye* Deut. 11, 13. 14.

3) The עָתִיד with ו conversive serves to continue a narrative which commenced with a past tense. The first verb therefore of the narrative should properly stand in the עָבַר. Yet this generally happens only when an entirely new subject is introduced; e. g. Gen. 1, 1; 25, 19; Ex. 3, 1; 19, 1; 1 Kings 5, 1. If, however, this is not the case, then the first verb frequently stands in the עָתִיד with ו conv. Hence it is that a narrative so often commences with וַיֹּאמֶר וַיְדַבֵּר וַיְהִי.

Sometimes it even happens that the first verb of the narrative has to be mentally supplied; e. g. שֵׁם בֶּן מֵאָה (= שֵׁם הָיָה) *Shem (was) a hundred years old when he begat*; or *Shem begat at the age of a hundred years* Gen. 11, 10; (וַיְהִי) בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת עֵינָיו (It happened) *on the third day when Abraham lifted up his eyes*; or, *on the third day Abraham lifted up his eyes* Gen. 22, 4.

4) The עָתִיד with ו conv. is in certain cases regularly used in the main sentence, viz:

(a) after a preceding causal sentence; e. g. וַעַן מָאַסְתָּ וַעַן מָאַסְתָּ וַיִּמְאַסְדָּ מִמְּלֶכֶת אֶת דְּבַר ה' *because thou hast rejected the word of the Lord, He hath also rejected thee from being king* 1 Sam. 15, 23.

(b) when the subject or object of the sentence for some reason or other precedes; e. g. וּפְלִגְשׁוּ וּשְׂמָהּ רְאוּמָה וַתֵּלֶד גַּם הוּא *and his concubine whose name was Reumah, she also bare* Gen. 22, 24; וַתוֹרְתוּ וַיִּמְאַסּוּ בָהּ *and as for my doctrine, they despised it* Jer. 6, 19.

5) Just as וַיְהִי is used to introduce a future action

(conf. n° 2), **וַיְהִי** frequently serves to introduce a narrative; e. g. Gen. 14, 1; 15, 17; 22, 1. 20; 29, 25; Jos. 5, 1. 13 etc.

6) The **עָתִיד** with **ו** conv. is sometimes used instead of the present; e. g. **וְתִכְבֵּד** and *thou honourest* 1 Sam. 2, 29; **וַיִּתְאַבֵּל** and *he grieveth* 2 Sam. 19, 2; **וַיַּעֲנֵנִי** and *he heareth me* Ps. 3, 5. In like manner it is used for future events especially in prophecies; e. g. **וַיִּשְׁיבָה** and *the Lord shall exalt* Jes. 9, 10; **וַיִּוָּרֵד** and *He shall cause the rain to come down* Joel 2, 23; **וַיַּעֲבֹר מֶלֶכְכֶּם** and *their king shall pass on* Mich. 2, 13.

7) The **ו** conv. both of the **עָבַר** and of the **עָתִיד** finally serves to express all the different conjunctions; e. g. **וְיִקְרָאָהוּ אָסוֹן וְהוֹבִדְתֶּם אֹת שֵׁיבְתִי** and *if any mischief befall him, then shall ye bring down my gray hairs with sorrow* Gen. 42, 38; **מָה אֲנוֹשׁ וְתִדְעָהוּ** *what is man that thou takest knowledge of him?* Ps. 144, 3.

Rem. 1 Sometimes a **עָתִיד** is found which is still under the influence of a preceding **ו** conv.; e. g. **וַיֹּאכְלוּ וַיִּשְׂבְּעוּ מְאֹד וְתִתְּנוּתָם יָבֵא לָהֶם** *they ate and they were filled, and he gave them what they lusted after* Ps. 78, 29; and sometimes under that of one following; e. g. **וַיִּסַּע קָדְרִים וַיְנַהֵג בְּעֻזוֹ תִּימָן** *he caused the east wind to blow in the heaven; and guided the south wind by his power* Ps. 78, 26.

§ 17. The cohortative and jussive besides the other modes of speech for expressing a wish.

1) The cohortative (a prolonged form of the **עָתִיד** by appendig **הָ**) rarely occurs except with the first person (Conf. gram. § 45, 1—3), and is used to express:

(a) an ardent wish or supplication; e. g. וְאִם־פָּרָה כָּל יְרֵאֵי אֱלֹהִים *come and hear and let me declare all ye that fear God* Ps. 66, 16; נָא בְּאַרְצֶךָ גַּם בְּעַבְרָה *let us pass, I pray thee, through thy land* Num. 20, 17.

(b) a resolution which is uttered with some excitement or animation; e. g. אֵלְכָה נָא וְאָשׁוּבָה וְאֶרְאֶה *I will go, and return to my brethren and see* Ex. 4, 18; נָרוּצָה *we will run after thee* Cant. 1, 4.

Rem. 1 It follows from rules *a* and *b* that the cohortative may be used with or without נָא. Where no proper form of the cohortative exists, the עָתִיד is used with נָא (conf. § 15, 3).

(c) sometimes also an hypothesis, with or without אִם; e. g. וְאִחְדָּלָה אִם אֶבְכְּרָה *if I speak my grief is not assuaged, and if I forbear* Job. 16, 6; אֶרְדָּמָה אִבִּי וְאֶשְׁמִידֵם *if I pursue mine enemies, I overtake them* 2 Sam. 22, 38.

2) The forms of the cohortative are sometimes used with ו conversive, with the consequence that the original meaning of the cohortative is lost; e. g. וְאֶשְׁלַחָה *and I sent* Gen. 32, 6; וְאִישָׁנָה *and I slept* Ps. 3, 6.

3) The jussive (abbreviated form of עָתִיד Conf. gram. § 45, 4—7) is used:

(a) to express a command or wish; e. g. יְהִי רָקִיעַ *let there be a firmament* Gen. 1, 6; יְהִי כְדִבְרֶךָ *may it be according to thy word* Gen. 30, 34; וַיְשִׂים לָהּ שְׁלוֹם *may he give thee prosperity* Num. 6, 26; וְהָעֵשׂ *it shall be done* Esther 7, 2.

(b) to express a prohibition with a negative, usually with אַל; e. g. אַל תִּפְּחוּ אֶל מְנוּחָתָם *respect not their*

offering Num. 16, 15; *אל תשחת עמך* *destroy not thy people* Deut. 9, 26; and sometimes with *לא*; e. g. *רק את בני לא תשב שמה* *only thou mayest not bring my son thither again* Gen. 24, 8.

(c) not unfrequently also in conditional sentences; e. g. *תפשת חשך ויהי לילה* *if thou makest darkness, it cometh night* Ps. 104, 20; *יד ויחבשנו* *if he smiteth, he will again heal us* Hos. 6, 1.

4) In addition to the ordinary forms of the cohortative and jussive, a wish may be further expressed:

(a) in the form of a question; e. g. *מי ישימני שפוט* *Oh that I were appointed judge* 2 Sam. 15, 4; *מי יהו* *Oh, that this people were given into my hand* Judges 9, 29.

The expression *מי יהו* subsequently became a phrase which has lost its original meaning and only serves to introduce a wish; e. g. *מי יהו ערב* *would that it were evening* Deut. 28, 67; *מי יהנו במדבר* *would that I were in the desert* Jer. 9, 1. In this signification it may also be constructed with the infinitive; e. g. *מי יהו מותנו* *would that we had died* Ex. 16, 3; *מי יהו אלוה בבר* *Oh that God would speak* Job 11, 5; or with a *verbum finitum* with or without conjunctive; e. g. *מי יהו ויהיה לבבם זה להם* *would that they had such a heart* Deut. 5, 26; *מי יהו* *Oh that my words were written down* Job. 19, 23; *מי יהו ידעתי* *Oh that I knew* Job 23, 3.

(b) by the particles *אם* and *לו* with the participle; e. g. *אם תשמע לי* *Oh Israel that thou*

wouldst hearken unto me Ps. 81, 9; אִם הִקְמַל אֱלֹהִים רָשָׁע Oh that thou wouldst slay the wicked, o God Ps. 139, 19; לוֹ עַמִּי שָׁמְעָה לִי Oh that my people would hearken to me Ps. 81, 14.

In one instance אִם is found beside לוֹ with the imperative; אֲדָ אִם אֶזְכָּר לֹא שָׁמְעָנִי Oh that thou, I pray thee, wouldst listen to me Gen. 23, 13.

Rem. 2 When לוֹ is followed by a verb in the עֲבַר it expresses a wish which has not been fulfilled (just as לוֹלֵא conf. § 14, 3); e. g. לוֹא הִקְשַׁבְתָּ לְמִצְוֹתַי would that we had died Numb. 14, 2; לוֹא הִקְשַׁבְתָּ לְמִצְוֹתַי Oh that thou hadst hearkened unto my commandments Jes. 48, 18.

§ 18. The use of the Imperative.

1) The most ordinary use of the imperative is to express a command; e. g. זֹאת עֲשׂוּ do this Gen. 45, 19; צַו אֶת בְּנֵי יִשְׂרָאֵל command the children of Israel Num. 28, 2.

2) The imperative moreover is frequently used to express:

(a) a petition, especially with נָא; e. g. אֶמְרֵי נָא say, I pray thee Gen. 12, 13.

(b) a wish; e. g. לוֹ שָׁמְעָנִי Oh that thou wouldst listen to me Gen. 23, 13.

(c) a promise; e. g. וְאָכְלוּ אֶת חֵלֶב הָאָרֶץ and ye shall eat the fat of the land Gen. 45, 18.

3) When the imperative has the meaning of a promise, it generally is the result of a preceding wish expressed in the form of an imperative; e. g. זֹאת עֲשׂוּ וְחָיוּ do this and then you shall live Gen. 42, 18; וְרָעוּ

וְקָצְרוּ וְנִטְעוּ כְרָמִים וְאָכְלוּ פְרִיָם *sow ye, and reap, and plant vineyards, and you shall eat the fruit thereof* Jes. 37, 30; וְחָכְמָה וְרִבְיָהּ וְחָכְמָה *consider her ways and thou shalt be wise* Prov. 6, 6.

Such a preceding wish, however, may also be expressed by the עָתִיד; e. g. וְיִתְפַּלֵּל בְּעַדְךָ וְחַיָּה *and may he pray for thee and then thou shalt live* Gen. 20, 7; אֵינְךָ נָא עֹצֵה וְנִפְשָׁךְ *let me, I pray, give thee counsel and thou shalt save thy life* 1 Kings 1, 12.

Rem. With the imperative the masculine is sometimes used instead of the feminine; e. g. וַיֹּאמֶר אֵלֶיהָ עֲמֹד (= עֲמֹדִי) *and he said unto her: stand in the door of the tent* Judges 4, 20; רְחוֹם יוֹשֶׁבֶתָהּ . . . לְכִישׁ (= לְרַחְמוֹ) *bind the chariot unto the swift steed, oh inhabitant of Lachish* Michah 1, 13; הִרְדוּ שְׂאֲנֹנוֹת (= הִרְדְּנָה) *tremble ye women that are at ease* Jes. 32, 11. (Conf. § 10 Rem. 5 and § 19, 1).

4) When more words than one refer to the subject addressed by the imperative, the suffix of the third person, and not that of the second, is generally used; e. g. שִׂימוּ אִישׁ חֶרְבוֹ עַל יָרֵכוֹ *place ye everyone your swords upon your thigh* Ex. 32, 27; קְחוּ לָכֶם מִחֲהוֹת קֶדֶח וְכָל עֲדָתוֹ (not עֲדָתְךָ Conf. however *ibid.* vers. 11) *take ye censers, Korah, and all your company* Num. 16, 6; שִׁמְעוּ עַמִּים כָּלֶם (not כָּלְכֶם) *hear ye nations, all of you* 1 Kings 22, 28.

This construction is once found with עָתִיד, and in such a manner that the suffix of the third person is made even to precede; e. g. כָּלֶם תָּשׁוּבוּ *return ye, all of you* Job. 17, 10.

§ 19. Persons of the Verb.

1) In the use of the persons of the verb the masc. affix is now and then used instead of the fem. (*enallage*); e. g. וַתִּבְרָתָהּ and *thou* (i. e. *the harlot* v. 3) *hast made thee a covenant* Jes. 57, 8; וַתַּעֲשֵׂי אַחֲרָי וַתְּהוֹבֵל after וַתַּעֲשֵׂי *thou* (i. e. *the harlot*) *hast done evil things, and thou hast had thy way* Jer. 3, 5; וַיִּדְבְּעוּם and *ye* (i. e. *adulterous women*) *shall know* Ez. 23, 49; אַל תִּירָאוּ בַּחַמּוֹת שָׂדֵי אִם תִּעֲרִירוּ וְאִם תִּעֲרִירוּ *that ye* (i. e. *daughters of Jerusalem*) *stir not up nor awaken love* Cant. 2, 7; אִם תַּעֲשִׂיתֶם בְּאֲשֶׁר עָשִׂיתֶם *as ye* (i. e. *daughters of Naami*) *have dealt with the dead* Ruth 1, 8; וְהָנּוּ הַנָּשִׁים וְהָנּוּ *the wives shall give* Esther 1, 20 (Conf. § 10 Rem. 5 and § 18 Rem.)

2) The impersonal is expressed by the third person sing. masc. as is evident from the frequently occurring expression וַיְהִי and *it was, it came to pass*, or also by the third pers. fem.; ex. g. לֹא תִקּוּם וְלֹא תִהְיֶה *it shall not stand neither shall it come to pass* Jes. 7, 7; לְךָ וְאֶתְּךָ *for to thee it doth appertain* Jer. 10, 7; וְנִשְׁעָרָה כְּמֹאד *and round about him it is very tempestuous* Ps. 50, 3; וְאֵלֶיךָ *but now it is come to thee* Job 4, 5. In like manner the third person fem. is used by preference when something indefinite takes the place of the subject; e. g. כֹּל אֲשֶׁר הָיְתָה לְמֶלֶךְ מִצְרַיִם *all that belonged to the King of Egypt* 2 Kings 24, 7; וְלֹא עָלְתָה עַל לִבִּי *neither came it into my mind* Jer. 19, 5.

3) The impersonal form on the other hand is not unfrequently used where the third person is meant; e. g.

וַיִּצַר לוֹ (lit. *strait was to him*) and *he was afraid* Gen. 32, 8; וַיִּרְפָּא לוֹ (lit. *lest there be healing for them i. e. the people*) *lest they be healed* Jes. 6, 10. In this case also the fem. form is sometimes used; e. g. וַתִּצַר לְדָוִד (lit. *and strait was to David*) and *David was afraid* 1 Sam. 30, 6.

4) The indefinite *one, they* are expressed:

(a) by the 3rd person sing. masc.; e. g. קָרָא שְׁמָהּ they called her name Gen. 11, 9; וְשָׂא אֶת הַחֵיל בַּמִּשְׁקָהּ they shall carry away the riches of Samaria Jes. 8, 4.

(b) by the 3rd person plur. masc.; e. g. וַיִּקְרָאוּ שְׁמוֹ and they called his name Gen. 25, 25; וַיִּשְׁקוּ they watered the flock Gen. 29, 2; וַיִּרְצְאוּ and they brought him hastily out of the dungeon Gen. 41, 14; יִבְקְשׁוּ let there be sought 1 Kings 1, 2.

(c) by the passive; e. g. אָז הוּחַל then began men to call Gen. 4, 26.

(d) by the 2nd person; e. g. בְּאַחַד as one goeth Gen. 10, 19. 30; הַשְׂרִפְנוּ it shall be burned Lev. 13, 55. 57 conf. v. 52 (perhaps also בְּעֵרְבֶךָ according to ones estimation Lev. 27, 2.)

(e) by איש; e. g. יִחְיֶה אִישׁ one shall nourish a young cow Jes. 7, 21; but rarely by הָאִישׁ; e. g. בָּה אָמַר thus they said 1 Sam. 9, 9.

(f) by repeating the verb in the form of a participle; e. g. יִפֹּל הַנֶּפֶל if a man fall from thence Deut. 22, 8 (seldom however in the plur.; e. g. נִטְעוּ נִטְעִים they shall plant Jer. 31, 5), or by adding a noun derived from a word which forms an integral part of the

sentence; e. g. אֵל יִתְהַלַּל חָכֶם בְּחַכְמָתוֹ *let no one glory in his wisdom* Jer. 9, 22.

Rem. 1 On the contrary, in certain cases, the 3rd person plur. is to be translated as passive; e. g. כִּנּוּ לִי *and wearisome nights are appointed to me*; viz. by God, Job 7, 3; יִסָּחוּ מִמֶּנָּה *they shall be rooted out of it* Pr. 2, 22. (conf. יוֹדְרֵעוֹן *that the interpretation may be made known to the king* Dan. 2, 30; הִנְפָקוּ *that were taken out of the temple* Dan. 5, 3).

5) When the subject is to be emphasised, it is placed separately as a personal pronoun before its predicate; e. g. אֲנִי הֶעֱשֵׂרְתִי *I, I have made Abram rich* Gen. 14, 23; conf. Gen. 9, 7; 15, 15; Deut. 3, 24; Judg. 15, 18; 1 Kings 21, 7; Ps. 2, 6; 139, 2; occasionally also after the predicate; e. g. פֶּן הַתְּנַעֲמוּ בִי אַתֶּם *that ye will not kill me yourselves* Judg. 15, 12. In later Hebrew it is found after the verb without adding any emphasis; e. g. וְדַבַּרְתִּי אֲנִי *I said within my heart* Eccles. 1, 16; Conf. 2, 11 ff.; וְשִׁבַּחְתִּי אֲנִי *and I commended mirth* Eccl. 8, 15.

Rem. 2 In the writings of the poets and prophets we sometimes find a sudden transition from one person into another; e. g. וַיִּשְׁמַן וַיִּשְׁמַן יִשְׁרוּן *Feshurun waxed fat yea, thou art waxen fat* Deut. 32, 15; conf. Deut. 32, 17; Jes. 1, 29; 5, 8; 22, 16; 61, 7; Mal. 2, 15; Job. 16, 7; וַאֲנִי כָרַקֵּב אֶבְלָה = וְהוּא כָרַקֵּב וּבְלָה *though I waste away as a rotten thing* Job 13, 28.

N.B. This transition should not be confounded with that from the *oratio obliqua* into the *oratio recta*; e. g. Gen. 26, 7.

§ 20. Modifications of the verbal idea.

Modifications of the original sense of a verb, (such as

are found in other languages e. g. *ire, inire, exire, redire, transire*), by composition with prepositions and other words, do not exist in Hebrew, but are expressed:

(a) by different verbal stems; e. g. הָלַךְ *to go*, בָּא *to go in*; יָצָא *to go out*, שָׁב *to go back* etc.

(b) by constructing a verb with different prepositions; e. g. הָלַךְ *to go*; הָלַךְ אַחֲרַי *to go after, to follow* (German *nachgehen*) קָרָא *to call*; קָרָא לְ *to call to* (*zurufen*); קָרָא אַחֲרַי *to call after* (*nachrufen*); קָרָא בְּ *to call upon to invoke* (*anrufen*); נָפַל *to fall*; נָפַל עַל *to fall upon, to attack* (*anfallen*); נָפַל לְפָנַי *to fall down before, to prostrate* (*niederfallen*); רָאָה *to see*; רָאָה בְּ *to look on, to behold* (*ansehen*) viz. *with pleasure or with revenge*. The further particulars of this rule belong to the sphere of the Lexicon.

(c) by connecting the verb with other words; e. g. עָשָׂה כָּלָה *to destroy, to consume*; נָתַן בְּיָד *to give up, to deliver up*.

§ 21. Connection of two verbs into one idea.

1) Adverbs in Hebrew are frequently expressed by *verba finita*, which follow the same construction as that of the verbs with a relative meaning (the so called *Auxiliary verbs of mood*, as *I can, I will, I begin*).

2) A verb expressing the main action is connected with the verb serving as adverb:

A. in the form of an infinitive; e. g. וְיָבִילְתָּ עִמּוֹד *thou shalt be able to endure* Ex. 18, 23; לֹא נִסְתְּחָה בַּח בְּגִלְהָהּ *she dared not to set the sole of her foot upon*

the ground Deut. 28, 56; נָלֵאתִי נָשָׂא *I am weary to bear them* Jes. 1, 14; לֹא אָבוּ בְּדַרְכָּיו הַלֹּדֶף *they would not walk in his ways* Jes. 42, 24; הִסְבַּלְתָּ עָשׂוּ *thou hast done foolishly* Gen. 31, 28; וַיֹּסְפוּ עוֹד שְׂנֵא אֹתוֹ *they hated him still more* Gen. 37, 5; אָחֵל תַּח (lit., *I will begin to put, etc.*) *this day will I for the first time put the dread of thee etc.*, Deut. 2, 25; וְהִצַּנַּע לָכֶת *to walk humbly* Michah 6, 8.

B. more frequently in the form of an infinitive with לְ; e. g. מְהֵרָה לְמָצָא *thou hast found quickly* Gen. 27, 20; נִחְבֵּאתָ לְכַרֵּם *thou didst flee secretly* Gen. 31, 27; וַיֵּאָל לָלֶכֶת *and he assayed to go* 1 Sam. 17, 39; הִקְשִׁיתָ לְשֵׂאוֹל *thou hast asked a great thing* 2 Kings 2, 10.

Rem. 1. This construction is nearly always used in prose with the verbs, הוֹאִיל, הִחֵל, הוֹסִיף, *to commence, to continue*, מְהֵרָה, *to hasten*, הִרְחִיק, *to remove*, הִעֲמִיק, *to make deep*, הִפְלִיא, *to make wonderful* (even with the infinitive passive לְהִעָוֵר 2 Chr. 26, 15) חָרַל, כָּלָה, *to cease*, תָּם, *to be ready, completed*, הִיטֵב, *to find good, to approve*, הִרְבָּה, *to multiply* (and other similar verbs), אָבָה, הִפִּין, *to will, to desire*, מִיאֵן, *to refuse*, בִּקֵּשׁ, *to seek*, יָכַל, יָדַע, *to be able*, לָמַד, *to learn*, נָתַן, נָמַשׁ, *to permit*.

This is moreover the usual construction with nomina which imply a verbal idea; e. g. אֵין לָבוֹא (lit. *there is no entering*) *no one may enter* Esther 4, 2; עֵתִיד לְכִידוֹר *ready to seize upon* Job 15, 24.

Rem. 2. This construction is seldom found reversed, viz. that the infinitive is made to express the adverbial idea; e. g. עָשָׂה לְהִפְלִיא *who has acted wondrously* Joel 2, 26.

Rem. 3. In poetry however the לְ is, in all these cases, frequently omitted before the infinitive; e. g. אֵין עָרֶף *there is nothing to be com-*

pared unto thee Ps. 40, 6. הַעֲתִידִים עִירַר who will (lit. are ready) rouse up leviathan Job 3, 8.

C. in the form of a *verbum finitum*, viz.

α in such a manner that both verbs agree as to the *tempus*, *modus*, *genus* and *numerus*, and are connected with ו conjunctive; e. g. וַיִּחַל נֹחַ וַיִּטַּע and Noah began to plant Geg. 9, 20; וַיֹּסֶף אַבְרָהָם וַיִּקַּח and again Abram took a wife Gen. 25; וַתִּמְהַר וַתוֹרֵד ו and she let down quickly Gen. 24, 18; הוֹאֵל נָא לַיְלִין do I pray thee tarry all night Judg. 19, 6; וְשָׁבָה וְהִיחָה it shall be again unto destruction Jes. 6, 13; חִמַּדְתִּי וַיִּשְׁבְּתִי (lit. I desired and I sat down) I sat down with pleasure Cant. 2, 3.

β in such a manner that they agree in every thing except as to the *tempus*; viz. in the following order:

1) first the *actio imperfecta* and then the *actio perfecta*; e. g. וְלִמְעַן יִלְמְדוּ וַיִּרְאוּ that they may learn to fear Deut. 31, 12; אָשׁוּב וְלָקַחְתִּי I will take back Hosea 2, 11; תִּשָּׁב וְנִבְנְתָה it shall be built again Dan. 9, 25.

2) first the *actio perfecta* and then the *actio imperfecta*; e. g. וְלוֹ הוּאֵלְנוּ וַנִּשָּׁב would that we had been content to dwell Jos. 7, 7; יִדְעֵתִי וְאִמְצָאָהּוּ shall I be able to find it Job. 23, 3; וַאֲרָאָהּ וְשָׁבְתִי אֲנִי וְאִרְאָהּ and again I saw Eccl. 4, 1. 7.

γ in such a manner that they agree in all things except as to the *modus*; e. g. תָּשׁוּבוּ וּבֵאוּ נָא return ye again, I pray Job. 17, 10.

δ in such a manner that they agree in all points, but are not connected by ו conjunctive (*asyndeton*); e. g. רָשׁ הָחֵל לְרֶשֶׁתְּךָ commence to possess it Deut. 2, 24; הָרֶבֶת

בְּכִסְנֵי wash me still more Ps. 51, 4; הוֹאִילוּ פָּנָיו *be pleased to look upon me* Job 6, 28; אֲשׁוּבָה אֶרְעָה I will again feed thy flock Gen. 30, 31; אַל תִּרְבוּ תִּדְבְּרוּ talk no more I Sam. 2, 3; מִלֵּאוּ קְרָאוּ מְלָאוּ cry ye aloud Jer. 4, 5; הִשְׁפִּילוּ יָשְׁבוּ sit ye down low Jer. 13, 18; הֵעִמְקוּ שָׁחֲתוּ they have deeply corrupted themselves Hos. 9, 9; מָהֲרוּ שָׁכַחוּ they soon forgot Ps. 106, 13; פָּעוּר נָתַן he giveth liberally Ps. 112, 9.

Rem. 4 The construction *with* ׀ conjunctive is the usual one in prose, and that *without* ׀ conjunctive the usual one in poetry. The latter however, is now and then also found in prose; e. g. הוֹאִיל מוֹשֶׁה בָּאָרַךְ and Moses began to declare Deut. 1, 5; תָּמוּ נִכְרְתוּ they were wholly cut off Jos. 3, 16; הִתְחַרָּה הַחַיִּיק he earnestly repaired Neh. 3, 20; נִפְרְצָה נִשְׁלַחַה let us send abroad every where unto our brethren I Chr. 13, 2.

Rem. 5 Also in the construction without ׀ conjunctive it may happen that both verbs differ as to the *tempus*; e. g. וְשַׁלַּשְׁתָּ הַיּוֹם and on the third day thou shalt go down I Sam. 20, 19; לֹא יִדְעֵתִי אֲכַנֶּה I cannot give titles Job. 32, 22. In this case the first verb is sometimes expressed by a participle; e. g. מוֹשְׁבֵימִי בְּבֹקֶר יִשְׁכְּרוּ יִרְדְּפוּ who early in the morning seek for strong drink Jes. 5, 11; וַיִּגְדֵּל חֶפְצוֹ it pleased him to magnify Jes 42, 21.

Rem. 6 It is a bold and unusual construction when the two verbs differ in *person* and *number*; e. g. אֲוִלִי אֲוִכַל נֶפֶשׁ בּוֹ we shall perhaps be able to smite them (lit. I shall perhaps prevail that we may smite them) Num. 22, 6; לֹא תוֹסִיפִי יִקְרָאוּ לָךְ thou shalt no more be called (lit. thou shalt not continue that they call thee) Jes. 47, 1. ¹⁾

1) This place in Jes. may, however, be also explained according to § 19, 4 rem. 1.

D. in the form of a participle or of a verbal adjective; e. g. הֵחֵלוּ כְּחֹת *had begun to wax dim* I Sam. 3, 2; יוֹדֵעַ כְּמִגֵּן *who is able to play* (as regards the participle יוֹדֵעַ conf. Rem. 5) I Sam. 16, 16; בְּהִתְיַמָּד *when thou shalt have ceased to spoil* Jes. 33, 1¹).

3) The verb expressing the main action is not unfrequently entirely omitted, so that it must be supplied from the context; e. g. בָּהֵרִי וְקָחִי = בָּהֵרִי (take) quickly Gen. 18, 6; וַיַּחְרְדוּ לְרֵאוֹת = וַיַּחְרְדוּ *and they regarded one another trembling* Gen. 42, 28; וַיִּתְקְמוּ = וַיִּתְקְמוּ *and they regarded one another with astonishment* Gen. 43, 33 (Conf. Jes. 13, 8); יִדְרְשׁוּ לְשֵׂאוֹל = יִדְרְשׁוּ *they shall anxiously inquire* Jes. 11, 10 (Conf. 8, 19); פָּתַח וַיִּשְׁלַחֵם = פָּתַח *that sent not its prisoners home in freedom* Jes. 14, 17; הִתְרִישׁוּ = הִתְרִישׁוּ *come hear me in silence* Jes. 41, 1; הִתְרִישׁוּ וַיָּצֵאוּ = הִתְרִישׁוּ *depart from me in silence* Job 13, 13; עֲנִיתִנִּי וְהִצַּלְתִּנִּי = עֲנִיתִנִּי *and from the horns of the wild-oxen deliver me in answer to my prayer* Ps. 22, 22.²)

Hence one always says מִלָּא לְלֶכֶת אַחֲרַי = מִלָּא אַחֲרַי *to follow sincerely*.

1) שׁוֹרֵר may be also considered as an infinitive, and would then belong to the examples of A.

2) It is not necessary, however, to reckon as belonging to this rule such places as Ps. 74, 7; and 89, 40, where הִלֵּל may be the פִּעֵל of a denominativum of חָלַל *slain*, with the signification *to cast down, to destroy*.

CHAPTER V — THE NOMINAL FORMS.

§ 22. The Infinitive.

1) The use of the infinitive in Hebrew is exceedingly frequent, and since it is a verbal substantive it belongs as well to nouns as to verbs, forming a transition from the one to the other, and following the construction of both.

2) One consequence of this is that it follows the construction of the noun and at the same time governs an object, as if it were a *verbum finitum*; e. g. בָּלְדָה אֹתָם *when she bare them* (lit. *in baring them*) Gen. 25, 26; בָּפְגַעוּ בוֹ *when he met him* (lit. *in his meeting him*) Num. 35, 19; מְלֵאָה הָאָרֶץ דַּעַת אֵת ה' *the earth is full of the knowledge of the Lord* (lit. *of knowing the Lord*) Jes. 11, 9; לֹא נִסְתָּה בְּתִבְנֵלָהּ הֵצִיג עַל הָאָרֶץ *who would not venture to set the sole of her foot upon the earth* Deut. 28, 56; בְּחַמְלַת ה' עָלֵינוּ *the Lord being merciful unto them* Gen. 19, 16; בְּשִׂנְאָת ה' אֲתָנוּ *because the Lord hated us* Deut. 1, 27; וּבַיּוֹם הַקִּיּוֹם אֵת הַמִּשְׁכָּן *and on the day that the tabernacle was reared up* Numb. 9, 15; הֲלֹא הוּא הַדַּעַת אֹתִי *was not this knowing me?* Jer. 22, 16.

3) The infinitive occurs also as a pure substantive, without governing an object, taking the place of a *nomen regens* or *nomen rectum*, of the subject, object, or attribute, or is connected with pronominal suffixes or prepositions; in a word, it is entirely constructed as if it were a noun without the grammatical cha-

racter of a verb; e. g. לא טוב היות האדם לבדו *it is not good that man should be alone* Gen. 2, 18; עת האסף המקנהה *the time that the cattle should be gathered together* Gen. 29, 7; ואין מים לשתות העם *there was no water for the people to drink* Ex. 17, 1; גם ענוש לצדיק לא טוב *also to punish the righteous is not good* Prov. 17, 26; על אמרה *because thou sayest* Jer. 2, 35; ותבהיו עיניו מראות *and his eyes were dim so that he could not see* Gen. 27, 1.

4) Further, the infinitive is frequently used as object of a *verbum finitum* or *participium* of the same stem, and is then placed either before or after it. Thus it generally serves to modify or emphasise the action (conf. § 28, 6), or to express a repetition or continuation; e. g. תקלך תקלך עלינו *wouldst thou perhaps reign over us* Gen. 37, 8; הלך הלכת בי נכסח נכספת *and now thou art gone away because thou sore longedst* Gen. 31, 30; הער הער בנו האיש *the man has expressly warned us* Gen. 43, 3; לא הוריש לא הורישו *but he could not wholly drive them out* Judg. 1, 28; ואל תבינו וראו ראו *ye hear continually but ye understand not, ye see continually but ye perceive not* Jes. 6, 9; אמרים אמרו *they say continually unto them that hate me* Jer. 23, 17.

When the infinitive stands after the *verbum finitum*, which frequently occurs with הלך, then another infinitive or participle, or even finite verb, of a different stem is frequently added; e. g. ויצא ויצא ושוב *and it went to and fro* Gen. 8, 7; ונגח ונגח *he shall smite and shall again heal* Jes. 19, 22; וילך וילך *and*

he waxed continually greater Gen. 26, 13; וַיֵּצֵא וַיִּצְוֹא וַיִּמְקַלֵּל
and as he came out he cursed 2 Sam. 16, 5; הַלְלִים הָלוּדִי
 וַתִּקְעוּ *blowing with the trumpets as they went on* Jos. 6, 13.

Rem. 1 The infinitive, when it is connected in this manner with a *verbum finitum*, need not agree with it as to the conjugation (בְּנִיּוֹן); e. g. טָרַף טָרַף טָרַף יוֹסֵף *Joseph's without doubt torn into pieces* Gen. 37, 33; וְהִפְדָּה לֹא טָרַף יִטָּרַף *if it be indeed torn into pieces* Ex. 22, 12; וְהִפְדָּה וְנִפְדָּתָה *and not at all redeemed* Lev. 19, 20; עֲרִיבָה תֵעוֹר מִשְׁתָּדֵךְ *thy bow was made quite bare* Hab. 3, 9.

Rem. 2 In negative sentences the negation is placed between the infinitive and the finite verb; e. g. וְהִפְדָּה לֹא נִפְדָּתָה Lev. 19, 20; וְהוֹרִישׁ לֹא הוֹרִישׁוּ Judg. 1, 28; 15, 13; 1 Kings 3, 27; but it very seldom precedes; e. g. לֹא מוֹת תִּמָּתוּן *ye shall not surely die* Gen. 3, 4; Ps. 49, 8; Amos 9, 8.

Rem. 3 We shall see later on (§ 32, 5) that, like the infinitive, nouns also are commonly connected as objects with a *verbum finitum* and that a noun sometimes takes the place of an infinitive; e. g. לֹא יוֹכְלוּ נִקְוִין *shall they not be capable of escaping punishment* Hosea 8, 5.

5) On the other hand, the infinitive is not unfrequently used instead of a *verbum finitum*, both with or without a preceding *verbum finitum*.

A. after a preceding *verbum finitum*:

α after the עָבַר; e. g. וּבָחַר אֹהֱוֹ ... וַנִּגְלִיתִי *did I reveal myself ... and choose him?* 1 Sam. 2, 28; נִכְתָּב וְנִהְפָּס בְּמַבְעַת הַמֶּלֶךְ וְנִשְׁלֹחַ סִפְרִים *it was written, and it was sealed with the king's ring; and letters were sent* Esther 3, 13.

β after עָבַר with ו conversive; e. g. וְהִמָּר... עָלָיו *and he was angry with him* Gen. 27, 41.

עָלוּ *and they shall mourn for him, and bitterly weep for him* Zech. 12, 10.

γ after the עָתִיד; e. g. אוֹ קָנָה מִמְּכָר if thou sell aught or buy Lev. 25, 14; מוֹת יוּמָת אֹתוֹ רָגַם אִישׁ הָאִישׁ the man shall be surely put to death, all the congregation shall stone him. Num. 15, 35.

δ after עָתִיד with ו conversive; e. g. וַיַּרְכֵּב אֹתוֹ וַיַּחֲזֵן אֹתוֹ and he made him to ride and he set him Gen. 41, 43.

Rem. 4 Sometimes even after a participle; e. g. נִכְתָּב בְּשֵׁם הַמֶּלֶךְ written in the king's name and sealed Esther 8, 8.

B. without a preceding *verbum finitum*, and consequently, in the beginning of the sentence:

α instead of the עָבַר (more or less like the Latin *Infinitivus Historicus*); e. g. אָלָה וּבַחַשׁ וְרָצַח וְנָגַב וְנָאֵף they swear, they lie, they kill, they steal, they commit adultery Hos. 4, 2.

β instead of the עָתִיד; e. g. אָכֹל וְהוֹתֵר they shall eat and leave thereof 2 Kings 4, 43.

γ frequently instead of the imperative; e. g. זְכוֹר אֶת הַיּוֹם remember this day Ex. 13, 3; שְׁמֹר אֶת הַיּוֹם הַזֶּה observe the sabbath day Deut. 5, 12.

In all these instances the intention appears to be to add emphasis and force to the idea.

Rem. 5 When the infinitive takes the place of a *verbum finitum*, the subject may be added to it; e. g. כָּל זָכָר לְכֶם כָּל זָכָר every male among you shall be circumcised Gen. 17, 10; הַבָּנִים אֲתָם בְּנֵי אֲחֵרֶן the sons

of Aaron shall offer it Lev. 6, 7; הָעֵדָה כָּל הַבְּנִיִּים כָּל הַיְּעָדָה *all the congregation shall stone him with stones* Num. 15, 35; פָּגוּשׁ דָּב שָׂכּוּל; בְּאִישׁ *let a bear robbed of her whelps meet a man* Prov. 17, 12.

§ 23. Use of the Participle.

1) Since the participle is a verbal adjective it is partly used as an adjective, partly as a verb, and follows the construction of both.

2) As for its signification, it may express as well the past and future, as an action which takes place the moment the writer speaks; e. g. אֲשֶׁר הָאֱלֹהִים עֹשֶׂה *what God will do* Gen. 41, 25; מֵת *dead*; נוֹלָד *born*; לְעַם נוֹלָד *to a people that shall be born* Ps. 22, 32; וְעַם יִבְרָא *a people which shall be created* Ps. 102, 19; אֲרָנִי דִבֵּר *my Lord speaketh* Num. 32, 27; אֲשֶׁר אַתֶּם נֹרִים שָׁם *the land wherein ye (now) sojourn* Jer. 35, 7. In like manner it generally signifies the present.

The בִּינוּנֵי פְעוּל (part. passivum) of קָל however has almost exclusively the meaning of something past.

Rem. 1. The בִּינוּנֵי פְעוּל sometimes expresses an enduring quality, while the בִּינוּנֵי פּוּעֵל only denotes a momentary condition; e. c. בְּטוּחַ *confident (always)* בּוֹטֵחַ *to have confidence (under certain circumstances)*; שָׂכּוּן (*permanent*) *inhabitant* שׂוֹכֵן *a sojourner*; אֲחֻזֵי הַרֶבֶב *who are able to handle the sword* Cant. 3, 8 אֲחֻזֵי הַרֶבֶב would mean: *who have girded on the sword.* (conf. § 4, 2).

3) When the participle takes the place of a *verbum finitum*, with or without הִיָּה, it has in most cases the signification of the present; e. g. יִרְאֵ אֲנֹכִי אֹהוּ *he will see me*

for I fear him Gen. 32, 12; אֲשֶׁר אָתָּה עֹשֶׂה which thou doest Ex. 18, 17; וְעַתָּה הִנֵּה יָבֵשׁ וְהָיָה נֶקְדָּיִם and now behold it is dry and is become mouldy Jos. 9, 12.

Not unfrequently however it stands instead of the future; e. g. כִּי לְיָמַימ עוֹד שִׁבְעָה אָנֹכִי מִמָּטוֹר for yet seven days and I will cause it to rain Gen. 7, 4; וְיִרְשׂ אֹתִי will inherit from me Gen. 15, 3 (conf. וְיִרְשָׁךְ v. 4); דָּן אָנֹכִי I shall judge Gen. 15, 14. Often also it occurs instead of the imperfect; e. g. וְהוּא יֹשֵׁב as he sat Gen. 18, 1; וּמֹשֶׁה רָעָה הִנֵּה רֶעָה and Moses pastured the flock Ex. 3, 1; or of the perfect; e. g. עֵינֶיכֶם הָרְאִיתָּ your eyes have seen Deut. 4, 3.

Rem. 2 When the participle has the signification of a *verbum finitum* whether in the present, perfect, or future, it is frequently preceded by הִנֵּה; e. g. הִנֵּה עֹשֶׂה אֶחָיוּד מִתְנַחֵם לָךְ לְהַרְגֶךָ behold thy brother Esau thinks to kill thee Gen. 27, 42; וְהִנֵּה עֹמֵד עַל הַיָּאֵר that he stood by the river Gen. 41, 1; וְהִנֵּה מְבִיא אֶת הַמַּבּוּל and I will bring the flood of waters Gen. 6, 17.

4) Sometimes a sentence commences with a participle having the signification of a *verbum finitum*, and is continued by a *verbum finitum* in עָבַר or עָתִיד with or without ו conversive or ו conjunctive.

(a) with a *verbum* in עָבַר; e. g. אֱלֹהִים מוֹשִׁיב יְהוּדִים וְעָבַר אֵף סוֹרְרִים שָׁכְנוּ צְחִיחָה בְּיָתָהּ אֵף סוֹרְרִים שָׁכְנוּ צְחִיחָה God maketh the desolate to return home but the rebellious to dwell in a parched land Ps. 68, 7.

(b) with a verb in עָבַר with ו conversive; e. g. אָנֹכִי מֵת וְהָיָה אֱלֹהִים מִתְּךָ I am dying, but God shall be with you Gen. 48, 21.

- (c) with a verb in עָבַר with ך conjunctive; e. g. שׁוֹפֵךְ בּוֹז עַל נְרִיבִים וְזִמּוֹם אֶפְיָקִים רָפָה *he poureth contempt upon the princes and looseth the belt of the strong* Job. 12, 21.
- (d) with a verb in עָתִיד; e. g. הַשֵּׁם נְבוֹלֵךְ שְׁלוֹם חֶלֶב הַטִּים *he maketh thy border peace, he filleth thee with the fat of wheat* Ps. 147, 14 conf. v. 15.
- (e) with a verb in עָתִיד with ם conversive; e. g. מִי לִי וַיָּבֵא אִפּוֹא הוּא הַצֹּד צִיד וַיָּבֵא לִי *who then is he that hath caught venison, and brought it to me* Gen. 27, 33.
- (f) with a verb in עָתִיד with ם conjunctive; e. g. מוֹלִיךְ יוֹעֲצִים שׁוֹלֵל וְשֹׁפְטִים יְהוֹלֵל *he leadeth counsellors away as spoil, and judges he maketh fools* Job. 12, 17 conf. vv. 19 ff.

Rem. 3. When the subject has not been named before, a personal pronoun is added to the participle as subject. Sometimes, however, this pronoun is omitted, and must be supplied from the context; e. g. with the 1st pers. כִּי פִעַל בְּיָמֶיךָ (supply אֲנֹכִי from v. 6) *for I work a work in your days* Hab. 1, 5; with the 2^d pers. וְחַוֵּאת נַפְשֶׁךָ *and thou hast sinned against thy soul* Hab. 2, 10; with the 3^d pers. וְהִנֵּה עֹמֵד עַל הַגְּמָלוֹם *and behold he stood by the camels.* Gen. 24, 30. Conf. Gen. 32, 7; 37, 15; 38, 24; 39, 22 (plur.); Jes. 26, 3; 33, 5.

5) A participle of the same stem as the verb to which it belongs is not unfrequently used to express the indefinite idea: *one, somebody*, e. g. וְכִי יָמוּת כָּתוּב *if anyone die* Num. 6, 9; כִּי יִפֹּל הַנֶּפֶל *if anyone fall* Deut. 22, 8; לֹא יִרְדֵּךְ *whosoever heareth it* 2 Sam. 17, 9; לֹא יִרְדֵּךְ *no one shall tread* Jes. 16, 10; יִרְאֶה הָרְאָה *anyone who seeth it* Jes. 28, 4; יִחַרֵּשׁ הַחֹרֵשׁ *doth anyone plough*

Jes. 28, 24; וְלֹא יִמָּלֵט לָהֶם פְּלִיט *there shall not one of them flee away, there shall not one of them escape* Amos 9, 1.

6) As regards its construction also, the twofold character of the participle should be borne in mind. When used as an adjective it follows the rules of the adjectives (conf. § 4; gramm. §§ 66, 68, 69.), while with a verbal meaning it follows the construction of the verb, taking the verbal suffixes and not the nominal; e. g. חָפֵץ רָשָׁע *who hath pleasure in wickedness* Ps. 5, 5; הָרְדִים בָּעָם *who ruled over the people* 1 Kings 9, 23; יִרְשׁ אֹתִי *shall inherit from me* Gen. 15, 3; עֲשֵׂנִי *who has created me* Job. 31, 15.

Rem. 4 A combination of both constructions is found in the expression מְשָׂרְתִי אֹתִי *who minister unto me* Jer. 33, 22.

Rem. 5 Owing to the st. constr. a somewhat free construction is often employed with the participle; e. g. שָׁבִי מִפְּשָׁע *who turn (from) transgression* Jes. 59, 20; יוֹרְדֵי בּוֹר *who go down (into) the abyss* Jes. 38, 18; שֹׁכְבֵי קֶבֶר *who lie in the grave* Ps. 88, 6. (conf. § 5, 4). The same construction is obtained by means of the nominal suffixes; the expressions קָבִי and קָבִיו, for instance, have the same meaning as קָמִים עָלַי and קָמִים עָלָיו *who stand up against me or against him*.

PART III.

THE PARTICLES.

CHAPTER VI. — ADVERBS AND ADVERBIAL
EXPRESSIONS.

§ 24 Adverbs.

1) The adverbs not only serve to determine verbs, verbal expressions, and adjectives, but they occur also as the determination of a noun. (Compare ἡ χθὲς ἡμέρα).

As such they stand:

(a) as opposition after the noun; e. g. תְּבוּנָה הַרְבֵּה מְאֹד *very much understanding* 1 Kings 5, 9; אֲנָשִׁים מְעַט *a few men* Neh. 2, 12.

(b) connected in st. constr. with the noun; e. g. דְּמֵי הַנֶּפֶשׁ *innocent blood*, (*blood shed without cause*) 1 King 2, 31; אֶד הַנֶּפֶשׁ *a false witness*, (*a witness without cause*) Prov. 24; 28; עֹלֶת תָּמִיד *a continual burnt offering* Num. 28, 6; אֱלֹהֵי מִקְרֹב and אֱלֹהֵי מֵרָחֹק *a God at hand, a God afar off* Jer. 23, 23.

Rem. 1 The adverb is in this case entirely considered as a noun, which is also evident from the fact that prepositions are prefixed to it; e. g. וְכֵן = וְכֵן *and thus* Esther 4, 16; אֶל־חִנָּם *in vain* Ez. 6, 10.

2) The repetition of an adverb expresses the enduring increase or the intensity of the determination; e. g. מְאֹד מְאֹד *lower and lower* Deut. 28, 43; מְעַט מְעַט *by little and little* Ex. 23, 30; מְאֹד מְאֹד מְאֹד *very much* Gen. 7, 19.

3) Several of the particles do not exactly refer to the nearest following word, but to the nearest following sentence, sometimes even to the main sentence which follows after the subordinate sentence containing the particle; e. g. with אָז ; $\text{וְיַעֲנֶה וְה' תִּקְרָא וְה'}$ *then the Eternal, when thou callest, will hear thee* Jes. 58, 9; $\text{אָז יִקְרְאוּנִי וְלֹא אֲעֹנֶה}$ *then will I not answer when they call on me* Prov. 1, 28.

with גַּם ; $\text{וְהוֹנִיחַ בְּיָמָיו וְכָרְמִים וְגַם}$ *the son of Jesse will certainly also give every one of you fields and vineyards* I Sam. 22, 7; $\text{גַּם אֲשַׁלְּחֵם מִבּוֹר אֲסִירֵיכֶם}$ *I also release thine prisoners out of the pit* Zech. 9, 11.

with בַּק ; $\text{לֹא יִגִּיעוּ בָּרַק אֵלָיו}$ *him alone they shall not touch* Ps. 32, 6; $\text{בַּק בְּדַוּוֹן יִתֵּן מִצָּדָה}$ *by insolence one produceth only contention.* Prov. 13, 10.

with interrogative particles See § 26, 8.

The same thing occurs with certain conjunctions; e. g. Deut. 8, 12, where פֶּן refers to v. 14; (Conf. Rashi on Ex. 23, 5) and with particles of negation, as לֹא e. g. Deut. 22, 1.

Rem. 2. Concerning the manner of expressing adverbial ideas by means of verbs, see § 21.

§ 25. Words expressing negation.

1) The principal adverbs of negation are:

לֹא (as noun in כְּחֵיב Job 6, 21) *not*;

אֵל (as noun Job 24, 25) *not so*;

אִין (opposite of יֵשׁ) *it is not*;

טַרְם *not yet*;

אִפְסָם *no more*, (אִפְסִי with the prolonged ending יִ is only found in the expression אֲנִי וְאִפְסִי עוֹד *I am, and there is none else beside me* Jes. 47, 8. 10; Zeph. 2, 15).

Almost exclusively poetic are בְּלִי, בְּלִי, בְּלִי *not*.

Rem. 1. אֵל is also used as a negative conjunction = לְבִלְתִּי, פֶּן, *that not, lest*. (Conf. § 28, 5 Eγ) e. g. אֵל יִמְשְׁלוּ בִי *lest they should have dominion over me* Ps. 19, 14.

2) Regarding the use of these adverbs the following points should be remarked.

A. as to לֹא.

α לֹא serves principally as an *objective* and *unconditional* négation, and hence it is usually connected with עָבַר or עָתִיד in the indicative. As to the עָתִיד with לֹא to express a prohibition see § 15, 4.

Rem. 2 לֹא seldom occurs in a nominal sentence instead of אֵין; e. g. וְלֹא שֵׁבַט אֱלֹהִים עֲלֵיהֶם *and no rod of God is upon them* Job. 21, 9.

β לֹא connected with כֹּל, when the latter is not followed by ה' הִירְדֵיעָה or by another determination (hence, used in a general and indefinite sense, § 3, 10, Rem. 3), means: *none, none at all (nullus, ne-personne, ne-rien)*; e. g. כֹּל מְלָאכָה לֹא יַעֲשֶׂה *no work shall be done* Ex. 12, 16; כֹּל דְּבָרָיו לֹא יַעֲנֶה *to none of his words he will answer* Job 33, 13; (or, as is more usual לֹא followed by כֹּל) וְלֹא נֹתַר כֹּל יֶרֶק (כֹּל) *and no green thing was left* Ex. 10, 15; לֹא יֵאָנֶה *no mischief shall happen to the righteous* Prov. 12, 21; וְלֹא יָשׁוּב כִּפְנֵי כֹל *and turneth not away for any* Prov. 30, 30; כֹּל אֱלֹהִים כֹּל גּוֹי וּבְמִלְכָּה

for no God of any nation or kingdom was able 2 Chr. 32, 15.

If however בַּל is determined, it has, when connected with לֹא , a different signification; e. g. $\text{וְכָלוּ וְיָרְאוּ לֹא הִרְאָה}$ but thou shalt not see the whole of it Num. 23, 13.

Rem. 3. In like manner אֵין with בַּל ; e. g. $\text{וְכָל רוּחַ אֵין בְּקִרְבוֹ}$ and there is no breath at all in the midst of it Hab. 2, 19; אֵין כָּל חֲדָשׁ there is nothing new Ecc. 1, 9. On the same principle לֹא אִישׁ . . . = no one, nobody; e. g. $\text{לֹא יִכְלֶה אִישׁ מִמֶּנּוּ}$ no one of us shall withhold Gen. 23, 6.

γ לֹא is also used absolutely as a negative answer: nay, no; e. g. וַיֹּאמְרוּ לֹא they said: no Gen. 19, 2; $\text{לֹא אֵדָה הוּא יִשָּׁם בִּי}$ nay, my lord Gen. 42, 10; $\text{לֹא יִשָּׁע הוּא יִשָּׁע בִּי}$ Job 23, 6 (conf. § 26, 9).

δ לֹא is sometimes connected with a noun or adjective, with which it forms a sort of compound; e. g. לֹא-אֱלֹהִים a no-god; לֹא-דָבָר a nothing; לֹא חַסִּיד an impious Deut. 32, 21; Amos 6, 13; Ps. 43, 1.

Rem. 4. Concerning the place of לֹא in the sentence conf. § 40, 1 and Rem. 1.

B. As to אֵל .

α אֵל denotes a subjective and conditional negation and is, by preference, construed with the jussive; e. g. אֵל יָבֹא may he not come, or, let him not come, (conf. § 17, 3 b).

β אֵל (like לֹא see A γ) is sometimes used also in an

absolute sense = *nay, not so* (conf. $\mu\eta = \mu\eta \gamma\acute{\epsilon}\nu\eta\tau\alpha\iota$)
 e. g. אֶל בָּנָתַי *nay, my daughters*, Ruth 1, 33; אֶל־נָא
not so Gen. 19, 18; 33, 10 (Conf. § 26, 9).

Rem. 5. Places such as Joel 2, 13 וְאַל בְּגָדֵיכֶם וְאַל לְבַבְכֶם וְקַרְעוּ *rend your hearts and not your garments*; Am. 5, 14 רַע וְאַל טוֹב וְרָשׁוּ *seek good, and not evil*, should not be considered as belonging to rule β , for the verbs וְקַרְעוּ and וְרָשׁוּ are to be supplied after אֶל. Similarly, 2 Sam. 1, 21 אֶל מַלְאָךְ וְאַל מָטָר *let there be no dew, nor rain*; Jes. 62, 6; Ps. 83, 2 אֶל דְּמִי *let there be no silence (or rest)*, do not belong to it, because אֶל is elliptical for אֶל יְהִי דְמִי, אֶל יְהִי מַלְאָךְ.

Rem. 6. Concerning the interrogative use of אֶל, see § 26, Rem. 9.

C. As to אֵין.

α אֵין (st. constr. of אֵין) is the negation of יֵשׁ, and implies the verb *to be* as to all its tenses; e. g. אֵין יוֹסֵף בְּבֹר *Joseph was not in the pit* Gen. 37, 29; אֵין ה' בְּקִרְבְּכֶם *the Eternal is not amongst you* Num. 14, 42. Hence the positive formulas with יֵשׁ are negatively expressed by אֵין; e. g. יֵשׁ לְאֵל יָדִי *I have it in my power* Gen. 31, 29; אֵין לְאֵל יָדֵנוּ *we have it not in our power* Neh. 5, 5.

β A further consequence of this is:

1. that a personal pronoun, which is subject of a sentence with אֵין, is joined to it as a suffix, as אֵינְנִי *I am not, I was not I shall not be*; אֵינָם, אֵינָנוּ etc.
2. that the verb, which is predicate of a sentence with אֵין always takes the form of a participle (because in אֵין the verb *to be* is already implied); e. g. תִּתֵּן אֵין נָתַן *I will not give* Ex. 5, 10; אֵין נָתַן *no*

straw is given Ex. 5, 16; *אִינְךָ מְשַׁלֵּחַ* if thou wilt not let my people go Ex. 8, 17; *מֵאַיִנְכֶם בְּאַמִּינִים* ye did not believe Deut. 1, 32.

Rem. 7. Once, Jer. 38, 5, *אֵין* is found constructed with a *verbum finitum*: *כִּי אֵין הַמֶּלֶךְ יוּבֵל אֶתְכֶם דָּבָר* for the king cannot do any thing against you.

γ Just as *יֵשׁ* signifies: *to exist, to be present, to be at hand*, so *אֵין* expresses the contrary; e. g. *וְאֵינֶנּוּ* and he was no more Gen. 5, 24; *וְהָאֶחָד אֵינֶנּוּ* and one is not Gen. 42, 13; *וְאֵינָם* and they are not Jer. 10, 20.

Rem. 8. *אֵין* is sometimes separated from the word to which it belongs by another word; e. g. from its participle *אֵין בְּפִיהוּ נְכוֹנָה* there is no sincerity in his mouth Ps. 5, 10; or from its noun (especially by the smaller words such as *לֹא*, *גַם* or by a determination of place), *אֵין לָהּ וְלָדָּהּ* she had no child Gen. 11, 30; *אֵין לֹא סְנַפִּיר* that have no fins Lev. 11, 10. 12; *אֵין בּוֹ מָתָם* there is no soundness in it Jes. 1, 6; *אֵין בְּמוֹת זְכוֹרָהּ* in death there is no remembrance of thee Ps. 6, 6; *וְאֵין בְּרוּחוֹ רְמִיָּה* and in whose spirit there is no guile Ps. 32; 2. The same sometimes occurs with *אֵל*; e. g. *בְּאַפְּךָ תוֹכִיחֵנִי אֵל* rebuke me not in thine anger Ps. 6, 2.

It should be noticed also that the usual order of *אֵין* and its noun or participle is sometimes reversed; e. g. *אֲשֶׁר מִיַּם אֵין לָהּ* that has no water Jes. 1, 30; *וּפְתָר אֵין אִתּוֹ* and there is none to interpret it Gen. 40, 8.

Rem. 9. In Neh. 4, 17 we find *אֵין* connected first with *אֲנִי*, then with other subjects, and finally all these comprised in *אֲנַחְנוּ*.

Rem. 10. In Job 35, 15 *כִּי אֵין פְּקָד אַפּוֹ* but now his anger is withheld *אֵין* stands before *עָבַר* to emphasise the negation. In like manner

אין emphasises the negation in אין זולתי Jes. 45, 21 and אין בלתי Hos. 13, 4 *there is none beside me*.

δ Further אין is now and then connected with a noun for the purpose of expressing a negative adjective; e. g. אין אלים *powerless* Jes. 40, 29; אין עינים *blind* Jes. 59, 10; אין כספים *innumerable* Joel 1, 6; אין אגל *powerless* Ps. 88, 5; אין חקר *unsearchable* Prov. 25, 3.

Rem. 11. אי (an abbreviation of אין 1 Sam. 21, 9 = אין, אין) is sometimes connected in a similar manner אי נקי *not innocent* Job 22, 30.

D. טרם *not yet*, (like the adverb אז) is generally construed with the עתיד even when the verb expresses an *actio perfecta*. It is rarely construed with the עבר; e. g. טרם ידע *he did not yet know* 1 Sam. 3, 7.

E. The poetic negation בל *not*, is almost exclusively connected with a *verbum finitum*. The exceptions where it is found with the infinitive are very rare; e. g. בל קרוב אליך *they come not near unto thee*. Ps. 32, 9.

F. The equally poetic בלי is (like לא see A δ) and אין C δ) sometimes connected with a noun to express the negation of the latter's idea; e. g. בלי חק *beyond measure* Jes 5, 14.

3) The other particles of negation are mostly all exclusively used as conjunctions.

Concerning them the following particulars should be remarked.

(a) לבלתי (st. constr. of בלת *to disappear, to cease to exist*, from the stem בלה, with the termination י

see gramm. § 60 D., and the letter preposition לְ) is usually construed with the infinitive, to express the negation of an action; e. g. לֹא־לֶבְלִיתִי אֲכַל מִמֶּנּוּ *not to eat of it* Gen. 3, 11; rarely with a verbum finitum in the sense of: *that not, lest*; e. g. לֹא־לֶבְלִיתִי שָׁבוּ *that none doth return from his wickedness* Jer. 23, 14; or *without (quin)* וְלֹא־לֶבְלִיתִי רָאוּ *who follow their own spirit without seeing* Ez. 13, 3.

- (b) פֶּן (litt. *removing, taking away* stem פָּנָה) *lest, that not*, stands at the beginning of a sentence, which expresses fear or anxiety, especially after the verbs: *to fear, to beware, (vereor ne)*; e. g. הִשָּׁמֶר לְךָ פֶּן תָּשִׁיב *beware that thou bring not* Gen. 24, 6; כִּי יִרְאֵתִי פֶּן תִּגְוַל *because I was afraid, because I said: "Lest thou shouldst take"* Gen. 31. 31 חֲפָשׂוּ וּרְאוּ פֶּן יֵשׁ פֹּה עִמָּכֶם *search and look that there be not here with you* 2 Kings 10, 23.

Rem. 12. The verb expressing fear or anxiety is sometimes omitted, and is to be supplied from the context; e. g. וַעֲתָה פֶּן יִשְׁלַח יָדוֹ *and now (I fear) lest he put forth his hand* Gen. 3, 22.

Rem. 13. In Num. 20, 18. פֶּן is separated from its verb by the noun בַּחֶרֶב which the writer wished to emphasise: *lest I come out with the sword against thee* (Conf. Rem. 8).

4) Two negations in the same sentence do not destroy one another, but on the contrary strengthen the negation (conf. οὐκ οὐδέεις, οὐκ οὐδαμῶς); e. g. הַמִּבְּלִי אֵין קְבָרִים *are there no graves in Egypt* Ex. 14, 11 conf. 2 Kings 1, 16; אֵין כֶּסֶף לֹא נִחְשָׁב *silver was not accounted*

of 1 Kings 10, 21; (in the parallel place 2 Chr. 9, 20 לא is omitted); מאין יושב *without a single inhabitant* Jes. 5, 9; לא יבא בַמַּרְם *before the day of the Lord's anger come upon you* Zeph. 2, 2; מִבְּלִי אֲשֶׁר לֹא יִמָּצֵא *that man cannot find out* Eccl. 3, 11; אַל בְּאַפְּךָ פֶּן תִּמְעַטְנִי *lest in thy anger thou bring me to nothing* Jer. 10, 24.

5) When one negative sentence follows another, often the first sentence alone, especially in poetic parallelism, takes the negation; e. g. אַל תִּרְבוּ וַיֵּצֵא עֲתָק *talk no more so exceeding proudly, let no arrogancy come out of your mouth* 1 Sam. 2, 3 לא גִבַּלְתִּי בַחֹרִים רוּמָתַי *I have not nourished young men, nor brought up virgins* Jes. 23, 4; לֹא יַעֲרֹכְנָה זָהָב וְזָכָבִית וְתַמְרוֹתָהּ כְּלִי פֶזֶז *gold an crystal cannot equal it, neither shall the exchange thereof be jewels of fine gold.* Job 28, 17, (conf. § 27, 7.)

Rem. 14. Concerning the preposition מ as negation See § 27, 6 C γ.

CHAPTER VII. — INTERROGATIVE PARTICLES.

§ 26. Interrogative words and sentences.

1) An interrogative sentence, is generally introduced by a conjunction or letter of interrogation.

To the interrogative conjunctions (besides אם which will be spoken of later on) belong also the interrogative pronouns, and the words derived from them; e. g. בְּמָה *בְּמָה* (these call for no particular comment), אֵי which

transforms a pronoun or adverb into a question (as to which the lexicon should be consulted), and finally a few particles, such as **אִיפֹה**, **אִמּוֹא**, **אִיִּה**.

Rem. 1. The formula **מִי יוֹדֵעַ אִם** Esther 4, 14 has an affirmative signification *who knoweth whether not* (= *I believe that, nescio an*).

Rem. 2. In Jon. 1, 7. 8 **אֲשֶׁר** and **לְמִי** have owing to the subsequent signification of: *for whose cause?*

2) *Direct simple questions* are generally introduced by prefixing **הֲ** to the first word of the sentence; while *direct disjunctive questions* have **הֲ** in the first member and **אִם** in the second; e. g. **אִם נִתְחַדַּל הַגִּלְגָּד** *shall we go to battle, or shall we forbear*; 1 Kings 22, 15.

3) The **ה** interrogative is mostly used in questions, of which the answer is uncertain; e. g. **הֲשִׁמְתָּ לְבָבְךָ** *hast thou considered?* Job 2, 3; occasionally also in questions to which a negative answer is expected; e. g. **הֲתִשְׁמֹר** *am I my brother's keeper?* Gen. 4, 9; **הֲיִחְיֶה** *shall he live?* Job. 14, 14. Sometimes **ה** is used for the simply purpose of emphasising the negation; e. g. **הֲאַתָּה תִּבְנֶה** *shalt thou build me a house?* 2 Sam. 7, 5. (the parallel place, 1 Chr. 17, 4, reads **לֹא אַתָּה תִּבְנֶה**). On the contrary **ה** connected with **לֹא** (**תִּלְא**) serves to express and to strengthen the affirmation, with the consequence that **הֲלֹא** (*nonne*) is almost equal to **הֲיִנֵּה**; e. g. **תִּלְא הָיָה** *doth not (= behold) David hide himself?* Ps. 54, 2; **הֲלֹא הֵם כְּתוּבִים** *are they not written?* 2 Kings 15, 21; 20, 20; Esther 10, 2 = **הֲנִם כְּתוּבִים** conf. 2 Chr. 27, 7; 32, 32. But even the simple **ה** without **לֹא** sometimes

differs but little from הִלֵּא; e. g. הֲנִגְלֶה נַגְלִיתִי *did I not reveal myself?* 1 Sam. 2, 27; הֲיִבְעַמְּם *do ye not know?* 1 Kings 22, 3; הֲיֹאֵת יָדְעָה *knowest thou not this.* Job 20, 4. (See Kimchi on 1 Sam. 2, 27).

Rem. 3. The few instances, where a simple question is introduced by אִם, are based upon the omission of the preceding member of a disjunctive question; e. g. אִם מֵאֵת אֲדָנָי הַמֶּלֶךְ נַחֲיָה הַדָּבָר הַזֶּה *is this thing done by my lord the king?* 1 Kings 1, 27; אִם בַּחֲמֹר הַיּוֹצֵר *shall the potter be counted as clay?* Jes. 29, 16; אִם כַּח אֲבָנִים *is my strength the strength of stones?* Job 6, 12. (Conf. Lat. an and § 28, 5 A β.)

Rem. 4. Instead of אִם . . . הֲ in a disjunctive question, we also find וְאִם . . . הֲ; e. g. וְאִם בְּיָמֵי אֲבוֹתֵיכֶם . . . הֲ הִיְחַתָּה זֹאת *has this been in your days or in the days of your fathers?* Joel 1, 2; . . . הֲאֵנָּכִי וְאִם *is my complaint of man, or why should I not be impatient?* Job 21, 4; sometimes with הֲ being repeated after וְאִם; e. g. . . . הֲלֵבָן הֲלֵבָן וְאִם שָׂרָה הַבַּת *shall a child be born unto him that is a hundred years old? or shall Sara, who is ninety years old, bear?* Gen. 17, 17; or with special emphasis on the first member of the question; e. g. הֲאֵף הֲאֵף וְאִם צְדִיק שֵׁנָא . . . *shall even one that hateth right govern? or wilt thou condemn the just and mighty?* Job 34, 17; Conf. 40, 8, 9.

After a negative sentence וְאִם sometimes stands as if in the second member of a disjunctive question; e. g. כִּי לֹא לְעֶלְם הַסֵּן וְאִם נָדָר לְדוֹר *for riches are not for ever, or doth the crown endure for all generations?* Prov. 27, 24.

Rem. 5. In the second member אִן or, is occasionally found instead of אִם; e. g. הֲקֹץ לְדַבְרֵי רוּחַ אִוּ מָה יִמְרִיצֶךָ כִּי תַעֲנֶה *shall vain words have an end? or what provoketh thee that thou answerest?* Job 16, 3; Conf. Eccl. 2, 19.

4) Questions with **אם** **ה** need not always express an opposition, for they frequently merely repeat the same question with different words; e. g. **הַמֶּלֶךְ הַמֶּלֶךְ עָלֵינוּ אִם** *shalt thou indeed reign over us? or shalt thou indeed have dominion over us?* Gen. 37, 8. This especially occurs in poetic parallelisms; e. g. **הַיִּתְפָּאֵר אִם יִתְגַּדֵּל בְּחֹצֵב** *shall the axe boast itself against him that heweth therewith? or shall the saw magnify itself against him that shaketh it?* Jes. 10, 15; Conf. Jer. 5, 29; Job 4, 17; 6, 5. 6; 8, 3; 10, 4. 5; 11, 2. 7; 22, 3.

Rem. 6. In questions of this kind the second member is now and then introduced by **ו** instead of by **אם** or **וְאִם**; e. g. **הֲלֹא־לֹא תִדְבְּרוּ וְיִמְדוּ עֲוֹנָה וְלוֹ תִדְבְּרוּ רַמְיָה** *will ye speak unrighteously for the Lord, or talk deceitfully for him?* Job 13, 7; **הֲרִאשׁוֹן אָדָם הָיָה וְלִפְנֵי נִבְעוֹת חוֹלְלָהּ** *art thou the first man that was born, or wast thou brought forth before the hills?* Job 15, 7. Sometimes **ו** is even omitted; e. g. **הֲיִנְאָה נִמָּא בְּלֹא בְּצָה יִשְׁנֵא אַחוּ בְּלִי מַיִם** *can the rush grow up without mire, or can the flag grow without water?* Job. 8, 11; **הֲתִדַע עַל־מִפְלְשֵׁי עַב** *dost thou know the balancings of the clouds, or dost thou with him spread out the sky?* Job 37, 16. 18.

Rem. 7. The second member is rarely introduced by **ה** and then it really continues the question of the preceding member; e. g. **הֲיִסְגְּרֵנִי בְּעֵלֵי קַעִילָה בְּיַדוֹ הַגֵּר הַשָּׂאוֹל** *will the men of Keilah deliver me up into his hand, and will Sanl come down?* I Sam. 23, 11. Yet even in the case of an opposition **ה** is found in the second member; e. g. **הֲלִירִשְׁנוּ קָרָאתָם לָנוּ הַלֹּא** *have ye called us to take our possessions, or not?* Judges 14, 15.

Rem. 8. Once, Job 6, 12, we find **אם** both in the first and in the

second member, while the third member (v. 13) is introduced by הָאֵם:
 אֵם כַּח אֲבָנִים כַּח אֵם בְּשָׂרִי נָחוּשׁ : הָאֵם אֵין עֲזָרָתִי כִי וְתוֹשֵׁיָה נִדְחָה
*is my strength the strength of stones, or my flesh of brass, or
 is it not that there is no help for me, and that sound counsel is dri-
 ven away from me?*

5) A question may further be expressed by the tone of speech (gathered from the context) without either word or letter of interrogation; e. g. שָׂאוּל יִמְלֹךְ עָלֵינוּ *shall Saul reign over us?* 1 Sam. 11, 12; וְשָׁלוֹם לְנֶעֱר *is it well with the boy?* 2 Sam. 18, 29; and especially before gutturals הֵ is omitted; e. g. אֲתָה הֵיּוֹם זֶה *have I to-day begun?* 1 Sam. 22, 15; הֲוֹא יוֹרָה *shall this teach?* Hab. 2, 19; עֲדָךְ בְּמַחְזִיק *dost thou still hold fast?* Job 2, 9.

This manner of asking a question more frequently occurs, when such question is connected with a preceding sentence by וְ; e. g. וְאֲתָה תִירָשְׁנוּ *and shouldst thou possess them?* Judges 11, 23; וְאֲתָה תִנָּצֵל *and shalt thou be delivered?* Jes. 37, 11; וְאֲנִי לֹא אֲחֹם *and should not I have pity?* Jonas 4, 11; or by גַּם; e. g. גַּם בְּעֵינַי יִפְלֵא *should it also be marvellous in my eyes?* Zech. 8, 6.

Negative sentences are now and then pronounced in an interrogative manner. They are then introduced by לֹא or וְלֹא, and cause an affirmative answer to be expected; e. g. מִפִּי עֲלִיוֹן לֹא תֵצֵא *out of the mouth of the most High cometh there not evil and good?* Lam 3, 38; וְלֹא יִסְקֻלְנוּ *and will they not stone us?* Ex. 8, 22.

Rem. 9 Once, however, we find such a negative question introduced

by אַל; אַל פְּשַׁטְתֶּם הַיּוֹם *did ye not make a raid today?* 1 Sam. 27, 10 (conf. however LXX which suggests the reading אֶל-כִּי) *Translator*.

6) Indirect simple questions (after verbs of *inquiring, doubting, observing*) are introduced as well by הֲ; e. g. הֲלָאוֹת הִקְלוּ הַמַּיִם *to see if the waters were abated* Gen. 8, 8; as by אִם; e. g. אִם פָּרְחָה *let us see whether the vine has budded* Cant. 7, 13; אִם אֶחְיֶה *inquire whether I shall recover* 2 Kings 1, 2.

Indirect disjunctive questions are introduced by הֲ אִם ...; e. g. לְדַעַת הַהֲצִלִּיתָ ה' בְּרַכּוֹ אִם לֹא *to know whether the Lord has made his journey prosperous or not* Gen. 24, 21; אֲנַסְנוּ הַיּוֹדֵךְ בְּחֻרְתִּי אִם-לֹא *that I may prove them whether they will walk in my law or not* Ex. 16, 4; sometimes by הֲ...הֲ; e. g. וְרִאִיתֶם... הַחֲזָק הוּא הַרְפָּה *and see whether they be strong or weak* Num. 13, 18.

7) To intensify the question the words זֹאת וְהָ (conf. § 11, 3 c) and אִפּוּא (not to be confounded with אִיפֹה *where?*) *then, now* are added; e. g. מַה לְּךָ אִפּוּא *what aileth thee now?* Jes. 22, 1; אִיֶּה אִפּוּא *where is then my hope?* Job 17, 15.

Rem. 10 אִפּוּא is sometimes placed after the real question is finished; e. g. וּבַמָּה יוֹדַע אִפּוּא *for wherein now shall it be known* Ex. 33, 16; sometimes also after a word on which the emphasis falls, and consequently before the real question; e. g. מִי אִפּוּא הוּא הַצֹּד צִיד *who then is he that hath taken venison* Gen. 27, 33.

8) The particles of interrogation like the other particles (conf. § 24, 3) sometimes refer not to that part of the sentence in which they stand, but to that which

follows; e. g. *מָדוּעַ בָּאתִי וְאֵין אִישׁ* *wherefore was there no one when I came?* Jes. 50, 2; *הֲנִסָּה דַבֵּר אֵלַיךָ הַלָּאָה* *if one assay to commune with thee, wilt thou be grieved?* Job 4, 2.

9) An affirmative answer is expressed by repetition of the main word in the question (changing of course the 2^d person into the 1st, if necessary); e. g. *הֲתֵלְכִי אֵלַיךְ* *wilt thou go and she said, I will go* Gen. 24, 58; *אָנִי אַתָּה* *is it thou and he said: it is I.* Gen. 27, 24; Judg. 13, 11; *יָדַעְנוּ הִידְעֵתֶם* *know ye and they said: we do know* Gen. 29, 5; *שָׁלֵם הֲשָׁלֵם* *is it well with him and they said: it is well;* *ibid.* v. 6; *בְּתִנֶּת בְּנִי הֲכִתְנֶת בְּנִיךְ* *is it thy son's coat and he said: it is my son's coat.* Gen. 37, 33; *יָרֵד הֲיֵרֵד* *will Saul come down and the Lord said: he will come down* 1 Sam. 23, 11.

A negative answer is expressed by repetition of the main word with *לֹא*; e. g. *אֶת־מִי עֲשִׂיתִי אֶת־מִי בְצוֹתִי וּמִי־מִי לְקַחְתִּי מִי־אִישׁ לְקַחְתִּי כִפֹּר וַיֹּאמְרוּ לֹא עֲשִׂיתֶנּוּ וְלֹא בְצוֹתֶנּוּ וְלֹא לְקַחְתֶּם מִי־אִישׁ מִאֹמֶה* *whom have I defrauded? whom have I oppressed? of whose hand have I taken a bribe? and they said: thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand* 1 Sam. 12, 4. 5; *וַיֹּאמֶר לֹא תִכֶּה הֲאֶכֶה* *shall I smite them? and he said thou shalt not smite them* 2 Kings 6, 21. 22; or by *לֹא* (or *אַל*) alone. (Gonf. § 25, 2 A γ, B β).

CHAPTER VIII. — THE REMAINING PARTICLES.

§ 27. The Prepositions.

1) Most of the simple prepositions had originally only a local meaning, but subsequently came also to be used to express ideas of *time*, *causality*, etc.

The prepositions express either *rest* in a place, or *motion to* or *from* a place.

2) The principal prepositions of place are:

(a) of *rest*: כּ at, in, on; על upon, over; תּחת under, in the place of; אַחַר, אַחֲרַי behind, after; לְפָנַי before; מוֹל, נֶגֶד, נֶבַח over against, before; אֶצֶל at the side of, by; אֶת near, by, with; בְּעַד (lit. in distance from) behind, round about (ἀμφί); בֵּין between, עֲבֵר at the side of.

(b) of *motion*: מִן from; אֶל and לְ to, towards; עַד to, unto, as far as, towards.

3) Many of the above mentioned prepositions express also ideas of *time*; e. g. כּ within, in; אֶל, מִן, עַד etc.

4) The other relations are expressed by כּ as (כְּדִי as often as; כְּפִי according to); עִם with, together with; וּלְתַת without, besides; יַעַן לְמַעַן because of; יַעֲקֹב, חֶלֶף (in reward of, in consequence of) for.

5) The Hebrew language is, owing to the *compounding* of prepositions exceedingly well fitted to express various grammatical relations with the greatest accuracy. Thus the prepositions of *motion* are often prefixed to other prepositions of place in order to denote the local state which existed before the action, or that which

will exist after the action is completed. (conf. *de chez, d'auprès*). When Moses, for instance, says to Aaron, Num. 17, 11 «*Take thy censer and put fire therein from off the altar*» he expresses most accurately that the fire is to be found on the altar.

Thus we find the following compounds:

(a) with *מִן* (מִן or מִי); *מֵאַחֲרַי* usually *מֵאַחֲרַי* *from behind*; *מִבֵּין* or *מִבֵּינֹת* *from between*; *מֵעַל* *from upon, from above*; *מֵעִם* or *מֵאַתָּה* *from, from with, from at*; *מִפֶּתַח* *from under*.

(b) with *אֶל* *אֶל* *between, into between*; *אֶל* *מִבֵּיתָ לְ* (and *לְמִבֵּיתָ לְ* Num. 18, 7) *forth within* (lit. *to the place which is within*) 2 Kings 11, 15; *אֶל* *מִן* (lit. *to out from*) *even out from* Job 5, 5; *אֶל* *מִחוּץ לְ* *forth without* (lit. *to the place which is without*) Num. 5, 3; *אֶל* *פֶּתַח* *beneath, underneath* (lit. *to the place underneath*).

Rem. 1 I Kings 8, 6 is instructive as to this use of prepositions.

(c) with *לְ* (more rarely with *מִן*) following; owing to which adverbs composed of prepositions return again into prepositions; e. g. *מֵעַל לְ* *above* (adv.) *מֵעַל לְ* *over* (prep.); *מִפֶּתַח* *below* (adv.) *מִפֶּתַח לְ* *under* (prep.); *מִחוּץ לְ* *without, outside* (adv.) *מִחוּץ לְ* *outside* (prep.); *לְבַד* *separately, לְבַד מִן* *besides*.

Rem. 2 *מִן* also stands before adverbs; e. g. *מִלְבַּד מִן* (= *לְבַד מִן*) *besides*; *מִבְּלִעְדֵי מִן* (= *בְּלִעְדֵי מִן*) *besides, without, except*.

Rem. 3 It seldom occurs that the preposition is omitted; e. g. *מִתַּחַת מַיִם* Job. 26, 5 (= *מִתַּחַת לְמַיִם*) *below the waters*.

6) The following remarks may serve as a compendium of the main significations of the more frequently recurring prepositions, as also of their construction with verbs, and of their principal idioms.

A. **בְּ** denotes :

α originally *to be in a place* בְּבַיִת; then reference to *time* בְּרֵאשִׁית, to a state or condition בְּשָׁלֹם, or to a multitude (= *amongst*) בְּגוֹיִם; בְּנֹקְדִים *among the herdsmen* Amos 1, 1 בְּמִשְׁמַנֵּיהֶם *amongst their noble ones*. Ps. 78, 31.

It further serves to enumerate the component parts of a genus or collective idea; e. g. כָּל בְּשָׂרׁ קָלַעַרְץ וּבְכָל הַשָּׂרִץ בָּעוֹף וּבַבְּהֵמָה וּבַחַיָּה וּבְכָל הַשָּׂרִץ *and all flesh died both fowl, and cattle, and beast, and every creeping thing*. Gen. 7, 21 conf. 8, 17; 9, 10.

With reference to enclosing boundaries it means *within*; e. g. בְּשַׁעְרֵים *within the gates*; בְּעֵינָי *in the eyes of, within the reach of the eyes*; בְּאָזְנָי *in the ears of, within hearing*.

Connected with things of high stature it is = *on*, as בְּסוּסִים *on the horses*.

β It should be noticed also that the Hebrews say *to drink in* or *at a cup* (because the lips of one drinking are placed at the brim of the cup); e. g. בּוֹ יֵשְׁתֶּה יְהוָה מֵאֲשֶׁר יֵשְׁתֶּה אֲדָנָי *out of which (lit. in which) my lord drinketh* Gen. 44, 5; בְּמִזְבְּחֵי יַיִן הַשְּׂתִים *that drink out of bowls of wine* Amos 6, 6. (In like manner in Aramaie Dan. 5, 2. conf. ἐν ποταφίφ πλννευ; in ossibus bibere; boire dans une tasse).

γ in the manner = after the manner; e. g. בְּדַבֵּר according to the command; בְּעֵצָה according to the counsel of; בְּצַלְמֵנוּ after our image Gen. 1, 26; בְּדְמוּתוֹ after his likeness Gen. 5, 3; בְּיִצְחָק after Isaac Gen. 21, 12; בְּכֶסֶף like silver Jes. 48, 10; בְּעָשָׁן like smoke Ps. 37, 20; 102, 4; בְּצֵלִים like an image (shadow) Ps. 39, 7.

With this is closely connected:

δ as, in the quality of (lat. *tamquam*, french *en*) the so called בְּ *essentiae*; e. g. בְּאֵל שָׁדַי as God Almighty Ex. 6, 3; בְּחֹזֶק as a strong one Jes. 40, 10; בְּרַבִּים as a multitude Ps. 55, 19; בְּיַהּ שְׁמוֹ Fah is his name Ps. 68, 5; Conf. Jes. 26, 4; בְּבִטְחוֹךָ the Lord shall be thy confidence Prov. 3, 26; וְהוּא בְּאֶחָד but He is one = He remains the same Job 23, 13; בְּכַהֲנָיו like his priests Ps. 99, 6.

ε through, with (בְּ *instrumentalis*); e. g. בְּשֵׁבֶט with a rod Micha 4, 14. Also with persons as *auctores*; e. g. בְּךָ by, through thee Ps. 18, 30 (conf. Ps. 44, 6 where בְּשֵׁבֶט is parallel to it); בְּקֶשֶׁת וּבַחֶרֶב וּבַמִּלְחָמָה by sword by bow, or by battle Hos. 1, 7; and with עָבַד in the sense of to make one work אֲשֶׁר עָבְדוּ בָהֶם wherein they made them to work Ex. 1, 14; in passive בְּךָ אֲשֶׁר עָבַד wherein thou wast made to work Jes 14, 3 (Conf. § 34, 2).

Hence it is also used in the sense of *propter*, e. g. בְּחַמְשָׁה because of five Gen. 18, 28; and as בְּ *pretii*, because the price is considered as a *means*

of transaction; e. g. בַּחֲמִשָּׁה עָשָׂר כֶּסֶף *for fifteen silver pieces* Hos. 3, 2.

ξ *to be on a spot*; e. g. בְּנְהַר כְּבָר *on the river Kebar* Ez. 10, 15; more frequently *near, unto a spot* (whereas אֶל means *towards*, without deciding whether the end is reached, and עַד *unto* denotes the end to be reached); e. g. רָאִשׁוֹ בַשָּׁמַיִם *whose top (may reach) unto heaven* Gen. 11, 4. It signifies therefore a sort of *being joined to, to touch at*. Hence with transitive verbs it is frequently used to introduce their object (Lat. *ad* and *in*); e. g. שָׁאַל בְּ *to ask at, to consult*; אָחַז בְּ *to take hold of*; נָגַע בְּ *to touch*; קָרָא בְּ *to call upon*; נִשְׁבַּע בְּ *to swear by*; רָאָה בְּ *to look upon*; שָׁמַע בְּ *to listen to*. When used with the two last verbs and others of the same kind, בְּ frequently implies the idea of *sharing in joy, sorrow or pain*; e. g. אֶל אֲרָאָה בְּמוֹת הַיֶּלֶד *I will not behold the death of the child* Gen. 21, 16.

The same fundamental idea of *being joined to* shows itself in the construction of the *verba cordis* with בְּ; e. g. בָּטַח בְּ *to trust in*; הֵאֱמִין בְּ *to believe in*; שִׂמַּח בְּ *to rejoice in*.

To this signification belongs also the partitive use of בְּ, as in נָשָׂא בְּ *to take part in bearing a thing (mit daran tragen)*; e. g. וְנָשְׂאוּ אִתְּךָ בְּמִשְׂא הָעָם *and they shall bear the burden of the people with thee* Num. 11, 17; Ex. 18, 20. Job. 7, 13. אָכַל בְּ *to take part in eating anything (mit essen)*; e. g. לֹא יֹאכַל בּוֹ *no alien shall eat thereof* Ex. 12, 43; Lev. 22, 11;

Judges 13, 16; Job 21, 25. חָלַק בְּ to impart (*antheil geben an*); e. g. חָלַק לָהּ בְּבִינָה neither has he imparted to her understanding Job. 39, 17; בָּנָה בְּ to assist in building anything (*an etwas mitbauen*); e. g. לֹא נוֹכַל לְבָנוֹת בַּחוֹמָה we are not able to build the wall Neh. 4, 4.

Rem. 4 concerning בְּ *objecti* and its signification see § 35, 6.

with, implying an *accompaniment*, which idea is affiliated to that of *vicinity*; e. g. בְּנֶפֶשׁוֹ but flesh with the life thereof Gen. 9, 4; בְּרֶכֶשׁ גָּדוֹל with great possessions Gen. 15, 14; בְּמוֹקְלִי with my staff Gen. 32, 11. In connection with this it should be noticed that verbs of *coming* and *going* with בְּ express the idea of *coming with something*, hence of *bringing*; e. g. לֹא קָדְמוּ בִלְחֶם וּבַמַּיִם because they met you not with bread and with water = because they brought not Deut. 23, 5; וַיִּבְקַדּוּ בְּנֵדְרֵי עֲוִים and Samson brought his wife a kid Judges 15, 1.

B. על signifies:

α upon, over; frequently implying an idea of motion, upwards, towards. (German *hinauf*, *hinüber*). In the sense of *down upon* (Germ. *herab auf*) it is governed by the verbs *to press*, *to be heavy*, *to be burdensome* (lit. *to lay heavily upon*); e. g. הָיוּ עָלַי לְטָרַח they are burdensome to me Jes. 1, 14; וְאֶהְיֶה עָלַי לְמִשָּׂא so that I am a burden to myself Job 7, 20; יָדִי עַל אֲנָחְתִּי mine hand (LXX יָדוֹ his hand) layeth heavily upon mine groaning Job 23, 2. Hence it is

used with the verbs *to appoint*, *to command* פָּקַד עַל, because the *command* or *duty* is laid upon (conf. 2 Sam. 18, 11 וְעָלַי it would have been incumbent on me to give), and with the verbs *to pity*, *to have compassion* עַל חַס, חָמַל עַל also in the sense *to spare*.

β *in addition to*, *besides*; a sense closely allied to the preceding (the *addition* being considered as *laying upon*); e. g. עַל נָשָׁיו *besides the wives whom he had* Gen. 28, 9; עַל בָּנוֹתַי *besides my daughters* Gen. 31, 50; אִם עַל בָּנָיו *mother with children* Gen. 32, 12; Deut. 22, 6; Hos. 10, 14.

according to, *in consequence of* (the consequence being considered an addition to the *utterance* or *action*) עַל צְבָאוֹתָם *according to their hosts* Ex. 12, 51; עַל שְׁמוֹת בְּנֵי יִשְׂרָאֵל *according to the names of the children of Israel* Ex. 28, 11; עַל פִּי ה' *according to (on) the command of the Lord*.

because of, *concerning* אֵל יֵרַע בְּעֵינָיוֹךָ עַל הַנֶּעַר *be not anxious concerning the boy* Gen. 21, 12; עַל חַטָּאוֹת יִרְבָּעָם *because of the sins of Jeroboam* 1 King 15, 30. (as to the signification *although*, see § 28, 5, G β.)

γ *over*, used frequently with the verbs *to cover*, *to protect* עַל כִּסָּה (lit. to make a covering or protection upon or over anything), *to propitiate* עַל כִּפֹּר (which also really means *to cover* conf. כִּפְרוּ בַּפֶּתַח *cover* and עֲוֹן כִּסָּה עַל עֲוֹן *forgive not (lit. cover not) their iniquity* Neh. 3, 37); and with other affiliated verbs, as עַל נִלְחָם Judges 9, 17 *to fight for anyone (in order to protect him)*.

δ *at, (by) before, at the side of*, chiefly when the position of a person or object implies an elevation above other persons or objects, such as the position of a person standing being higher than that of one sitting; e. g. 'לְהִתְנַצֵּב עַל ה' *to present themselves* (lit. *to take a stand*) *before the Lord* Job 1, 6; עֹמֵד עַל הַיָּאֵר *standing by the river* Gen. 41, 1; שָׁהוּל עַל פְּלִגֵי מַיִם *planted by streams of water* Ps. 1, 3. Later also with the signification of אֵל *at, to*; e. g. וַתִּתְפַּלֵּל עַל ה' *and she prayed to the Lord* 1 Sam. 1, 10; and even with the meaning of *towards*; e. g. עַל יְדֵי יְרֵךְ *towards heaven* Ex. 9, 22; עַל יְדֵי יְרֵךְ *at the side of* Job 1, 14.

ε *down upon, forth upon* when considered as implying a motion; and *against*, chiefly in a hostile sense.

C. מִן signifies:

α *a motion, removal away from*. The principal signification is that of *separation from a whole* (because מִן probably is the *st. constr.* of a *nomen* signifying *part of*). Thus it means *some, something of* (more rarely *somebody of*), and is placed before the whole from which a part is separated; e. g. מִן הַבְּהֵמָה Lev. 1, 2 מִהַבְּהֵמָה *of the cattle* 1 Kings 18, 5; מִשָּׂרֵי יִשְׂרָאֵל *of the princes of Israel* 2 Chr. 21, 4; מִדַּם הַפָּר *of the blood of the bullock* Ex. 29, 12; מִיָּמָיו *during a part of his days = ever in his life* 1 Kings 1, 6; מִיָּמָי *as long as I live* Job 27, 6; מִיָּמֶיךָ *ever in thy life* Job 38, 12; and is used with *singularia* not having the force of *collectiva*; e. g. מִמְּךָ *out of thee* Micha

5, 1; מִגִּזְרֹת out of a shoot, Dan. 11, 7. Hence, *place of origin, descent*; as, מִתְּהוֹמָה from Thecoa Am. 1, 1; and *from amongst (e numero)*; e. g. מִמְּנוֹ Gen. 3, 22; מִכָּל הָעַמִּים from among all nations Ex. 19, 5; מִנְּשִׂים among women Judges 5, 24; and thus with verbs of *choosing*; e. g. וּבַחֲרוּ אֹתוֹ מִכָּל שְׁבֵט and choose him out of all the tribes 1 Sam. 2, 28.

N.B. From this subordination of the idea which is connected with מִן may be fitly explained the use of מִן to express the comparative and superlative. (Conf. § 8.)

β the same signification, more absolutely considered, becomes, *removed from, empty of, without*; e. g. מִקֶּשֶׁת without bow Jes. 22, 3; כִּמוֹם without defect Job 11, 15; וּמִבְּשָׂרִי empty, destitute of my flesh I shall behold God Job 19, 26; מִפֶּחַח without fear Job 21, 9.

γ as the opposite of אֵל and עָר, it is found not only with such verbs as, *to go away, to flee from*, but also with the kindred verbs *to fear, to hide, to beware* (conf. *custodire ab, cavere ab, ααλῦπτω ἀπό*); e. g. הֲיִפְלֵא מִה' דָּבָר is anything too wonderful for the Lord Gen. 18, 14; נָעַר בְּפִיו מִחֶמֶד who shaketh his hands from holding of bribes Jes. 33, 15. Hence, it frequently has the pregnant sense, *to be concealed from, so that not (ut non), that not (ne)*; e. g. מִלְּדָת that (I) should not bear Gen. 16, 2; מִקְּבֹר so that (thou) art not able to bury thy dead Gen. 23, 6; מִעֵינֵי הָעֵדָה hidden from the sight of the congregation Num. 15, 24; מִבּוֹא so that no one can come in Jes. 24, 10; מִיַּעַבֵּר that the waters should no more go over

Jes. 54, 9. With the same meaning also before nouns; e. g. מִמְּלֶכֶד (= מִהַיּוֹת מְלֶכֶד) *from being king* 1 Sam. 15, 23 conf. v. 26; מִזֶּעַם *that it be no longer a people* Jes. 7, 8; מִעִיר *from being a city* Jes. 17, 1; מִבַּיִת *so that there is no house* Jes. 23, 1; מִפְּדוּת *that I cannot redeem* Jes. 50, 2; מִרֹעֶה *from being a shepherd* Jer 17, 16; מִגּוֹי *from being a nation* Jer. 48, 2; Ps. 83, 5 (Conf. § 28, 5 E towards the end.)

Rem. 5 With the same signification it is often pleonastically prefixed to אֵין; e. g. מֵאֵין אָדָם מֵאֵין יוֹשֵׁב *without man without inhabitant* Jes. 6, 11 (conf. § 25, 4).

Sometimes even without a negation מִן is used pleonastically, as מֵאֶחָד מֵאֵלֶּה *anyone of these things* Lev. 4, 2; מֵאֶחָד מֵהֵנָּה *anyone of these things* (conf. § 13, 8).

δ used with reference to time מִן signifies either *from*, when reckoning is made from the beginning of a period (conf. *de nocte*, ἀπὸ νυκτός), or *immediately after*, reckoning being made from the end of a period (conf. *ab itinere*, ἐξ ἀπίστου); e. g. מִהִקְיֹן *as a dream when one awaketh* Ps. 73, 20; בְּמוֹשְׁלֵשׁ *after about three months* Gen. 38, 24; מִיּוֹמָיִם *after two days* Hos. 6, 2. Of frequent occurrence are the expressions מִקֵּץ *from the end = after*; מִקְצֵה *towards the end*.

ε upon the idea *to go out from* is based the frequent causative signification *because of, in consequence of*; e. g. מִרֹב *because of the multitude* Gen. 32, 13; 1 Kings 3, 8 (Conf. A ε).

Rem. 6 Concerning the use of מן for expressing the idea of rest at the side of an object, with which a removal away from the object is not lost sight of (conf. *prope abesse ab*, *stare ab*, *pendere ab*) see n° 5 a, b and c.

D. אֶל (poetic אֶלַי lit. *region*, *direction*) denotes:

α *motion*, *direction towards*, (also in a moral sense = *with regard to*, *concerning*; e. g. וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה and Abraham said concerning Sara Gen. 20, 2); sometimes implying that the *terminus* or *finis* of the action has been reached hence = עַד e. g. אֶל פִּיָּהּ Job 40, 23; sometimes denoting *entering into*, hence = אֶל תּוֹךְ; e. g. בָּא אֶל הַתִּיבָה come into the ark Gen. 7, 1. Generally however it is used without implying the *terminus* to have been reached.

β *by*, *at*, *in*, rare and pregnant, because instead of the *terminus* the *motion* towards it is present to the mind, hence = *rest in a place reached*; e. g. אֶל הַמִּקְוֵה at the place which . . . thou shalt sacrifice Deut. 16, 6; אֶל מְקוֹם שְׁבִתֶּךָ אֶל הַשָּׁמַיִם in thy dwelling place, in heaven I Kings 8, 30; אֶל בְּמֵי רַבִּים by the great waters Jer. 41, 12; אֶל-הַהָר מוֹנֵה on the mountain I Sam. 17, 3. (Conf. the analogous use of *zu* in Germ. e. g. *zu Hause*).

E. לְ is an abbreviation from אֶל, but is distinguished from it.

α לְ generally expresses only a *direction* (not a *motion*) towards, and is more frequently used in figurative language.

β from the idea *direction towards*, *turning to* may be explained the use of לְ as *dative* and as a qualification of the *possessor* or *auctor* (conf. § 7, 2) with the meaning: *respective of*, *with regard to*; e. g. וּלְחֶכְמָה וְלְעֵשֶׂר as regards riches and wisdom 1 Kings 10, 23; לְרֶכֶב וְלְפָרָשִׁים as for chariots and horsemen Jes 36, 9; לְאֵמוּנָה but not what regards faithfulness Jer. 9, 2; לְשִׁנּוּנוֹ as regards our tongue we will prevail Ps. 12, 5; לְאִשָּׁה unto (for) a wife. Hence the so called לְ *inscriptionis* = *for*, *in behalf of*; e. g. לְמַנְצֵחַ for the chief musician. (Conf. § 41 Rem. 1).

From the fundamental idea *direction towards* may perhaps also be explained the use of לְ with the infinitive, as in the frequently occurring לְאָמַר lit. *ad loquendum*, hence *for the purpose of saying* = *namely, to wit*; Conf. לְרֵאוֹת עֵוֹד (namely) gazing upon thy power and majesty Ps. 63, 3; לְמִרוֹת עֲלִיוֹן (namely) rebelling against the most High Ps. 78, 17; 101, 8; Jer. 44, 7. 8.

γ לְ also expresses the *dativus commodi* (rarely the *dativus incommodi*; e. g. נִגְנַרְנוּ לָנוּ we are entirely cut off Ez. 37, 11), in which sense it stands with many verbs, especially with the imperative, pleonastically; e. g. לֵךְ לֵךְ go; לֵךְ בְּרַח flee (to save thyself); לֵךְ לוֹ he fleeth; לֵךְ עָלַי go up Jes. 40, 9; וְהִבְטַח לְךָ and thou trusted Jes. 36, 9; חֲדְלוּ לְכֶם cease ye Jes. 2, 22; וְיָמֹה לְךָ and be thou like Cant. 2, 17; הִשָּׁמֶר לְךָ beware.

δ rest in a place; e. g. לְיְמִינֶךָ at thy right hand Ps.

45, 10; and with reference to time *towards* לְעֶרֶב *towards the evening*.

ε to the solecisms of later Hebrew belongs the introduction of the object by לְ (which is common in Aramaic); e. g. שָׁלַח לְשָׂרָיו *he sent his princes* 2 Chr. 17, 7; Conf. Ezra 8, 16; בְּהֵעֵלוֹת הַיָּם לְגַלְיוֹ *as the sea causeth its waves to come up* Ez. 26, 3; יָדַעְתָּ לְאִוְלָתִי *thou knowest my foolishness* Ps. 69, 6; פָּתַחְתָּ לְמוֹסְרֵי *thou hast loosed my bonds* Ps. 116, 16; וַיַּהַרְגוּ . . . לְסִיחֹן *and he slew Sihon and Og* Ps. 136, 19, 20; Conf. Job 5, 2; לְכָל הַנִּפְלִים ה' *the Lord upholdeth all that fall* Ps. 145, 14; וַיַּעֲמֵד . . . לְכַהֲנִים *and he appointed both the priests and the Levites* 2 Chr. 31, 2.

Rem. 7 As to the use of לְ with passive verbs and ideas see § 34, 2°

F. כֶּ (as adverb *almost, about, circiter*) used as preposition signifies:

α *as* (used in a comparison conf. § 35, 4). When doubled כֶּ כֶּ (or כֶּ וְכֶ; e. g. כָּכֹחִי אָז וְכָכֹחִי עַתָּה *as my strength was then, so is my strength now* Jos. 14, 11) it means *as so*; e. g. כָּעַם בְּכַהֵן *as with the people so with the priest* Jes. 24, 2; but also *so as*; e. g. בְּצַדִּיק כְּרָשָׁע *that so the righteous should be as the wicked* Gen. 18, 25; כִּי כְמוֹד כְּפַרְעֹה *for thou art as Pharaoh* Gen. 44, 18. (Conf. Abn-Ezra on Hosea 4, 9). We find also כֶּ כֶּ; e. g. בְּאִשְׁרֵי כְּשִׁמְעֵי צָר *as the report concerning Egypt so the report of Tyre* Jes. 23, 5 (Conf. § 28, 5 H).

β *after, according to, in proportion as*. With reference

to time *about* (lit. *at*); e. g. כָּעֵת חִיָּה *about the same time* (lit. *at the time as it is reviving or returning*) Gen. 18, 10; כָּעֵת מָחָר *to morrow about this time* (lit. *as the time to morrow*) 1 Sam. 9, 16.

Confer כִּי as a conjunction prefixed to an infinitive with reference to time (*when*); e. g. כָּבוֹא אַבְרָם *when Abram was come* Gen. 12, 14; כִּישְׁמַע עֵשָׂו *when Esau heard* Gen. 27, 34.

γ the use of the so called כִּי *veritatis* should also be noticed; e. g. כִּי הוּא כְּאִישׁ אֱמֶת *for he is like a true man* (the meaning is: *he behaves as a true man, and he truly is such*) Neh. 7, 2; וַיְהִי כְּמַחְרִישׁ *and he held is peace* 1 Sam. 10, 27; כְּמַעֲט *very small* Jes. 1, 9; Ps. 105, 12 (otherwise כְּמַעֲט = *nearly, almost*); כְּרָשָׁע *as the wicked* Job 27, 7. In like manner כְּמַהֲפֹכֶת זָרִים Jes. 1, 7 after אֲתָהּ אֲכָלִים זָרִים *strangers devour it, and it is as overthrown by strangers.*

7) In poetic parallelisms the influence of a preposition in the first member not unfrequently extends itself to the corresponding part of the second member; e. g. בְּיַעֲשֶׂה חֶפְצוֹ בְּבָבֶל וּזְרָעוֹ בְּשָׂדִים (בְּ) *the Lord shall perform his pleasure on Babylon and his strength on the Chaldeans* Jes. 48, 14; conf. Job 15, 3; בְּיוֹם אֲתָמוּל . . . (בְּ) *are but as yesterday . . . and as a watch in the night* Ps. 90, 4; וַיְשִׁימֵנִי לְאָב לְפָרְעָה . . . (לְ) *and he has made me a father to Pharaoh . . . and a ruler over all the land* Gen. 45, 8; conf. Jes. 28, 6; Job 34, 10; עַד אֲגַלְלוּם וּלְלִתָּהּ וּבְאָרְ אֱלִים (עַד) *the howling thereof unto Eg-laim* (= וְעַד בְּאָרְ אֱלִים) וּלְלִתָּהּ

and the howling thereof unto Beer-elim Jes. 15, 8; (לְמַעַן) לְמַעַן תִּהְיֶה לִּי אַחַר יְדֵי אֲחִי וְתִהְיֶה לִּי אֲחִי לְדָד (= וּלְמַעַן תִּהְיֶה לִּי) for mine name's sake will I defer mine anger, and for my praise will I refrain from thee Jes. 48, 9; פַּחַח בְּשִׁתְּכֶם (פַּחַח) מִשְׁנֵה וּכְלָמָה יִרְנוּ חֲלָקִים (= וְנִתְחַתְּ כְּלָמָה) instead of your shame (ye shall have) double, and instead of confusion they shall rejoice in their portion Jes. 61, 7. Conf. § 25, 5.

§ 28. Conjunctions.

1) Conjunctions may be formed of prepositions by connecting them with **אֲשֶׁר**, **כִּי** or **אִם**; e. g. **עַד אֲשֶׁר**, **עַד כִּי** *until*, **כַּאֲשֶׁר** *as*, **מִפְּנֵי אֲשֶׁר** *because* etc. (Conf. Grammar § 85, 4). Yet the means at hand for accurately expressing the connection between sentences are not always used. (Conf. § 19, 1). The Hebrew writers more than once content themselves with imperfect means of connecting two sentences. Hence, some frequently occurring conjunctions, chiefly **כִּי** and **אֲשֶׁר**, have a great number of significations.

2) The conjunction more frequently used than any other is **וְ** or **וַ** (conf. Gramm. § 85 B).

It's use is as follows:

A. properly as *copulative* = *and*, connecting both words and sentences. A few instances **וְ**.....**וְ** *and*.....*and*; e. g. **וְרֶכֶב וְסוּס** *both chariot and horse* Ps. 76, 7; **וְקִדְשׁ וְצִבְיָא** *both the sanctuary and the host* Dan. 8, 13; sometimes also **וְ**.....**וְ** without emphasis; e. g. **וְאַהֲרָן וְעֵזְרָא** *and Ajah and Anah* Gen. 36, 24. When three

or more words are connected it may be prefixed to each one of them; e. g. אֶת הַקִּינִי וְאֶת הַקִּנִּיזִי וְאֶת הַחִתִּי וְאֶת הַפְּרִיזִי *the Kenite and the Kenizite and the Kadmonite and the Hittite and the Perizzite* Gen. 15, 19; or to some of them, or to the second word only; e. g. מֹר וְאַהֲלוֹת קָצִיעוֹת *myrrh, and aloes, and cassia* Ps. 45, 9; or to the last word only; e. g. רְאוּבֵן שִׁמְעוֹן לְוִי וַיהוּדָה *Reuben, and Simeon, and Levi, and Judah* Ex. 1, 2. 3. (Conf. Abn-Ezra on this place).

Further in the sense of *or*; e. g. וּמַכֵּה אָבִיו וְאִמּוֹ *and he that smiteth his father or his mother* Ex. 21, 15 (conf. below 5 B α.)

Rem. 1 ׀ is omitted in certain idiomatic expressions; e. g. הַמּוֹלַל *the day before yesterday (heretofore)* Ex. 5, 8; and also in vivid descriptions to express greater emphasis (*Constructio asyndeta*); e. g. כָּרַע נָפַל שָׁכַב *he bowed, he fell, he lay* Judges 5, 27; כִּי רִצָּץ *he has oppressed and forsaken the poor* Job 20, 19; חָלַף *the rain is over and gone* Cant. 2, 11; וְדוּדִי חָמַק עָבַר *but my beloved had withdrawn himself and was gone* Cant. 5, 6.

B. it is *explicative* (= *isque, et quidem ׀ explicativum*) = *namely, to wit*; e. g. אֶל הָבֵל וְאֶל מִנְחָתוֹ *and the Lord had respect unto Abel and to his sacrifice* Gen. 4, 4; בְּרָמָה וּבְעִירוֹ *in Ramah, namely, in his own city* I Sam. 28, 3; הַאֲרִי וְאֶת הַדּוֹב *and when there came a lion, even with a bear* I Sam. 17, 34; וּמִזֹּבַע הַמְּלוּכָה *of the seed royal, namely, of the nobles* Dan. 1, 3; occasionally also emphasising the idea;

e. g. מִבַּחַבְּבֵי אֹיְבָיו וּמִבַּחַבְּבֵי שָׂאוּל *from the hand of his enemies and (especially) from the hand of Saul* 2 Sam. 22, 1; עַל יְהוּדָה וִירוּשָׁלָּיִם *concerning Judah and (chiefly) Jerusalem* Jos. 1, 1; 2, 1.

Two ideas are sometimes so connected by וְ that they form one idea (*ὡν διὰ δυοῖν*); e. g. עֲצֹבוֹתָ וְהִרְגָהּ *the sorrow of thy conception* Gen. 3, 16; חֲלִפּוֹת וְצָבָא *thou multiplieth changes of hosts (host after host) against me* Job 10, 17; בְּשָׂמִים וְזָנִים *spices of different sorts* 2 Chr. 16, 14.

- C. it is used for effecting a climax, both with words and sentences (= *and even*), for the purpose of strengthening an idea already expressed; e. g. וּבְשֵׁבַע לֹא יָנַע *he shall deliver thee in six troubles; yea, in seven no evil shall touch thee* Job 5, 19; frequently with numbers; e. g. עַל שְׁלֹשָׁה פְּשָׁעַי וּבְמִשְׁקָהּ וְעַל אַרְבָּעָה לֹא *for three transgressions of Damascus, yea, for four I will not turn away the punishment thereof* Amos 1, 3. 6; conf. Prov. 6, 16; 30, 18; וְכִי יִדְרֹךְ *even when he shall tread in our palaces* Micha 5, 4; וְשִׂאֲלֵי לוֹ *ask rather (at once) for him the kingdom* 1 Kings 2, 22.
- D. it is also used in comparisons, chiefly in proverbial language, when facts of the moral order are compared with those of the physical order, and then often is equivalent to *even as, so*; e. g. וְכִי יִשָּׂף וְנִבְיָהוּ עוֹף *just as the sparks (by their nature) fly upwards* Job 5, 7; וְחַדָּה אֵכֵל יִטְעַם לוֹ *even as the palate tasteth its meat?* Job 12, 11; conf. 34, 3; וּבַחֲזוֹן לְבוֹת יְהוָה *so*

the Lord trieth the hearts Prov. 17, 3; וְשִׁמוּעָה טוֹבָה *so is good news from a far country* Prov. 25, 25. (The transition to this signification may be easily found in Prov. 25, 3 אֵין מִלְכִים וְלֵב מִלְעֻמָּק וְאָרֶץ לְעֻמָּק וְהַקָּר *the heaven as regards height, and the earth as regards depth, and the heart of kings is unsearchable = just as the height of heaven and the depth of the earth, so is the heart of kings unsearchable.*)

Rem. 2 Sometimes such sentences are found together without a proper conjunction or even without וְ; e. g. מוֹכֵחַת חָכָם עַל אָזְנוֹ שֹׁמְעֵת *so is a wise reprover upon a listening ear* Pr. 25, 12 conf. v. 26.

E. most frequently of all it stands for the purpose of introducing the *apodosis*; e. g. וְהָיָה עֲלֵתָהּ *and before they were laid down, she came up* Jos. 2, 8; וַעֲשׂוּ אָחִיו בָּא *when Jacob was gone, Esau his brother came in from his hunting* Gen. 27, 30. This is chiefly the case after determinations of time; e. g. בְּיָוִם... *that on the day ye eat thereof, then shall your eyes be opened* Gen. 3, 5; בְּיוֹם הַשְּׁלִישִׁי וַיִּשָּׂא *on the third day, when Abraham lifted up his eyes* Gen. 22, 4; עוֹדְנוּ מְדַבֵּר עִמָּם וְרָחֵל בָּאָה *while he yet spoke with them, Rachel came* Gen. 29, 9; אַחֵר וּבְנִיתָ בֵּיתְךָ *and afterwards build thine house* Prov. 24, 27; or after other determinations; e. g. בְּחֵלְמוֹי וְהִנֵּה *in my dream, behold a vine was before me* Gen. 40, 9; or also after a conditional sentence; e. g. אִם תִּשָּׂמְרָה *if (thou wilt take) the left hand, then I will go the right* Gen. 13, 9 (conf. § 41, 3).

F. it introduces the subject of a sentence (generally a *nominal sentence*), denoting a simultaneous condition; e. g. וְלוֹט יָשָׁב וְלוֹט יָשָׁב *and the two angels came to Sodom at even, while Lot sat in the gate of Sodom* Gen. 19, 1; וְהוּא שָׁכַב *when they came into the house, while he lay on his bed* 2 Sam. 4, 7; also when such a sentence at the same time expresses a contrast (= *whereas, and yet, while yet*); e. g. וְאֲנִי הוֹלֵךְ עֲרִירִי *O Lord what wilt thou give me, while yet I go childless* Gen. 15, 2; וְהוּא בְּעֵלְתָּ בָּעַל *because of the woman thou hast taken, seeing that she is a man's wife* Gen. 20, 3; וְלִבְךָ אִינוֹן אִתִּי *how canst thou see I love thee, whereas (while yet) thine heart is not with me* Judges 16, 15; וְאֲנִי לֹא שְׁלַחְתִּים *and yet I did not send them* Jer. 14, 15.

Rem. 3 Such a ׀, when following a negation, is equivalent to אִם *on the contrary*; e. g. וְעַבְדֶּיךָ בָּאוּ לְשָׂפָר *and they said unto him: nay my lord, but to buy food are thy servants come* Gen. 42, 11.

G. it also introduces a *causal sentence* (= *because*); e. g. וְשׁוּא תִשׁוּעַת אָדָם *for vain is the help of man* Ps. 60, 13; וְלֹא חָשַׁבְתָּ *because thou hast not withheld thy son* Gen. 22, 12; וְיַדְעֵתֶם *for ye know* Ex. 23, 9; וּבְחֹן לְבוֹת *for the righteous God trieth the hearts and reins* Ps. 7, 10, וְרֹאֵה רֹאשׁ בְּכָבוֹד *for behold the head of the stars* (i. e. *the highest stars*) Job. 22, 12.

H. in inferential sentences (= *then, so then, therefore*); e. g. וְהָשִׁיבוּ *wherefore be converted, and live* Ez.

18, 32. Sometimes with the same signification even at the beginning of a sentence; e. g. וַיִּקְחוּ *but he said: bring therefore meal* 2 Kings 4, 41; וַיִּקְחוּ let them therefore take five of the horses 2 Kings 7, 13; וַדָּעוּ *know ye then that the Lord* Ps. 4, 4. (In all these instances וַעֲתָה is usually employed).

I. it is likewise found at the beginning of a sentence, uttered under the impulse of grief, or connected with a protasis which through haste was suppressed, and which therefore has to be supplied; e. g. וְאָבִיָּהּ וַיִּרְקַבְתָּ בְּפָנֶיהָ *and the Lord said unto Moses: if her father had but spit in her face* Num. 12, 14; וְאַהֲרֹן מַה הוּא *and Aaron, what then is he that ye murmur against him* Num. 16, 11; וְלָמָּה תִשְׁאַלֵנִי *wherefore then doest thou ask of me* 1 Sam. 28, 16; וְאַתֶּם בְּעַרְתֶּם *Ah ye, ye have destroyed* Jes. 3, 14; וְאַנִּי נִסְכָּתִי *know ye, I my self have annointed my king* Ps. 2, 6.

K. finally, it very frequently introduces a final sentence (= *that*), and is then construed as *consecutivum* with the *cohortative* or *jussive*; e. g. וְאֶבְנָה *that I also may be builded (i. e. obtain children) by her* Gen. 30, 3; וַיִּוְכִיחוּ בֵּין שְׁנֵינוּ *that they may judge betwixt us two* Gen. 31, 37; וְהִשְׂרַף *that she may be burnt* Gen. 38, 24; וַיַּעֲלוּ *that they come up out of Jordan* Jos. 4, 16; וְנִדְרְשָׁה מֵאוּרָחוּ *that we may inquire from him* 1 Kings 22, 7; וַיַּעַל וַיִּפֹּל *that he may go up and fall* 1 Kings 22, 20.

Rem. 4 The וַ is sometimes found pleonastically at the beginning of

the main sentence to emphasise the idea; e. g. וַיִּוְסַף ה' *may the Lord add* 1 Sam. 24, 3; וְלָכֵן הִנֵּה *now therefore behold* Jes. 8, 7.

Rem. 5 Concerning וְ conversive see § 16.

3) The *relativa* אֲשֶׁר and כִּי *that, because* are of an almost equally extensive use, and parallel in their signification, except that אֲשֶׁר also serves as *nota relationis*, and as a *relative pronoun*, whereas כִּי, as a conjunction, is used more frequently and in a more general manner.

Both stand at the beginning of sentences, which as *accusative objecti* are governed by a preceding *verbum activum* (conf. Lat. *quod*). אֲשֶׁר in these cases is sometimes even preceded by אֵת as *nota objecti*; e. g. כִּי שָׁמַעְנוּ בִּי אֵת אֲשֶׁר הוֹכִישׁ Jos. 2, 10; רָאוּ עֵינֶיךָ אֵת אֲשֶׁר נָתַתְּךָ I Sam. 24, 11; וְאַתָּה הַנִּדְתָּ הַיּוֹם אֵת אֲשֶׁר עָשִׂיתָ אֵתִי I Sam. 24, 19.

4) With regard to the use of אֲשֶׁר and כִּי the following points should be noted. כִּי stands:

(a) as an introduction of the *oratio recta* (ὄρεσις); e. g. כִּי אָמְרָה כִּי רָאָה ה' בְּעֵינָי לֹקֵחַ אֶת אֲשֶׁר עָשִׂיתָ אֵתִי Gen. 29, 32.

In a few instances also אֲשֶׁר; e. g. וַיֹּאמֶר שְׂאוּל אֲשֶׁר שָׁמַעְתִּי וַיֹּאמֶר שְׂאוּל אֲשֶׁר שָׁמַעְתִּי ... and Saul said unto Samuel: I have listened to the voice I Sam. 15, 20.

(b) as a *temporal conjunction* (conf. ὅτε properly, *at the time that, when*) *when, further, supposing that, in*

case that, not of course in the same sense as the conditional אם *if*.¹)

seldom אשר (= *when*) כבאו הצאן אשר *when the flocks came to drink* Gen. 30, 38; אשר יחטאו לך *in case that they have sinned against thee* I Kings 8, 33.

Rem. 6 Now and then, however, כי occurs with the signification of אם; e. g. תדע כי תדע *if thou knowest* Job 38, 5 conf. v. 4 and 18. Sometimes also אשר; e. g. אשר נשיא יחטא *when (if) a ruler sinneth*, Lev. 4, 22; אשר ישמעו *if ye shall hearken* Deut. 11, 27.

(c) as a *causal* conjunction = *because* (Lat. *eo quod*), fully כי יען; frequently to be rendered by *for*, in which sense it is sometimes also used as a particle of affirmation: *yes, indeed* (= *it is certain that*), chiefly after other particles of the same kind; e. g. כי רבה מאד *and the Lord said: verily the cry of Sodom is great; verily their sin is very grievous.* Gen. 18, 20.

Also אשר sometimes has a *causal* meaning; e. g. אשר מי אל *for what God is there* Deut. 3, 24; אשר אני קצצתי מעט *for I was but a little angry* Zech. 1, 15.

(d) כי (never אשר) when following a negation, has an *adversative* meaning *but* (properly *on the contrary because*); e. g. לא כי צחקת *nay; but thou didst laugh* (prop. *nay it is not so, because thou etc.*) Gen. 18, 15; לא כי ברחוב נליו *nay; but we will abide the night*

¹) For the better understanding of this distinction Ex. ch. 21 will be found to be very instructive.

in the street (prop. *no, we refuse, because we will* etc.) Gen. 19, 2.

In like manner, when the negation is not clearly expressed, but virtually implied; for instance after a question which is equivalent to a negation; e. g. *כִּי הֲעֲלִיתִיךָ מִה עָשִׂיתִי לְךָ* *what have I done unto thee* (i. e. *I have done nothing against thee*) *nay* (= *on the contrary*), *I brought thee up out of Egypt* etc. Micha 6, 3. 4; *כִּי מִנְעוּרֵי גִדְלִי כָאֵב* *nay, (the orphan can say), from my youth he brought me up as a father* Job 31; 18. In this sence, therefore *כִּי* is equivalent to *כִּי אִם* conf. below 5, I β.

Rem. 7 *כִּי* sometimes has a *concessive* sense = *although*; e. g. *וַיִּוָּאֵל וְלָלֶכֶת בִּי לֹא נִסָּה* *and he would go, although he was not accustomed to it* (prop. *he wanted just to try to walk with the arms, for he had never yet carried such arms*) 1 Sam. 17, 39. (Conf. Pr. Driver's "notes on the Hebrew text" on this place); *וְלֹא נָחַם אֱלֹהִים . . . כִּי קָרוֹב הוּא* *God led them not by the way of the land of the Philistines, although that was near* (prop. *God did not lead them etc. although this might have been expected, for it was the shorter way*) Ex. 13, 17.

It follows, therefore, that *כִּי* in such cases retains its value as a *causative* conjunction; only the reason stated does not refer to the entire preceding clause, but merely to a part of it.

- (e) *אֲשֶׁר* (*כִּי*) serves as a *final* conjunction in the sense of *that* (= *לְמַעַן אֲשֶׁר* see below 5, E α); e. g. *אֲשֶׁר לֹא יִשְׁמְעוּ* *that they may not understand* Gen. 11, 7; *אֲשֶׁר יַיִטֵּב לְךָ* *that he may do good unto thee* Deut. 6, 3; *אֲשֶׁר יִדְעוּ* *that they may know* Jos. 3, 7.
- (f) *אֲשֶׁר* occasionally also possesses the meaning of

בְּאֲשֶׁר; e. g. לֹא יִסָּפֵר צְבָא הַשָּׁמַיִם (בְּאֲשֶׁר) as the host of heaven cannot be numbered (the main sentence commences with כִּן) Jer. 33, 22.

Rem. 8 With אֲשֶׁר as *nota relationis* the demonstrative word is sometimes omitted, so that the relative particle is expressed by אֲשֶׁר alone; e. g. אֲשֶׁר שָׂם = אֲשֶׁר רָבוּ where the children of Israel strove with the Lord Num. 20, 13; אֲשֶׁר הִלְלוּךָ אֲבוֹתֵינוּ where our fathers praised thee Jes. 64, 10.

5) Subjoined is a short compendium of the different classes of conjunctions with remarks as to what is of importance concerning the use of some of them.

What remains beyond this more properly belongs to the sphere of the Lexicon.

A. as *copulative*, besides וְ, we find גַּם also, and the intensive or progressive אֲף (in addition to) yet more, even.

α גַּם often serves to reduce two or more persons or objects to one head or group; e. g. גַּם שְׁנֵיכֶם why should I be bereaved of both of you Gen. 27, 45; גַּם כָּל all together.

It is further used simply to emphasise the words following; e. g. גַּם אֶת רָחֵל מִלֵּאָה and he loved Rachel even more than Lea Gen. 29, 30 (conf. in Lat. the comparative with *etiam*); גַּם רָאָה see, yea, see 1 Sam. 24, 12.

גַּם אֶתָּה שְׂתֵּה גַּם (or גַּם וְגַם Gen. 24, 44 גַּם אֶתָּה שְׂתֵּה גַּם אֶתָּה שְׂתֵּה) both drink thou, and I will also draw for thy camels) means as well as,

both and. Sometimes we find גם in this sense thrice repeated; e. g. גם מקום גם מספוא גם חבון *we have both straw and provender enough and room to lodge* in Gen. 24, 25; Conf. 32, 20. Also וְ וְ is used in the same sense; e. g. וַיָּבֹאוּ אֶל גְּדַלְיָה הַמִּצְפָּתָה וַיִּשְׁמְעֵאל וַיִּוֹתְנוּ וַיִּוֹתְנוּ *then came to Gedaliah to Mizpah, both Ismael, and Johanan and Jonathan* Jer. 40, 8; מָה אֲדַבֵּר וְאָמַר לִי וְהוּא עָשָׂה *what shall I say? he hath both spoken unto me and himself has done it* Jer. 38, 15.

β אַף כִּי (prop. *add to this that, not to mention that*) = *surely then*, and according to the context *quanto magis* or *tanto minus*; *how much more, how much less*. In a question, as exclamation it means *perhaps, perchance, mayhap*; e. g. אַף כִּי אָמַר אֱלֹהִים *hath God perchance said, ye shall not* Gen. 3, 1.

Once we find אַף גם together Lev. 26. 44 וְאַף גם *and yet for all that, when they be in the land of their enemies, I will not reject them.*

B. The *disjunctive* conjunctions are:

α principally או *or* (prop. *from free choice*, just as the Latin conjunction *vel*). It occurs however also with an exclusive meaning (like the Lat. *aut*); e. g. בְּאֶחָד הַהָרִים אוּ בְּאֶחָד הַגִּיָּאוֹת *upon some mountain, or into some valley* 2 Kings 2, 16.

או sometimes stands elliptically, and is equivalent to או כִּי *or (if it should be) that*; e. g. או יִחַזַק בְּמַעְוֵי *or else let him take hold of my strength* Jes. 27, 5. Hence the transition to the conditional meaning *if*,

if however; e. g. או נודע כי *if, however, it were known* Ex. 21, 36. With the same signification we once find אוּלַי Hosea 8, 7 יַעֲשֶׂה אוּלַי *if however it yield, strangers shall swallow it up*.

Now and then the signification of אוּ coincides with that of וְ copulative; e. g. אוּ לְאֵיל *and as for a ram, thou shalt prepare* etc. Num. 15, 6.

β the *disjunctive*: *whether or* (Lat. *sive . . . sive* is expressed by אוּ . . . אוּ, אִם . . . אִם, וְאִם . . . אִם, מִן . . . עַד, מִן . . . עַד, וְעַד . . . עַד).

C. *Temporal conjunctions are*:

α אֲשֶׁר and כִּי (see above 4 B), בְּאֲשֶׁר = *when* (Lat. *quum*). Of rarer occurrence the conditional אִם (*if*) = *when*; e. g. אִם רָחַץ *when the Lord shall have washed away* Jes. 4, 4; אִם בָּלָה בְּצִיר *when the vintage is done* Jes. 24, 13. Once we find כְּמוֹ in this sense Gen. 19, 15 וַיִּבְרַח אֲשֶׁר *and when the morning arose*.

β עַד אֲשֶׁר, עַד כִּי, עַד alone *until*, sometimes אִם, עַד אֲשֶׁר אִם.

γ עַד *while, as long as*; כִּי with the infinitive *while*.

δ אַחַר אֲשֶׁר הִבְתָּה הָעִיר *after the city was smitten*; אַחַר נִהְיָ אַחַר Job 40, 2 וַיְהִי אַחַר ה' *and it came to pass after the Lord had spoken these words*); and אַחַר בְּאֲשֶׁר e. g. אַחַר בְּאֲשֶׁר יָצְאוּ *and after they were gone* Jos. 2, 7; and אַחַר alone; e. g. אַחַר הוֹדִיעַ אֱלֹהִים *after God has shewed thee all this* Gen. 41, 39; אַחַר נִמְכַר *after he is sold* Lev. 25, 48. מֵאֲזַי (= מֵאֲזַי אֲשֶׁר) *since, בְּטָרַם, מִטָּרַם before, not yet בְּטָרַם לֹא* Zephania 2, 2 יְבוֹא עֲלֵיכֶם *before*

the fierce anger of the Lord come upon you), also קַדְמַת שְׁלֵף יָבֵשׁ (= קַדְמַת אֲשֶׁר) e. g. *שְׁקַדְמַת שְׁלֵף יָבֵשׁ which withereth before it groweth up* Ps. 129, 6.

ε *כִּי* when, as; generally with the infinitive, sometimes with a participle; e. g. *כִּי מָשׁוּב as he drew back his hand* Gen. 38, 29; *וְהוּא כִּפְרַחַת and as it budded* Gen. 40, 19.

D. Causal:

אֲשֶׁר and כִּי (conf. above 4 C); *עַל כֵּן אֲשֶׁר propterea quod* (lit. *therefore because*) *because*; *עַל דָּבָר אֲשֶׁר* and *עַל אֹדוֹת אֲשֶׁר* (prop. *for this cause that*) *because*; more emphatic *עַל כָּל אֹדוֹת אֲשֶׁר Jer. 3, 8 for this very cause that, simply because*; *וַעֲנֵן בְּעֵבוֹר אֲשֶׁר* and *וַעֲנֵן אֲשֶׁר* *because*; *וַתַּחַת כִּי אֲשֶׁר* and *וַתַּחַת כִּי אֲשֶׁר* (prop. *therefore that*) *because*; *וַיַּעֲקֹב אֲשֶׁר* and *וַיַּעֲקֹב כִּי אֲשֶׁר* (prop. *as reward that; as consequence that*) *because*.

Rem. 9 *כִּי עַל כֵּן אֲשֶׁר* Job 34, 27, and more frequently *כִּי עַל כֵּן* everywhere means *because*, *עַל כֵּן* having been changed into a *relativum* by the *nota relationis* אֲשֶׁר and כִּי.

Rem. 10 Very remarkable is the use of *עַל* in Jer. 30, 14 *עַל רַב עֲוֹנוֹתָיִךְ עֲצָמוֹתַיִךְ*; for first it stands as the preposition *propter* *עַל רַב עֲוֹנוֹתָיִךְ on account of the greatness of thine iniquity*, and then it exercises its force as a causal conjunction *עַל אֲשֶׁר עֲצָמוֹתַיִךְ* *because thy sins were increased*.

E. final:

α *לְמַעַן אֲשֶׁר* and *לְמַעַן* alone (*with the intention that that, to the end that*; *לְבַעֲבוֹר*, *לְבַעֲבוֹר* *that, in order that*. These are also construed with the infinitive,

in which case however they really are prepositions.

Once we find *בְּעֵבֹר לְחַקֵּר* *in order to search* 1 Chr. 19, 3; but the parallel place 2 Sam. 10, 3 reads *בְּעֵבֹר חָקַר*.

β *לְ* *to the end that* (see above 2 K); perhaps also *לְ* in *לְהִתֵּן שָׁם* *to place there the ark of the covenant* 1 Kings 6, 19.

γ as to the negation *אֵל* conf. § 25 Rem. 1; *פֶּן* *lest, that not* § 25, 3 B; *לְבַלְתִּי* § 25, 3 A.

Once we find *מִן* prefixed to the imperfect with the *final* meaning *that not* Deut. 33, 11 *מִן יִקְיֹמוּן* *that they prevail not*.

F. Conditional:

α *אִם* *לו* (rarely *אִלּוּ* = *לו* = *אִם* Esther 7, 4) *if*; but with difference of use.

אִם leaves uncertain whether anything takes place, has taken place, will take place, or not (but rather the former alternative); it therefore denotes the pure and simple hypothesis (= *if I do so; if I did so; if I shall do so*).

לו on the contrary implies that what is supposed does not take place, has not taken place, or will not take place; or at least that such would be improbable, (= *if I did so, had done so, should do so*). Hence *לו* is used to express a wish; e. g. *לו יִשְׁמַעֲאֵל* *O that Ismael might live before thee* Gen. 17, 18; *לוּ מָתוּנוּ* *would that we had died* Num. 14, 2; and even with the imperative (conf. § 17, 4 *b* and § 18, 2 *b*). Yet also *אִם* is used for stating a wish

(conf. § 17, 4 *b*); and sometimes even in hypothetical sentences of which the condition is known not to be fulfilled; e. g. אִם אֶרְעֵב *if I were hungry* Ps. 50, 12; אִם אֲסַק שָׁמַיִם *if I ascend up unto heaven* Ps. 139, 8; אִם יִגְדְּלוּ אֶת בְּנֵיהֶם *if they bring up their children* Hos. 9, 12.

לֹ on the contrary can not be used when the possibility exists that the condition will be realised. β אִם is always used in expressions of grief, and in conditional curses; e. g. אִם עָשִׂיתִי זֹאת *if I have done this* Ps. 7, 4—6; אִם שָׁכַחְנוּ אִם *if we forget the name of our Lord* Ps. 44, 21; אִם אָמַרְתִּי *if I had said* Ps. 73, 15; אִם אֲשַׁכַּחְךָ *if I forget thee* Ps. 137, 5.

Rem. 11 The apodosis is sometimes omitted after a protasis with אִם; e. g. וְתֵאמַר אִם הִתֵּן עֲרֵבוֹן עַד שְׁלֹחֶךָ *and she said if thou wilt give me a pledge, till thou send it* Gen. 38, 17; chiefly with threatening sayings; e. g. אִם עֲנֶה תֵעָנֶה אֹתוֹ *if in any way thou afflict him* Ex. 22, 22.

γ What has been said concerning אִם and לֹ applies also to their compounds אִם לֹ, לֹאִי, לֹאִיא.

δ After formulas used in swearing אִם has a negative sense; e. g. חַי פְּרַעֲהַ אִם תֵּצְאוּ מִזֶּה *by the life of Pharaoh, ye shall not go forth hence* Gen. 42, 15; and (consequently) אִם לֹא an affirmative sense. To understand this it must be borne in mind that such formulas contain an ellipsis of what will happen or would happen, were the condition to be fulfilled or to remain unfulfilled. This is evident from 1 Sam. 25, 22; כֹּה יַעֲשֶׂה אֱלֹהִים לְאֹיְבֵי דָוִד וְכֹה יִסִּיף אִם אֲשַׁאֵר מִכָּל

אֲשֶׁר לוֹ עַד אוֹר הַבֶּקֶר מִשְׁתֵּינִי בְקִיּוֹר *may God do so unto the enemies of David, and more also, if I leave of all that pertain to him by the morning light so much as one man child*, 1 Sam. 25, 22.

Rem. 12. Once 2 Sam. 3, 35 כִּי אִם is found with a conditional sentence after an oath formula; כֹּה יַעֲשֶׂה לִּי אֱלֹהִים כִּי אִם לְפָנַי בּוֹא *May God do so to me and more also if I taste bread till the sun go down.*

ε אִם and לֹא אִם not only possess this sense after formulas and verbs used in swearing, but also when they are used absolutely; אִם then denotes a strong negation; e. g. אִם יִרְאָה אִם *not a shield was seen* Judges 5, 8; אִם יִכָּפֵר הָעוֹן *surely this iniquity shall not be purged from you* Jes. 22, 14; also when connected with a particle of interrogation; e. g. הֲאִם *is there no end to our dying (= shall we all perish)* Num. 17, 28; and לֹא אִם expresses an equally strong affirmation (= *truly, really*), e. g. לֹא נִכְחַר קִרְמָנוּ *surely they that did rise up against us are cut off* Job 22, 20.

Rem. 13. Concerning the conditional signification of אִם, אֲשֶׁר, and כִּי conf. above n° 5 B α and n° 4 Rem. 6.

G. Concessive:

α אִם *even if, though*, with the perfect; e. g. אִם צְדִיקָתִי *though I were righteous*; and the imperfect; e. g. אִם יִהְיוּ חַטָּאֵיכֶם *though your sins be as scarlet* Jes. 1, 18; אִם יִהְיֶה עַמְּךָ *though thy people be as the sand of the sea* Jes. 10, 22.

β על = על אֲשֶׁר (prop. *add to this that*) *although*; e. g. על לא חָמַס עָשָׂה *although he had done no violence* Jes. 53, 9; על לא חָמַס בְּכַפִּי *although there is no violence in my hands* Job 16, 17; also with the infinitive; e. g. על וְעָתֵךְ *although thou knowest* Job 10, 7.

Concerning the concessive meaning of כִּי conf. above Rem. 7.

H. Comparative:

α כַּאֲשֶׁר *as, just as, such as*, often followed by the corresponding בֵּן in the *apodosi*s; e. g. וּבְאֲשֶׁר יַעֲנוּ וּבְאֲשֶׁר יִפְרָץ אֲהוּ בֵּן יִרְבֶּה וּבֵן יִפְרָץ *but the more they afflicted them, the more they multiplied and the more they spread* Ex. 1, 12. (Conf. § 27, 6 F).

כַּאֲשֶׁר, however, is sometimes omitted in the *protasi*s; e. g. נָבְהוּ שָׁמַיִם מֵאָרֶץ בֵּן נָבְהוּ *for as the heavens are higher than the earth, so are my ways higher than your ways* Jes. 55, 9; הִמָּה רָאוּ בֵּן תִּמְהוּ *when they saw it, they were amazed* Ps. 48, 6; and in like manner also בֵּן in the *apodosi*s; e. g. כִּי כַּאֲשֶׁר שָׁתִּיתֶם עַל הַר קֹדְשִׁי יִשְׁתּוּ כָּל הַגּוֹיִם תָּמִיד *for as ye have drunk upon my holy mountain so shall all the nations drink continually* Obadja 16.

β כָּל עֵמֶת שֶׁ... בֵּן *in all points as... so*, denotes an extremely precise comparison; e. g. כָּל עֵמֶת שָׁבָא בֵּן יֵלֵךְ *in all points as he came, so shall he go* Eccl. 5, 15.

Rem. 14. In sentences such' as Ps. 42, 2 בֵּן כַּאֲשֶׁר תִּפְתֹּחַ הַיַּד אַחֲרֵי הַמַּיִם כַּאֲשֶׁר תִּפְתֹּחַ הַיַּד אַחֲרֵי הַמַּיִם *as the hart panteth after the waterbrooks, so panteth my soul after thee*, certain authors wish to explain כִּי by considering it = כַּאֲשֶׁר.

with a comparative sense. Such sentences may however be easily explained by admitting an ellipsis of אֲשֶׁר as relativum; e. g. כְּאֵיל אֲשֶׁר הָעֵרֹג *like the hart that panteth*. Conf. Deut. 32, 11; Ps. 125, 1.

I. Adversative:

α אֲפֹס כִּי (*only that*) = *but, however, nevertheless*.

β אִם כִּי (*but if*) = *before, except when* governing the Perfect, and following a negation in the Imperfect; e. g. לֹא אֶחְשֶׂה כִּי אִם שְׁלַמְתִּי *I will not keep silence before I have given recompense* Jes. 65, 6. In this case אִם כִּי stand together as one conjunction = *but if, except that, unless*, and follow after a negation or the equivalent of a negation. Conf. above 4 (d).

Yet אִם כִּי are also used in such a manner that כִּי belongs to the the main sentence and אִם to the conditional sentence; e. g. אִם תְּבַבְּסִי בַנְּחֹר *for even if thou wash thee with lye, thine iniquity is marked before me* Jer. 2, 22.

The adversative אִם כִּי before a noun means *besides* e. g. אִם לֶחֶם קֹדֶשׁ *there is no common bread under mine hand, besides the holy bread* 1 Sam. 21, 5.

Rem. 15. The main sentence to which the adversative אִם כִּי belongs has sometimes to be supplied from the context; e. g. כִּי אִם זְכַרְתִּנִּי *(I desire nothing) except that thou remember me* Gen. 40, 14; כִּי אִם פָּנָיו אֶשָּׂא *for him will I respect (prop. for it cannot be otherwise than that I should respect him)* Job 42, 8.

K. Finally there is the conjunction וְעַתָּה which in most cases only serves to introduce the apodosis after a preceding subordinate sentence. Sometimes

however, it implies also a causative sense; e. g. וְעָתָּה בָּרַח לְךָ אֶל מְקוֹמְךָ *therefore now flee to thy place* Num. 24, 11; or a concessive sense; e. g. וְעָתָּה שָׁבוּ נָא בְּנֵה גַם אִתָּם הַלַּיְלָה *However, I pray you, tarry ye also here this night* Num. 22, 19. (See Essay on the signification of עָתָּה reprinted from the "Israel. Letterbode" 1884).

6) Of two particles, of which the compound forms a conjunction, frequently only one or the other of them is used. This already appears from what has been said before. Thus, instead of the complete וְעַן אֲשֶׁר *on account of, because* we find either אֲשֶׁר alone, or וְעַן; instead of כַּאֲשֶׁר *as*, either כִּי (see Rem. 14) or אֲשֶׁר; e. g. כִּי אֲשֶׁר רְאִיתֶם אֶת מִצְרַיִם הַיּוֹם *for as ye have seen the Egyptians today, ye shall see them again no more* Ex. 14, 13; אֲשֶׁר שָׁמַרְתָּ לְעַבְדְּךָ דָּוִד אָבִי אֵת אֲשֶׁר דִּבַּרְתָּ לוֹ *as thou hast kept with thy servant David my father that which thou didst promise him* 1 Kings 8, 24.

On the other hand a certain tendency to be prolix sometimes shows itself; e. g. מִן עַד . . . מִן וְעַד = מִן עַד . . . מִן (conf. above § 5 A β). The repetition, no doubt, of the same particle points to greater emphasis; e. g. מְאֹד מְאֹד, מְאֹד מְאֹד, as וַיַּעֲצְמוּ בְּמְאֹד מְאֹד *waxed exceeding mighty* Ex. 1, 7; ; וְעַן וּבְעַן בְּמִשְׁפָּטֵי מֶלֶךְ *because, even because they rejected my judgments* Lev. 26, 43; which now and then also occurs with nomina; e. g. זָרְקָה זָרְקָה תִּהְיֶה *that which is altogether just shalt thou follow* Deut. 16, 20; conf. Jes. 6, 3; Jer. 22, 29; Ez. 21, 32 (conf. § 22, 4).

7) The *consecutio temporum* in Hebrew not unfre-

quently allows the expression of the relation between two sentences by simply placing them one after the other without any conjunction at all. This occurs:

- α with *conditional* sentences; e. g. וַיִּפְקֹדוּם יוֹם אֶחָד וַיָּמָתוּ and if they overdrive them one day, all the flock will die Gen. 33, 13; חָטָאתִי מָה אֶפְעַל לָךְ (prop. well! I have sinned) if I have sinned, what (harm) do I unto thee Job 7, 20; בְּמוֹתִי וּקְבֻרָתָם אֹתִי (at my death) when I die etc. 1 Kings 13, 31; עוֹד מְעַט וְסִקְלוּנִי if (this last) a little longer, they will stone me, or, they be almost ready to stone me Ex. 17, 4; כִּמְצָא אִשָּׁה כִּמְצָא טוֹב whoso findeth a wife findeth a good thing Pr. 18, 22.

Such sentences are sometimes introduced by another word, generally by הִנֵּה; e. g. עָתָה יָבֹא דְבַרְיָךְ הִנֵּה now when thy words come to pass, what shall be the ordering of the child Judges 13, 12; מִשָּׁד הִלְכוּ מִשָּׁד הִנֵּה הִלְכוּ for when they escape destruction, Egypt shall gather them up Hosea 9, 6.

- β with *comparisons*, e. g. אֶכְלִי עַמִּי אֶכְלוּ לֶחֶם they devour my people, as if they eat bread (lit. devouring my people, they eat bread) Ps. 14, 4; קָרָא דָגֵר וְלֹא יָלַד עֵשָׂה as the partridge sitteth on eggs which she hath not laid, so is he that getteth riches Jer. 17, 11; צִיָּה גַם חֹם וַיִּגְדְּלוּ מִיָּמֶי שֶׁלֶג שָׂאוֹל חָטְאוּ as drought and heat consume (steal) the snowwater, so doth sheol those that have sinned Job 24, 19.

- γ with sentences, which otherwise would have been introduced by a relative conjunction (*oratio obliqua*);

e. g. $\text{אָתָּה} = \text{אָחֵתִי אָתָּה}$ = *say, I pray, thou art my sister* Gen. 12, 13; $\text{כִּי תִשְׁמַע} = \text{תִּשְׁמַע}$ = *that when thou hearest a dream* Gen. 41, 15; $\text{יָדְעוּ גוֹיִם אֲנֹשׁ הֵמָּה}$ = *that the nations may know, that they are but men* Ps. 9, 21; Ps. 50, 21; $\text{מָה רְאִיתֶם עָשִׂיתִי}$ = *what ye have seen me do* (prop. *what ye have seen that I did*) Judges 9, 48. $\text{כִּי יַדְעִיתִי בְּגוֹר תִּבְגְּדוּר}$ = *for I knew that thou didst deal very treacherously* Jes. 48, 8.

N.B. In English such a sentence is always an *object sentence*, but according to Hebrew ideas it is to be considered as a direct and independent sentence.

§ 29. Interjections.

1) The Interjections which signify *ah, alas, woe*, (אָהָה , אָוִי , הוּי) are either connected with the object of the threatening or lamentation by means of the particles לְ , עַל , or they stand absolutely, so that the object of lament remains without a particle.

The first named construction is the more usual with denunciations, (conf. the Latin *vae tibi*), the latter with expressions of grief (conf. Latin *vae te* in Plautus); e. g. אָוִי לָנוּ = *woe us!* Sam. 5, 16; הוּי גוֹי חַטָּא = *Ah, sinful nation!* Jes. 1, 4; הוּי אָחֵי = *Alas, my brother!* 1 Kings 13, 30.

2) With אֲשֶׁרִי *O happy!* the noun, expressing the object praised, is sometimes omitted; e. g. $\text{אֲשֶׁרִי שִׂישְׁלָם}$ = *happy shall he be that rewardeth thee as thou hast served us, happy shall he be that taketh etc.* Ps. 137, 8. 9; and in Ps. 65, 5 even the nota relationis $\text{שֶׁ} = \text{אֲשֶׁר}$; אֲשֶׁרִי תִבְחַר = *happy the man whom thou chooseth.*

אֲשֶׁרִי moreover, like הִנֵּה, is not unfrequently connected with suffixes; e. g. אֲשֶׁרִיךָ, אֲשֶׁרִיךָ *happy thou!* אֲשֶׁרִיכֶם *happy you!* אֲשֶׁרִיו or אֲשֶׁרֶהוּ *happy he.*

PART IV

CONSTRUCTION OF THE SENTENCE

CHAPTER IX — NOMINAL SENTENCES

§ 30. Subject and Predicate.

1) Nominal sentences are sentences which only express a state of *existence* or *being*, and of which the predicate is a *nomen*.

2) The predicate of a nominal sentence is either a noun, adjective, participle or pronoun; e. g. ה' בִּלְבָנוּ *the Lord is our king* Jes. 33, 22; וְאֲנָשֵׁי סְדוֹם רָעִים וְחַטָּאִים *and the men of Sodom were wicked and sinners* Gen. 13, 13; וְנָהָר יֵצֵא מִעֵדֶן *and a river went out (prop. is going out) of Eden* Gen. 2, 10; וְהָ הַדָּבָר *this is the case.*

Rem. 1. The subject may also be a pronoun; e. g. זֹאת הַפֶּעַם עֵצִים *this is now bone of my bones* Gen. 2, 23; וְהוּא כֹהֵן *and he was priest* Gen. 14, 18.

3) A remarkable class of nominal sentences are those, of which the predicate itself forms a nominal sentence; e. g. תְּסִידָה בְּרוּשִׁים בֵּיתָהּ *as for the stork the fir trees are her nest* (= לְתִסִּידָהּ בֵּית בְּרוּשִׁים conf. v. 18) Ps. 104, 17; הָאֵל תָּמִים בְּרָבוֹ *God perfect is his way* Ps. 18, 31;

אָנִי הִנֵּה כְּרִיתִי אִתְּךָ *as for me, behold my covenant is with thee* Gen. 17, 4.

In these sentences the subject is sometimes introduced by the (so called) וְאֲנִי *apodosis*; e. g. $\text{וְאֲנִי הִנֵּנִי מְקִיִּים}$ *and I behold I establish my covenant* ¹⁾ Gen. 9, 9.

Rem. 2 It is evident that by such sentences the Hebrews intend to emphasise the position of the true subject of the sentence. In English we should say *the fir trees are the stork's nest*, both when it is desired to indicate what the nest of the stork is made of, and when it is intended to convey where the stork (in contrast with other birds) builds herself a nest. Now, in the last named alternative something is said concerning *the choice of the stork*, and it is, therefore, quite correct when the Hebrews both place the *stork* as subject in the beginning of the sentence, and mention her again in the predicate by means of a suffix. Sometimes, however, the subject is not again mentioned in the predicate, and is then to be supplied from the context; e. g. וְנִפְשׁוֹ $\text{רַעֲבָה כָּל מֵר מְחֹזֵק}$ *as for a hungry stomach, every thing bitter is sweet (to it)* Prov. 27, 7.

Rem. 3 Certain exclamations also, in which the reader is left to supply a nominal or verbal predicate, are to be considered as nominal sentences; e. g. פָּחוּ כַּמַּיִם *a rashness (as quick) as water* Gen. 49, 4; $\text{הַמְּנִיִּים הַמְּנִיִּים בְּעֵמֶק הַחַרְוִין}$ *multitudes after multitudes (are seen) in the valley of Haruti* Joel 4, 14.

4) The use of a noun as predicate of a nominal sentence chiefly occurs when the equivalent adjective is wanting; e. g. וְקִירָתָיו עֵץ *and the walls thereof were of wood* Ez. 4I, 2I (conf. § 4, 7 and Rem. 1). The harshness of such

1) This kind of nominal sentence is called by certain Grammarians a *compound nominal* sentence.

an expression is occasionally softened by repeating the subject nomen and connecting it in st. constr. with the predicate; e. g. *אִם כַּח אֲבָנִים כַּחִי* *is then my strength (the strength) of stone?* Job 6, 12; *שֵׁבֶט מִיֶּשֶׁר שֵׁבֶט מַלְכוּתְךָ* *a sceptre of equity is the sceptre of thy kingdom* Ps. 45, 7.

This repetition of the subject nomen is the more usual construction when a comparison is intended; e. g. *וְהָיָה אֹרֶךְ הַלְבָנָה כְּאֹרֶךְ הַחֲמָה* *and the light of the moon shall be as the light of the sun* Jes. 30, 26; or when the predicate cannot be expressed by an adjective; e. g. *מַלְכוּתְךָ כְּלֹא עֲלָמִים* *thy kingdom is a kingdom of all eternity* Ps. 145, 13. (No adjective can be formed to express *of all eternity*, for the adjective formed from *עֲלָמִים* would mean *eternal*). *הַקוֹל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו* *the voice is Jacob's voice, but the hands are the hands of Esau* Gen. 27, 22.

The construction in the two last named cases becomes very bold, when the subject nomen is not repeated in the predicate; e. g. *וְצִאֲצָאִי מֵעֵידָה כְּמַעֲוֵתָיו* *thy seed also had been as the sand, and the offspring of thy bowels as (the offspring) of its bowels* Jes. 48, 19; *וּבְגָדֶיךָ כְּבְגָדֵי דָדְךָ בְּגַת = וּבְגָדֶיךָ כְּדָדְךָ בְּגַת* *and thy garments are like (the garments) of him that treadeth in the wine-fat* Jes. 63, 2; *הַחֲצִי כְּחֲצִי גִבּוֹר = הַחֲצִי כְּגִבּוֹר* *their arrows shall be like (the arrows of) a skilled mighty man* Jer. 50, 9; *הַיָּעַת עֵת גְּשָׁמִים = הַיָּעַת גְּשָׁמִים* *and it is a time of much rain* Ezra 10, 13; and this construction becomes still bolder when the *comparationis* is omitted; e. g. *בְּסֵאֵף אֱלֹהִים = בְּסֵאֵף אֱלֹהִים* *thy throne is (like the throne of) God*

Ps. 45, 7; עֵינֶיךָ יוֹנִים = עֵינֵיךָ יוֹנִים *thine eyes are (like the eyes of) doves* Cant. 1, 15 (conf. § 3 Rem. 2).

5) When the subject of a nominal sentence is an infinitive, it is by preference introduced by לְ; e. g. טוֹב לְשֵׁבֶת *it is better to dwell in the corner of the housetop* Prov. 21, 9 (in v. 19 לְ is omitted טוֹב שֵׁבֶת בְּאֶרֶץ כַּדְבָר *it is better to dwell in a desert land*); לֹא לְךָ עֲוֹנוֹהוּ לְחַקְטוֹר *it is not thine office, Uzia, to sacrifice* 2 Chr. 26, 18; seldom by בְּ; e. g. לֹא יִקְשֶׁה בְּעֵינֶיךָ בְּשִׁלְחֶךָ אֹתוֹ *let it not seem hard unto thee to let him go free* Deut. 15, 18; but never when the infinitive stands in the *st. constr.*; e. g. לֹא טוֹב הֵיּוֹת הָאָדָם לְבַדּוֹ *it is not good that the man should be alone* Gen. 2, 18; שְׂאֵת פְּנֵי רָשָׁע לֹא טוֹב *to accept the person of the wicked is not good* Prov. 18, 5.

Rem. 4 Now and then an adverb is found as predicate; e. g. כִּי תָמוּל אֲנַחְנוּ *for we are but of yesterday* Job. 8, 9; כִּי בָרַע הוּא *that they are set on evil* Ex. 32, 22;²⁾ but more rarely as subject; e. g. וְגַם הָרַבָּה נָפַל מִן הָעָם *and many of the people also are fallen* 2 Sam. 1, 4; כִּמֹּהוּ לֹא נִהְיָה מִן הָעוֹלָם *there has not ever been the like* Joel 2, 2. Concerning הֲלוֹא כִּמֹּהוּ בְּעֵינֵיכֶם *is it not as nothing in your eyes?* Haggai 2, 3. Conf. § 27, 6 F α.

6) The infinitive also as predicate is sometimes found with לְ and sometimes without לְ; e. g. ה' לְהוֹשִׁיעַנִי *the Lord is ready to save me* Jes. 38, 20; דְּבָרֵי רָשָׁעִים אֶרְבֵּךְ *the words of the wicked are a lying in wait for blood*

2) The Samaritan text reads כִּי פָרַע הוּא *that they were broken loose*; conf. v. 25.

Prov. 12, 6; וְתוֹעֵבַת בְּסִילִים סוּר מִרָע *it is an abomination to fools to depart from evil* Prov. 13, 19.

§ 31. Expression of the copula in nominal sentences.

1) The subject and predicate of a nominal sentence are generally placed next to one another without any copula; e. g. וְזֶהב הָאָרֶץ הַהוּא טוֹב *and the gold of that land (is) good* Gen. 2, 12; וְעֶשֶׂר אַמּוֹת אַרְדָּה הַקִּנְרֵשׁ *ten cubits (shall be) the length of a board* Ex. 26, 16; גַּם הוּא חָכָם *he also (is) wise* Jes. 31, 2; נֶצֶב מֶלֶךְ *a deputy (was) king* 1 Kings 22, 48.

2) The personal pronoun of the 3^d person is but seldom used as copula; e. g. תְּלוּם אֶחָד הוּא *the dream is one* Gen. 41, 26; זֶה מַתַּת אֱלֹהִים הוּא *this is the gift of God* Eccl. 5, 18; בָּנִים סְבָלִים הֵמָּה *they are sottish children* Jer. 4, 22; שִׁבְעַת שָׁנִים הָיָה הַמַּטְבַּח *the seven good kine are seven years* Gen. 41, 26.

This chiefly occurs when the relative pronoun אֲשֶׁר is the subject; e. g. כָּל רֶמֶשׂ אֲשֶׁר הוּא חַי *every moving thing that liveth* Gen. 9, 3; and especially in negative sentences; e. g. וּמִן הַבְּהֵמָה אֲשֶׁר לֹא טָהָרָה הוּא *and of the beasts that are not clean* Gen. 7, 2; אֲשֶׁר לֹא מִעָרֵי הַגּוֹיִם הָאֵלֶּה הֵנָּה *which are not of the cities of these nations* Deut. 20, 15.

The same pronoun is sometimes used as copula even when the subject is a pronoun of the 1st or 2^d person; e. g. כִּי אֲנִי אֲנִי הוּא *see now: it is I, even I* Deut. 32, 39; גַּם אַתָּה כּוֹשִׁים הוּא מַלְכִּי *thou art my king* Ps. 44, 5; יְהוּדִים אֲנִי חֲלָלִים הָיָה *ye Ethiopians also, are victims of my sword* Zephania 2, 12.

3) Still more rarely the forms of הָיָה are used as copula; e. g. וְהָאָרֶץ הָיְתָה תְּהוֹ וְבוּיָ and the earth was waste and void Gen. 1, 2. וְהִנָּחֵשׁ הָיָה עָרוֹם now the serpent was more subtil Gen. 3, 1; וְכָל לֶחֶם צֵידָם יָבֵשׁ הָיָה נֶקְדָּרִים and all the bread of their provision was dry and mouldy Jos. 9, 5; הָיוּ מְלָקָטִים... מֶלֶכִים שְׁבַעִים מֵלְכִים threescore and ten kings were gathering (their meat) under my table Judges 1, 7.

4) If the subject should be a personal pronoun, and the predicate is expressed by a participle, the subject is then sometimes, as suffix, joined to יֵשׁ or אֵין (which are properly substantiva), according as the sentence is affirmative or negative; e. g. אִם יֵשֶׁד מוֹשִׁיעַ if thou savest Judges 6, 36; וְאִם אֵינְךָ מֵשַׁלֵּם and if thou wilt not send him Gen. 43, 5.

CHAPTER X — VERBAL SENTENCES.

§ 32. Object of the verb.

1) Verbal sentences are sentences of which the predicate is a *verbum finitum* and which express an action.

A *verbum finitum*, by its indication of persons, independently of all further determinations, may form a complete sentence; e. g. וַיֹּאכַל וַיִּשְׂתֵּי וַיִּקָּם וַיֵּלֶךְ and he ate, and drunk, and rose up, and went his way. Gen. 25, 34.

A single verb therefore is found more than once to suffice when intransitive, but when transitive an object generally follows as an important factor of the sentence.

2) The most simple manner of connecting a noun

as object with a verb, is by adding it to the verb without preformative, affirmative, or particle indicative of its relation as object; e. g. יֹאכַל לֶחֶם *he eats bread*, or (when definite) יֹאכַל הַלֶּחֶם *he eats the bread*. לֶחֶם or הַלֶּחֶם in this case is called the object.

The object however is frequently connected with the preposition אֶת (אֶת־), chiefly when it is determined by ה' הַיְדִיעָה, a st. constr., a pronominal suffix, or in any other way; e. g. בָּרָא אֶת הַשָּׁמַיִם *God created the heaven* Gen. 1, 1; וַיָּבִיֵא אֶת פֶּר הַחֲטָאִת *and he brought the bullock of the sin offering*. Lev. 8, 14; וַקְּלַק אֶת רֹאשׁוֹ *and wring off its head* Lev. 1, 15; הוֹלִיד אֶת לוֹט *and Haran begat Lot* Gen. 11, 27; לֹא יָבִין אֶת־זוֹאת *neither doth a fool understand this* Ps. 92, 7; אֶת־מִי אֲשַׁלַּח *whom shall I send* Jes. 6, 8.

Rem. 1 אֶת seldom stands before an *indefinite* noun; e. g. וְכִי יִגַּח *and when an ox gore a man or woman* Ex. 21, 28; generally only in poetical style; e. g. וְאֵת צְדִיקִים יִשְׁלֵם *but the righteous shall be recompensed with good* Prov. 13, 21.

3) The use of the object without preposition is more frequent in Hebrew than in English. For almost all ideas which are in any way related to the action of the verb, may be expressed as object of the verb. We have already seen something similar with regard to the st. constr. See § 5, 4.

4) Thus it is that many verbs may be used both with an object (transitive), and without an object (intransitive); e. g. בָּכָה means as well *to weep*, as *to de-*

plore (conf. Lat. *flere*); יָשַׁב and שָׁבַן *to dwell and to inhabit* הָלַךְ *to go and to go through*; as וַיֵּלֶךְ אֶת כָּל הַמִּדְבָּר *and we went through all the wilderness* Deut. 1, 19.

5) Even verbs, the action of which can really only be conceived as intransitive, often have as object a noun of the same stem; e. g. פָּחַד *to fear*, פָּחַדוּ בְּפָחַד *they were in great fear* Ps. 14, 5; חָטָא *to sin* חָטָא חָטָאָה *Ferusalem has grievously sinned* Sam. 1, 8.

This chiefly occurs with *verba denominativa*; e. g. הִרְשָׂא הָרֶשֶׁת *let the earth put forth grass* Gen. 1, 11; בָּעַנְנִי עָנָן *when I bring a cloud* Gen. 9, 14; נִלְבְּנָה לְבָנִים *let us make brick* Gen. 11, 3; קָאֵלְמִים אֵלְמִים *binding sheaves* Gen. 37, 7; אֶת־הַבְּעֵרָה *he that kindled the fire* Ex. 22, 5.

Especially when the action of the verb is determined by an adverbial expression, such determinations are generally in the form of an adjective, or in any other form, added to a noun of the same stem as the verb; e. g. נִנְעוּ בְּנֵעִים גְּדֹלִים *to plague severely* Gen. 12, 17; תָּרַדָה גְּדֹלָה *to fear greatly* Gen. 27, 33; חָטָא חָטָאָה גְּדֹלָה *to sin grievously* Ex. 32, 31; צָעַק צָעָקָה גְּדֹלָה וּמָרָה *to cry loudly and bitterly* Est. 4, 1; שָׂנְאָה שְׂנֵאָה גְּדֹלָה *to hate keenly* 2 Sam. 13, 15; הָלָה אֶת־חַלְוֵי אֲשֶׁר יָמוּת בּוֹ *to be deathly sick* 2 Kings 13, 14; הִכָּה מִכַּת בְּלֹתֵי סָרָה *to smite irresistibly* Jes. 14, 6; הִקְשִׁיב קוֹשֵׁב רַב־קוֹשֵׁב *to answer much* Jes. 21, 7; וְאָסְפוּ אֲסִירֵי אֶסְרֵי עַל־בוּר *to be gathered as prisoners* Jes. 24, 22; נוֹשַׁע תְּשׁוּעָה עוֹלָמִים *to save for ever* Jes. 45, 17; שָׂשׂ מְשׁוֹשׂ חָתָן עַל בְּלָה *to rejoice thoroughly* Jes. 62, 5; קָנָא קָנְאָה גְּדֹלָה *to be angry* Jon. 4, 6; 1 Chr. 29, 9;

to be very jealous, to strive jealously Zech. 1, 14; קָצַף קָצַף *to be very wroth* Zech. 1, 15 (conf. also n°. 11).

In all these instances the noun adds nothing to the meaning already expressed by the verb.

6) The same connection of the object without preposition or prefix also occurs with determinations of *place* of the most general kind, in answer to the questions: *where, whither, unto what, whence* e. g. הֵצֵאתָ הַשָּׂדֶה let us go forth into the field Cant. 7, 12; יָצְאוּ אֶת הָעִיר they were gone out of the city (conf. Lat. *egredi urbem*) Gen. 44, 4; וְשָׁפַכְתָּ הַיַּבֶּשֶׁת and thou shalt pour it upon the dry land Ex. 4, 9; וַיִּבְאֵנִי חַסְדְּךָ may thy favours come unto me Ps. 119, 41.

Rem. 2 Suchlike expressions, however, may also be expressed in a different manner. See § 35, 2.

7) With the verbs signifying *to flow, to stream* etc., that which flows, or better that with which overflows anything, stands in poetry as object; e. g. עֵינַי יִרְדָּה מַיִם *mine eye overflows with water (= tears)* Lam. 1, 16 conf. 3, 48 Jer. 9, 17; 13, 17; וַיִּטְפוּ הַהָרִים עֲסִים וְהַנְּבָעוֹת הַלְּבָנָה חֶלֶב וְכָל אֲפִיקוֹ יְהוּדָה יִלְכוּ מָוִם *the mountains shall drop new wine, the hills shall flow with milk, and all the brooks of Judah shall flow with waters.* Joel 4, 18. conf. Amos 9, 13; שׁוֹמֵר צְדָקָה *overflowing with righteousness* Jes. 10, 22. In like manner also expressions such as וְהִנֵּה עָלָה כָּלוּ קִמְשׁוֹנִים *and, lo, it all (= the field) is gone up in thorns* Prov. 24, 31; conf. Jes. 5, 6; 34, 13.

8) Further large classes of verbs are to be found

which are construed with an accusative of object; namely:

- a) all verbs signifying *a putting on or putting off one's garments, covering, enveloping, adorning*, and suchlike, as *לְבַשׁ, פָּשַׁט, עָרָה, עָטָה*, also when used in metaphorical language; e. g. *לָבְשׁוּ כָרִים הַצֹּאֵן* *the pastures are clothed with flocks* Ps. 65, 14; *עָטָה אֹר* *who envelops himself with light* Ps. 104, 2; *וְלָבְשׁוּ יְלִבְשׁוּם* *may mine adversaries be clothed with dishonour, and may they cover themselves with their shame as with a mantle* Ps. 109, 29. (Conf. § 35, 3).
- b) verbs signifying: *to be full, to lack*, as *מָלֵא* *to be full*; *שָׁרַץ* *to swarm, to abound* Gen. 1, 20; *שָׁבַע* *to be satisfied*; *פָּרַץ* *to increase, to overflow* (conf. n°. 7) Prov. 3, 10; *חָסַר* *to want* (that which is wanting being object, and the person or thing to which anything is wanting subject); e. g. *אֲוִלִי וְחִסְרוֹן חֲמִשִּׁים* *peradventure there shall lack five of the fifty righteous* Gen. 18, 28; *שָׁבַל* *to be bereaved* Gen. 27, 45.
- c) several verbs of *dwelling*, and not only *near or in a place*, as *שָׁבַן* Jes. 33, 16, *יָשַׁב* Gen. 4, 20, *גִּיר* Judges 5, 17, but also *with somebody, with a people*; e. g. *לֹא יִגְדַּךְ רָע* *the evil man shall not dwell with thee* Ps. 5, 5. Conf. Ps. 120, 5.
- g) The same construction without preposition or prefix is also used to express the adverbial relations, as *after the manner of, in proportion to, what regards, as for, according to*, etc.; e. g. *לֹא מִתִּים אֲבָל לֹא מִעֲשָׂה* *as for the*

dead thou shalt make no mourning Ez. 24, 17; וְהֵעֵלָה
 עלות מספר כָּלָם *and he offered burnt offerings according
 to the number of them all* Job 1, 5; בַּק הַכִּסֵּא אֲגִבֵּל מִמֶּךָ *only
 as regards the throne will I be greater than thou* Gen.
 41, 40; סָגַר חוּתָם צָר *shut up as with a close seal* Job
 41, 7; לְהִלָּחֵם פִּה אֶחָד *to fight (as with the decision of)
 one mouth = with one consent* Zeph. 3, 9.

It further expresses all sorts of adverbial determi-
 nations; e. g. שָׁקַר דָּפוּנִי *they persecute me wrongfully*
 Ps. 119, 86; וְאֵיךְ תִּנְחַמוּנִי הֶבֶל *and how will ye foolishly
 comfort me?* Job 21, 34; אֶהְבֶּם נְדָבָה *I love them freely*
 Hosea 14, 5; הַכְעִים אֶפְרַיִם תִּמְרוּרִים *Ephraim has bitterly
 grieved* Hosea 12, 15; וַתֵּרֶד פְּלֹאִים *she is come down asto-
 nishingly* Lam. 1, 9; very frequently with the verb הָלַךְ;
 e. g. הָלְכוּ שְׁבִי *they are gone unto captivity* Lam. 1, 5;
 וְאִם תִּלְכוּ עִמִּי קָרִי *and if ye resist me* Lev. 26, 21; וַיֵּלֶךְ
 מְעֵרְנָת *and he came joyfully* 1 Sam. 15, 32; וְהָלְכוּ אֵלַיךְ
 וְלֹא *they shall come bending unto thee* Jes. 60, 14; וְלֹא
 תֵלְכוּ רוּמָה *neither shall ye walk straight = haughtily*
 Mich 2, 3.

Rem. 3 These kinds of determination are often also expressed in
 a different manner. See § 35, 4.

10) The determination of *time* also is frequently ex-
 pressed as object to the verb, namely in answer:

a) to the question *how long?* e. g. שְׁתַּיִם עָשְׂרָה שָׁנָה עָבְדוּ *they
 served twelve years* Gen. 14, 4; conf. Deut. 1,
 46; 9, 25.

b) to the question *when?* אֶבְרָחָם וְצִהְרִים אֲשִׁיחָה *at mor-
 ning, at evening, at noonday I pray* Ps. 55, 18.

11) With verbs signifying *to speak*, *to cry*, *to work*, *to save* etc. the organ with which the action is performed frequently stands as object, and the adverbial determination as determination of the organ (conf. n^o. 5); e.g. וַאֲזַעַק קוֹל גָּדוֹל and *I cried with a loud voice* Ez. 11, 13; conf. 2 Sam. 15, 23; רָאֵשׁ עָשָׂה בַּחַד רַמְיָהּ the *poor worketh with a slack hand* Prov. 10, 4 (conf. our expressions such as *to play football*); frequently also without determination; e.g. קוֹלִי אֶקְרָא *I cry unto the Lord with my voice* Ps. 3, 5; conf. 27, 7; 142, 2; Jes. 10, 30; פִּימוֹ רָבְרוּ they *speak with their mouth* Ps. 17, 10 conf. 66, 17; פְּלִטָהּ בְּנַפְשִׁי מִרְשַׁע חֲרָבָה deliver *me from the wicked by the sword* Ps. 17, 13; הוֹשִׁיעָה יְמִינֶךָ save *with thy right hand* Ps. 60, 7; 108, 7; conf. 44, 3. (In 1 Sam. 25, 26. 33 however יָד is subject).

This construction is known by the name of *accusativus instrumenti*.

Rem. 4 Other constructions of course are also possible. See § 34, 2 and 35, 6.

12) The *verba sentiendi*, chiefly רָאָה, sometimes govern as object a nomen which is really the subject of a subordinate clause (*antiptosis*); e.g. וַיִּרְאֵהוּ אֱלֹהִים אֶת־הָאוֹר וַיֵּרָא אֵלֶיהֶם אֶת־הָאוֹר and *God saw that the light was good* Gen. 1, 4 conf. Gen. 6, 2; 12, 14; 49, 15; Ex. 2, 2; Ps. 25, 19; with יָדַע e.g. יָדַעְתָּ אֶת־הָעָם כִּי בָרַע הוּא thou *knowest that the people are set on evil* Ex. 32, 22, conf. 2 Sam. 3, 25; 17, 8; 1 Kings 5, 17.

13) The Hebrews, moreover, in the case of many verbs, consider as object the person who in the English

language is but one interested in the action; e. g. with *בִּישָׁר* to bring a message; *עָנָה* to answer; *עָבַד* to serve (e. g. Gen. 15, 13); *עָרַב* to stand security; *צָוָה* to command; *רָב* to take up the quarrel, dispute.

15) Many intransitive verbs, even passive and reflexive verbs (in *הִפְעֵל* and *הִתְפַּעֵל*) may with a certain modification of meaning be connected with an object; e. g. *הִפִּיץ* (to be favourably inclined, generally with *בְּ*) to desire, to will *וְדָם פָּרִים לֹא חָפְצָתִי* I desire not the blood of bullocks Jes. 1, 11; *נָבֵא* (to be moved to speak) to prophesise *וַיִּנְבֵּא יְרֵמְיָהוּ* which Jeremia hath prophesied Jer. 25, 13; *נָסַב* (to place oneself round anything) to surround *וַיִּסְבּוּ אֶת־הַבַּיִת* they surrounded the house Judges 19, 22; *וַיִּלָּחֲמוּנִי* they fight against me Ps. 109, 3; *וַיִּתְנַחֵל* to appropriate Lev. 25, 46; Jes. 14, 2; *וַיִּתְנַבְּלוּ אֹתוֹ* to make one the object of intrigue, to conspire against one Gen. 37, 18; *וַיִּתְבַּיֵּן* to consider Job 37, 14; *וַיִּתְפַּאֵר אֶת־פָּנָיו* to appear before the Lord 1 Sam. 1, 22 (conf. n°. 4).

Rem. 5 The object is sometimes omitted in expressions which are frequently used; e. g. *נָשָׂא פָּנִים* = *נָשָׂא* to receive favourably Gen. 4, 7; 18, 24. 26; or = *נָשָׂא עֵינָיו* to bear punishment Jes. 2, 9; or = *נָשָׂא קוֹל* to raise the voice, to cry loudly Jes. 3, 7; *קָבַח בְּרִית* = *קָבַח* to make a covenant 1 Sam. 20, 16; *וַיִּשְׁלַח יָד* = *וַיִּשְׁלַח* to put forth one's hand 2 Sam. 6, 6 perhaps also Ps. 18, 17 *וַיִּשְׁלַח מִמְּרוֹם* He put forth his hand from on high; *נָטַר* (= *שָׁמַר*) = *נָטַר אַף* to remain angry Jer. 3, 5; Ps. 103, 9.

Rem. 6 Concerning the use of *לְ* with the object see § 27, 6 E ε.

§ 33. Verbs with a twofold object.

1) The causative forms (הַפְעִיל and פְּעַל) of verbs which already in קַל have an object, often govern a twofold object; e. g. וַיִּפְשְׁטוּ אֶת־יוֹסֵף אֶת־כִּתְנֹתָיו *and they stript Joseph of his coat* Gen. 37, 23; הִלְבִּישׁ *to clothe* Gen. 41, 42; מָלֵא *to fill* Ex. 28, 3; הֵאָכִיל *to feed* Deut. 8, 16; עָטַר *and חָסַר to crown and to make any one to be wanting in a thing* Ps. 8, 6; אָזַר *to gird* Ps. 18, 33.

2) Many verbs also govern in קַל a twofold object; e. g. סָעַר *to strengthen* סָעַר לֶבָבְךָ פֶּת־לֶחֶם *strengthen thine heart with a morsel of bread* Judges 19, 5; נָמַל *to repay* 1 Sam. 24, 18; מָץ *to spread over* Ez. 13, 10; עָטַר *to crown* Ps. 5, 13; ¹⁾ מָשַׁח *to anoint* Ps. 45, 8; קָמוּד *to uphold, to aid* Ps. 51, 14. *to bestow upon* Gen. 27, 37; קָבַע *to despoil* Prov. 22, 23; also expressions of *sowing and planting*; e. g. וַיִּזְרְעָהּ מֶלַח *and sowed it with salt* Judges 9, 45; conf. Jes. 5, 2; 17, 10; 30, 23.

3) The Hebrews generally express the thing produced or obtained by any action, as object along with the object denoting the material of which it has been produced; e. g. קָנִים תַּעֲשֶׂה אֶת הַתִּיבָה *with partitions shalt thou make the ark* Gen. 6, 13; כִּי אֲבִי־הַמּוֹן גּוֹיִם נִתְחַדָּד *for a father of a multitude of nations have I made thee* Gen. 17, 5 (conf. Lat. *reddere*); וְאֶעֱשֶׂה אֹתָם מִטְעָמִים *and I will make them savoury meat for thy father* Gen. 27, 9; וַיִּשֶׂם אֹתָהּ מִצָּבָה

1) הַעֲמָרְנוּ however may also be a form of הַפְעִיל, in which the חֵירָק of the פְּעַל 'ע' has fallen away, like וַיִּדְרְכוּ Jer. 9, 2; conf. author's gramm. § 18, 4. Rem. 1.

and he set it up for a pillar Gen. 28, 18; וְעָשִׂיתָ אוֹתוֹ and thou shalt make of it an holy anointing oil Ex. 30, 25; וְאָפִיתָ אֹתָהּ שְׁתֵּים עָשָׂרָה חֳלוֹת and thou shalt bake twelve cakes thereof Lev. 24, 5; וּבָנָה אֹתָהּ הָאֲבָנִים מִזֶּבֶחַ and he built an altar with the stones 1 Kings 18, 32.

This construction becomes remarkable when the object of the material stands last; e. g. כָּל בְּלֵיוָ עָשָׂה he made all its vessels of brass Ex. 38, 3; ... וַיִּצְרָם אֶת הָאָדָם עֶפְרָר he formed the man of dust Gen. 2, 7.

4) When the speaker or writer wishes to indicate what part of the object is more especially affected by the action, then this part also takes the place of object; e. g. הוּא יְשׁוּפֵךְ רֹאשׁ he will wound thee in the head Gen. 3, 15; לֹא נִגְבְּנוּ נַפְשׁ let us not take his life Gen. 37, 21 (prop. to smite him what regards his life Conf. Deut. 19, 6; 22, 26); כָּחַץ מִחֻמְצֵי הַחֵמְצָה smite his adversaries in the loins Deut. 33, 11; וַיִּכֶהוּ שָׁם בְּבֶטְנוֹ he smote him there in the belly 2 Sam. 3, 27; אֶת כָּל אֹיְבֵי לִחֵי thou hast smitten all mine enemies on the cheek Ps. 3, 8.

The same construction also occurs with the intransitive verbs; e. g. חָלָה אֶת רַגְלָיו he was diseased in his feet 1 Kings 15, 23. The parallel place 2 Chron. 16, 12 reads: בְּרַגְלָיו.

Concerning the construction of these verbs when used in the passive, see § 34.

Rem. 7 § 35, 7 will show that here also other constructions are possible.

§ 34. Construction of the Passive.

1) A passive expression in Hebrew is frequently connected with an object; namely:

a) when a causative verb (הַפְעִיל and פְּעַל) governs a double object (§ 33, 1), then in the passive that object alone which is directly affected by the action, changes into the subject, while the other object remains object, and this irrespective of whether the subject is a nomen or pronomen, or is implied in the *verbum finitum*; e. g. אֲשֶׁר הִרְאִיתָ *which has been shewed thee* Ex. 26, 30; אֲשֶׁר אָתָּה מְרַאֶה Ex. 25, 40; פְּקַדְתִּי יָהָר שְׁנוֹתַי *I shall be deprived of mine remaining years* Jes. 38, 10; כָּסוּ הָרִים צֶלֶה *the mountains were covered with the shadow of it.* Ps. 80, 11; הִנְחַלְתִּי לִי יָרְחֵי שָׁוְיָ *so am I made to possess months of vanity* Job 7, 3.

b) with regard to the construction explained in § 33, 4, the person alone who undergoes the action, becomes subject, while the further determination remains object; e. g. וְנִמְלְתֶם אֶת בְּשָׂרְ עֶרְלֹתְכֶם *and ye shall be circumcised in the flesh of your foreskin.* Gen. 17, 11. 14. 24. 25. ¹⁾

c) a transitive verb with its object, is not unfrequently changed into passive in such a manner that the verb alone changes its gender, while the object re-

1) This construction of the passive is very similar to that of various intransitive verbs mentioned in § 32, 9.

tains its place as object; e. g. ויולד לחנוך את עירד *and unto Henoch was born Irad* Gen. 4, 18 conf. 21, 5; 40, 20; ויגד לרבקה את דברי עשו *and the words of Esau were told to Rebeka* Gen. 27, 42 conf. 2 Sam. 21, 11; 1 Kings 18, 13; ולא יקרא עוד את שמך *neither shall thy name any more be called* Gen. 17, 5; ונתמלא הארץ אהם *and the land was filled with them* Ex. 1, 6; ויושב את משה ואת אהרן *and Moses and Aaron were brought again unto Pharaoh* Ex. 10, 8; יפן את הארץ *let this land be given* Num. 32, 5; conf. 1 Kings 2, 21; והשמית יבת שער *and the gate is smitten with destruction* Jes. 24, 12. The same construction occurs with the participle; e. g. והנותר את ההמון הזה *and this great store is left* 2 Chron. 31, 10. ²⁾

2) The *operating cause* in the passive is generally expressed by ל; e. g. ברוך אברהם לאל *blessed be Abram of (= by) God* Gen. 14, 19; ויעטר לו *and the Lord was intreated by him* Gen. 25, 21; גם לרעהו ישנא רש *the poor is hated even of his friend* Prov. 14, 20.

2) In many of these instances the passive may be changed into the active with an indefinite subject (*one*). By this it becomes clearer to our western way of understanding, that the object may remain in the passive, and that it does not agree in number and gender with the verb, even when it precedes, seeing that it is not *subject* but *object*; e. g. העבודה הקשה אשר עבד בך *the hard service wherein thou wast made to serve = wherein they made thee to serve* Jes. 14, 3; חזות קשה *a grievous vision is declared unto me* Jes. 21, 2; וירקות יתמים *and the arms of the fatherless have been broken* Job 22, 9; ושבעים שבועים נחתך *seventy weeks are decreed upon* Dan. 9, 24.

More rarely by מן (or מִן) e. g. וְלֹא יִקָּרַח כָּל בָּשָׂר עוֹד מִן מַיִם הַמַּבּוּל *neither shall all flesh be cut off any more by the waters* Gen. 9, 11; מִדֶּבַר יְהוָה מְצֻעֵי נֶגֶד כּוֹנְנֵנוּ *a man's steps are directed by the Lord* Ps. 37, 23; or by מִפְּנֵי; e. g. מִלְּאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם *the earth is filled with violence through them* Gen. 6, 13; or by בְּ e. g. בְּאָדָם דָּמוֹ יִשְׁפָּךְ *by man shall his blood be shed* Gen. 9, 6; וַיִּצְוֵה יְהוָה בְּה' *and my lord was commanded by the Lord*. Num. 36, 2; וַיִּרְחַם יְהוָה בְּךָ *for in thee the fatherless findeth mercy*. Hosea 14, 4; finally also as object; e. g. יֵרָבֵב הָאֵלֶיךָ *ye shall be devoured by the sword*. Jes. 1, 20 Conf. § 32, 11.

Rem. 8 Many intransitive verbs sometimes supply the place of passive verbs; e. g. עָלָה *to be brought up, to be offered* Lev. 2, 12; *to be booked, to be entered in* עָלָה הַמִּסְפָּר בְּמִסְפָּר *neither was the number entered into the account* 1 Chron. 27, 24; וַיֵּצֵא *to be brought forth* Deut. 14, 22.

§ 35. Connection of the noun with the verb through the addition of letters or words.

1) In most of the cases, mentioned in § 32, letter or word prepositions are not unfrequently used. Even the passive object is sometimes connected with לְ; e. g. הָרְגוּ לְאַבְנֵיר *they slew Abner* 2 Sam. 3, 30 conf. § 27, 6 E. ε.

2) The answer to the question *whither?* (§ 32, 6) is frequently expressed by אֶל or לְ e. g. וַיֵּצְאוּ אֶל מִדְבַר שׁוּר *and they went to the wilderness of Shur*. Ex. 15, 22; לָכוּ לְסִבְלֹתֵיכֶם *get you unto your burdens* Ex. 5, 4.

This is the only construction when a person is the

terminus of the action, except in the case of those verbs with which a person may also stand as object (see § 32, 6). If however the terminus of the action is not a person הַ־ appended to the noun (*locative* ה) is also frequently used, sometimes even in answer to the question *where?* e. g. וַיָּבֹאוּ אֶרְצָה כְּנָעַן לְלֶכֶת אֶרְצָה כְּנָעַן *to go into the land of Canaan, and they came into the land of Canaan* Gen. 12, 5. Generally, however, the place where any thing occurs is indicated by the prefix בְּ; e. g. לָמָּה בְּחוּץ הָעֵמֹד *wherefore standest thou without?* Gen. 24, 31.

3) Also with the verbs, named in § 32, 8, other constructions than those which have been there set forth not unfrequently occur; e. g. וְעַל שָׁפֵם יַעֲטָהּ *and he shall cover his beard* Lev. 13, 45; כְּבוֹדִי מִעָלַי הִפְשִׁיט *he hath stripped me of my glory* Job 19, 9.

4) The *manner* in which anything takes place is usually expressed by בְּ (בְּמוֹ); e. g. בְּמִצּוֹלַת כְּמוֹ אֶבֶן *they went down into the depths like a stone* Ex. 15, 5; שִׁימְנֵי בְּחוֹתָם *set me as a seal* Cant. 8, 6 (conf. § 32, 9).

The other conjunctive words or letters are in this case usually omitted; e. g. בְּנְעוּרֶיהָ *as in her youth* Lev. 22, 13; כְּבַדְבָּרָם *as in their stable* Jes. 5, 17; כְּאֶבֶן מַיִם יִתְחַבְּאוּ *the waters are frozen as into a stone* Job 38, 30; וַיִּחַלוּ *and they waited for me as for rain* Job 29, 23; הֲתִשְׁחַק בּוֹ בַצִּפּוֹר *canst thou play with him as with a bird?* Job 40, 29.

Rem. 1 Other prepositions are rarely added; e. g. בְּבִחְצֵי מִעֵנָה *within as it were half a furrow* I Sam. 14, 14; בְּבִתְחִלָּה and בְּבִרְאשׁוֹנָה

as in the beginning Jes. 1, 26; כְּמִפְנֵי הָרֶב as it were before the sword Lev. 26, 36; כְּעַל-כָּל-הוֹן as much as in all riches Ps. 119, 14.

5) Determinations of *time* in answer to the question *when* (Conf. § 32, 10 *b*) are usually expressed by כִּי; e. g. וַיִּשְׁכֶּם בַּבֶּקֶר and he rose early in the morning Gen. 22, 3; וַיֵּבֶל יוֹם וַיֵּבֶל יוֹם מִתְחִלָּה he went every day Est. 2, 11.

6) The organ also through which an action is performed (§ 32, 11), is usually expressed by כִּי (כְּמוֹ); e. g. אֹדִיעַ בְּפִי with my mouth will I make known Ps. 89, 2; אֹדָה בְּפִי with my mouth I wilt give thanks Ps. 109, 30; אֶתְחַנֵּן לוֹ כְּמוֹ פִי אֶתְחַנֵּן לוֹ I intreat him with my mouth Job 19, 16; וְאֶנְיַעָה עֲלֵיכֶם כְּמוֹ רֹאשִׁי and I could shake mine head at you Job 16, 4 (conf. וַיִּנְעוּ רֹאשׁוֹ Ps. 22, 8); וַיִּנְדֹּד בְּרֹאשׁוֹ and he shall shake his head Jer. 18, 16. Conf. also Ps. 35, 16 and Lam. 2, 16 with Job 16, 9.

The כִּי *instrumentalis* is not unfrequently used in Hebrew even where we in English have the simple object; e. g. וַיִּרָם בַּמֶּטֶה and he lifted up the rod Ex. 7, 20; נִתְנָה עָלַי בְּקוֹלָהּ (נָתַן קוֹלוֹ) to raise one's voice Jer. 12, 8; וַתִּבֹּס עֲלֵינוּ בְּשִׁפָּהּ they open the mouth Ps. 22, 8; כִּי בָצַלְמוֹת thou hast covered us with the shadow of death Ps. 44, 20; פָּעְרוּ עָלַי בְּפִיהֶם they opened their mouth at me Job 16, 10 with which conf. וַפְעֶרָה פִּיהָ Jes. 5, 14; וַיִּמְטֵר וַיִּמְטֵר עָלָיו בְּלֶחֶמוֹ she shall rain his food upon him Job 20, 23 with which conf. מִמְטִיר לָהֶם Ex. 16, 4; פָּרְשָׁה צִיּוֹן בְּיָדֶיהָ Zion wrung her hands Lam. 1, 17.

(For the rest, consult the Lexicon).

7) Prepositions are also occasionally used to express

a second object which is added to determine the first object more accurately; e. g. *וַיַּכֵּהוּ אֶל הַחֲמֹשׁ* *he smote him in the belly* 2 Sam. 2, 23; *יָבוּ עַל הַלְּחִי* *they shall smite the judge upon the cheek* Michah 4, 14. Conf. Deut. 28, 35.

CHAPTER XI. — THE INFLUENCE OF THE SUBJECT
UPON THE PREDICATE AS REGARDS GENDER
AND NUMBER.

§ 36. Constructio ad Synesin.

1) The general rule that the predicate agrees in gender and number with the subject also exists in Hebrew. It is, however, frequently not observed, because the attention is directed more to the idea and signification of the subject than to its grammatical form. (Constructio ad synesin).

2) Hence singularia which express a collective idea, as *עַם גּוֹי* *people*, *בַּיִת* *family*, *צֹאן* *flock*, or which in certain cases have acquired a collective signification (Conf. § 2, 1 c), are by preference construed in the plural; e. g. *הַצֹּאן הַבָּאן הָצֵאן* *the flock came* Gen. 30, 38; *וַיַּעֲלוּ בֵּית יוֹסֵף* *and the house of Joseph went up* Judges 1, 22; *וַיִּרְאוּ אִישׁ* *and the men of Israel saw* Judges 9, 55; *וַיִּנָּסוּ אַרָם* *and Aram fled* 1 Kings 20, 20; *וַיֵּדְעוּ הָעָם* *the people shall know* Jes. 9, 8; *תִּמּוּ רָמָם* *the oppressors are consumed* Jes. 16, 4; *תִּשְׁבְּרָנָה* (refers to *עִיר* v. 10) *it shall be broken up* Jes. 27, 11; *וַיֵּלְכוּ עִם אַרָם* *and the people of Aram shall go into captivity*. Amos 1, 5; *נָסוּ וְאִיִּן רִדְהָ רָשָׁע* *the wicked flee when no man pursueth* Prov. 28, 1.

The predicate agrees with the signification of a collective noun not only in number but also in gender; e. g. וְכָל הָאָרֶץ בָּכְיִים *and all the country wept* 2 Sam. 15, 23 conf. 1 Sam. 17, 46, 1 Kings 10, 24; וּמוֹלֵדֶיךָ לְךָ *and thy issue shall be thine* Gen. 48, 6; וְכָל מוֹרְכֵי בֵּיתְךָ בֵּיתוֹ *and all the increase of thine house shall die* 1 Sam. 2, 33; וְכָל עַבְדַּת יִשְׂרָאֵל הַנוֹעָדִים *and all the congregation of Israel that were assembled* 1 Kings 8, 5; וְאַבְדּוּ שְׂאֵרֵיט פְּלִשְׁתִּים *and the remnant of the Philistines shall perish* Amos 1, 8; הַבָּקָר הָיוּ חֹרְשׁוֹת *the cows were plowing* Job 1, 14.

Rem. 1. The predicate seldom stands in the singular when the subject is a collectivum; e. g. לֹא יִשָּׂא גּוֹי *nation shall not lift up sword against nation* Jes. 2, 4 (conf. however, the parallel place Michah 4, 3).

Rem. 2. Constructions such as Gen. 34, 30 are very peculiar; וְאֲנִי מְתֵי מִסְפָּר *while I (and those with me) are few in number*.

Rem. 3. The construction sometimes commences in the singular (chiefly when the verb precedes the subject) and changes, after the collectivum has been named, into the plural; e. g. וַיִּשְׁמַע הָעָם . . . וַיִּתְאַבְּלוּ *and when the people heard . . . they mourned, and no one put on etc.* Ex. 33, 4.

5) On the other hand, pluralia with a singular signification, chiefly the so called pluralia excellentiae, (§ 2, 2 e), are often construed in the singular; e. g. אִם יִתֵּן לּוֹ אִשָּׁה *if his master give him a wife* Ex. 21, 4; וְגַם בְּעֵלָיו יוּמָת *and his owner also shall be put to death* Ex. 21, 29. The same construction however also occurs with other nouns; e. g. רְנָנִים *the ostrich* Job 39, 13.

and ff. (conf. Talm. Babyl. Menach. 66 *b*); פָּנִים *face, front* 2 Sam. 10, 9; שָׂדֵמוֹת (= שָׂדֵה) *field* Hab. 3, 17.

When the subject is a feminine noun with a masculine signification the predicate is, for the same reason, construed masculine; e. g. הִיָּה קֹהֵלֶת חָכָם *the preacher was wise* Eccl. 12, 9.

4) Pluralia which signify animals or material objects, whether of the masc. or fem. gender, are by preference construed with the fem. sing. (conf. § 1, 3 *b*); e. g. וְעֵלְתָּה וְהָיָה בְּתוֹכָהּ סִירִים וְהָיָה בְּנוֹה תְּנִים *and thorns shall come up in her palaces and it shall be an habitation of jackals* Jes. 34, 13 וְחָבְלוּ אֶתְעוֹפָהּ *sorrows have taken hold of her* Jer. 49, 24; לֹא סָר מִמֶּנָּה (the suffix refers to חַטָּאת) *he departed not therefrom* (i. e. *the sins of Feroboam*) 2 Kings 3, 3; הָיוּוֹרָהּ תְּרוֹשָׁהּ . . . בִּיצִיָּהּ (refers to בִּיצִיָּהּ) *that the foot may crush them that the wild beast may trample them* (i. e. *her eggs*) Job 39, 15.

5) Plural nouns also of persons are sometimes construed with the singular; namely when the attention is more directed to the individuals of the subject (conf. כל = *omnis* and *omnes*); e. g. בָּנוֹת צִעְדָּהּ *his branches creep over the wall* Gen. 49, 22; וְיִבְאֵנוּ (referring to רְשָׁעִים) *when he* (i. e. *the wicked*) *bringeth it* Prov. 21, 27; וְצַדִּיקִים בְּכִפּוּר יִבְטָח *but the righteous are bold as a lion* Prov. 28, 1; chiefly when the subject is a participle; e. g. אֲבָרֶכְיָה אָרוּר וּמְבָרֶכְיָה בָרוּךְ *cursed be every one that curseth thee, and blessed be every one that blesseth thee* Gen. 27, 29; כֹּחַלֶּיהָ מוֹת יוֹמָת *every one that profaneth it shall surely be put to death* Ex. 31, 14; עָמִי נִגְשָׁיו מְעוּלָל

as for my people, children are their oppressors Jes. 3, 12; וְתִמְכִּינָהּ מֵאֲשֶׁר and happy is every one that retaineth her Prov. 3, 18.

6) With duals the predicate stands in the plur., because no dualform exists of verbs, adjectives and pronouns; e. g. וְעֵינֵי לֵאָה רַכוּת and *Lea's eyes were tender* Gen. 29, 17; וְשִׁפְתֶיהָ נָעוּת her lips were moving I Sam. 1, 13; וְיָדֶיכֶם גַּם הֵם your hands are full of blood Jes. 1, 15; אֵין אֶתִּי (referring to עֵינַיִם) it (i. e. the light of mine eyes) also is gone from me Ps. 38, 11; sometimes, however, it is found in the sing. (conf. n^o. 4); e. g. וְעֵינָיו קָמָה and his eyes were set I Sam. 4, 15; וְסִחוּ בְּעֵינָיו and let our eyes gaze upon Zion Michah 4, 11.

§ 37. The construction of sentences in which the predicate precedes the subject.

1) The predicate frequently differs in gender and number from its subject because of its position in the sentence; for the speaker or writer, (as if not yet quite certain about the right grammatical construction), often begins with the most simple form, namely that of the masc. sing., although a fem. or plur. noun will follow; e. g.

- a) with the verb as predicate; יְהִי מְאֹרֶת let there be lights Gen. 1, 14; וְיִשָּׁח גְבוּהוֹת הָאָדָם and the loftiness of man shall be bowed down Jes. 2, 17; לֹא יִסַּג בְּלִמּוֹת נְמֻצָא נְשִׁים no women were found Job 42, 15.

This construction is more rare when the subject

is fem. plur., for then the predicate is construed at least in the plur. masc. יֵצְאוּ בָנוֹת שֵׁלוֹ *the daughters of Shiloh come out* Judges 21, 21; יִתְנַגְּפוּ רַגְלֵיכֶם *before your feet stumble* Jer. 13, 16; יִלְכוּ יוֹנְקָתָיו *his branches shall spread* Hosea 14, 7.

b) with an adj. as predicate; e. g. יָשָׁר מִשְׁפָּטֶיךָ *upright are thy judgments* Ps. 119, 37; רַחֵק מִרְשָׁעִים יְשׁוּעָה *salvation is far from the wicked* Ps. 119, 155.

c) with a participle as predicate; e. g. עֹבְדֵיךָ צֹאן *thy servants are shepherds* Gen. 47. 3.

d) with the copula הָיָה or הוּא; הָיָה כָּל־יָמָיו חֲנֹךְ *and all the days of Enoch were* Gen. 5, 23; וּבֹסֵר גִּמְלָה יִהְיֶה נֹצֵה *and the flower becometh a ripening grape* Jes. 18, 5; אֲשֵׁי ה' הֵן הוּא גִּחְלָתוֹ *the offerings of the Lord made by fire are his inheritance* Jos. 13, 14; חֻקֹּת הָעַמִּים הֵבֶל הוּא *for the customs of the nations are vanity* Jer. 10, 3.

2) If, however, in such cases the sentence is continued after the subject, the subsequent predicates agree with the subject in gender and number; e. g. יְהִי מְאֹרֹת... *let there be lights and let them be* Gen. 1, 14; וַיִּחְמוּ הַצֹּאן... *and the flocks conceived and brought forth* Gen. 30, 39; וַיָּבֹאוּ אֵלַי אֲנָשִׁים... *and the elders of Israel came unto me and sat before me* Ez. 14, 1 (conf. § 38, 3).

Rem. 1. In general it is noticeable that the feminine forms are sparingly used, for, not unfrequently, only that particular predicate which stands nearest to the subject is construed fem. (Conf. § 4, 11); e. g. שָׂאוֹל מִתַּחַת רַגְלוֹ *sheol from beneath is moved...* עוֹרֵר לָךְ

... *it stirreth up the shades for thee* Jes. 14, 9; אָבַל אֲמִלְלָהּ אֶרֶץ *the land mourneth and languisheth* Jes. 33, 9. The same thing may also be noticed as regards adjectives, suffixes, participles, and other words; viz. the feminine is only expressed once, and that by the word which is nearest to the subject; e. g. יְהִיָּה וְהָאֵבֶן הַזֶּה *and this stone shall be God's house* Gen. 28, 22; תִּמְחַנְנֶהּ הָאֶחָת וְהִכּוּהָ *if he come to the one company and smite it* Gen. 32, 9; רוּחַ גְּדוֹלָהּ וְחֹק *a great and strong wind* I Kings 19, 11; יָד אֲשֶׁלְּחָתָה אֵלַי וְהִנֵּה בִי *a hand put forth unto me, and, lo, therein a roll of a book* Ez. 1, 9.

In like manner, in a series of successive forms of the second pers. sing. imperf., it will more than once be found that the first form alone possesses the fem. termination וַיִּ; e. g. וַתִּבְרַח וַתַּעֲלֵי *thou art gone up and made thee a covenant* Jes. 57, 8; וַתִּקְרִיבֵי יָמַיָּךְ *thou hast caused thy days to draw near, and thou art come* Ez. 22, 4; תִּהְיֶיךָ לְצַחֵק תִּשְׁתִּי *thou shalt drink thou shalt be laughed to scorn* Ez. 23, 32.

Finally, the masc. instead of the fem. is sometimes found in a subordinate sentence; e. g. אֵשׁ לֹא נִפְחָה *fire that is not blown* Job 20, 26. ¹⁾

Rem. 2. The change of gender in Nah. 3, 15 is very irregular תִּבְלֵק הַחֲבִיבִד כַּאֲרֵבָה *make thyself many as the cankerworm,* make thyself many as the locust.

3) The instances in which a suffix, referring to something plural, is used with a distributive sense in the sing., are numerous; e. g. עַל אֹיְבֶיךָ וְשָׁבִיתָ שְׁבוּיָם *against thine enemies and thou carriest them away captive* Deut. 21, 10; conf. 28, 48; שְׁנֵי כְרוּבִים קוֹמְתוֹ

¹⁾ Instances such as Lev. 2, 1; 5, 1 are of a different kind, for the fem. noun נִפְשָׁא as referring to a person of the male sex, is in the continuation of the sentence construed as masc.

two cherubim each ten cubits high 1 Kings 6, 23; *וְשָׂרַק לָוּ לְגוֹיִם to the nations and he will hiss for them* Jes. 5, 26; *וְאָכְלָה אֶרְמְנוֹתֶיהָ בְּעָרָיו* upon his cities and it will devour the castles thereof Hosea 8, 14 (See Abn-Ezra on this place); *הֲתָצִיא מְנֹרוֹת בְּעֵתוֹ* canst thou lead forth the Mazzaroth in their season? Job 38, 32.

Rem. 3. The instances where the predicate, even when following its subject, differs from it in gender and number are to be explained on the one hand by the tendency to use the third pers. plur. masc. of עָתִיד instead of the third pers. plur. fem.; e. g. *וְאָתָּה וְאִשְׁתּוֹ וְאִמָּהֶתָּיו* and God healed his wife and maid servants, and they bore children Gen. 20, 17; *וּמִסְלֹתַי יִרְמוּן* and my high ways shall be exalted Jes. 49, 11; *וְהָרִיוּתָיו יִבְקָעוּ* and their women with child shall be ripped up Hosea 14, 1; *בָּנוֹת וַיֵּאֱשְׂרוּהָ מְלָכוֹת וַיְהַלְלוּהָ* the daughters saw her and called her blessed, yea the queens and the concubines, and they praised her Cant. 6, 9 (Conf. § 18, 3 Rem.); and on the other hand by the circumstance that the predicate is often a participle which should be considered as a noun; e. g. *לְפֶתַח חֲטָאת רִבֵּץ* sin coucheth at the door Gen. 4, 7.

The same irregularity also occurs a few times with the verb *הָיָה*; e. g. *וַעֲלְמָתָה הָיָה* and it was dark Gen. 15, 17; *וְאַרְבַּע חִדְרוֹת יִהְיֶה* and four parts shall be your own Gen. 47, 24; *חֹרֶה אֶחָת יִהְיֶה לְאַזְרָח* one law shall be to him that is homeborn Ex. 12, 49; *בָּנִי בֵּית הָיָה לִי* I had servants born in my house Eccl. 2, 7. In the last example *הָיָה לִי* may also be considered as a new sentence and may be translated *and homeborn slaves, also these were given to me.*

§ 38. The construction of subjects consisting of more than one word. (Compound subjects).

1) When the subject consists of a noun in *st. constr.*

connected with another noun, the predicate agrees in gender and number with the *nomen regens*. Sometimes, however, it agrees with the *nomen rectum*, chiefly when this contains the main idea of both nouns; e. g. קוֹל דְּמֵי אָחִיךָ צֹעֲקִים *the voice of thy brother's blood crieth* Gen. 4, 10; ¹⁾ conf. Jes. 52, 8; Jer. 10, 22; Job 29, 10; וּמִבָּחַר שָׁלְשׁוּ מִבְּעוֹרָה *and his chosen captains are sunk* Ex. 15, 4; וְגַע צָרַעַת בִּי תִהְיֶה *when the plague of leprosy is in a man* Lev. 13, 9; כִּי הָיְתָה אֵלָיו פְּגַי הַמִּלְחָמָה *that the battle was set against him* 2 Sam. 10, 9; (in this instance the verb agrees with the *nom. rectum*, although it precedes); וּשְׂאֵר מִסִּפְרֵי קִשְׁתֵּי גִבּוֹרֵי בְּנֵי קֶדָר וּמְעֻמוֹ *and the residue of the number of the archers, the mighty men of the children of Kedar, shall be few* Jes. 21, 17; וּמִסְפַּר חֳדָשָׁיו חֲצָצוּ *and the number of his months is cut off* Job 21, 21; רַב שָׁנָיִם יוֹדִיעוּ חֵכְמָה *and multitude of years should teach wisdom* Job 32, 7.

For the same reason also the predicate generally stands in the plur. with the noun כָּל; e. g. וַיְהִי כָּל יְמֵי אָדָם *and all the days of Adam were* Gen. 5, 5; כָּל בְּנֵי כְנָעַן *all the inhabitants of Canaan are melted away* Ex. 15, 15; with the cardinal numbers from *three to ten*, and with מֵאָה and אֶלֶף.

Rem. 1. With כָּל however the predicate not unfrequently stands in the sing.; e. g. וַיְהִי כָּל יְמֵי נֹחַ *and all the days of Noah were* Gen. 9, 29; וְכָל מִחֲמַדֵּינוּ הָיְתָה לְחַרְבָּה *and all our pleasant things are laid*

1) קוֹל is by some considered as an exclamation; e. g. *the voice of thy brother's blood, that crieth* or *lo, thy brother's blood crieth!*

waste Jes. 64, 10; כָּל-דְּרָכַי-אִישׁ וְךָ בְּעֵינָיו all the ways of a man are clean in his own eyes Prov. 16, 2.

Rem. 2. The predicate occasionally agrees with the *nom. rectum* for no other reason than that it is nearest to it; e. g. קָשַׁת גִּבּוֹרִים חָתוּם the bows of the mighty men are broken I Sam. 2, 4; עֵינַי גִּבְחוֹת אָדָם. the lofty looks of man shall be brought low Jes. 2, 11; וְאֹר עֵינַי נֶשְׁפַּל as for the light of mine eyes, it also is gone from me Ps. 38, 11.

2) With two or more subjects connected by the conjunction וְ the predicate generally stands in the plur., provided it follows the subject; e. g. זָבַע וְקָצִיר לֹא... seedtime and harvest... shall not cease Gen. 8, 22; וְאַבְרָהָם וְשָׂרָה זְקֵנִים now Abraham and Sarah were old Gen. 18, 11; וְבָנָיִךָ וְבָנוֹתֶיךָ נִתְּנוּ לָךְ thy sons and thy daughters shall be given Deut. 28, 32. ¹⁾ If however the predicate precedes, then it generally agrees in number and gender with the subject which stands nearest to it; e. g. וַיָּבֹאוּ נֹחַ וּבָנָיו and Noah and his sons went in Gen. 7, 7; וַיֹּאמֶר אָחִיהָ וְאִמָּהּ and her brother and mother said Gen. 24, 55; וְלֵאָה וְיֻלְדֶיהָ and Leah also and her children came near Gen. 33, 7; וַיָּבֹאוּ יְהוּדָה וְאָחָיו and Judah and his brethren came Gen. 44, 14; וַיִּשְׂרוּ מֹשֶׁה וּבָנָיו וְיִשְׂרָאֵל Moses and the children of Israel sang Ex. 15, 1; וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן and Miriam and Aaron spoke Num. 12, 1; וַיִּגְזְזוּ דָוִד וְאֶנְשָׁיו and David and his men took them away 2 Sam. 5, 21.

1) In Ex. 21, 4 הָאִשָּׁה וְיֻלְדֶיהָ תְּהִיָּה the wife and her children shall be, הָאִשָּׁה is evidently considered as the principal person.

Rem. 3. The predicate occasionally stands in the plur. even when it precedes; e. g. *הַמְּטָא וְהַאֲפָה מִשְׁקָה* *the butler and the baker committed offence* Gen. 40, 1; *וְכָל יֹשְׁבֵיהָ וְנִמְגִים אֶרֶץ וְכָל יֹשְׁבֵיהָ* *the earth and all the inhabitants thereof are dissolved* Ps. 75, 4; *וַיִּנְאַלְהוּ חֹשֶׁךְ וַיְצַלְמוּת* *let the darkness and shadow of death claim it for their own* Job 3, 5. On the other hand the predicate rarely stands in the sing. when it follows; e. g. *שֶׁמֶן וְקֶמֶרֶת יִשְׂמַח לֵב* *ointment and perfume rejoice the heart* Prov. 27, 9, in which case also the masc. form is evidently preferred to the fem.

3) The deviations from the natural construction in the case of more than one subject, are restricted to the first predicate, for when more predicates follow, these stand in the plur. e. g. *וַיָּקָם אַבִּימֶלֶךְ וּפִיכֹל . . . וַיָּשָׁבוּ* *and Abimelech and Picol rose up and returned* Gen. 21, 32; *וַתָּקָם רִבְקָה וַיַּעֲרֹתֶיהָ וַתִּרְבְּבֶנָה* *and Rebekah and her damsels rose up and rode* Gen. 24, 61; *וַתַּעֲנֶה רָחֵל וַלֵּאחָה וַתֹּאמְרֶנָּה* *and Rachel and Lea answered and said* Gen. 31, 14; *וַתִּגַּשׁ וַיִּלְוֶיהָ וַיִּלְדֶּיהָ וַיִּשְׁפָּחוּ* *and Leah also and her children came near and bowed themselves* Gen. 33, 7. (Conf. § 37, 2).

CHAPTER XII. — SEQUENCE OF THE DIFFERENT PARTS OF THE SENTENCE.

§ 39. Place of the Subject and of the Predicate.

1) The Hebrews are fond of placing the principal idea or word at the *beginning* of the sentence. The other portions of the sentence follow according to the greater or less value which they have in the opinion of

the speaker or writer, so that the relative preference given to the various portions of the sentence may serve as a standard for estimating the importance or value which the speaker or writer assigns to them.

Rem. 1. The portion of the sentence, on which the greatest emphasis rests, is seldom placed at the end; e. g. ... וְהָיוּ הַדְּבָרִים הָאֵלֶּה עַל לְבָבְךָ and these words shall be upon thine heart Deut. 6, 6; and in order to strengthen the emphasis, the subject already expressed is repeated even after one single intermediate sentence; e. g. הָאָרֶץ מְאֹד מְאֹד טוֹבָה הָאָרֶץ מְאֹד מְאֹד אֲשֶׁר the land which we passed through is an exceedingly good land Num. 14, 7.

2) According to the principle of n°. 1 the verb generally stands first in verbal sentences; the more so, because the subject is already implied in the form of the verb. Yet even in nominal sentences the nomen expressing the predicate frequently precedes the subject, because the predicate may in many cases be considered as the principal word.

3) The subject, however, generally takes the first place in proverbial language and in comparisons; e. g. בֶּן חָכָם יִשְׂמַח אָב a wise son maketh a glad father Prov. 10, 1; מְלִכּוּתְךָ מְלִכּוּתְךָ מְלִכּוּת כָּל-עֲלָמִים thy kingdom is an everlasting kingdom Ps. 145, 13; כָּמוֹד כְּפַרְעֹה for thou art even as Pharaoh Gen. 44, 18.

4) The subject stands first also in verbal sentences, which serve to communicate something which is necessary to the context, but for which no fit opportunity has yet presented itself (*pluperfect*), or shall present

itself in the continuation of the narrative; e. g. *וּמַלְכַת שְׁבָא שָׁמְעָה* now the queen of Sheba had heard 1 Kings 10, 1; *פַּרְעֹה מֶלֶךְ מִצְרַיִם עָלָה* Pharaoh, king of Egypt had gone up 1 Kings 9, 16; *וְהָאָרֶץ הָיְתָה תְּהוֹ וָבֵהוּ* for the earth was waste and formless Gen. 1, 2.

Sentences with the adverb *מָרָם* may fitly be added to this group; e. g. *וְכֹל שֵׂיִם הַשָּׂדֶה מָרָם יְהִיָּה בְּאָרֶץ* no plant of the field was yet on the earth Gen. 2, 5; *וְשָׂמוּאֵל מָרָם יָדַע* now Samuel did not yet know the Lord 1 Sam. 3, 7.

5) The subject, further, naturally stands first whenever it forms the principal part of the narrative, or when for some other reason it requires to be prominently set forth; e. g. *וְהַמַּיִם נִגְבְּרוּ* now the waters had increased exceedingly Gen. 7, 19 (the narrator commences to describe the particulars of the flood, and especially the fall of water). *וַיִּנָּח מֹצֵא חַן* now Noah found grace in the eyes of the Lord Gen. 6, 8 (Noah will be the chief person in the subsequent history). *הַנָּחָשׁ הִשְׁיֵאֲנִי* the serpent (therefore no human being) beguiled me Gen. 3, 13; *אַבְרָם יָשָׁב* Abram dwelled in the land of Canaan Gen. 13, 12 (in contrast with Lot).

Relative and interrogative pronouns when subjects also stand first. (Conf. § 40, 3).

6) The predicate, if an adjective, participle or pronoun, stands first in nominal sentences; e. g. *רַב מְאֹד מִתְּנַהוּ* Joel 2, 11; *יָרָא אֲנִי אֶתְּוֹ* or else I die Gen. 30, 1; *יָרָא אֲנִי אֶתְּוֹ* for I fear him Gen. 32, 12; *זֶה הַדָּבָר* this is the thing Ex. 16, 16; *אֵלֶּה הַדְּבָרִים* these are the words Deut. 1, 1.

If, however, the predicate is a noun then the subject

stands first; e. g. *שֵׁם הָאֶחָד פִּישׁוֹן* *the name of the first is Pishon* Gen. 2, 11; except when special emphasis is to be laid on the predicate; e. g. *עָפָר אַתָּה* *dust thou art* Gen. 3, 19; *אֶחָדֶי אַתָּה* Gen. 12, 13; *וּבֶסֶר גִּמֵּל יִהְיֶה נֹצֵה* *and a ripening grape the flower becometh* Jes. 18, 5; *אִם כֶּחַ אֲבִיָּים כֹּחִי* *is my strength then of stone* Job 6, 12.

Rem. 2. Expressions such as *פִּה לָהֶם* *they have a mouth* Ps. 115, 5; *מַה לָּךְ* *what ailest thou?* belong to the same class. With this kind of sentence, the predicate of which is merely expressed by לְ with a suffix, the Hebrew writers even went further, and joined the subject with the predicate into one word, by appending to the noun of the predicate a suffix; e. g. *יִדְיָהֶם* Ps. 115, 7 = *יָדִים לָהֶם*; *רַגְלִים לָהֶם* = *רַגְלֵיהֶם*; *וּפְיִלְגָשׁוֹ* = *וּפְיִלְגָשׁ לוֹ* *and he had a concubine* Gen. 22, 24; *נְבִיאָכֶם* = *נְבִיא לָכֶם* *if ye have a prophet* Num. 12, 6. 1)

Rem. 3. Concerning the place of the attributive adjective see § 4, 10 and Rem. 3.

§ 40. The places of the other parts of the sentence.

1) The copula in nominal sentences stands generally last, when it is a pers. pron. of the third pers., (See § 31, 2; § 37, 1 d) but it precedes the predicate when the copula is the verb הָיָה. For examples see § 31, 3.

The object in verbal sentences has its place after the subject and predicate.

Adverbial determinations, chiefly those of place and

1) On the other hand some writers sever the suffix from its noun, and place it separately, after having connected it with a letter preposition; e. g. *מִצָּרָה לִי* = *מִצָּרָתִי* *out of mine affliction* Jonah 2, 3. Conf. the author's Essay, Darche Hannesigah, L. B. 1881, § 60, 2.

time, stand by preference as near as possible (either before or after) to the predicate.

The negation however stands immediately before the predicate.

Rem. 1. The *object* is seldom placed between the negation and the verb; e. g. *לֹא מִיִּם עָיַף תִּשְׁקֶה* *thou hast not given water to the weary to drink* Job 22, 7; *וְהוּא לֹא פָנִים קָלְקַל* *and one do not whet the edge* Eccl. 10, 10; seldom also the subject; e. g. *לֹא ה' שְׁלַחְנִי* *the Lord hath not sent me* Num. 16, 29; *לֹא לְבִי הִלָּךְ* *mine heart went not* 2 Kings 5, 26; *כִּי לֹא לְפָנָיו חֲנִף יָבוֹא* *a godless man shall not come before him* Job 13, 16; or a determination; e. g. *אַל לְאַרְךָ אֶפְדָּה הַמָּקַחְנִי* *take me not away in thy long suffering* Jer. 15, 15; *אַל בְּאַפְךָ תוֹכִיחֵנִי* *rebuke me not in thine anger* Ps. 6, 2; *לֹא בְּמוֹתוֹ יִקַּח הַבַּל* *when he dieth he shall carry nothing away* Ps. 49, 18; *לֹא עַל זְבָחֶיךָ אוֹכִיחֶךָ* *I will not rebuke thee for thy sacrifices*. Ps. 50, 8; *לֹא עַל אִישׁ יוֹשִׁים* *for he needeth not further to consider a man* Job 34, 23, Conf. § 25 Rem. 8.

2) The deviations from the rule stated in n°. 1 have their ground in the greater emphasis the writer wishes to lay upon one or other part of the sentence. Hence:

(a) the object in verbal sentences sometimes stands before the subject; e. g. *וְכָתַב אֶת הָאֵלֶּת הָאֵלֶּה בְּכֵתוֹ* *and the priest shall write these curses in a book* Num. 5, 23; *רָעָה רָשָׁע תְּמוּתָהּ* *evil shall slay the wicked* Ps. 34, 22; or even before the verb; e. g. *וְהִרְבֵּץ וְקַח לָךְ* *and take the goods unto thyself* Gen. 14, 21; *אִם אַתְּ הַדְּבָר הַזֶּה תַּעֲשֶׂה* *if thou shalt do this thing* Ex. 18, 23; *סֵפֶר הַתּוֹרָה מְצָאתִי* *I have found the book*

of the law 2 Kings 22, 8; **בְּאֶשֶׁר אֲבִלִים יִנְחָם** as one that comforteth the mourners Job. 29, 25.

Rem. 2. The arrangement: object, subject, verb, is very rare; e. g. **דָּבַר גָּדוֹל הִנְבִּיא דָּבַר** if the prophet had imposed on thee some great thing 2 Kings 5, 13; and that of: subject, object, verb, equally rare and only poetical; e. g. **נָמוּל יָדוּ הָדָה** the weaned child shall put its hand Jes. 11, 8; **וּקְשָׁתוֹת נְעָרִים תִּרְטֹשְׁנָה** and bows shall dash the young men in pieces Jes. 13, 18; **ה' תִּפְלְתִי יִקַּח** the Lord will receive my prayer Ps. 6, 10; **ה' צַדִּיק יִבְחֶן** the Lord trieth the righteous Ps. 11, 5.

(b) the adverbial determination stands before the verb; e. g. **בְּרֵאשִׁית בְּרָא אֱלֹהִים** Gen. 1, 1.

3) A few adverbs of time, such as **אֶזְעָה**, **אֶזְעָה** almost always stand at the beginning of the sentence; others such as **עוֹד תִּמְדוּ** generally stand after the verb.

All particles of interrogation and **אֲשֶׁר** invariably stand at the beginning of the sentence.

§ 41. Case absolute.

The greatest emphasis, which can be given to an idea, is obtained by placing it first (*absolute*), quite independently of the place it should naturally have in the sentence, and by repeating it in the subsequent sentence; viz. by means of a pronoun when it is subject, and otherwise by means of a pronominal suffix (conf. *c'est moi, qu'on a accusé*). This subsequent sentence should then be considered not so much as a new sentence, but as the predicate of the idea which has been placed first. This predicate may be expressed in the

form of a nominal sentence, the examples of which have been already given in § 30, 3 and Rem. 2, or by a verbal sentence; e. g. בְּרַבַּת ה' הִיא תַעֲשִׂיר *the blessing of the Lord, it maketh rich* Prov. 10, 22; conf. v. 24; שָׂרַי אֵת שְׂמָהּ שָׂרַי לֹא תִקְרָא אֶת שְׂמָהּ שָׂרַי *Sarai thy wife, thou shalt not call her name Sarai* Gen. 17, 15; אֲנִי בְּדֶרֶךְ יְהוָה אֵלַי אֵלַי אֵלַי אֵלַי אֵלַי *as for me, the Lord has led me on the way* Gen. 24, 27; וְגַם אֶת בֶּן הָאִמָּה לְגוֹי אֲשִׁימֵנִי *and also of the son of the bond-woman will I make a nation* Gen. 21, 13; וְאֵת הָעַם הַעֲבִיר *and as for the people, he removed them to the cities* Gen. 47, 21; אֶת שֶׁכֶם בְּנֵי חֲשָׁקָה נִפְשׁוּ בְּבִתְהֶם *Shechem, my son, he longeth for your daughter* Gen. 34, 8; וְהָמָּה יִרְדְּשׁוּ *the root of Fesse of him the nations shall anxiously inquire* Jes. 11, 10; וְהָמָּה יִרְדְּשׁוּ *but as for them, their way is not right* Ez. 33, 17; וְזֶמֶן וְחֹרֶף אָפָה יִצְרְפֶם *summer and winter, thou hast made them* Ps. 74, 17 (conf. § 10, 1).

Rem. 1. We occasionally find such a *casus absolutus* introduced by לְ; e. g. לְקַדְוֹשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה וְאֵדִירִי כָל־חֲפְצֵי־בָם *as for the saints that are in the land, they are the excellent in whom is all my delight* Ps. 16, 3, 4; sometimes even when it expresses the subject; e. g. וְלְשָׂרִים לְמִשְׁפַּט יִשְׂרוּ *and as for princes, they shall rule according to judgment* Jes. 32, 1; לְכֶלֶב חַי הוּא טוֹב מִן הָאֲרִיָּה הַמֵּת *as for a living dog, it is better than a dead lion* Eccl. 9, 4; וְלְבָנֵי יִשְׁשַׁכָּר הוֹלָע *and as for the sons of Issachar, Thola and Puah etc.* 1 Chr. 7, 1; לְכָל עֹבֵר עָלָיו יִשְׂמָה *every one that passeth by it shall be astonished* 2 Chr. 7, 21.

The *casus absolutus* is now and then also introduced by וְאֵת; e. g. וְאֵת כָּל מְבָרְחָיו בְּחָרֶב וּפְלֹא

they shall fall by the sword Ez. 17, 21; אֶת עַמּוּד הָעָנָן לֹא קָרַר *as for the pillar of cloud, it departed not* Nehem. 9, 19. This אֶת is sometimes also placed before that part of the sentence which is repeated *after* the whole sentence has been already pronounced, for the purpose of bringing it forward more prominently; e. g. אֲשֶׁר הֵבֵאתִי אֶת כָּל אֲשֶׁר הֵבֵאתִי עָלֶיךָ *concerning the evil that I have brought upon Jerusalem, yea as regards all that I have brought upon her* Ez. 14, 22; conf. Judges 20, 44. 46. אֶת with the signification *as regards* is very clear in Jer. 23, 33. אֶת מַה מְשָׂא *thou shalt say unto them; as regards (your question) What burden! I will cast you off* etc.

We have however already seen (§ 10 Rem. 7) that generally certain words or ideas, which have already been indicated by a suffix, are purposely repeated to revive the reader's attention.

2) In § 30 Rem. 2, we have seen that with sentences of this kind the suffix referring to the main word may sometimes be omitted. Examples of such an omission are Michah 7, 11 יוֹם הַהוּא יִרְחַק חֶק *as for that day, its decree shall be far removed*; Ps. 9, 7. תְּרֻבוֹתָיו תִּבְּרָבוּ *the enemy are come to an end, his ruins are for ever*; or *O thou enemy . . . thy ruins* etc. In this case the predicate is frequently introduced by ׀ (the so called ׀ *apodosis*); e. g. מִסְפַּר שָׁנָיו וְלֹא תִקְרָר (לָהֶן) *the number of his years is unsearchable* Job 36, 26; . . . הַבָּיִת הַזֶּה . . . (בּוֹ) *as for this house . . . I will dwell (in it) amongst the children of Israel* 1 Kings 6, 12; מִצְוַת שִׁפְתָיו וְלֹא אָמַישׁ (אוֹתָהּ) *as for the commandment of his lips, I did not reject it* Job 23, 12.

Rem. 2. The ׀ *apodosis*, however, appears also where the suffix has

not been omitted; e. g. *מִשְׂנְאֵי וְאַצְמִיתֵם* as for those that hate me, I will cut them off 2 Sam. 22, 41; *וְתוֹרָתִי וְיִמָּאֶסוּ בָּהּ* and as for my law, they have rejected it Jer. 6, 19; chiefly when the casus absolutus indicates the subject, and is introduced by another word; e. g. *וַיְהִי וַיִּפְּצוּ הַנְּשָׂאִים וַיִּפְּצוּ* and as for them who were left, they were scattered 1 Sam. 11, 11; *וְעַתָּה הַבְּרָכָה וְנִתְּנָה* and now as for this present let it be given 1 Sam. 25, 27.

3) When such a *casus absolutus* is expressed by a participle, it not unfrequently contains a conditional sentence; e. g. *כָּל הַרְגֵ קַוֵּן שְׂבָעַתַּיִם יִקָּם* if anyone slayeth Cain, vengeance shall be taken on him sevenfold Gen. 4, 15; *אֲשֶׁר כָּל שָׁמְעוּ הִצְלִינָה שְׁתֵּי אָזְנוֹי* at which, if anyone heareth it, both his ears shall tingle 1 Sam. 3, 11, conf. 2 Kings 21, 12; *יִוָּלֵד חָכָם וַיִּשְׂמַח בּוֹ* if one begetteth a wise child, he shall have joy of him. Prov. 23, 24. (In Keri *וַיִּשְׂמַח וַיִּוָּלֵד* and he that begetteth a wise child shall have joy of him). *כָּל אִישׁ זָבַח זָבַח וּבָא נַעַר הַכֹּהֵן* when any man offered, the priest's servant came. 1 Sam. 2, 13. Conf. § 28, 2 e.

INDEX OF PASSAGES QUOTED.

<p>Gen. 1, 1. § 16, 3 § 32, 2 § 40, 2 <i>b</i></p> <p>1, 2. § 4, 7 § 31, 3 § 39, 4</p> <p>1, 4. § 32, 12</p> <p>1, 6. § 17, 3 <i>a</i></p> <p>1, 11. § 32, 5</p> <p>1, 14. § 37, 1 <i>a</i> § 37, 2</p> <p>1, 16. § 8, 2</p> <p>1, 26. § 27, 6 A <i>γ</i></p> <p>1, 30. § 12, 1</p> <p>2, 5. § 15, 7 § 39, 4</p> <p>2, 7. § 33, 3</p> <p>2, 10. § 15, 5 § 30, 2</p> <p>2, 11. § 12, 1 § 39, 6</p> <p>2, 12. § 31, 1</p> <p>2, 16. § 15, 6</p> <p>2, 18. § 22, 3 § 30, 5</p> <p>2, 19. § 10 Rem. 7</p> <p>2, 23. § 30 Rem. 1</p> <p>2, 24. § 15, 5</p> <p>3, 1. § 28, 5 A <i>β</i> § 31, 3</p> <p>3, 4. § 22 Rem. 2</p> <p>3, 5. § 28, 2 <i>e</i></p> <p>3, 11. § 25, 3 <i>d</i></p>	<p>Gen. 3, 13. § 11, 3 <i>c</i> § 39, 5</p> <p>3, 15. § 33, 4</p> <p>3, 16. § 28, 2 <i>b</i></p> <p>3, 19. § 39, 6</p> <p>3, 22. § 5 Rem. 4 16, 1</p> <p>3, 22. § 25 Rem. 12 27, 6 C <i>α</i></p> <p>4, 2. § 6, Rem. 1 6, 4</p> <p>4, 4. § 28, 2 <i>b</i></p> <p>4, 7. § 32 Rem. 5 37 Rem. 3</p> <p>4, 9. § 26, 3</p> <p>4, 10. § 38, 1</p> <p>4, 13. § 8, 3</p> <p>4, 14. § 16, 2</p> <p>4, 15. § 9, 9 41, 3</p> <p>4, 18. § 34, 1 <i>c</i></p> <p>4, 20. § 32, 8 <i>c</i></p> <p>4, 26. § 10, 1 19, 4 <i>c</i></p> <p>5, 3. § 27, 6 A <i>γ</i></p> <p>5, 5. § 38, 1</p> <p>5, 23. § 37, 1 <i>d</i></p> <p>5, 24. § 25, 2 C <i>γ</i></p> <p>6, 2. § 32, 12</p> <p>6, 8. § 39, 5</p> <p>6, 13. § 33, 3 34, 2</p> <p>6, 16. § 33, 3</p>
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|-------------|-------|--------------|-------------|-------|----------------|
| Gen. 6, 17. | § 23 | Rem. 2 | Gen. 13, 9. | § 28, | 2 _e |
| 7, 1. | § 27, | 6 D α | 13, 11. | § 13, | 7 c |
| 7, 2. | § 31, | 2 | 13, 12. | § 39, | 5 |
| 7, 4. | § 23, | 3 | 13, 13. | § 30, | 2 |
| 7, 7. | § 38, | 2 | 14, 1. | § 16, | 5 |
| 7, 9. | § 14, | 1 | 14, 4. | § 32, | 10 |
| | § 9, | 8 b | 14, 10. | § 2, | 6 |
| 7, 19. | § 24, | 2 | | § 5 | Rem. 1 |
| | § 39, | 5 | 14, 18. | § 30 | Rem. 1 |
| 7, 21. | § 27, | 6 A α | 14, 19. | § 34, | 2 |
| 8, 4. | § 2, | 9 | 14, 21. | § 40, | 2 a |
| 8, 7. | § 22, | 4 | 14, 23. | § 19, | 5 |
| 8, 8. | § 26, | 6 | 15, 2. | § 28, | 2 f |
| 8, 17. | § 27, | 6 A α | 15, 3. | § 23, | 3. 6 |
| 8, 22. | § 38, | 2 | | § 32, | 13 |
| 9, 2. | § 10, | 5 | 15, 4. | § 23, | 3 |
| 9, 3. | § 31, | 2 | 15, 13. | § 12, | 5 |
| 9, 4. | § 27, | 6 A η | 15, 14. | § 23, | 3 |
| 9, 6. | § 34, | 2 | | § 27, | 6 A η |
| 9, 7. | § 19, | 5 | 15, 15. | § 19, | 5 |
| 9, 9. | § 30, | 3 | 15, 17. | § 16, | 5 |
| 9, 10. | § 27, | 6 A α | | § 37 | Rem. 3 |
| 9, 11. | § 34, | 2 | 15, 19. | § 28, | 2 a |
| 9, 14. | § 32, | 5 | 15, 20. | § 28, | 2 a |
| 9, 20. | § 21, | 2 C α | 16, 2. | § 27, | 6 C γ |
| 9, 29. | § 38 | Rem. 1 | 16, 12. | § 6 | Rem. 2 |
| 11, 3. | § 32, | 5 | 17, 4. | § 30, | 3 |
| 11, 4. | § 27, | 6 A ζ | 17, 5. | § 33, | 3 |
| 11, 7. | § 15, | 2 | | § 34, | 1 c |
| | § 28, | 4 e | 17, 8. | § 4, | 3 |
| 11, 9. | § 19, | 4 a | 17, 10. | § 5 | Rem. 5 |
| 11, 10. | § 16, | 3 | 17, 11. | § 34, | 1 b |
| 11, 27. | § 32, | 2 | 17, 14. | § 34, | 1 b |
| 11, 28. | § 6, | 4 | 17, 15. | § 41, | 1 |
| 11, 30. | § 25 | Rem. 8 | 17, 17. | § 26 | Rem. 4. |
| 12, 4. | § 9, | 5 | 17, 18. | § 28, | 5 F α |
| 12, 5. | § 6 | Rem. 1. 3 | 17, 24. | § 34, | 1 b |
| | § 35, | 2 | 17, 25. | § 34, | 1 b |
| 12, 11. | § 4, | 15 | 18, 1. | § 23, | 3 |
| 12, 12. | § 16, | 2 | 18, 6. | § 21, | 3 |
| 12, 13. | § 18, | 2 a | 18, 7. | § 10 | Rem. 6. |
| | § 28, | 7 c | 18, 10. | § 27, | 6 F β |
| | § 39, | 6 | 18, 11. | § 38, | 2 |
| 12, 14. | § 27, | 6 F β | 18, 14. | § 13, | 4 |
| | § 32, | 12 | | § 27, | 6 C γ |
| 12, 17. | § 32, | 5. | 18, 18. | § 28, | 4 d |
| 13, 2. | § 3, | 1 a . | 18, 20. | § 28, | 4 c |
| 13, 8. | § 6, | 1 | 18, 24. | § 9, | 3 a |

Gen. 18, 24.	§ 32 Rem. 5	Gen. 24, 21.	§ 26, 6
18, 25.	§ 27, 6 F α	24, 23.	§ 11, 5
18, 26.	§ 32 Rem. 5	24, 25.	§ 28, 5 A α
18, 28.	§ 27, 6 A ε	24, 27.	§ 41, 1
	§ 32, 8 b	24, 30.	§ 4, 3
19, 1.	§ 28, 2 f	24, 31.	§ 23 Rem. 3
19, 2.	§ 28, 4 d		§ 35, 2
19, 8.	§ 13, 4	24, 40.	§ 16, 1
19, 11.	§ 3, 1 c	24, 44.	§ 28, 5 A α
19, 14.	§ 6 Rem. 3	24, 55.	§ 38, 2
19, 15.	§ 28, 5 C α	24, 58.	§ 26, 9
19, 16.	§ 22, 2	24, 61.	§ 38, 3
19, 17.	§ 15, 4.	24, 63.	§ 1, 1
19, 18.	§ 25, 2 B β	25, 1.	§ 21, 2 C γ
19, 33.	§ 3 Rem. 5	25, 19.	§ 16, 2
20, 2.	§ 27, 6 D α	25, 21.	§ 34, 2
20, 3.	§ 28, 2 f	25, 25.	§ 19, 4 b
20, 7.	§ 18, 3	25, 26.	§ 22, 2
20, 9.	§ 15, 6	25, 34.	§ 32, 1
20, 17.	§ 37 Rem. 3.	26, 7.	§ 19 Rem. 2.
21, 5.	§ 34, 1 c	26, 10.	§ 13, 3 c
21, 12.	§ 27, 6 A γ	26, 12.	§ 9, 4
	§ 27, 6 B β	26, 13.	§ 22, 4.
21, 13.	§ 41, 1	27, 1.	§ 22, 3.
21, 16.	§ 27, 6 A ζ	27, 9.	§ 33, 3
21, 25.	§ 14, 1	27, 11.	§ 4, 8
21, 32.	§ 38, 3	27, 13.	§ 10, 5
22, 1.	§ 16, 5	27, 20.	§ 21, 2 b
22, 3.	§ 35, 5.	27, 21.	§ 26, 5
22, 4.	§ 16, 3	27, 22.	§ 30, 4.
	§ 28, 2 e	27, 24.	§ 11, 3 c
22, 12.	§ 28, 2 g		§ 26, 5. 9
22, 16.	§ 14, 2 b	27, 29.	§ 36, 5
22, 20.	§ 16, 5	27, 30.	§ 28, 2 e
22, 21.	§ 28, 2 a	27, 33.	§ 23, 4 e
22, 22.	§ 28, 2 a		§ 26 Rem. 10
22, 24.	§ 16, 4 b		§ 32, 5.
	§ 39 Rem. 2	27, 34.	§ 10, 1.
23, 1.	§ 9, 5.		§ 27, 6 F β
23, 4.	§ 1 Rem. 2	27, 36.	§ 11, 3 b
23, 6.	§ 25 Rem. 3	27, 37.	§ 33, 2
	§ 27, 6 C γ	27, 42.	§ 23 Rem. 2
23, 13.	§ 17, 4 b		§ 34, 1 c
	§ 18, 2 b	27, 44.	§ 13, 8
24, 6.	§ 25, 3 b	27, 45.	§ 28, 5 A α
24, 8.	§ 3 Rem. 5		§ 32, 8 b
	§ 17, 3 b	28, 9.	§ 27, 6 B β
24, 18.	§ 21, 2 C α	28, 18.	§ 33, 3

Gen. 28, 22.	§ 37 Rem. 1	Gen. 33, 18.	§ 25, 2 B β
29, 2.	§ 19, 4 <i>b</i>	34, 8.	§ 41, 1
29, 5.	§ 26, 9	34, 30.	§ 36 Rem. 2
29, 6.	§ 26, 9	35, 11.	§ 36 Rem. 1
29, 7.	§ 22, 3	36, 24.	§ 28, 2 <i>a</i>
29, 9.	§ 7, 1	37, 2.	§ 3 Rem. 5
	§ 28, 2 <i>e</i>	37, 3.	§ 8, 4 <i>a</i>
29, 17.	§ 36, 6.	37, 5.	§ 21, 2 A
29, 25.	§ 16, 5	37, 7.	§ 32, 5
29, 26.	§ 8, 2	37, 8.	§ 22, 4.
	§ 15, 5.	37, 15.	§ 15, 5
29, 30.	§ 28, 5 A α		§ 23 Rem. 3
29, 32.	§ 28, 4 <i>a</i>	37, 18.	§ 32, 14
30, 1.	§ 39, 6	37, 21.	§ 33, 4.
30, 3.	§ 28, 2 <i>k</i>	37, 23.	§ 33, 1
30, 31.	§ 21, 2 C δ	37, 29.	§ 25, 2 C α
30, 34.	§ 17, 3 <i>a</i>	33.	§ 22 Rem. 1
30, 38.	§ 28, 4 <i>b</i>	37, 33.	§ 26, 9
	§ 36, 2	38, 17.	§ 10, 6
30, 39.	§ 37, 2		§ 28 Rem. 11
31, 9.	§ 10 Rem. 5	38, 24.	§ 27, 6 C δ
31, 13.	§ 3, 9.		§ 23 Rem. 3
31, 14.	§ 38, 3.		§ 28, 2 <i>k</i>
31, 27.	§ 21, 2 B	38, 28.	§ 13, 3 <i>d</i>
31, 28.	§ 21, 2 A.	38, 29.	§ 28, 5 C ε
31, 29.	§ 25, 2 C α	39, 11.	§ 3, 1 <i>d</i>
31, 30.	§ 22, 4.	39, 20.	§ 5, 4
31, 31.	§ 25, 3 <i>b</i>	39, 22.	§ 23 Rem. 3
31, 32.	§ 12 Rem. 1	40, 1.	§ 38 Rem. 3
31, 37.	§ 28, 2 <i>k</i>	40, 5.	§ 7, 1
31, 42.	§ 14, 3	40, 8.	§ 25 Rem. 8.
31, 50.	§ 27, 6 B β	40, 9.	§ 28, 2 <i>e</i>
32, 6.	§ 17, 2	40, 10.	§ 28, 5 C ε
32, 7.	§ 23 Rem. 3	40, 14.	§ 28 Rem. 15
32, 8.	§ 19, 3	40, 20.	§ 34, 1 <i>c</i>
32, 9.	§ 37 Rem. 1.	41, 1.	§ 23 Rem. 1
32, 11.	§ 27, 6 A η		§ 27, 6 B δ
32, 12.	§ 6, 4.	41, 4.	§ 4, 15
	§ 23, 3.		§ 32, 9
	§ 27, 6 B β	41, 14.	§ 19, 4 <i>b</i>
	§ 39, 6.	41, 15.	§ 28, 7 <i>c</i>
32, 13.	§ 27, 6 C ε	41, 25.	§ 23, 2
32, 16.	§ 1, 1	41, 26.	§ 3 Rem. 4
32, 19.	§ 6, 4		§ 31, 2
32, 20.	§ 28, 5 A α	41, 34.	§ 16, 1
33, 7.	§ 38, 2 . 3	41, 39.	§ 28, 5 C δ
33, 13.	§ 1, 1	41, 42.	§ 33, 1
33, 18.	§ 28, 7 <i>a</i>	41, 43.	§ 22, 5 A δ

- | | | | |
|--------------|--------------------|-----------|----------------------|
| Gen. 42, 10. | § 25, 2 A γ | Ex. 1, 6. | § 34, 1 <i>c</i> |
| | § 28 Rem. 3 | 1, 7. | § 28, 6 |
| 42, 13. | § 25, 2 C γ | 1, 9. | § 8, 1 |
| 42, 15. | § 28, 5 F δ | 1, 12. | § 28, 5 H α |
| 42, 18. | § 18, 3 | 1, 14. | § 27, 6 A ϵ |
| 42, 19. | § 3 Note 2 | 2, 2. | § 32, 12 |
| 42, 28. | § 21, 3 | 2, 6. | § 10 Rem. 7. |
| 42, 35. | § 13, 1. | 3, 1. | § 23, 3. |
| 42, 38. | § 16, 7 | 3, 3. | § 3, 10 |
| 43, 3. | § 22, 4 | 3, 20. | § 15, 1 |
| 43, 5. | § 31, 4 | 4, 9. | § 32, 6 |
| 43, 7. | § 15, 6 | 4, 10. | § 4, 8 |
| 43, 14. | § 3 Note 2 | 4, 13. | § 12, 5 |
| | § 14, 1 | 4, 18. | § 17, 1 <i>b</i> |
| 43, 16. | § 12, 4. | 5, 4. | § 35, 2 |
| 43, 25. | § 15, 1 | 5, 8. | § 28, Rem. 1 |
| 43, 27. | § 4, 7. | 5, 10. | § 25, 2 C β^2 |
| | § 12, 2 | 5, 16. | § 25, 2 C β^2 |
| 43, 33. | § 21, 3 | 5, 22. | § 11, 3 <i>c</i> . |
| 44, 2. | § 10 Rem. 1 | 6, 3. | § 27, 6 A δ |
| 44, 4. | § 32, 6. | 7, 20. | § 35, 6 |
| 44, 5. | § 27, 6 A β | 8, 17. | § 25, 2 C β^2 |
| 44, 14. | § 38, 2 | 8, 22. | § 26, 5 |
| 44, 18. | § 15, 3 | 9, 22. | § 27, 6 B δ |
| | § 27, 6 F α | 9, 27. | § 3 Rem. 6. |
| | § 39, 3. | 10, 1. | § 3 Rem. 5 |
| 45, 4. | § 12, 3 | 10, 2. | § 5 Note 1 |
| 45, 6. | § 12, 2 | 10, 8. | § 11, 4 |
| 45, 8. | § 27, 7 | | § 34, 1 <i>c</i> |
| 45, 12. | § 3 Rem. 6 | 10, 15. | § 25, 2 A β |
| 45, 18. | § 18, 2 <i>a</i> | 12, 16. | § 25, 2 A β |
| 45, 19. | § 18, 1 | 12, 33. | § 1 Rem. 4 |
| 46, 15. | § 5 Note 1. | 12, 43. | § 27, 6 A ζ |
| 46, 27. | § 3, 13 | 12, 49. | § 37 Rem. 3 |
| 47, 3. | § 37, 1 <i>c</i> | 12, 51. | § 27, 6 B β |
| 47, 21. | § 41, 1 | 13, 1. | § 16, 3 |
| 47, 24. | § 37 Rem. 3. | 13, 3. | § 22, 5 B γ |
| 48, 6. | § 36, 2 | 13, 17. | § 28 Rem. 7 |
| 48, 19. | § 14, 2 <i>a</i> | 14, 11. | § 25, 4 |
| 48, 21. | § 23, 4 <i>b</i> | 14, 13. | § 28, 6 |
| 49, 4. | § 30 Rem. 3 | 15, 1. | § 15, 7 |
| 49, 8. | § 10, 1 | | § 38, 2 |
| 49, 15. | § 32, 12 | 15, 4. | § 38, 1 |
| 49, 22. | § 36, 5 | 15, 5. | § 35, 4 |
| 49, 24. | § 4, 9 | 15, 15. | § 38, 1 |
| | | 15, 22. | § 35, 2 |
| Ex. 1, 2. | § 28, 2 <i>a</i> | 16, 3. | § 17 4 <i>a</i> |
| 1, 3. | § 28, 2 <i>a</i> | 16, 4. | § 26, 6 |

Ex. 16, 4.	§ 35, 6
16, 16.	§ 39, 6
16, 27.	§ 13, 8
16, 29.	§ 13, 3 <i>a</i>
16, 32.	§ 39, 6
17, 1.	§ 22, 3
17, 4.	§ 16, 1.
	§ 28, 7 <i>a</i>
17, 5.	§ 13, 8
18, 17.	§ 23, 3
18, 23.	§ 16, 1
	§ 21, 2 A
	§ 40, 2 <i>a</i>
19, 1.	§ 16, 3
19, 5.	§ 27, 6 C <i>α</i>
20, 3.	§ 15, 4
20, 20.	§ 10, 5
	§ 15, 2
21.	§ 28 Note 1.
21, 4.	§ 36, 3
	§ 38 Note 2
21, 15.	§ 28, 2 <i>a</i>
21, 28.	§ 32 Rem. 1
21, 29.	§ 2, 1 <i>e</i>
	§ 36, 3.
21, 36.	§ 28, 5 B <i>α</i>
21, 37.	§ 1, 1
	§ 2, 1 <i>a</i>
22, 5.	§ 32, 5
22, 10.	§ 5, 4
22, 12.	§ 22 Rem. 1
22, 22.	§ 28 Rem. 11
23, 1.	§ 15, 4
23, 9.	§ 28, 2 <i>g</i>
23, 30.	§ 24, 2
24, 5.	§ 6, 1
24, 10.	§ 13, 5
24, 14.	§ 11 Rem. 3
25, 40.	§ 34, 1 <i>a</i>
26, 16.	§ 31, 1
26, 30.	§ 34, 1 <i>a</i>
28, 2.	§ 4, 5.
28, 3.	§ 33, 1
28, 11.	§ 27, 6 B <i>β</i>
28, 17.	§ 6, 2
29, 12.	§ 27, 6 C <i>α</i>
30, 25.	§ 33, 3.
31, 14.	§ 36, 5

Ex. 32, 22.	§ 30 Rem. 4.
	§ 32, 12
32, 27.	§ 18, 4
32, 31.	§ 32, 5
32, 33.	§ 11 Rem. 3
33, 16.	§ 26 Rem. 10
33, 4.	§ 36 Rem. 3
36, 4.	§ 13, 1
38, 3.	§ 33, 3
38, 27.	§ 9, 4
39, 10.	§ 6, 3
Lev. 1, 2.	§ 13, 3 <i>b</i>
	§ 27, 6 C <i>α</i>
1, 15.	§ 32, 2
2, 1.	§ 37 Note 1
2, 12.	§ 34 Rem.
4, 2.	§ 27 Rem. 5
4, 22.	§ 28 Rem. 6
5, 1.	§ 37 Note. 1
5, 2.	§ 13 4
6, 3.	§ 6, 2.
6, 7.	§ 22 Rem. 5
8, 14.	§ 32, 2
11, 10.	§ 25 Rem. 8
13, 9.	§ 38, 1
13, 45.	§ 35, 3
13, 46.	§ 5, 4
13, 52.	§ 19, 4 <i>d</i>
13, 55.	§ 19, 4 <i>d</i>
13, 57.	§ 19, 4 <i>d</i>
19, 20.	§ 22 Rem. 1 and 2.
22, 11.	§ 27, 6 A <i>ζ</i>
22, 13.	§ 35, 4
24, 5.	§ 33, 3
25, 14.	§ 22, 5 A <i>γ</i>
25, 46.	§ 32, 14
26, 21.	§ 32, 9
26, 24.	§ 9, 9
26, 37.	§ 35 Rem. 1
26, 42.	§ 10, 7
26, 43.	§ 28, 6
26, 44.	§ 28, 5 A <i>β</i>
27, 2.	§ 19, 4 <i>d</i>
Num. 1, 1.	§ 7, 2 <i>c</i>
	§ 9 Rem. 1
1, 2.	§ 2 Rem. 4

Num. 3, 46. § 9, 7
 5, 3. § 27, 5 *b*
 5, 23. § 40, 2 *a*
 6, 9. § 13, 3 *a*
 § 23, 5.
 6, 26. § 17, 3 *a*
 7, 87. § 9, 2 5
 9, 15. § 22, 2.
 11, 17. § 27, 6 A δ
 12, 1. § 38, 2
 12, 6. § 39 Rem. 2
 12, 14. § 28, 2 *i*
 13, 18. § 26, 6
 13, 2. § 17 Rem. 2
 § 28, 5 F α
 14, 7. § 39 Rem. 1
 14, 20. § 14, 2 *b*
 14, 32. § 10, 1
 14, 42. § 25, 2 C α
 15, 6. § 28, 5 B α
 15, 15. § 3, 5
 15, 24. § 27, 6 C γ
 15, 35. § 22, 5 A γ
 § 22 Rem. 5.
 16, 6. § 18, 4
 16, 9. § 8, 3
 16, 11. § 28, 2 *i*
 16, 15. § 17, 3 *b*
 16, 29. § 40 Rem. 1
 17, 3. § 15, 2
 17, 21. § 9, 2
 17, 28. § 28, 5 F ϵ
 18, 7. § 27, 5 *b*
 18, 23. § 13, 5
 19, 2. § 6 Rem. 4
 20, 13. § 28 Rem. 8
 20, 17. § 17, 1 *a*
 20, 18. § 1 Rem. 4
 § 25 Rem. 13
 22, 6. § 21 Rem. 6
 22, 19. § 28, 5 *k*
 22, 30. § 12, 3
 22, 33. § 10, 3 *a*
 § 14, 3
 23, 3. § 13, 4
 23, 13. § 25, 2 A β
 24, 11. § 28, 5 *k*
 28, 2. § 16, 1

Num. 28, 2. § 18, 1
 28, 4. § 3 Note 2
 28, 6. § 24, 1 *b*
 30, 10. § 5 Rem. 1
 32, 5. § 34, 1 *c*
 32, 27. § 23, 2
 35, 5. § 9 Rem. 3
 35, 19. § 22, 2
 36, 2. § 34, 2

Deut. 1, 1. § 39, 6
 1, 5. § 21 Rem. 4
 1, 19. § 32, 4
 1, 23. § 9, 2 8 *c*
 1, 27. § 22, 2
 1, 32. § 25, 2 C β^2
 1, 46. § 32, 10 *a*
 2, 24. § 21, 2 C δ
 2, 25. § 21, 2 A
 3, 24. § 19, 5.
 § 28. 4 *c*
 4, 3. § 23, 3
 5; 12. § 22, 5 B γ
 5, 26. § 17, 4 *a*
 6, 3. § 28, 4 *e*
 6, 6. § 39 Rem. 1
 6, 10. § 16, 2
 8, 12. § 24, 3
 8, 16. § 33, 1
 9, 16. § 33, 4
 9, 25. § 32, 10 *a*
 9, 26. § 17, 3 *b*.
 10, 17. § 3, 10
 11, 13. § 16, 2
 11, 27. § 28 Rem. 6.
 12, 30. § 15, 2
 14, 22. § 34 Rem.
 15, 18. § 30, 5
 16, 6. § 27, 6 D β
 16, 20. § 28, 6
 19, 17. § 12, I
 20, 15. § 31, 2
 21, 10. § 37, 3
 22, 2. § 10, 4
 22, 6. § 27, 6 B β
 22, 8. § 19, 4 *b*
 § 23, 5.
 22, 26. § 33, 4

Deut. 23, 5. § 27, 6 A η
 23, 15. § 13, 4
 24, 11. § 12, 1
 28, 32. § 38, 2
 28, 35. § 35, 7
 28, 43. § 24, 2
 28, 56. § 21, 2 a
 § 22, 2
 28, 48. § 37, 3
 28, 67. § 17, 4 a
 29, 9. § 10 Rem. 4
 29, 20. § 4, 10
 31, 12. § 21, 2 C β^1
 32, 11. § 25, 2 A δ
 § 28 Rem. 14
 32, 15. § 19 Rem. 2
 32, 17. § 19 Rem. 2
 32, 39. § 31, 2
 33, 11. § 28, 5 E γ
 § 33, 1
 33, 29. § 14, 3

Jos. 1, 2. § 10 Rem. 7
 2, 7. § 28, 5 C δ
 2, 8. § 28, 2 a
 2, 10. § 28, 3
 3, 7. § 28, 4 e
 3, 12. § 9, 8 a
 3, 14. § 3 Rem. 2
 3, 16. § 21 Rem. 4
 4, 16. § 28, 2 k
 5, 1. § 16, 5
 5, 13. § 16, 5
 6, 13. § 22, 4
 7, 7. § 21, 2 C β^2
 7, 21. § 3 Rem. 1
 9, 2. § 32, 9
 9, 5. § 31, 3
 9, 12. § 23, 3
 13, 14. § 37, 1 d
 14, 11. § 27, 6 F α
 15, 19. § 10, 2.
 19, 51. § 7, 2 b
 22, 29. § 10 Rem. 7
 24, 19. § 2, 2 e

Judges 1, 7. § 31, 3
 1, 22. § 36, 2

Judges 1, 28. § 22, 4 Rem. 2
 4, 20. § 18 Rem.
 5, 8. § 28, 5 F ϵ
 5, 10. § 5, 5.
 5, 17. § 32, 8 c
 5, 24. § 27, 6 C δ
 5, 27. § 28 Rem. 1
 5, 29. § 8, 4 d
 6, 25. § 3 Rem. 4
 6, 36. § 31, 4
 7, 3. § 11. Rem. 3.
 9, 17. § 27, 6 B γ
 9, 28. § 11, 4
 9, 29. § 17, 4 a
 9, 45. § 33, 2
 9, 48. § 28, 7 c
 9, 55. § 36, 2
 11, 23. § 26, 5.
 12, 7. § 2, 9
 13, 11. § 26, 9
 13, 12. § 28, 7 a
 13, 16. § 27, 6 A ζ
 14, 15. § 26 Rem. 7
 15, 1. § 27, 6 A η
 15, 12. § 19, 5
 15, 13. § 22 Rem. 2.
 15, 18. § 19, 5
 16, 14. § 3 Rem. 2
 16, 15. § 28, 2 f
 19, 5. § 33, 2
 19, 6. § 21, 2 C α
 19, 22. § 32, 14
 20, 44 46. § 41 Rem. 1
 21, 2. § 37, 1 a

I. Sam. I. 1. § 13 Rem. 1
 1, 10. § 27, 6 B δ
 1, 13. § 36, 6
 1, 16. § 4, 8
 1, 22. § 32, 14
 2, 3. § 21, 2 C δ
 § 25, 5.
 2, 4. § 38 Rem. 2
 2, 13. § 41, 3
 2, 19. § 16, 6
 2, 27. § 26, 3
 2, 28. § 10, 4.
 § 22, 5 A α

I. Sam.	2, 28.	§ 27, 6 C <i>a</i>
	2, 33.	§ 36, 2
	3, 2.	§ 21, 2 D
	3, 7.	§ 25, 2 D
		§ 39, 4
	3, 11.	§ 41, 3
	4, 15.	§ 36, 6
	9, 9.	§ 19, 4 <i>e</i>
	9, 24.	§ 3, 13
	10, 27.	§ 27, 6 F <i>γ</i>
	11, 11.	§ 41 Rem. 2
	11, 12.	§ 26, 5
	12, 4. 5.	§ 26, 9
	12, 23.	§ 3 Note 1
	14, 14.	§ 35 Rem. 1
	14, 45.	§ 13, 4
	15, 20.	§ 28, 4 <i>a</i>
	15, 23.	§ 16, 4 <i>a</i>
		§ 27, 6 C <i>γ</i>
	15, 32.	§ 32, 9
	16, 16.	§ 21, 2 D
	17, 8.	§ 7, 2 <i>a</i>
	17, 34.	§ 28, 2 <i>b</i>
	17, 39.	§ 21, 2 <i>b</i>
		§ 28 Rem. 7
	17, 40.	§ 4 Rem. 3
	17, 46.	§ 36, 2
	18, 18.	§ 11, 4
	19, 13 16.	§ 2, 2 <i>e</i>
	19, 22.	§ 3 Rem. 4
	19, 23.	§ 10, 1
	20, 16.	§ 32 Rem. 5
	20, 19.	§ 21 Rem. 5
	21, 9.	§ 25 Rem. 11
	22, 7.	§ 24, 3
	22, 15.	§ 26, 5
	23, 11.	§ 26 Rem. 7
		§ 26, 9
	24, 11.	§ 28, 3
	24, 12.	§ 28, 5 A <i>a</i>
	24, 14.	§ 3, 4
	24, 18.	§ 33, 2
	24, 19.	§ 28, 3
	25, 22.	§ 28, 5 F <i>δ</i>
	25, 24.	§ 10, 1
	25, 26.	§ 32, 11
	25, 27.	§ 41 Rem. 2
	25, 33.	§ 32, 11

I. Sam.	27, 10.	§ 26 Rem. 9
	28, 3.	§ 28, 2 <i>b</i>
	28, 7.	§ 6, 3
	28, 16.	§ 28, 2 <i>i</i>
	30, 6.	§ 19, 3
II. Sam.	1, 4.	§ 30 Rem. 4
	1, 22.	§ 25 Rem. 5
	2, 8.	§ 7, 1
	2, 23.	§ 35, 7
	3, 25.	§ 32, 12
	3, 27.	§ 33, 4
	3, 30.	§ 35, 1
	3, 35.	§ 28 Rem. 12
	4, 7.	§ 28, 2 <i>f</i>
	5, 21.	§ 38, 2
	6, 6.	§ 32 Rem. 5
	7, 5.	§ 26, 3
	7, 18.	§ 11, 4
	10, 3.	§ 28, 5 E <i>a</i>
	10, 9.	§ 36, 3
		§ 38, 1
	12, 4.	§ 3 Rem. 4
	12, 6.	§ 9, 9
	13, 15.	§ 32, 5
	13, 39.	§ 6 Rem. 1
	14, 6.	§ 13, 7 <i>b</i>
	15, 4.	§ 17, 4 <i>a</i>
	15, 23.	§ 32, 11
		§ 36, 2
	15, 25.	§ 10, 3 <i>b</i>
	17, 8.	§ 32, 12
	17, 9.	§ 23, 5
	18, 4.	§ 9, 8 <i>c</i>
	18, 11.	§ 27, 6 B <i>a</i>
	18, 12.	§ 11 Rem. 3
	18, 22.	§ 11 Rem. 3
		§ 13, 4
	18, 29.	§ 26, 5
	19, 2.	§ 16, 6
	19, 27.	§ 1 Rem. 2
	21, 11.	§ 34, 1 <i>c</i>
	21, 20.	§ 9, 8 <i>b</i>
	22, 1.	§ 28, 2 <i>b</i>
	22, 38.	§ 17, 1 <i>c</i>
	22, 41.	§ 41 Rem. 2
	23, 4.	§ 4, 4
	24, 3.	§ 28 Rem. 4

II. Sam. 24, 9. § 5 Rem. 2

I. Kings 1, 2. § 19, 4 *b*
 § 26 Rem. 3
 1, 6. § 27, 6 *C a*
 1, 12. § 18, 3
 2, 21. § 34, 1 *c*
 2, 22. § 28, 2 *c*
 2, 31. § 24, 1 *b*
 2, 39. § 7, 2 *a*
 3, 8. § 27, 6 *C ε*
 3, 27. § 22 Rem. 2
 5, 1. § 16, 3
 5, 9. § 24, 1 *a*
 5, 11. § 8, 4 *a*
 5, 17. § 32, 12
 6, 12. § 41, 2
 6, 19. § 28, 5 *E β*
 6, 23. § 37, 3
 8, 5. § 36, 2
 8, 6. § 27 Rem. 1
 8, 24. § 28, 6
 8, 30. § 27, 6 *D β*
 8, 33. § 28, 4 *b*
 8, 64. § 8, 3
 9, 16. § 39, 4
 9, 23. § 23, 6
 9, 26. § 1 Rem. 3
 10, 1. § 39, 4
 10, 21. § 25, 4
 10, 23. § 27, 6 *E β*
 10, 24. § 36, 2
 13, 30. § 29, 1
 13, 31. § 28, 7 *a*
 15, 3. § 5, 4
 15, 23. § 33, 4
 15, 30. § 27, 6 *B β*
 18, 5. § 27, 6 *C a*
 18, 13. § 34, 1 *c*
 18, 32. § 33, 3
 19, 11. § 4, 11
 § 37 Rem. 1
 20, 20. § 36, 2
 20, 36. § 3, 1 *c*
 21, 7. § 19, 5
 22, 3. § 26, 3
 22, 7. § 28, 2 *k*
 22, 15. § 26, 2

I. Kings 22, 20. § 28, 2 *k*
 22, 27. § 5 Rem. 4
 22, 28. § 18, 4
 22, 48. § 31, 1

II. Kings 1, 2. § 26, 6
 1, 8. § 4, 8
 1, 16. § 25, 4
 2, 10. § 21, 2 *B*
 2, 16. § 28, 5 *B a*
 2, 24. § 1 Rem. 1
 3, 3. § 36, 4
 3, 16. § 2, 6
 4, 16. § 27, 6 *F β*
 4, 41. § 28, 2 *H*
 4, 43. § 22, 5 *B β*
 5, 13. § 40 Rem. 2
 5, 26. § 40 Rem. 1
 6, 21. 22. § 26, 9
 7, 13. § 28, 2 *H*
 8, 22. § 15, 7
 8, 25. § 9, 6
 10, 10. § 13, 8
 10, 23. § 25, 3 *b*
 11, 15. § 27, 5 *b*
 12, 17. § 5, 1
 13, 14. § 32, 5
 15, 21. § 26, 3
 16, 14. § 3 Rem. 1
 20, 20. § 26, 3
 22, 1. § 9, 1 *c*
 22, 8. § 40, 2 *a*
 23, 17. § 3, 9
 24, 7. § 19, 2

Jes. 1, 1. § 28, 2 *b*
 1, 4. § 29, 1
 1, 5. § 13, 2
 1, 6. § 25 Rem. 8
 1, 7. 9. § 27, 6 *F γ*
 1, 11. § 32, 14
 1, 14. § 21, 2 *A. § 27, 6 B a*
 1, 15. § 36, 6
 1, 16. § 4, 6
 1, 18. § 3, 1 *b*
 § 28, 5 *G a*
 1, 20. § 34, 2
 1, 26. § 35 Rem. 1

Jes. 1, 29. § 19 Rem. 2
 2, 1. § 28, 2*b*
 2, 4. § 36 Rem. 1
 2, 9. § 32 Rem. 5
 2, 11. § 38 Rem. 2
 2, 17. § 37, 1*a*
 2, 22. § 27, 6 E γ
 3, 7. § 32 Rem. 5
 3, 8. § 1 Rem. 4
 3, 10. § 32, 12
 3, 12. § 36, 5
 3, 14. § 28, 2*i*
 4, 4. § 14, 1. § 28, 5 C α
 5, 1. § 4, 8
 5, 2. § 33, 2
 5, 6. § 32, 7
 5, 8. § 19 Rem. 2
 5, 9. § 25, 4
 5, 11. § 21 Rem. 5.
 5, 14. § 25, 2 F. § 35, 6
 5, 17. § 35, 4
 5, 26. § 37, 3
 6, 2. § 9, 8 α
 6, 3. § 13, 7 α
 § 28, 6
 6, 8. § 32, 2
 6, 9. § 22, 4
 6, 10. § 19, 3
 6, 11. § 27 Rem. 5
 6, 13. § 21, 2 C α
 7, 2. § 1 Rem. 4
 7, 7. § 15, 1
 § 19, 2
 7, 8. § 27, 6 C γ
 7, 21. § 19, 4 e
 8, 4. § 19, 4 α
 8, 7. § 28 Rem. 4
 8, 19. § 21, 3
 8, 23. § 5, 4
 9, 1. § 5, 5
 9, 8. § 36, 2
 9, 10. § 16, 6
 9, 12. § 3 Rem. 1
 10, 10. § 8 Rem. 1
 10, 15. § 26, 4
 10, 22. § 28, 5 G α
 § 32, 7
 10, 30. § 32, 11

Jes. 11, 2. § 5 Note 1. Rem. 2
 11, 8. § 40 Rem 2
 11, 9. § 22, 2
 11, 10. § 21, 3
 § 41, 1
 12, 6. § 1, 3 b
 13, 8. § 21, 3
 13, 18. § 40 Rem. 2
 14, 2. § 32, 14
 14, 3. § 27, 6 A ϵ
 § 34 Note 2
 14, 6. § 32, 5
 14, 9. § 37 Rem. 1
 14, 17. § 21, 3
 14, 19. § 3, 1 b
 § 5, 5
 15, 8. § 27, 7
 16, 4. § 36, 2
 16, 10. § 23, 5
 17, 1. § 27, 6 C γ
 17, 4. § 4, 6
 17, 6. § 4, 9
 17, 10. § 33, 2
 18, 5. § 37, 1 d
 § 39, 6
 19, 4. § 2, 2 e
 § 4, 13
 19, 11. § 6, 3
 19, 14. § 2 Rem. 2
 19, 22. § 22, 4
 21, 2. § 34 Note 2
 21, 7. § 32, 5
 21, 17. § 5, 3
 § 38, 1
 22, 1. § 26, 7
 22, 3. § 27, 6 C β
 22, 14. § 28, 5 F ϵ
 22, 16. § 8 Rem. 2
 23, 1. § 27, 6 C γ
 23, 4. § 25, 5
 23, 5. § 27, 6 F α
 23, 8. § 8, 4 d
 24, 2. § 27, 6 F α
 24, 10. § 27, 6 C γ
 24, 12. § 34, 1 c
 24, 13. § 28, 5 C α
 24, 22. § 22, 5
 26, 2. § 2 Rem. 2

Jes.	26,	3.	§	23	Rem. 3
	26,	4.	§	27, 6	A δ
	27,	5.	§	28, 5	B a
	27,	11.	§	36, 2	
	27,	12.	§	5	Rem. 4
	27,	13.	§	16, 2	
	28,	4.	§	4, 5	
			§	23, 5	
	28,	6.	§	27, 7	
	28,	9.	§	5, 5	
	28,	24.	§	23, 5	
	29,	16.	§	26	Rem. 3
	29,	19.	§	8, 4	d
	30,	16.	§	4, 9	
	30,	23.	§	33, 2	
	30,	26.	§	30, 4	
	31,	2.	§	31, 1	
	32,	1.	§	41	Rem. 1
	32,	11.	§	18	Rem.
	33,	1.	§	21, 2	D
	33,	5.	§	23	Rem. 3
	33,	9.	§	37	Rem. 1
	33,	15.	§	27, 6	C γ
	33,	16.	§	32, 8	c
	33,	22.	§	30, 2	
	34,	4.	§	3, 1	b
	34,	13.	§	32, 7	
			§	36, 4	
	36,	9.	§	27, 6	E β. 6 E γ
	37,	11.	§	26, 5	
	37,	24.	§	4, 6	
	37,	30.	§	18, 3	
	38,	10.	§	34, 1	a
	38,	15.	§	28, 5	A a
	38,	18.	§	23	Rem. 5
	40,	9.	§	27, 6	E γ
	40,	10.	§	27, 6	A δ
	40,	29.	§	25, 2	C δ
	41,	1.	§	21, 3	
	41,	8.	§	12, 3	
	41,	23.	§	1, 3	a
	42,	21.	§	21	Rem. 5
	42,	22.	§	2	Rem. 4
	42,	24.	§	21, 2	A
	44,	21.	§	10, 2	
	45,	12.	§	10, 1	
	45,	17.	§	32, 5	
	45,	21.	§	25	Rem. 10

Jes.	47,	1.	§	21	Rem. 6
	47,	8.10.	§	25, 1	
	47,	12.	§	12	Rem. 1
	48,	8.	§	28, 7	c
	48,	9.14.	§	27, 7	
	48,	10.	§	27, 6	A γ
	48,	18.	§	17	Rem. 2
	48,	19.	§	30, 4	
	49,	11.	§	37	Rem. 3
	49,	23.	§	12, 3	
	50,	2.	§	26, 8	
			§	27, 6	C γ
	50,	10.	§	2	Rem. 2
	51,	21.	§	5	Rem. 4
	52,	8.	§	38, 1	
	52,	15.	§	12, 4	
	53,	9.	§	28, 5	G β
	54,	9.	§	27, 6	C γ
	55,	9.	§	28, 5	H a
	56,	4.	§	12	Rem. 1
	57,	8.	§	19, 1	
			§	37	Rem. 1
	58,	9.	§	24, 3	
	59,	10.	§	25, 2	C δ
	59,	20.	§	5, 4	
			§	23	Rem. 5
	60,	2.	§	3, 1	c
	60,	14.	§	32, 9	
	61,	7.	§	19	Rem. 2
			§	27, 7	
	62,	5.	§	32, 5	
	62,	6.	§	25	Rem. 5
	63,	2.	§	30, 4	
	64,	10.	§	28	Rem. 8
			§	38	Rem. 1
	65,	6.	§	28, 5	I β
Jer.	2,	22.	§	28, 5	I β
	2,	35.	§	22, 3	
	3,	5.	§	19, 1	
			§	32	Rem. 5
			§	37	Rem. 1
	3,	8.	§	28, 5	D a
	4,	5.	§	21, 2	C δ
	4,	22.	§	31, 2	
	5,	29.	§	26, 4	
	6,	6.	§	1, 3	b
	6,	19.	§	16, 4	b

Jer.		§ 41 Rem. 2	Ezech.		§ 37 Rem. 1
	8, 9.	11, 5		6, 10.	24 Rem. 1
	9, 1.	17, 4 <i>a</i>		10, 15.	27, 6 A ζ
	9, 2.	27, 6 E β		11, 13.	32, 11
		33 Note 1		13, 3.	25, 3 <i>a</i>
	9, 17.	32, 7		13, 10.	33, 2
	9, 22.	19, 4 <i>b</i>		14, 1.	37, 2
	10, 3.	37, 1 <i>d</i>		14, 22.	41 Rem. 1
	10, 7.	19, 2		17, 21.	41 Rem. 1
	10, 20.	25, 2 C γ		18, 7.	10 Rem. 2
	10, 22.	38, 1		18, 10.	27 Rem. 5
	10, 25.	25, 4		18, 20.	27, 6 A ζ
	12, 8.	35, 6		18, 32.	28, 2 <i>h</i>
	13, 16.	37, 1 <i>a</i>		21, 32.	28, 6
	13, 17.	32, 7		22, 4.	37 Rem. 1
	13, 18.	21, 2 C δ		23, 28.	12, 4
	14, 15.	28, 2 <i>f</i>		23, 32.	37 Rem. 1
	15, 15.	40 Rem. 1		23, 49.	19, 1
	17, 11.	28, 7 <i>b</i>		24, 17.	32, 9
	17, 16.	27, 6 C γ		26, 3.	27, 6 E ϵ
	18, 16.	35, 6		27, 24.	4, 2
	19, 5.	19, 2		31, 16.	5 Rem. 2
	22, 16.	22, 2		33, 17.	41, 1
	22, 29.	28, 6		37, 11.	27, 6 E γ
	23, 14.	25, 3 <i>a</i>		39, 27.	3 Rem. 5
	23, 17.	22, 4		40, 1.	28, 5 C δ
	23, 23.	24, 1 <i>b</i>		41, 22.	30, 4
	23, 33.	41 Rem. 1		47, 4.	5, 4
	25, 13.	32, 14			
	28, 4.	4, 14	Hosea	1, 7.	27, 6 A ϵ
	30, 14.	23 Rem. 10		2, 11.	21, 2 C β^1
	31, 5.	19, 4 <i>b</i>		3, 2.	27, 6 A ϵ
	33, 20.	10, 7		4, 2.	22, 5 B <i>a</i>
	33, 22.	23 Rem. 4		4, 9.	27, 6 F <i>a</i>
		28, 48 <i>f</i>		6, 1.	17, 3 <i>c</i>
	35, 7.	23, 2		6, 2.	27, 6 C δ
	38, 5.	25 Rem. 7		8, 5.	22 Rem. 3
	40, 8.	28, 5 A <i>a</i>		8, 7.	28, 5 B <i>a</i>
	41, 12.	27, 6 D β		8, 14.	37, 3
	44, 7. 8.	27, 6 E β		9, 6.	28, 7 <i>a</i>
	48, 2.	27, 6 C γ		9, 9.	21, 2 C δ
	48, 32.	3, 9		9, 12.	28, 5 F <i>a</i>
	48, 36.	5, 4		10, 14.	27, 6 B β
	49, 24.	36, 4		12, 1.	2, 2 <i>e</i>
	50, 9.	30, 4		12, 15.	32, 9
	50, 11.	4 Rem. 2		13, 4.	25 Rem. 10
Ezech.	2, 9.	§ 1 Rem. 5		13, 8.	1, 2
				14, 1.	37 Rem. 3

- Hosea 14, 4. § 34, 2
 14, 5. § 32, 9
 14, 7. § 37, 1 *a*.
- Joel 1, 2. § 3, 5
 § 26 Rem. 4
 1, 6. § 25, 2 *C* δ
 2, 2. § 30 Rem. 4
 2, 13. § 25 Rem. 5
 2, 16. § 39, 6
 2, 22. § 19, 1
 2, 23. § 16, 6
 2, 26. § 21 Rem. 2
 4, 14. § 30 Rem. 3
 4, 18. § 32, 7
- Amos 1, 1. § 27, 6 *A a*. 6 *C a*.
 1, 3. 6. 9. 13. § 28, 2 *c*
 1, 5. 8. § 36, 2
 5, 14. § 25 Rem. 5
 6, 6. § 27, 6 *A* β
 6, 10. § 13 Rem. 2
 6, 13. § 25, 2 *A* δ
 9, 1. § 23, 5
 9, 8. § 22 Rem. 2
 9, 13. § 32, 7
- Obadja 10. § 5, 4
 16. § 28, 5 *H a*
- Jona 1, 7. 8. § 7 Rem. 1
 § 26 Rem. 2
 2, 3. § 39 Note 1
 4, 6. § 32, 5
 4, 10. § 4, 8
 4, 11. § 26, 5
- Micha 1, 13. § 18 Rem.
 1, 16. § 2 Rem. 2
 2, 3. § 32, 9
 2, 6. § 37, 1 *a*.
 2, 13. § 16, 6
 4, 3. 11. § 36 Rem. 1
 4, 14. § 27, 6 *A* ε
 § 35, 7
 5, 1. § 13, 8
 § 27, 6 *C a*
 5, 4. § 6 Rem. 2
- Micha 6, 3. § 28, 2 *c*
 6, 8. § 21, 2 *A*
 7, 8. § 1, 3 *b*
- Nahum 3, 15. § 37 Rem. 2
- Hab. 1, 5. 2. 10. § 23 Rem. 3
 2, 19. § 25 Rem. 3. § 26, 5
 3, 9. § 22 Rem. 1
 3, 17. § 36, 3
- Zeph. 2, 2. § 25, 4. § 28, 5 *C* δ
 2, 12. § 31, 2
 2, 15. § 25, 1
 3, 9. § 32, 9
- Haggai 1, 4. § 10, 1
 1, 6. § 10 Rem. 8. § 21, 3
 2, 3. § 30 Rem. 4
- Zech. 1, 14. § 32, 5
 1, 15. § 32, 5. § 28, 4 *c*
 3, 9. § 1 Rem. 5
 7, 5. § 10, 2
 8, 6. § 26, 5
 9, 11. § 24, 3
 12, 10. § 22, 5 *A* β
 14, 10. § 3 Note 1
- Mal. 2, 15. § 19 Rem. 2
- Psalms 1, 1. § 14, 2 *c*
 1, 3. § 27, 6 *B* δ
 2, 6. § 19, 5. § 28, 2 *i*
 2, 10. 24. § 15, 5
 3, 5. § 16, 6. § 32, 11
 3, 6. § 17, 2
 3, 8. § 33, 4
 4, 4. § 28, 2 *h*
 4, 8. § 10 Rem. 8
 5, 5. § 23, 6. § 32, 8 *c*
 5, 10. § 1, 3 *a* § 25 Rem. 8
 5, 13. § 33, 2
 6, 2. 6. § 25 Rem. 8
 6, 2. § 40 Rem. 1
 6, 10. § 40 Rem. 2
 7, 4. 5. 6. § 28, 5 *F* β

- | | | | |
|--------------------------------|-----------------------------|----------------|---------------------------|
| Psalms 7, 10. | § 28, 2 <i>g</i> | Psalms 44, 21. | § 28, 5 F β |
| 7, 12. | § 3 Rem. 3 | 45, 7. | § 10 Rem. 3. § 30, 4 |
| 8, 6. | § 33, 1 | 45, 8. | § 33, 2 |
| 9, 7. | § 41, 2 | 45, 9. | § 28, 2 <i>a</i> |
| 9, 16. | § 11, 2 | 45, 10. | § 27, 6 E δ |
| 9, 21. | § 28, 7 <i>c</i> | 45, 13. | § 8, 4 <i>d</i> |
| 11, 5. | § 40 Rem. 2 | 48, 6. | § 28, 5 H <i>a</i> |
| 12, 4. | § 1, 3 <i>a</i> | 49, 8. | § 22 Rem. 2 |
| 12, 5. | § 27, 6 E β | 49, 18. | § 40 Rem. 1 |
| 12, 8. | § 3 Rem. 5 | 50, 3. | § 19, 2 |
| 14, 3. | § 25 Rem. 8 | 50, 8. | § 40 Rem. 1 |
| 14, 4. | § 28, 7 <i>b</i> | 50, 12. | § 28, 5 F <i>a</i> |
| 14, 5. | § 32, 5 | 51, 4. | § 21, 2 C δ |
| 16, 3. 4. | § 41 Rem. 1 | 51, 14. | § 33, 2 |
| 17, 10. 13. | § 32, 11 | 54, 2. | § 26, 3 |
| 18, 17. | § 32 Rem. 5 | 55, 18. | § 32, 10 <i>b</i> |
| 18, 28. | § 4, 12 | 55, 19. | § 27, 6 A δ |
| 18, 30. | § 27, 6 A ϵ | 58, 9. | § 5 Rem. 4 |
| 18, 31. | § 30, 3 | 60, 7. | § 32, 11 |
| 18, 33. | § 33, 1 | 60, 13. | § 28, 2 <i>g</i> |
| 19, 14. | § 25 Rem. 1 | 63, 3. | § 27, 6 E β |
| 22, 8. | § 35, 6 | 65, 5. | § 29, 2 |
| 22, 13. | § 4, 9 | 65, 14. | § 32, 8 <i>a</i> |
| 22, 16. | § 1 Rem. 5 | 66, 16. | § 17, 1 <i>a</i> |
| 22, 22. | § 21, 3 | 66, 17. | § 32, 11 |
| 22, 32. | § 23, 2 | 68, 5. | § 27, 6 A δ |
| 25, 19. | § 32, 12 | 68, 7. | § 23, 4 <i>a</i> |
| 27, 7. | § 32, 11 | 69, 5. | § 10, 7 |
| 29, 4. | § 4 Rem. 1 | 69, 6. | § 27, 6 E ϵ |
| 29, 26. | § 15, 5 | 69, 11. | § 2 Rem. 2 |
| 31, 7. | § 14, 2 <i>a</i> | 73, 15. | § 28, 5 F β |
| 32, 2. | § 25 Rem. 8 | 73, 20. | § 27, 6 C δ |
| 32, 6. | § 24, 3 | 74, 7. | § 21 Note 3 |
| 32, 9. | § 25, 2 E | 74, 17. | § 41, 1 |
| 34, 22. | § 40, 2 <i>a</i> | 75, 4. | § 38 Rem. 3 |
| 35, 16. | § 35, 6 | 76, 7. | § 28, 2 <i>a</i> |
| 35, 19. | § 10 Rem. 2 | 77, 3. | § 21 Rem. 3 |
| 37, 20. | § 27, 6 A γ | 78, 18. | § 27, 6 E β |
| 37, 23. | § 34, 2 | 78, 26. 30. | § 45. 52. § 16 Rem. |
| 38, 11. | § 36, 6. § 38 Rem. 2 | 78, 31. | § 27, 6 A <i>a</i> |
| 39, 7. | § 27, 6 A γ | 80, 11. | § 34, 1 <i>a</i> |
| 40, 6. | § 1, 3 <i>a</i> § 21 Rem. 3 | 81, 9. | § 17, 4 <i>b</i> |
| 41, 9. | § 13, 4 | 81, 14. | § 14, 3. § 17, 4 <i>b</i> |
| 42, 2. § 1 Rem. 2 § 28 Rem. 14 | | 83, 2. | § 25 Rem. 5 |
| 43, 1. | § 25, 2 A δ | 83, 5. | § 27, 6 C γ |
| 44, 5. | § 31, 2 | 83, 12. | § 10 Rem. 7 |
| 44, 6. | § 27, 6 A ϵ | 85, 14. | § 4 Rem. 2 |
| 44, 20. | § 35, 6 | 86, 8. | § 13 Rem. 2 |

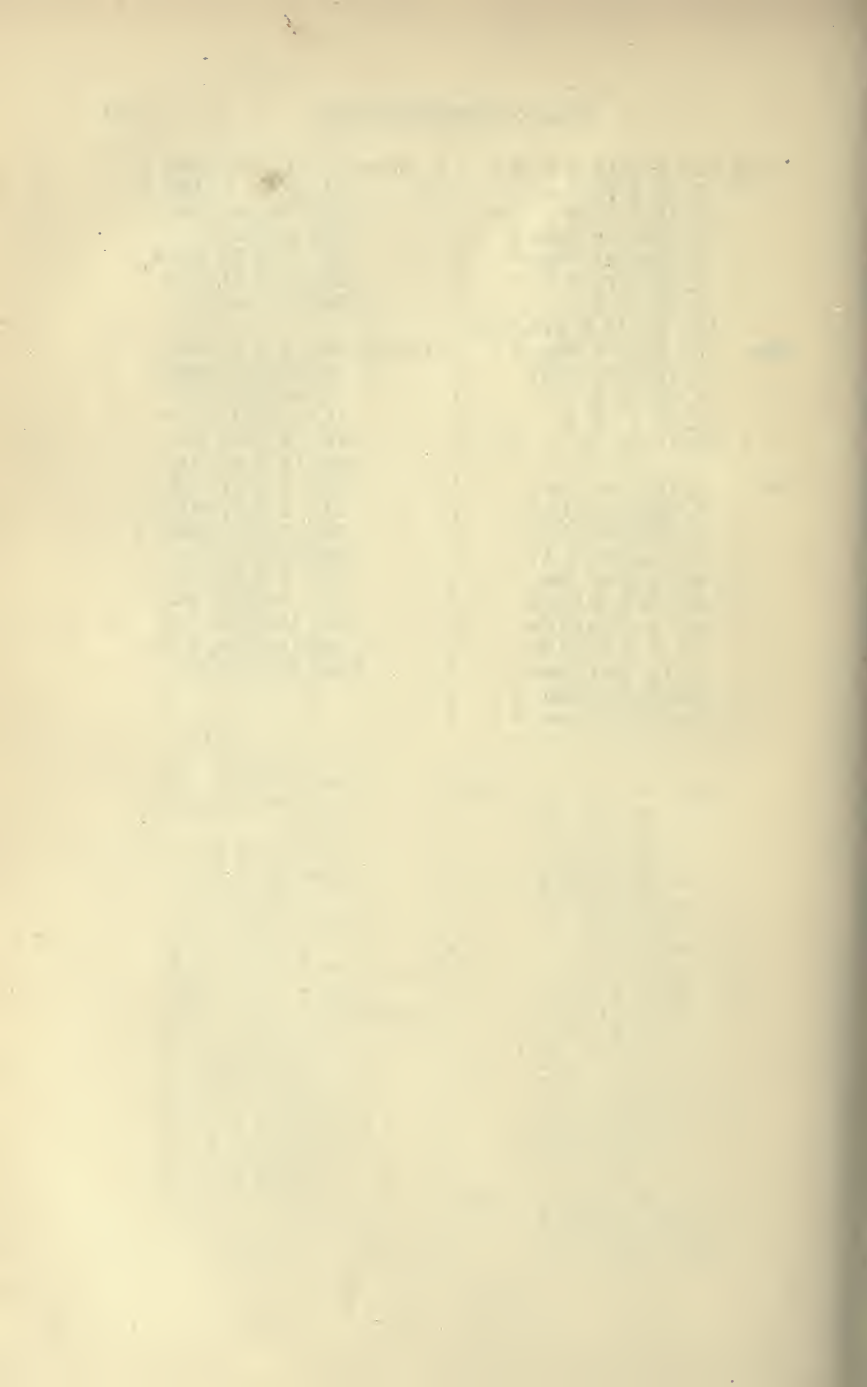
Psalms	87,	5.	§	13,	1
	88,	5.	§	25,	2 C δ
	88,	6.	§	23	Rem. 5
	89,	2.	§	35,	6
	89,	40.	§	21	Note 3
	90,	4.	§	27,	7
	90,	16.	§	15,	3
	92,	7.	§	32,	2
	99,	6.	§	27,	6 A δ
	101,	8.	§	27,	6 E β
	102,	4.	§	27,	6 A γ
	102,	19.	§	23,	2
	102,	28.	§	13,	6
	103,	9.	§	32	Rem. 5
	104,	2.	§	32,	8 a
	104,	8.	§	11,	2
	104,	17.	§	30,	3
	104,	18.	§	3	Rem. 4
	104,	20.	§	17,	3 c
	104,	25.	§	11,	3 a
	105,	12.	§	27,	6 F γ
	105,	24.	§	8,	1
	106,	13.	§	21,	2 C δ
	107,	23.	§	5,	4
	108,	7.	§	32,	11
	109,	3.	§	32,	14
	109,	4.	§	4	Rem. 2
	109,	29.	§	32,	8 a
	109,	30.	§	35,	6
	112,	9.	§	21,	2 C δ
	115,	5.7.	§	39	Rem. 2
	116,	16.	§	27,	6 E ε
	118,	21.	§	15,	5
	119,	14.	§	35	Rem. 1
	119,	41.	§	32,	6
	119,	86.	§	32,	9
	119,	137.	§	155.	§ 37, 1 b
	120,	5.	§	32,	8 c
	120,	7.	§	4,	7
	125,	1.	§	28	Rem. 14
	129,	6.	§	28,	5 C δ
	130,	3.	§	15,	6
	132,	11.	§	13,	8
	136,	19.20.	§	27,	6 E ε
	137,	5.	§	28,	5 F β
	137,	8.9.	§	29,	2
	139,	2.	§	19,	5
	139,	8.	§	28,	5 F α

Psalms	139,	19.	§	17,	4 b
	142,	2.	§	32,	11
	144,	1.	§	3,	13
	144,	3.	§	16,	7
	144,	14.	§	1,	2
	145,	13.	§	30,	3. § 39, 3
	145,	14.	§	27,	6 E ε
	147,	14.	§	23,	4 d
	149,	2.	§	2,	2 e
Prov.	1,	28.	§	24,	3
	2,	4.	§	4,	5
	2,	21.	§	6,	2
	2,	22.	§	19	Rem. 1
	3,	10.	§	32,	8 b
	3,	18.	§	36,	5
	3,	26.	§	27,	6 A δ
	6,	6.	§	18,	3
	6,	16.	§	28,	2 c
	6,	24.	§	4,	5
	9,	10.	§	2,	2 e
	10,	1.	§	39,	3
	10,	4.	§	32,	11
	10,	22.	§	41,	1
	10,	24.	§	41,	1
	12,	21.	§	25,	2 A β
	13,	21.	§	32	Rem. 1
	14,	20.	§	34,	2
	15,	20.	§	6	Rem. 2
	16,	2.	§	38	Rem. 1
	17,	3.	§	28,	2 d
	17,	8.	§	4,	3
	17,	12.	§	1,	2. § 22 Rem. 5
	18,	5.	§	30,	5
	18,	22.	§	28,	7 a
	21,	9.19.	§	30,	5
	21,	20.	§	6	Rem. 2
	21,	27.	§	36,	5
	22,	17.	§	15,	3
	22,	19.	§	10,	1
	22,	23.	§	33,	2
	23,	24.	§	41,	3
	24,	27.	§	28,	2 e
	24,	28.	§	24,	1 b
	24,	31.	§	32,	7
	25,	3.	§	25,	2 C δ § 28, 2 d
	25,	12.26.	§	28	Rem. 2
	25,	25.	§	28,	2 d

- Prov. 27, 7. § 30 Rem. 2
 27, 8. § 3, 1 *b*
 27, 9. § 38 Rem. 3
 27, 24. § 26 Rem. 4
 28, 1. § 36, 5
 30, 18. § 28, 2 *c*
 30, 30. § 25, 2 A β
- Job. 1, 5. § 32, 9
 1, 6. § 27, 6 B δ
 1, 14. § 27, 6 B δ § 36, 2
 2, 3. § 26, 3
 2, 9. § 26, 5
 3, 4. § 4, 7
 3, 5. § 37 Rem. 3
 3, 8. § 21 Rem. 3
 3, 26. § 14, 2 *a*
 4, 2. § 26, 8
 4, 5. § 19, 2
 4, 17. § 26, 4
 5, 2. § 27, 6 E ϵ
 5, 5. § 27, 5 *b*
 5, 7. § 28, 2 *d*
 5, 19. § 28, 2 *c*
 6, 5. § 26, 4
 6, 12. § 4, 2 § 26 Rem. 3. 8.
 § 30, 4. § 39, 6
 6, 28. § 21 2 C δ
 7, 3. § 19 Rem. 1 § 34, 1 *a*
 7, 13. § 27, 6 A ζ
 7, 18. § 13, 2
 7, 20. § 27, 6 B α § 28, 7 *a*
 8, 3. § 26, 4
 8, 9. § 30 Rem. 4
 8, 11. § 26 Rem. 6
 9, 15. § 28, 5 G *a*
 10, 4. § 26, 4
 10, 7. § 28, 5 G β
 10, 17. § 28, 2 *b*
 11, 2. 7. § 26, 4
 11, 15. § 27, 6 C β
 12, 11. § 28, 2 *d*
 12, 17. 19. § 23, 4 *f*
 13, 7. § 26 Rem. 6
 13, 13. § 21, 3
 13, 16. § 40 Rem. 1
 13, 28. § 19 Rem. 2
 14, 14. § 26, 3
- Job. 15, 3. § 27, 7
 15, 7. § 26 Rem. 6
 15, 24. § 21 Rem. 1
 16, 3. § 26 Rem. 5
 16, 4. 9. 10. § 35, 6
 16, 6. § 17, 1 *c*
 16, 7. § 19 Rem. 2
 16, 17. § 28, 5 G β
 17, 10. § 18, 4. § 21, 2 C γ
 17, 15. § 26, 7
 18, 21. § 5, 4
 19, 9. § 35, 3
 19, 16. § 35, 6
 19, 23. § 17, 4 *a*
 19, 26. § 27, 6 C β
 20, 4. § 26, 3
 20, 19. § 28 Rem. 1
 20, 26. § 37 Rem. 1
 20, 33. § 35, 6
 21, 4. § 26 Rem. 4
 21, 9. § 25 Rem. 2. § 27, 6 C β
 21, 12. § 23, 4 *c*
 21, 21. § 38, 1
 21, 25. § 27, 6 A ζ
 21, 34. § 32, 9
 22, 3. § 26, 4
 22, 7. § 40 Rem. 1
 22, 9. § 34 Note 2
 22, 12. § 28, 2 *g*
 22, 20. § 28, 5 F ϵ
 22, 30. § 25 Rem. 11
 23, 2. § 27, 6 B *a*
 23, 3. § 17, 4 *a* § 21, 2 C β^2
 23, 6. § 25, 2 A γ
 23, 12. § 41, 2
 23, 13. § 27, 6 A ζ
 24, 5. § 5, 5
 24, 19. § 28, 7 *b*
 24, 25. § 25, 1
 26, 2. § 4, 4
 26, 5. § 27 Rem. 3
 27, 6. § 27, 6 C *a*
 27, 7. § 27, 6 F γ
 28, 17. § 25, 5
 29, 10. § 38, 1
 29, 23. § 35 Note 4
 29, 25. § 40, 2 *a*
 31, 15. § 23, 6

- Job. 31, 18. § 28, 4 *d*
 32, 7. § 38, 1
 32, 22. 21 Rem. 5
 33, 13. 25, 2 A β
 34, 3. 28, 2 *d*
 34, 10. 27, 7
 34, 17. 26 Rem. 4
 34, 23. 40 Rem. 1
 34, 27. 28 Rem. 9
 35, 15. 25 Rem. 10
 36, 26. 41, 2
 37, 14. 32, 14
 37, 16, 18. § 26 Rem. 6
 38, 4, 5, 18. § 28 Rem. 6
 38, 12. § 27, 6 C *a*
 38, 21. 38, 1
 38, 30. 35, 4
 38, 32. 37, 3
 39, 13. 36, 3
 39, 15. 36, 4
 39, 17. 27, 6 A ζ
 40, 8, 9. 26 Rem. 4
 40, 23. 27, 6 D *a*
 40, 29. 35, 4
 41, 7. 32, 9
 41, 20. 4, 8
 42, 7. 28, 5 C δ
 42, 8. 28 Rem. 15
 42, 15. 37, 1 *a*
- Cant. 1, 4. § 17, 1 *b*
 1, 6. § 7 Rem. 1
 1, 15. 30, 4
 2, 3. 21, 2 C *a*
 2, 7. 19, 1
 2, 11. 28 Rem. 1
 2, 17. 27, 6 E γ
 3, 7. § 7 Rem. 1 § 10 Rem. 7
 3, 8. 23 Rem. 1
 5, 6. 28 Rem. 1
 6, 1. 8, 4 *b*
 6, 8. 10 Rem. 5
 6, 9. 37 Rem. 3
 7, 12. 32, 6
 7, 13. 26, 6
 8, 6. 35, 4
- Ruth 1, 8. § 19, 1
- Ruth 1, 13. § 25, 2 B β
- Lam. 1, 5, 9. § 32, 9
 1, 8. 32, 5
 1, 14. 12, 5
 1, 16. 32, 7
 1, 17. 35, 6
 3, 23. 13, 2
 3, 38. 26, 5
 3, 48. 32, 7
 5, 16. 29, 1
- Eccl. 1, 9. 25 Rem. 3
 1, 16. 19, 5
 2, 7. 37 Rem. 3
 2, 11. 19, 5
 2, 19. 26 Rem. 5
 3, 11. 25, 4
 4, 1, 7. 21, 2 C β^2
 5, 15. 28, 5 H β
 5, 18. 31, 2
 7, 26. 3, 4
 8, 15. 19, 5
 9, 4. 41 Rem. 1
 10, 10. 40 Rem. 1
 12, 9. 36, 3
- Esther 1, 3. § 9 Rem. 1
 1, 5. 4, 14
 1, 8. 13, 1
 1, 20. 19, 1
 2, 11. 35, 5
 3, 13. 22, 5 A *a*
 4, 1. 32, 5
 4, 2. 21 Rem. 1
 4, 14. 26 Rem. 1
 4, 16. 24 Rem. 1
 7, 2. 17, 3 *a*
 7, 4. 28, 5 F *a*
 7, 5. 11, 3 *c*
 8, 1. 13, 3 *a*
 8, 8. 22 Rem. 4
 9, 1. 13, 5
 10, 2. 26, 3
- Daniel 1, 3. § 28, 2 *b*
 2, 30. 19 Rem. 1
 5, 2. 26, 6 A β

Daniel	5, 3.	§ 19 Rem. 1	I. Chron.	7, 1.	§ 41 Rem. 1
	8, 13.	§ 28, 2 <i>a</i>		9, 13.	§ 5 Rem. 3
	9, 17.	§ 5, 2		13, 2.	§ 21 Rem. 4
	9, 23.	§ 4 Rem. 2		17, 4.	§ 26, 3
	9, 24.	§ 34 Note 2		19, 3.	§ 28, 5 <i>E a</i>
	9, 25.	§ 21, 2 <i>C β</i> ¹		27, 24.	§ 34 Rem.
	9, 26.	§ 9, 5		29, 9.	§ 32, 5
	11, 7.	§ 13, 8. § 27, 6 <i>C a</i>			
Ezra	7, 8.	§ 9 Rem. 1	II. Chron.	3, 3.	§ 9, 3 <i>b</i>
	8, 16.	§ 27, 6 <i>E ε</i>		7, 21.	§ 41 Rem. 1
	8, 29.	§ 3, 9		9, 20.	§ 25, 4
	8, 35.	§ 9, 5		11, 21.	§ 9, 3 <i>a. b</i>
	10, 13.	§ 30, 4		16, 12.	§ 33, 4
				16, 14.	§ 28, 2 <i>b</i>
Neh.	2, 12.	§ 24, 1 <i>a</i>		17, 7.	§ 27, 6 <i>E ε</i>
	3, 20.	§ 21 Rem. 4		21, 4.	§ 27, 6 <i>C a</i>
	3, 37.	§ 27, 6 <i>B γ</i>		26, 15.	§ 21 Rem. 1
	4, 4.	§ 27, 6 <i>A ζ</i>		26, 18.	§ 28, 5
	4, 17.	§ 25 Rem. 9		27, 7.	§ 26, 3
	5, 2. 3. 4.	§ 13, 8		31, 2.	§ 27, 6 <i>E ε</i>
	5, 5.	§ 25, 2 <i>C a</i>		31, 10.	§ 34, 1 <i>c</i>
	7, 2.	§ 27, 6 <i>F γ</i>		32, 15.	§ 25, 2 <i>A β</i>
	9, 19.	§ 41 Rem. 1		32, 32.	§ 26, 3
	9, 28.	§ 4 Rem. 3			
	9, 35.	§ 3 Rem. 4			



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 Ball, C. J., 18
 Beal, S., 19
 Bemmelen, J. F. van, 9
 Bennet, W. H., 18
 Berrington, B. J., 9
 Bevan, E. J., 25
 Bezold, C., 3
 Biesen, C. van den, 22
 Birdwood, Sir G., 25
 Black, C. E. D., 27
 Blackden, M. W., 4
 Blandford, W. F. H., 24
 Brown, C. P., 27
 Browne, Edward G., 9
 Budde, K., 18
 Budge, E. A. Wallis 4, 14, 15
 Burgess, J., 24
 Burnell, A. C., 25
- Campbell, J. M., 24
 Campbell, Sir G., 27
 Cappeller, Carl, 5
 Carter, P. J., 27
 Chakrabarti J. C., 6
 Chenery, J., 10
 Cool, W., 6
 Cordier, H., 20
 Cornill, C. H., 18
 Cowell, E. B., 2, 26
 Cowper, B. H., 7
 Cross, C. J., 25
 Cunningham, J. M., 25
- Cunningham, Sir A., 25
 Cust, R. N., 7, 8
- Das, Sarat Candra, 13
 Driver, S. R., 18
- Eastwick, E. B., 26
 Edkins, J., 8
 Eggeling, J., 25
 Eitel, E. J., 8
- Fausböll, V., 25
 Fleet, J. F., 25
 Forrest, G. W., 25, 26
 Forster, W., 26
 Frazer, G. W., 4
 Führer, A., 24
- Ghosha, P. C., 25
 Gladstone (W. E.), 9
 Goldstücker, J., 26
 Gray, J., 4, 11
 Gribble, J. D. B., 9
 Grierson, G. A., 24
 Griffith, R. J. H., 21
 Guirandon, F. G. de, 10
 Gurumurti, R., 27
- Halcombe C. J. H., 10
 Hall, F. 24
 Hardy, R. S., 10
 Harper, W. R., 1, 3, 11
 Harper, R. F., 10
 Haupt, P., 17.
 Hertz, H. F., 25
 Hirschfeld, H., 2
 Hooyer, G. B., 6, 9
 Hultsch, E., 23, 26
 Hunter, F. M., 23

- Jacob, Max, 18
 Jaeschke, H. A., 27
 Jarrett, H. S., 23
 Jastrow, M., 11
 Johnson, F. E., 16
 Johnston, C., 11, 12
 Judson, A., 13
- Kamphausen, A., 18
 King, L. W., 12, 14
 Kittel, F., 13
 Kittel, R., 18
- Lacouperie, T. de, 2
 Land, J. P. N., 13
 Leumann, E., 19
 Levinsohn, J. B., 8
 Loewe, L., 8, 13
 Logan, W., 26
 Loth, O., 25
 Love, H. D., 26
 Luzac, C. G., 3
- Mackenzie, Sir A., 26
 Macnaghten, (Sir W. Hay), 15
 Mainwaring, G. P., 26
 Margoliouth, D. S., 15
 Mitra, R., 24, 25
 Molesworth, J. T. 26
 Monier-Williams, Sir M., 16, 25
 Moore, G. F., 22
 Morgan, E. Delmar, 21
 Müller, F. Max, 16, 26
- Navalkar, G. R., 26
- Oldenberg, H., 25
 Oudemans, A. C., 17
- Poole, R. Lane, 13
- Rea, A., 24.
 Rehatsek, E., 15
 Ridding, C. M., 2
 Risley, H. H., 27
 Robertson, A., 27
- Rosen, F., 17
 Rosthorn, A. de, 17
 Ruben, P., 17
- Samasrami, S. V., 21
 Sankaranarayna, P., 18
 Sauerwein, G., 18.
 Sayce, A. H. 18
 Schlegel, G., 20.
 Schlich, W., 27.
 Seth, Mesrovb J., 19
 Smith, E. W., 24
 Sprenger, A., 25
 Steele, R., 19
 Stein, M. A., 19
 Steingass, F., 10
 Stoffel, C., 19
 Swâmi Vivekânanda, 21
- Taylor, E. J., 6, 20
 Tawney, C. H., 19
 Temple, G., 20
 Temple, R. C., 11, 20
 Thomas, F. W., 2
 Tiele, C. P., 20
 Trumpp, E., 23
- Uhlenbeck, C. C., 21
- Vambery, H., 17
 Venis, A., 21
 Vivekânanda Swâmi, 21
 Voelcker, J. A., 23
- Watson, F., 27
 Watt, G. 25
 Wellhausen, J., 18
 West, Sir R., 21
 Wildeboer, G., 21
 Wilson, C. R., 27
 Wilson, H. H., 15, 25, 26
 Winckler, H., 22
 Wright, W., 22
 Wynkoop, J. D., 22
- Yatawara, J. B., 22

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With this number we enter upon the eighth year of the publication of our «Oriental List.” Four years ago in the first number of our fourth volume we thanked our readers for the generous support we had received from various quarters, including some flattering notices in our contemporaries referring to the value of our «List”, and we now tender our thanks to an extended circle of readers. Within recent years the number of works on oriental subjects has increased enormously, and our «List” was started with the object of furnishing a record of such works which should be published at regular intervals. Our aim has therefore been to give each month a complete list of oriental books published in England, on the Continent, in the East and in America, while under the heading «Notes and News” we have endeavoured to give a faithful account of the progress made during the month in the various branches of oriental learning, literature and archaeology. The encouragement we have continuously received from the beginning of the undertaking emboldens us to believe that the «List” has really supplied a want on the part of those who from taste or profession are interested in the languages, literatures and antiquities of the East, and we therefore venture to appeal to our readers who are in the habit of consulting our «List” when making out their orders to send them to us direct.

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