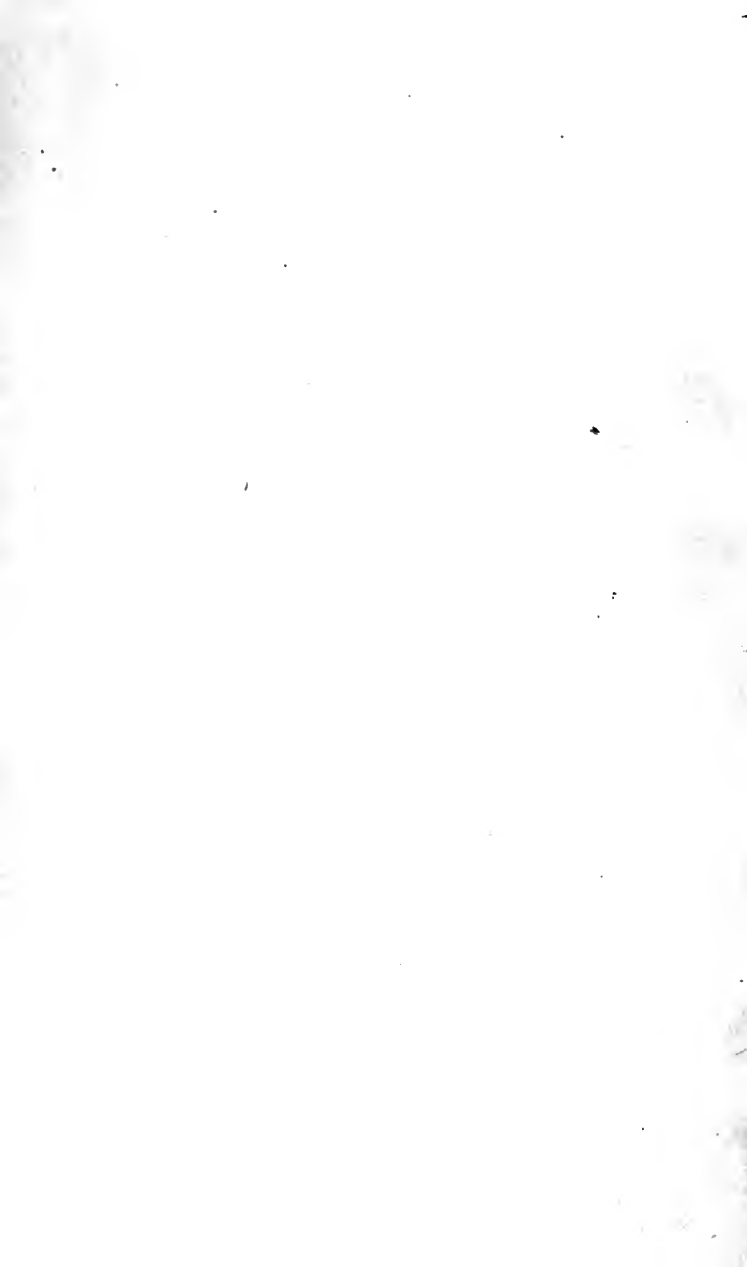




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MANUAL
OF
HEBREW SYNTAX.



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MANUAL
OF
HEBREW SYNTAX

BY
Izaak Joseph
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TRANSLATED FROM THE DUTCH

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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' סְדִירָעָה 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 "The signification of the word עתה" "The signification of the adverb אין" 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.

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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 פָּר *ox*, or expressed by a different word, as אָב *father* אִם *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. חֲמִשָּׁה 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 מִיִּנְיֹקוֹת (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. רֹבַב שְׂכוּל *a bear bereaved of her whelps* Hos. 13, 8; Prov. 17, 12; אֲלוֹפֵינוּ מִסְבָּלִים *our cows are with young* Ps. 144, 14. In this manner כָּלָב *dog*, זֶבֶב *wolf*, are always constructed as masc., but אֲרֻנָּבֶת *hare*, חֲסִידָה *stork*, יוֹנָה *dove*, as fem.

Rem. 1 רַב *she bear* is once found fem. in construction: וַתֵּצֵאנָה וְשְׁתֵּי רַבִּים *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 נִמָּה 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; הַאֲוֵרוֹת *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* דָּגִים *fish*, אֲרִי *a traveller* אֲרָיִם *a caravan*, עֵץ *a tree* עֲצֵי *timber* Jer. 6, 6; גּוֹלָה *exiles*, יוֹשְׁבֵי *inhabitants* Jes. 12, 6; אֹיְבֵי *enemies* Michah 7, 8, 10.

Hence we find the poetic forms: בְּנֵי צִיּוֹן = בֵּית צִיּוֹן; בְּנֵי יְהוּדָה = בֵּית יְהוּדָה; בְּנֵי עַמּוֹ = בֵּית עַמּוֹ; בְּנֵי צוּר = בֵּית צוּר; בְּנֵי יְהוּדָה = בֵּית יְהוּדָה.

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* שַׁעַר *hair*; אֲנִיָּה *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*, הָאֵלֶּל *earth*, עִיר *town*, דֶּרֶךְ *road*, הַחֵצֵר *court*, צָפוֹן *north*, שְׁאוֹל *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. וַהֲחֹזֵק מִצְרַיִם *and the Egyptians urged* Ex. 12, 33; נִחָה אֲרָם *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*, עֵרֶף *neck*, אֶף *nose*, and others occasionally, as לָשׁוֹן *tongue* Ps. 22, 16; יָד *hand* Ez. 2, 9; עֵינַיִן *eyes* Zech. 13, 9.

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

Rem. 6 Yet שֶׁמֶשׁ *sun*, אֹר, *light*, mostly occur as *masc.*, perhaps because the *fem.* nouns חֶמֶה *heat*, and אוֹרָה *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. *שֶׁה* *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 *הַהִיָּדְיָעָה* (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*, *מְרִנְלוֹת* *place at the feet*, *מְרִנְאוֹת* *place at the head*.

(b) for certain parts of the body which express *extension* or *surface*, *פָּנִים* *face*, *צַנְאָרִים* (as well as *צִנְאָר*) *throat*.

(c) for ideas of *time*, as *חַיִּים* *life*, *זְקֵנִים* *old age*, *נְעֻרִים* *youth*.

(d) for *states* or *conditions of persons or things*, as *סְנוּרִים* *blindness*, *שְׂכּוּלִים* *childlessness*.

Rem. 2 *Pluralia* of this kind especially occur in poetry e. g. *עוֹעִים* *perverseness* Jes. 19, 14; *חֹשְׁכִים* (*tenebrae*) *darkness* Jes. 50, 10; *אֲמָנִים*

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

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

Rem. 3 All these nouns however (except תִּרְפִּים) 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 חַיִל *a courageous man*, אַנְשֵׁי חַיִל *courageous men*, בֶּן יְמוּנֵי *Benjamite*, בְּנֵי יְמוּנֵי *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 אֲבוֹת *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 *all men*, or is repeated in the sing.; e. g. כָּל הָאֲנָשִׁים *all men* (see § 4, 6; 13, 2.)

The same signification however is also obtained by

repetition of the noun in the sing. without *קל* (and this with or without *ו copulative*) e. g. *איש ואיש* or *איש ואיש* *all men*, *דור דור* or *דור ודור* *all generations*.

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

7) The repetition of a singular noun without *קל* but with *ו copulative* may denote a diversity of kind; e. g. *און ואון* *a double weight*, *לב ולב* *a double heart*.

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

9) The *plural form* is occasionally employed to express an indefinite singular, *על הרי אררט* *on one of the summits of Ararat* Gen. 8, 4; *בערי גלעד* *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' היריעה

1) ה' היריעה 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 בְּשָׁנִים כְּהוֹלֵעַ *as (the) snow as (the) wool as (the) scarlet* Jes. 1, 18; בְּסֵפֶר *as a book.*

When however the noun is determined by an adjective ה' היריעה is omitted e. g. בְּפֶגֶר מוּכָס *as a carcass trodden under foot* Jes. 14, 19; בְּצִפּוֹר 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. בַּסִּגְוִיָּה *with (the) blindness* Gen. 19, 11; הַחֹשֶׁךְ יִכְסֶה אֶרֶץ *(the) darkness covereth the earth* Jes. 60, 2, or also when such evils are personified by a living being; e. g. הָאֲרִיָּה *a lion* 1 Kings 20, 36; הָאֲרִי *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 בְּהַיּוֹם הַהוּא Gen. 39, 11.

2) ה' היריעה 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) Lebanon; הָעֵי (the heap of ruins) Ai; הַגִּבְעָה (the hill) Gibeon; הַיַּרְדֵּן (the river) Jordan.

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 בְּקִדְמוֹנֵי the proverb of the ancients 1 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; הַזְּקֵנִים 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, שְׂאוֹל, הַהוֹם. This also occurs in prose in certain well known and frequently used expressions as וַנִּבֵּל 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; לְחַת אֲבָן stone tables, הָאֲבָן לְחַת the stone tables.

Rem. 1 ה' הידיעה 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. הַאֶהָלִי my tent Jos. 7, 21; הַמַּכֵּהוּ he that smote them Jes. 9, 12.

8) ה' הידיעה 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' הידיעה is sometimes repeated before the *nom. regens*; e. g. הַיָּתֵד הָאָרֶג 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 אֶרֶן הַבְּרִית (Conf. § 3, 4) ¹).

9) The *nomen regens*, however, not unfrequently takes ה' הידיעה, when the *nomen rectum* is a *nomen proprium*, which cannot have ה' הידיעה; 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' הידיעה; 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 הַלְחֵמִי the Bethlehemite.

Rem. 3 Since כָּל 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. דָּבָר הַגָּדוֹל הַמְּלֶכֶת הַמְּרוֹל *the great word of the king*; הַמְּבָרַךְ הַזֶּה; וְדָבָרוֹ הַמְּרוֹל; הַמְּבָרַךְ הַזֶּה. The same rule applies to the case of a definite noun followed by a series of qualifications; e. g. הַמְּרֹאָה הַגָּדוֹל הַזֶּה *this great vision* Ex. 3, 3; הָאֵל הַגָּדוֹל הַגְּבוֹר וְהַמְּרֹאָה *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 הָעֶשְׂרִי *unto the rich man* 2 Sam. 12, 4; הָרִים הַגְּבוּהִים *the high mountains* Ps. 104, 18; בְּאֶרֶץ הַרְחֵבָה וְהַשְּׂמֵנָה *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; וַיֵּר 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 ה' הידיעה 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 רַבָּתָם רָעָה *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; אֵתֵי אֱלֹהֵי *these my signs* Ex. 10, 1.

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

In the expression אֶחָד מֵאַחֵיכֶם *one of your brethren* Gen. 42, 19 ה' הידיעה is left out before אֶחָד to signify that in the speaker's mind it was indifferent which of the two brethren should remain behind. The passages Gen. 43, 14 אַחֵר מֵאַחֵיכֶם *your other brother*; and Num. 28, 4 אֶת הַכֶּבֶשׂ אֶחָד *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 ה' הידיעה, except to express a contrast in a very forcible manner; e. g. ה' הַצַּדִּיק וְאֲנִי וְעַמִּי הַרְשָׁעִים *the Lord is just but I and my people are sinners* Ex 9, 27; or when ה' הידיעה has the force of אֲשֶׁר; e. g. כִּי הַמִּוֹדֵבֵר *it is my mouth that speaketh* Gen. 45, 12 (Conf. n° 13).

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

13) When joined to a verb ה' הידיעה 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 ה' הידיעה often has when placed before a participle; e. g. הַמְלַמֵּד *who teacheth* Ps. 144, 1. One instance occurs of ה' הידיעה connected with a pre-

position הַעֲלִיָּהּ = אֲשֶׁר עָלֶיהָ (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. אֲרָוִן *cedrine* Ez. 27, 24 (derived from אָרַו *cedar*); נְחוֹשֶׁת *brazen* Job. 6, 12 (from נָחוֹשַׁת *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. כֶּלִי כֶסֶף (*vessels of silver*) *silver vessels*; אֲרוֹן עֵץ (*a chest of wood*) *a wooden chest*; אֲחֻזָּה עוֹלָם (*a possession of lasting duration*) *an everlasting possession* Gen. 17, 8; אֲנָשִׁים מְסֻפָּרִים (*men of number*) *numerable men, a few men* viz. such as can easily be counted Gen. 34, 30; אֶבֶן חַן (*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; **זְרוֹעַ 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** = **צִיָּצָה נֹבֶלֶת** *a withering flower* Jes. 28, 4; **מְהַפְּכוֹת רָע** = **מְהַפְּכוֹת רָעוֹת** *evil deceits* Pr. 2, 14; **אִשָּׁה רָעָה** = **אִשָּׁה רָעָה** *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. **רָע מַעֲלָלוֹכֶם**, *your evil deeds*, Jes. 1, 16; **כֹּשֶׁמֶן 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 וָבֵהוּ** (*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 **שְׁלוֹם** *peace, prosperity* often serves as an adjective; e. g. **הֲשָׁלוֹם אֲבִיכֶם** *is your aged father well?* Gen. 43, 27; **אֲנִי שְׁלוֹם** *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' בְּכַח *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 חֵיל, אִשָּׁה חֵיל, אִישׁ חֵיל, אִישׁ דְּבָרִים, אִישׁ שָׁעַר (= אִישׁ שָׁעַר Gen. 27, 11) *a hairy man* 2 Kings I, 8; בַּת בְּלַעַל *a worthless woman* I Sam. I, 16.

The same occurs in poetry even with inanimate beings אֶרֶץ פְּרוּסָה *a fruitful height. (hill)* Jes. 5, 1; בֵּן 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; תְּמִדוֹת אֶתָּה = *thou art greatly beloved* Dan. 9, 23 (conf. *scelus = sceleratissimus*;) 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. נָשׂוּא (= 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*; פְּרִיָה (*fruitful*) *a fruit tree* Jes. 17, 6 (conf. *merum = vinum*; ὑγρῆ, *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 רְבִים עַמִּים *many nations* Ps. 89, 51; רַבּוֹת עֵתִים *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. חֲלָקֵי אֲבָנִים (*those that are smooth amongst the stones*) Smooth stones 1 Sam. 17, 40 = אֲבָנִים חֲלָקִים.

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. רוּם גְּדוֹלָה וְחֹזֵק *a great and strong wind* 1 Kings 19, 11.

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

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

Rem. 4 We however always say אֱלֹהִים חַיִּים *the living God*.

14) With collectives the adjective generally stands in the singular; e. g. גּוֹי גְּדוֹל *a great people*; sometimes, however, also in the plural; e. g. גְּלוּת יְהוּדָה הַבָּאִים *the exiles of Jehudah who came* Jer. 28, 4; הָעָם הַנִּמְצְאִים *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. אִשָּׁה יְפֹת מְרֵאָה *a woman of fair appearance* Gen. 12, 11. If in this case it requires הַיְדִיָּעָה it follows the rule of § 3, 7; e. g. בְּפֹרֶת רְעוּת הַמְרֵאָה וְנִקְחָה הַבָּשָׂר *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. כֶּסֶף אָשָׁם וְכֶסֶף חַטָּאוֹת *the money for the guilt offerings and sin offerings* 2 Kings 12, 17.

Rem. 1 Sometimes however this repetition is omitted; e. g. מְלֹךְ סֹדֶם וְעֹמֹרָה *the kings of Sodom and Gomorra* Gen. 14, 10; וְנָדָר אֶלְמָנָה וְנִרְשָׁה *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 תְּפִלַּת עַבְדְּךָ 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 מִבְּחַר לְבָנוֹן *the choicest and best of Lebanon* Ez. 31, 16; דַּעַת וַיִּרְאָת 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. בְּאָזְנוֹי בְּנֶדְ וּבֶן בְּנֶדְ *that thou mayest tell in the ears of thy son and of thy son's son.* Ex. 10, 2.

1) The passage נַפְשׁוֹ בְּנָיו וּבְנֹתָיו *the souls of his sons and his daughters* Gen. 46, 15 can hardly be considered as an exception, for בְּנָיו וּבְנֹתָיו form one idea (*his children*). The same also applies to Jes. 11, 2 רֹחַ יְעָצָה וְגִבּוֹרָה, חֵכְמָה וּבִינָה, דַּעַת וַיִּרְאָת ה' *the spirit of counsel and strength, of wisdom and understanding, of knowledge and of fear for God*; and to other similar expressions, e. g. בְּאָזְנוֹי בְּנֶדְ וּבֶן בְּנֶדְ *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. **הָעָם מִסְפָּר מִפְּקֹד** *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 **וְשָׂאֵר מִסְפָּר קֹשֶׁת נְבוּרֵי בְנֵי קֶדָר** *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. **נְבוּרֵי 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; **בְּמַס אָחִיךָ** *injustice against your brother (gen. of object)* Obadja 10; **שְׁבַעַת יְהוָה** *an oath sworn by the Lord* Ex. 22, 10; **מֵי מַתְנֵי** *water that reached to the loins* Ez. 47, 4; **שְׁבִי מִפְּשַׁע** *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) **יְרַעַת** 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 אֲסָרִי הַמֶּלֶךְ אֲסוּרִים** (= **הַמֶּלֶךְ 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' הַיְדִיעָה**; e. g. **כָּל יְמֵי אֲשֶׁר הִנֵּנִע בּוֹ** (= **כָּל הַיָּמִים אֲשֶׁר**) *all the days that the plague is in him* Lev. 13, 46; **יְהִרַת עֲשָׂה** *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 dwelt in the land* Jes. 9, 1; **יֹרְדֵי אֶל אֲבְנֵי בּוֹר** (= **יֹרְדֵי בּוֹר** or **יֹרְדִים**) *they that go down to the stones of the pit* Jes. 14, 19; **נִמּוּלֵי מִחֶלֶב** (= **נִמּוּלֵי חֶלֶב** or **נִמּוּלִים מִחֶלֶב**) *they that are weaned from the milk* Jes. 28, 9; **יֹשְׁבֵי עַל מַדִּיִן** (= **יֹשְׁבֵי מַדִּיִן** or **יֹשְׁבִים עַל מַדִּיִן**) *Ye that sit on carpets* Judg. 5, 10; **מְשַׁחֲרִים לַטָּרֵף** (= **מְשַׁחֲרֵי טָרֵף** or **מְשַׁחֲרֵי לַטָּרֵף**) *seeking for prey* Job. 24, 5.

Rem. 4 The *st. constr.* occasionally occurs where we would expect the *st. abs.*, e. g. **שְׂכָרָת וְלֹא מֵיַיִן** (= **שְׂכָרָה**) *drunken, but not with wine* Jes. 51, 21; **נִפְלְ אִשָּׁה** (= **אִשָּׁה**) *the untimely birth of a woman* Ps. 58, 9³). In like manner **אֲחֵר** 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 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 מַיִם לַחֵץ (= מֵי 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. אֲרָם 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. אֲנָשִׁים אֲחִים men (namely) brethren Gen. 13, 8; וְבָחִים וְשִׁלְמוֹת 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 אָבֶל הָבֵל his brother Abel Gen. 4, 2; שָׂרִי אִשְׁתּוֹ Sarai his wife Gen. 12, 5. In certain expressions the apposition always precedes, as הַמֶּלֶךְ דָּוִד; הַמֶּלֶךְ שְׁלֹמֹה (once only, 2 Sam. 13, 39, we find דָּוִד 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. מַיִם מִי לַחֵץ (§ 3 Rem. 2; § 10 footnote 1).

or the nature or attribute which a thing possesses; e. g. *אָבֵן טוּרִים* *rows (of) stone* Ex. 28, 17; *מִדּוּ בֵר* *his measure (of) linen (= his linen garment)* Lev. 6, 3; *אִמְרֵי אֱמֶת* *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. *אָבֵן טוּרֵי* Ex. 39, 10 (conf. § 4, 3); *אִשָּׁת בְּעֵלְתָּ אוֹב* *a woman possessing a familiar spirit* 1 Sam. 28, 7 (conf. § 5 Rem. 4, and footnote 4); *חֲכָמָיו 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. *פָּרָא אָדָם* *a wild (lit. a wild ass) man* Gen. 16, 12; *אָדָם כֶּסִּיל* *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 אָחִיו אָבֵל* *his brother Abel* Gen. 4, 2; *בְּאֶרֶץ מוֹלְדָתוֹ 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 שָׂרֵי אִשְׁתּוֹ* *Sarai his wife* Gen. 12, 5; *אֶל חַתָּנָיו לְקַחְתּוֹ* *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. אֲדֹנָי הַמֶּלֶךְ (conf. § 3, 11), unless it be a proper name.

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

§ 7. Other means of connecting two nouns.

1) Two nouns may be connected by placing אֲשֶׁר 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 בּוֹשֶׁקֶה מֶלֶךְ מִ' וְאִפּוֹ (= הַבּוֹשֶׁקֶה וְהָאִפּוֹ) *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 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 combined into the one word אֲשֶׁר; e. g. Cant. 1, 6; 3, 7 conf. Jonas 1 v. 8 with v. 7. — In Mischna and Talmud אֲשֶׁר 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* I Sam. 17, 8 (עֲבָדִי לְשָׂאוֹל would mean *the servants of Saul*); שְׁנֵי עֲבָדִים לְשִׁמְעִי *two servants of Shimei* I 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* I. Sam. 14, 16.

- (b) to prevent accumulation of words in the *st. constr.* e. g. רָאשֵׁי אֲבוֹת מְטוֹחַ (= רָאשֵׁי הָאֲבוֹת לְמְטוֹחַ 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 מִי 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 וְעָצוּם מִמֶּנּוּ *more numerous and mightier than we* Ex. 1, 9; וַיַּעֲזִימְהוּ 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 מִי; 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 מִי 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. עוֹנֵי מִנְשׂוֹא נָדוּל *mine iniquity is too great for me to bear* Gen. 4, 13; קָמָן מִהַכִּיל *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. וּפְסִילֵיהֶם מִירוּשָׁלַם *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. וַיְהִי חָכֵם מִכָּל הָאָדָם *and he was the wisest of all men* I Kings 5, 11; אָהַב אֶת יוֹסֵף מִכָּל בָּנָיו *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. הַיָּפֶה 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 בְּקִדְשִׁים *the most holy*.

(d) by connecting an adj. or particip. in the *st. constr.* with the noun with which comparison is made; e. g. חַכְמוֹת שָׂרוּתֶיהָ *the wisest of her princesses* Jud. 5, 29; נְכַבְּדֵי אָרֶץ *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. תְּשַׁעָּה עָשָׂר אִישׁ *nineteen men*; אַרְבָּעָה עָשָׂר יוֹם *fourteen days*; עֶשְׂרֵים 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. שְׁנָיִם עָשָׂר מִטּוֹת *twelve tribes* עָשָׂר אֱלִים שְׁנָיִם *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. עֶשְׂרִים יוֹם *twenty days* עֶשְׂרִים עָרִים *sixty cities*; rarely in the plur. חֲמִשִּׁים צְדִיקִים *fifty just men* Gen. 18, 24; שֵׁשֶׁים בָּנוֹת *sixty daughters* 2 Chr. 11, 21.

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

3, 3; וּפְּלִגְנָשִׁים שְׁשִׁים *sixty concubines*. 2 Chr. 11, 21.

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

The same constructions may be used with the plural forms of מֵאָה, and with אֶלֶף and its plural forms.

Here also certain words of common occurrence, are usually made to follow in the sing.; e. g. אֶלְפִים אַמָּה *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. שְׁנָה וְחֲמִשׁ וְשָׁלֹשׁ or חֲמִשׁ וְשָׁנָה *thirty five years* (rarely in plur. עֲשָׂרִים וְאַרְבָּעָה פָּרִים *twenty four heifers* Num. 7, 88); or in the *plur.* and *before* the number; e. g. אֲלִים וְשֵׁשׁ וְשִׁשִּׁים שְׁבַעִים *sixty two weeks* Dan. 9, 26; אֲלִים וְשֵׁשׁ וְשִׁשִּׁים תְּשַׁעִים וְשֵׁשׁ *ninety six rams* Ezra 8, 35; כְּבָשִׁים שְׁבַעִים וְשִׁבְעָה *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. שְׁנָה וְשִׁבְעִים וְחֲמִשׁ שָׁנִים *seventy five years* Gen. 12, 4; מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים *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. בְּשָׁנָה שְׁמֹנֶה עָשָׂרָה *in the eighth*

teenth year (in which case the noun may be repeated after the number, as *בְּשָׁנָה שְׁתַּיִם עֶשְׂרֵה 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 וְהַמָּאתָיִם* *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. *כֶּסֶף עֶשְׂרִים כֶּסֶף* *twenty (shekels of) silver*; *בְּעֵשְׂרִי* in *the tenth (month)*; *בְּשֵׁנִי* 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 *תֵּשַׁע אַמּוֹת אַרְבֵּה וְאַרְבַּע אַמּוֹת רְחֹבָהּ 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 אֶחָד אִישׁ אֶחָד לְשִׁבְט* *one man for each tribe* Jos. 3, 12; sometimes with the addition of *לְאֶחָד*, as *שֵׁשׁ לְאֶחָד* *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 לְשִׁבְטָא *one man for each tribe* Deut. 1, 23; or in a more simple manner by means of the so called ל *distributive*; e. g. בְּלִמְאוֹת וּלְאַלְפִים *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. שִׁבְעָה פְּעָמִים (= 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 שְׁנִית 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. בָּרַכְנִי גַם אֲנִי *bless me, even me also* Gen. 27, 34; הוֹרַעְתִּיךָ הַיּוֹם אַף אֲתָהּ *I have made it known to thee this day, even to thee* Pr. 22, 19; וּפְגַרְיִכֶם אֲתָהּ

but as for you, your carcasses Num. 14, 32; הֵעַתָּה לָכֶם אָהָם is it now time for you yourselves Hagg. 1, 4; אֲנִי בִי אֲנִי upon me, upon me 1 Sam. 25, 24; אֲנִי עָלָיו גַּם הוּא upon him also 1 Sam. 19, 23. It even occurs when no suffix but only a noun precedes; e. g. הוּא גַּם הוּא לְשֵׁת 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. אָהָה יִרְדּוּךָ אֲחֵיךָ thee, thy brethren shall praise Gen. 49, 8; אֲנִי יָדַי נָטוּ 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 אֲנִי thou shalt not be forgotten of me Jes. 44, 21; הֲצוּם צִמְקֹתַי did ye fast for me? Zech. 7, 5. Hence נָתַן is now and then found with a double accusative of object, as אֶרֶץ הַנֶּגֶב נָתַתְּנִי 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 אָתָּה with a suffix:

(a) when it stands with special emphasis before the verb; e. g. אֶתְּכָה הָרַבְתִּי אִתִּי 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 אָתָּה 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. *וּמוֹרְבָאֲכֶם וְחֹתְכֶם* *the fear and dread of you* Gen. 9, 2; *יְרֵאָתוֹ* *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' בְּדִיעָה* § 3, 7) e. g. *בֵּית תְּפִלָּה* *house of prayer* *בֵּית תְּפִלָּתִי* *my house of prayer*; *כֶּסֶף אֱלִילֵי* *silver idols* *כֶּסֶף אֱלִילֵי* *his silver idols*.

Rem. 1 Sometimes this is more accurately expressed by the repetition of the first noun; e. g. *גְּבִיעַי גְּבִיעַי כֶּסֶף* (= *גְּבִיעַ כֶּסֶף*) *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 הַנֶּחֱם* (= *שֹׂנְאֵי הַנֶּחֱם* with suffix 1st pers. sing.) *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. כְּסֵאֵךְ אֱלֹהִים (= כְּסֵאֵךְ 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. רָאִשֵׁיכֶם שְׁבִטֵיכֶם (= רָאִשֵׁי 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. שְׁשִׁים הִנֵּה מְלָכוֹת (= שְׁשִׁים הִנֵּה מְלָכוֹת) *there are sixty queens* Cant. 6, 8; מְקִנְהָ אֲבִיכֶם (= מְקִנְהָ אֲבִיכֶם) *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 אֵל הַנַּעֲרָ בָקָר וַיִּתֵּן אֵל הַנַּעֲרָ *he took a calf and gave (it) to his servant* Gen. 18, 7; עַד שְׁלַחְךָ *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 אֶת 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 יִקְרָאֵלּוּ 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 וְיִשְׂרָאֵל נוֹתֵן לָהֶם לְבָנֵי יִשְׂרָאֵל *which I do give to them (namely) to the children of Israel* Jos. 1, 2; מִטָּתוֹ שֶׁלְשֵׁלְמֹהּ הִנֵּה *his litter (namely that) of Solomon* Cant. 3, 7; and occasionally for the sake of explanation; e. g. שִׁיתֵמוּ נְדִיבֵמוּ *make them (namely) their nobles* Ps. 83, 12.

Rem. 8 The suffix sometimes refers to indefinite persons; e. g. דְּגָנָם וְתִירוֹשָׁם *their corn and their new wine* Ps. 4, 8.; וְאִין־לָהֶם 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 זה, זאת and אלה, as *that* (Lat. *is*) differs from *this* (Lat. *hic*); e. g. היום בזה *this day*, viz. the day on which one speaks; היום בהוא *that day*, the day of which the narrator has already spoken; היעת הזאת the time in which one speaks; היעת בהוא the time of which one is speaking.

Rem. 1 In certain fixed expressions, however, this rule is sometimes neglected. We always say הדבר הזה and הדברים האלה even where one would have expected הדבר ההוא and הדברים ההם. On the contrary generally בימים ההם instead of בימים האלה.

2) וי which usually possesses also a relative signification, is more than once employed as a relative pronoun (= אשר); e. g. ברשת-זו טמנו *in the net which they had hidden* Ps. 9, 16. Yet also זה and וי are sometimes used in like manner; e. g. אל מקום זה יסדת להם *unto the place which thou hast founded for them* Ps. 104, 8 (conf. gram. § 72).

3) זה and זאת may be used adverbially:

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

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

(c) for the purpose of strengthening questions, e. g. מה זאת עשית *what is this thou hast done?* Gen. 3, 13; אהה זה בני *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 וְאֵי 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 שָׁכֶם *what is Shechem?* Judges 9, 28. This chiefly occurs after מִי has already been used in reference to persons; e. g. מִי אָנֹכִי וּמִי חַי *who am I and what is my life?* 1 Sam. 18, 18; מִי אָנֹכִי 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 וְנָמִי; e. g. מִי וְנָמִי הוֹלְכִים *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 בַת *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. מִי אֵת *whom?*; לְמִי *to whom?*; מִי אַחֲרַי *after whom?* עַל-מָה (= לָמָּה) *(for what reason) why?*

Rem. 2 מָה and מָה with ב are written בְּמָה and בְּמָה, with בְּמָה and בְּמָה, and with ל generally לְמָה, sometimes לְמָה.

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 חָמָא Ex. 32, 33

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

With the same meaning *כִּי* is once found following the predicate namely 2 Sam. 18, 12 *שָׁמְרוּ כִּי* *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 אָמַרְתָּ נִשֵּׂה 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; *אֲשֶׁר יִגְעַת בָּהֶם* (= *אֲשֶׁר יִגְעַת 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 אָמַרְתֶּם* (= *אֲשֶׁר לוֹ*) *of whom ye have spoken* Gen. 43, 27; *אֲשֶׁר אֵין חֲרוֹשׁ* (= *אֲשֶׁר בָּהֶם אֵין חֲרוֹשׁ*) *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 *שָׁמְרוּ לִי* 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 מִבְּרָחֵם אֲתִי** *I am Joseph whom ye have sold* Gen. 45, 4 (אֲתִי cannot be translated); **אֲנִי אֲתָנֶה אֶת־אֲשֶׁר רָכַבְתָּ עָלַי** *I am thine ass upon which thou hast ridden* Num. 22, 30 (עָלַי remains untranslated); **אֲנִי יְהוָה אֲשֶׁר לֹא יִבְשׂוּ 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 supplying after **אֲשֶׁר** a verb such as *to say, to declare*; e. g. In the instance 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 **זוּ**, not unfrequently has the signification of a demonstrative followed by a relative; e. g. **וַיֹּאמֶר וַיִּבְרָא אֱלֹהִים אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲשֶׁר עַל־בְּיַתְדוֹ** *he said to him that was appointed over his house* Gen. 43, 16; **וַיִּרְאוּ אֲשֶׁר לֹא־קִבְּלוּ אֹזְנָם** *that which they had not heard they saw* Jes. 52, 15; **וַיִּבְרָא אֱלֹהִים אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲשֶׁר עַל־בְּיַתְדוֹ** *into the hand of him whom thou hatest* Ez. 23, 28.

5) In all these constructions **אֲשֶׁר** may also be omitted; e. g. **אֶת־הָאָרֶץ לֹא־לָהֶם** (= **אֲשֶׁר לֹא־לָהֶם**) *in a land that is not theirs* Gen. 15, 13; **וַיִּבְרָא אֱלֹהִים אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲשֶׁר עַל־בְּיַתְדוֹ** (= **בְּיַתְדוֹ אֲשֶׁר עַל־בְּיַתְדוֹ**) *by the hand of him whom thou wilt send* Ex. 4, 13; **בְּיַתְדוֹ לֹא־**

קום (אֹכֵל קוּם =) אֹכֵל קוּם *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 בְּסָפוֹ *everyone's bundle of money* Gen. 42, 35; or by אִישׁ אִישׁ and אִישׁ אִישׁ (אִישׁ וְאִישׁ in pausa); e. g. אִישׁ אִישׁ מִמְּלֶאכֶתוֹ *everyone from his work* Ex. 36, 4; אִישׁ וְאִישׁ יֵלֵד בָּהּ *everyone that was born in her* Ps. 87, 5; בְּרִצּוֹן אִישׁ וְאִישׁ *according to everyone's pleasure* Esther 1, 8.

2) *Each, everyone* when used as adjectives are expressed either by כָּל followed by a noun without הַהִיָּיעָה; e. g. כָּל רֹאשׁ *every head* Jes. 1, 5; or by repetition of the noun; e. g. בִּבְקֹר בִּבְקֹר *every morning*; or by placing the noun in the plural; e. g. לְבִקְרוֹרִים *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*; e. g. אַל יֵצֵא אִישׁ *let no one go out* Ex. 16, 29.

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

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

Hence the use of אִחָד with a negation; e. g. אִיִּן אִחָד *no one*.

(d) sometimes without any proper word, but simply

by the third person; e. g. וַיִּתְּנֵהוּ *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 מִתּ *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. 1, 1.

4) *Something, anything* are expressed by דָּבָר; e. g. דָּבָר הַיּוֹפֵלָא 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; וַדְּבַר מַה יִּרְאֵנִי *and whatsoever he showeth me* Num. 23, 3; or by מִן; e. g. אִם יִפּוֹל מִשְׁעַרְתָּ *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.

הוא הַלְוִי *the Levite himself* Num. 18, 23; בְּיָהוּדִים הָמָּה *the Jews themselves* Esth. 9, 1 (Conf. grammar § 70, 2).

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

6) *The same*:

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

(b) in reference to things, by עֵצָם before the noun; e. g. בְּעֵצָם 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 אֶחֻותָהּ or רֵעֻותָהּ, in reference both to persons and things; e. g. תִּכְשַׁם בְּרֵיעֵיךָ תִּכְשַׁם אֶל אֶחֻותְךָ 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 וְיָשַׁבְתָּ עִמּוֹ יָמִים אֶחָדִים *and thou shalt remain with him some days* Gen. 27, 44.

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

יָצְאוּ מִן some said Neh. 5, 2; or also by מִן; e. g. יָצְאוּ מִן מִזְקְנֵי יִשְׂרָאֵל some of the elders of Israel Ex. 17, 5; sometimes even by מִן with a singular word, as לֵי יֵצֵא מִמֶּךָּ 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* (*Fulturum Exactum*); e. g. בָּאוּ אֵל נֹחַ בְּאֲשֶׁר צִוָּה אֱלֹהִים they came unto Noah as God had commanded Gen. 7, 9; וְגִלּוֹ עֲבָדֵי אֲבִימֶלֶךְ which the servants of Abimelech had stolen Gen. 21, 25; בְּאֲשֶׁר אִם רָמַץ ה' שְׂכַלְתִּי וְשְׂכַלְתִּי שְׂכַלְתִּי and if I shall have been bereaved of my children, I shall be bereaved Gen. 43, 14; אִם רָמַץ ה' אֲשֶׁר אֲשֶׁר אֲשֶׁר 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.

שָׂנְאֵתִי הַשְּׂמֵרִים הַבְּלִי שְׁוֹא *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 שָׁמַחְתִּי 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־יִלְוֶי אֶמְלִי אֶמְלִי אָבִי הָיָה לִי בִּי *if the God of my fathers had not been with me thou hadst sent me away empty* Gen. 31, 42; וְאִלֵּי אֶמְלִי נִמְטָה מִפְּנֵי בִי עָתָה גַם אֶתְכָּה 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. לֹא חָכְמוּ וַיִּשְׁבִּילוּ *if they were wise they would understand* Deut. 32, 29; לֹא עָמְוּ *if my people would hearken to me I would quickly bow down their enemies* Ps. 81, 14, 15.

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

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

2) Hence the עתיד is used in sentences (*final sentences*) which express the object (*finis*), after conjunctions such as לְמַעַן (ut, for the end that) בְּעֵבֹר (ne, lest); e. g. וּבְעֵבֹר תִּהְיֶה יִרְאַתוֹ עַל פְּנוֹתֵיכֶם לְבַלְתִּי תִחַטְּאוּ *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; כִּי תִנְקַשׁ *that ye may not be ensnared* Deut. 12, 30; also after ׀ 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. יִרְאָה *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 עתיד is employed with נָא = *I pray*; e. g. יְדַבֵּר נָא *let thy servant, I pray thee, speak* Gen. 44, 18.

4) The עתיד 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 שְׁמַע שָׂוְאָ *thou shalt not take up a false report* Ex. 23, 1; אַל תִּבְיֹט אַחֲרָיִךְ *look*

not behind thee Gen. 19, 17; אַל תִּשָּׂח 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; אֹדֶדְךָ *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 אִמּוֹ *therefore a man leaveth his father* Gen. 2, 24; לֹא יַעֲשֶׂה *it is not so done in our place* Gen. 29, 26; וּמִעֵיל קָטַן תַּעֲשֶׂה לּוֹ *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 הָאֱדָמָה *may ye eat* Gen. 2, 16; מַעֲשִׂים אֲשֶׁר לֹא יַעֲשׂוּ *deeds that ought not to be done* Gen. 20, 9; הֲיָדוּעַ גִּבְעָה *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 מִתְּרַם *before, not yet*, even where in English we use a past tense; אַז יָשָׁר מֹשֶׁה *then sang Moses* Ex. 15, 1; אַז הִפְשַׁע לִבְנָה *then did Libnah revolt* 2 Kings 8, 22; וְכָל-עֵשֶׂב הַשָּׂדֶה מִתְּרַם יִצְמָח *and no herbs of the field had yet sprung up.* Gen. 2, 5.

§ 16. The עָבַר and עָתִיד with וְ conversive.

1) The עָבַר with וְ 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 מִעֵץ הַחַיִּים וְאָבַל וַחֲיוֹ לְעַלְמִים *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 מְעַט וּסְקָלֵנִי *they be almost ready to stone me* Ex. 17, 4; אִם אַתְּ הַנִּכְבֵּר הַזֶּה פִּעֲשֵׂה וְצִוָּה אֱלֹהִים וְיִכְלַתְּ עִמָּד *if thou shalt do this thing then shall God give thee his commandments, and thou shalt be able to endure* Ex. 18, 23; צוֹ אֶתְּ בְנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם *command the children of Israel and say to them* Num. 28, 2.

2) Without a preceding word referring to something future, הָיָה with ו conversive is used to introduce a future action (conf. n° 5), which action then follows expressed by עָתִיד, or by עָבַר with ו conv., or by the Imperative; e. g. וְהָיָה כָּל מִצְאֵי וְהָרַגְנִי *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 יֵרְאוּ אֶתְּךָ הַמִּצְרִים וְאָמְרוּ אֲשֶׁתּוֹ וְהָרַגוּ *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' הַשְּׂמֹר לָךְ *and it shall be when the Lord shall bring thee into the land then beware lest* Deut. 6, 10—12; וְהָיָה אִם שָׁמַעְתֶּם הַשְּׂמָעוּ וְנָתַתִּי *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 וַיְהִי, וַיְדַבֵּר, וַיֹּאמֶר.

Sometimes it even happens that the first verb of the narrative has to be mentally supplied; e. g. שֵׁם בֶּן מֵאָתַת (שֵׁם הָיָה =) שָׁנָה וַיֻּלְּד *Shem (was) a hundred years old when he begat*; or *Shem begat at the age of a hundred years* Gen. 11, 10; וַיְהִי בַיּוֹם 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 וַיְדַבֵּר ה' וַיִּמְאַסְדָּךְ מִמְּלִכְךָ *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. וַפְּלִגְשׁוּ וַשְׂמָה רְאוּמָה וַתִּלְדֵּם הוּא *and his concubine whose name was Reumah, she also bare* Gen. 22, 24; וַחֲרָתִי וַיִּמְאַסּוּ בָהּ *and as for my doctrine, they despised it* Jer. 6, 19.

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

(conf. n° 2), נִרְוִי 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. וְהִכַּבֵּד and thou honourest 1 Sam. 2, 29; וְיִתְאַבֵּל and he grieveth 2 Sam. 19, 2; וְיִשְׁמְעֵנִי and he heareth me Ps. 3, 5. In like manner it is used for future events especially in prophecies; e. g. וְיִשְׁגְּבֶה' and the Lord shall exalt Jes. 9, 10; וְיִזְרַד and He shall cause the rain to come down Joel 2, 23; וְיַעֲבֹר מִלְּכֶם 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 וְהוֹכִדְתֶּם אֶת שִׁיבְתִי and if any mischief befall him, then shall ye bring down my gray hairs with sorrow Gen. 42, 38; מָה אֶנּוֹשׁ וְהִדְעָהוּ? 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 וְהִתְאֲוָתָם יָבֵא לָהֶם and 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. יִסַּע קָרִים יִסְּחֵם וַיִּנְהַג בְּעִזּוֹ הַיָּמִן 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־פָּרַה כָּל יְרֵאֵי אֱלֹהִים *come and hear and let me declare all ye that fear God* Ps. 66, 16; נָא בְּאַרְצְךָ נֵא בְעֵבְרָה *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. אֵלֶיכָה נָא וְאָשׁוּבָה וְאֶרְאָה *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 עֲתוּד is used with נָא (conf. § 15, 3).

- (c) sometimes also an hypothesis, with or without אִם; e. g. וְאִחֲדֶלָּה אִם אֲנִכְבֶּרָה *if I speak my grief is not assuaged, and if I forbear* Job. 16, 6; אֲרִדְפָה *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; וְאִישַׁנָּה *and I slept* Ps. 3, 6.

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

- (a) to express a command or wish; e. g. יְהִי רָמִיעַ *let there be a firmament* Gen. 1, 6; יְהִי כְדִבְרְךָ *may it be according to thy word* Gen. 30, 34; וַיְשִׂם לָךְ 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 הַפָּנּוֹת *respect not their*

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

(c) not unfrequently also in conditional sentences; e. g. *הַשֶּׁת חֹשֶׁךְ וַיְהִי לַיְלָה* *if thou makest darkness, it becometh night* Ps. 104, 20; *יְדַבֵּר וַיִּחַלְשֵׁנוּ* *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. *מִי יִשְׂמְנֵנִי שֹׁפֵט* *Oh that I were appointed judge* 2 Sam. 15, 4; *מִי יִתֵּן* *Oh, that this people were given into my hand* Judges 9, 29.

The expression *מִי יִתֵּן* subsequently became a phrase which has lost its original meaning and only serves to introduce a wish; e. g. *מִי יִתֵּן עֶרֶב* *would that it were evening* Deut. 28, 67; *מִי יִתֵּנִי בַמִּדְבָּר* *would that I were in the desert* Jer. 9, 1. In this signification it may also be constructed with the infinitive; e. g. *מִי יִתֵּן מוֹתֵנוּ* *would that we had died* Ex. 16, 3; *מִי יִתֵּן אֱלֹהֵי בְרַר* *Oh that God would speak* Job 11, 5; or with a *verbum finitum* with or without *ו* conjunctive; e. g. *מִי יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם* *would that they had such a heart* Deut. 5, 26; *מִי יִתֵּן* *Oh that my words were written down* Job. 19, 23; *מִי יִתֵּן יָדַעְתִּי* *Oh that I knew* Job 23, 3.

(b) by the particles *אם* and *לו* with the *עֲתִיד* or with a participle; e. g. *לִי יִשְׂרָאֵל אִם תִּשְׁמַע לִי* *Oh Israel that thou*

wouldst hearken unto me Ps. 81, 9; אִם תִּקְטַל אֱלֹהִים רָשָׁע Oh that thou wouldst slay the wicked, o God Ps. 139, 19; לוֹ עַמִּי שְׁמָע 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 אָתָּה לוֹ שְׁמָעֵנִי Oh that thou, I pray thee, wouldst listen to me Gen. 23, 13.

Rem. 2 When לוֹ is followed by a verb in the עֵבֶר 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. עֲשׂוּ זֹאת וְעָשׂוּ 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. אֲמַרִי נָא say, I pray thee Gen. 12, 13.

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

(c) a promise; e. g. וְאָכְלוּ אֶת חֶלֶב 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. עֲשׂוּ וְחָיוּ do this and then you shall live Gen. 42, 18; וְרָעוּ

וְקָצְרוּ וְנָטְעוּ כְרָמִים וְאָבְלוּ סְרָסְרָם *sow ye, and reap, and plant vineyards, and you shall eat the fruit thereof* Jes. 37, 30;
 רְאֵה דְרָכֶיהָ וְחָכָם *consider her ways and thou shalt be wise* Prov. 6, 6.

Such a preceding wish, however, may also be expressed by the עֲתִיד; e. g. וַיְהַפְּלֵל בְּעַדְךָ וְהָיָה לְךָ חַיִּים *and may he pray for thee and then thou shalt live* Gen. 20, 7; אֵינְךָ נָא עֹצֵה וְנִפְשָׁךְ אֶתְּנֶה לְךָ *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 בְּדָלְתַיִם *(= עֲמֹדִי) and he said unto her: stand in the door of the tent* Judges 4, 20; רְחוֹם . . . וְיִשְׁכַּח לְכוֹשׁ *(= רְחֹמֵי) bind the chariot unto the swift steed, oh inhabitant of Lachish* Michah 1, 13; הִרְדּוּ שְׂאֲנֹנֹת *(= תִּרְדְּנָה) 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. קְחוּ לְכֶם מִחֶתוֹת קִנְחָה וְקַל עֲדָתוֹ *place ye everyone your swords upon your thigh* Ex. 32, 27; (not עֲדָתְךָ Conf. however *ibid.* vers 11) *take ye censers, Korah, and all your company* Num. 16, 6; שְׁמְעוּ עַמִּים כָּלֶם *(not כָּלְכֶם) hear ye nations, all of you* 1 Kings 22, 28.

This construction is once found with עֲתִיד, and in such a manner that the suffix of the third person is made even to precede; e. g. בָּלֶם 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. וְהִכַּרְתָּ and *thou* (i. e. *the harlot* v. 3) *hast made thee a covenant* Jes. 57, 8; וְהוֹכַל after וַתַּעַשְׂי *thou* (i. e. *the harlot*) *hast done evil things, and thou hast had thy way* Jer. 3, 5; וַיִּדְעוּהֶם and *ye* (i. e. *adulterous women*) *shall know* Ez. 23, 49; אַל תִּירְאוּ בַּחַמוֹת שָׂדֵי be not afraid ye beasts of the field Joel 2, 22; אִם תִּעִירוּ וְאִם תִּעִירוּ that ye (i. e. *daughters of Jerusalem*) *stir not up nor awaken love* Cant. 2, 7; כַּאֲשֶׁר עָשִׂיתֶם as ye (i. e. *daughters of Naomi*) *have dealt with the dead* Ruth 1, 8; וְהָנוּ הַנָּשִׁים יְהוֹנוּ 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 לְךָ וְאֶתְּךָ for to thee it doth appertain Jer. 10, 7; וְנִשְׁעָרָה מֵאֲדָם and round about him it is very tempestuous Ps. 50, 3; קָבוּא 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. כָּל אֲשֶׁר הָיְתָה לְמֶלֶךְ מִצְרָיִם all that belonged to the King of Egypt 2 Kings 24, 7; וְלֹא עָלְתָה עַל לְבָבִי neither came it into my mind Jer. 19, 5.

3) The impersonal form on the other hand is not unfrequently used where a 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* I 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; וְנָשָׂא אֶת הַיָּוֵל בְּמִשְׁקָם *they shall carry away the riches of Samaria* Jes. 8, 4.

(b) by the 3rd person plur. masc.; e. g. וַיִּקְרְאוּ 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; וַיִּבְקְשׁוּ *let there be sought* I 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. בְּאֶחָהּ *as one goeth* Gen. 10, 19. 30; הִשְׁרִיפֵנוּ *it shall be burned* Lev. 13, 55. 57 conf. v. 52 (perhaps also בְּעֵרְבָהּ *according to ones estimation* Lev. 27, 2.)

(e) by אִישׁ; e. g. יִסֶּה אִישׁ *one shall nourish a young cow* Jes. 7, 21; but rarely by הָאִישׁ; e. g. כֹּה אָמַר הָאִישׁ *thus they said* I Sam. 9, 9.

(f) by repeating the verb in the form of a participle; e. g. הַנִּפֵּל *if a man fall from thence* Deut. 22, 8 (seldom however in the plur.; e. g. נָטְעוּ נֹטְעִים *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. אַל יִתְהַלֵּל חָכֵם בְּחָכְמָתוֹ *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. מָנוּ 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. יְהוּדְעוּן *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 הֵעֵשְׂרֵתִי *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 הִפְגַּעוּ בִּי אֲהֵם *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. וַיִּשְׂבֵּן יִשְׁרֹון *Jeshurun 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 אֲבָלָה = וְהוּא כָרַקֵּב יִבְלָה *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 לִי *to call to* (*zurufen*); קָרָא אַחֲרַי *to call after* (*nachrufen*); קָרָא בְּי *to call upon to invoke* (*anrufen*); נָפַל *to fall*; נָפַל עַל *to fall upon, to attack* (*anfallen*); נָפַל לִפְנֵי *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 כְּלָה *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. וַיִּכְלַף עִמּוֹד *thou shalt be able to endure* Ex. 18, 23; לֹא נִסְתְּרָה בַּח בְּנִגְלָהּ *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 בְדַרְכָּיו הַלֹּדֶד *they would not walk in his ways* Jes. 42, 24; הִסְבַּלְתָּ עָשׂוּ *thou hast done foolishly* Gen. 31, 28; נִוְסְפוּ עוֹד שֶׁנָּא אֹתוֹ *they hated him still more* Gen. 37, 5; אָחֵל הַיּוֹם (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 לְמַצָּא *thou hast found quickly* Gen. 27, 20; נִחְבְּאתָ לְבָרַח *thou didst flee secretly* Gen. 31, 27; וַיֹּאֵל לָלֶכֶת *and he assayed to go* 1 Sam. 17, 39; הִקְשִׁיחַ לְשִׂאוֹל *thou hast asked a great thing* 2 Kings 2, 10.

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

This is moreover the usual construction with nomina which imply a verbal idea; e. g. אֵין לְבוֹא (lit. *there is no entering*) *no one may enter* Esther 4, 2; עָתִיד לְכִירוֹר *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 עוֹד *there is nothing to be com-*

pared unto thee Ps. 40, 6. הָעֲתִידִים עָרַר *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. וַיַּחַל נֹחַ וַיִּטַּע *and Noah began to plant* Geg. 9, 20; וַיֹּסֶף אַבְרָהָם וַיִּקַּח *and again Abram took a wife* Gen. 25; וַתִּמְהַר וַתְּהוֹרֵר *and she let down quickly* Gen. 24, 18; אֲדוֹאֵל נָא וְלַיְלָה *do I pray thee tarry all night* Judg. 19, 6; וְשָׁבָה וְהָיְתָה *it shall be again unto destruction* Jes. 6, 13; חִמְדָּתִי וַיִּשְׁבָּתִי (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. וְלִמְדוּ וַיִּירָאוּ *that they may learn to fear* Deut. 31, 12; אָשׁוּב וְלָקַחְתִּי *I will take back* Hosea 2, 11; תָּשׁוּב וְנִבְנְתָה *it shall be built again* Dan. 9, 25.

2) first the *actio perfecta* and then the *actio imperfecta*; e. g. וְלוֹ הוּאֵלְנוּ וַנִּשְׁבַּח *would that we had been content to dwell* Jos. 7, 7; יִבְעָתִי וַאֲמָצָאָהּ *shall I be able to find it* Job. 23, 3; וַאֲרָאָהּ *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. תְּחַל רָשׁ *commence to possess it* Deut. 2, 24; תִּרְבֵּ

בְּבִסְגִי wash me still more Ps. 51, 4; הוֹאִילוּ פָּנָי be pleased to look upon me Job 6, 28; אֶשׂוּבָה אֶרְעֶה I will again feed thy flock Gen. 30, 31; אַל תִּרְבוּ הַדְּבָרוֹ talk no more 1 Sam. 2, 3; בָּלְאוּ קְרָאוּ cry ye aloud Jer. 4, 5; הִשְׁפִּילוּ יִשְׁבוּ sit ye down low Jer. 13, 18; הִעֲמִיקוּ שְׁחָתוֹ they have deeply corrupted themselves Hos. 9, 9; מָהֵרוּ שָׁכְחוּ they soon forgot Ps. 106, 13; פָּזַר נָהֵן he giveth liberally Ps. 112, 9.

Rem. 4 The construction with ו conjunctive is the usual one in prose, and that without ו conjunctive the usual one in poetry. The latter however, is now and then also found in prose; e. g. הוֹאִיל מֹשֶׁה בָּאָר and Moses began to declare Deut. 1, 5; תָּמּוּ נִכְרְתוּ they were wholly cut off Jos. 3, 16; הִחְרָה הַחֲוִיָּקָה he earnestly repaired Neh. 3, 20; נִפְרָצָה נִשְׁלַחַה let us send abroad every where unto our brethren 1 Chr. 13, 2.

Rem. 5 Also in the construction without ו 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 1 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. מִשְׁבִּימֵי בִבְקָר יִשְׁכַּר יִרְדְּפוּ who early in the morning seek for strong drink Jes. 5, 11; יִגְדִּיל חָפֵץ 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 אֹכֵל נִבְהָ 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. הִחְלוּ כְהוֹת *had begun to wax dim* I Sam. 3, 2; יוֹדֵעַ מְנַגֵּן *who is able to play* (as regards the participle יוֹדֵעַ conf. Rem. 5) I Sam. 16, 16; בְּתִיבְיָמָךְ שׁוֹרֵר *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. מְהֵרֵי וְקַחֵי = מְהֵרֵי (take) *quickly* Gen. 18, 6; וַיִּחְרְרוּ לְרֵאוֹת = וַיִּחְרְרוּ *and they regarded one another trembling* Gen. 42, 28; וַיִּתְמְחוּ לְרֵאוֹת = וַיִּתְמְחוּ *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; בְּחֵרֵשׁוֹ = בְּחֵרֵשׁוֹ *come hear me in silence* Jes. 41, 1; בְּחֵרֵשׁוֹ מִמְּנֵי = בְּחֵרֵשׁוֹ *depart from me in silence* Job 13, 13; עֲנִיתָנִי וְהִצַּלְתָּנִי = עֲנִיתָנִי *and from the horns of the wild-oxen deliver me in answer to my prayer* Ps. 22, 22.²)

Hence one always says מִלֵּא אַחֲרַי = מִלֵּא *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 פֻּעַל of a denominativum of הִלֵּל *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 אֹהֶם *when she bare them* (lit. *in baring them*) Gen. 25, 26; בָּמִנְעוּ בּוֹ *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 בְּחִיבִנְלָהּ הַצֵּג עַל הָאָרֶץ *who would not venture to set the sole of her foot upon the earth* Deut. 28, 56; בְּחַמְלַת ה' עָלָיו *the Lord being merciful unto them* Gen. 19, 16; בְּשִׂנְאֵת ה' אָהַבְנוּ *because the Lord hated us* Deut. 1, 27; וּבַיּוֹם הַקִּיִּים אֵת הַמִּשְׁכָּן *and on the day that the tabernacle was reared up* Numb. 9, 15; הֲלֹא הָיָא הַרְבַּעַת אֹהֵי *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 המקנה* *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 אמרך* *because thou sayest* Jer. 2, 35; *והכהיו עיניו כמראה* *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. *המלך המלך 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 הורישו 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 אמר* *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; *ונגף ונרפא* *he shall smite and shall again heal* Jes. 19, 22; *ונגד ונגד* *and*

he waxed continually greater Gen. 26, 13; וַיֵּצֵא וַיִּצְוֶה וַיִּמְקַלֵּל *and as he came out he cursed* 2 Sam. 16, 5; הַלְכִים הָלוֹךְ וַיִּקְעוּ *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. מָרַף מְרַף מְרַף יוֹסֵף *Joseph is without doubt torn into pieces* Gen. 37, 33; וַיִּמְרָף יִמְרָף *if it be indeed torn into pieces* Ex. 22, 12; וְהִפְדָּתָהּ לֹא נִפְדָּתָהּ *and not at all redeemed* Lev. 19, 20; עֲרִיָה הָעוֹר קִשְׁתְּךָ *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. וְהִפְדָּתָהּ לֹא נִפְדָּתָהּ 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 יוּכְלוּ גִּבּוֹן *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. וַיִּבְחַר אֹתוֹ וְנִגְלִיתִי *did I reveal myself and choose him?* 1 Sam. 2, 28; נִכְתָּב וְנִחְתָּם בְּמַבְעַת הַמֶּלֶךְ וְנִשְׁלֹחַ סְפָרִים *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 shall be angry with him* Gen. 27, 41.

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

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

δ after עֲתִיד with ו conversive; e. g. וַיַּרְכֵּב אֹתוֹ וַיַּעֲתִיד *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 וַיִּנְחָתוּם *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. אָלֶּה וּבָחַשׁ וְרָצַח וְגָנַב וּנְאָף *they swear, they lie, they kill, they steal, they commit adultery* Hos. 4, 2.

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

γ frequently instead of the imperative; e. g. זְכוֹר אֶת הַיּוֹם הַזֶּה *remember this day* Ex. 13, 3; שְׁמֹר אֶת הַשַּׁבָּת *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. זָכָר כָּל לְבָרָה לְכָל זָכָר *every male among you shall be circumcised* Gen. 17, 10; הַבְּנֵי אֲהָרֹן *the sons*

of Aaron shall offer it Lev. 6, 7; *כָּל הָעֵדָה* *all the congregation shall stone him with stones* Num. 15, 35; *פָּגוּשׁ רֵב שְׂכוּל* *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 נִבְרָא* *a people which shall be created* Ps. 102, 19; *אֲדַבֵּר* *my Lord speaketh* Num. 32, 27; *אֲשֶׁר אַתֶּם נֹרְאִים שָׁם* *the land wherein ye (now) sojourn* Jer. 35, 7. In like manner it generally signifies the present.

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

Rem. 1. The *בְּיָנוּנֵי פְעוּל* sometimes expresses an enduring quality, while the *בְּיָנוּנֵי פוּעֵל* only denotes a momentary condition; e. c. *בְּטוֹחַ* *confident (always)* *בּוֹטְחַ* *to have confidence (under certain circumstances)*; *שָׂכוּן* (*permaneut*) *inhabitant* *שׂוֹכֵן* *a sojourner*; *אֲחֻזֵי חֶרֶב* *who are able to handle the sword* Cant. 3, 8 *אֲחֻזֵי חֶרֶב* 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. *כִּי יֵרָא אֲנֹכִי אִתּוֹ*

for I fear him Gen. 32, 12; *אֲשֶׁר אָפְתָה עֲשֵׂה* which thou doest Ex. 18, 17; *וְעַתָּה הִינֵה 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 שֶׁבֶעָה אֲנֹכִי מִמָּטוֹר* for yet seven days and I will cause it to rain Gen. 7, 4; *וְיָרַשׁ אֹתִי* will inherit from me Gen. 15, 3 (conf. *וְיָרַשְׁךָ* v. 4); *וְדָן אֲנֹכִי* I shall judge Gen. 15, 14. Often also it occurs instead of the imperfect; e. g. *וְהוּא יָשָׁב* as he sat Gen. 18, 1; *וּמִשָּׂה רָעָה* and Moses pastured the flock Ex. 3, 1; or of the perfect; e. g. *עֵינֵיכֶם רָאִיתָ* 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. *וְהִנֵּה עֹשֶׂה אֶחָיִךְ מִתְנַחֵם לְךָ לְהַרְגֶךָ* behold thy brother Esau thinks to kill thee Gen. 27, 42; *וְהִנֵּה עֹמֵד עַל הַיָּאֹר* 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 יְחִידִים אֵךְ סוֹרְרִים שְׂכֵנוֹ צְחִיחָה בְּיָמָה* 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. *אֲנֹכִי מֹת וְהָיָה אֱלֹהִים מֵת* I am dying, but God shall be with you Gen. 48, 21.

- (c) with a verb in עָבַר with ׀ conjunctive; e. g. שׁוֹפֵךְ בּוֹז עַל נְדִיבִים וּמְזִיִּים אֲפִיקִים 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 גְּבוּלְךָ: שְׁלוֹם הַלֵּב חֲטִים *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 ׀ conversive; e. g. מִי לִי אֲפֹא 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 ׀ conjunctive; 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 פִּעַל 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 הַנְּמָלִים *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 מֵת *if anyone die* Num. 6, 9; כִּי יִפֹּל הַנֶּפֶל *if anyone fall* Deut. 22, 8; לֹא יִדְרֹךְ וְשָׁמַע הַשָּׁמַע *whosoever heareth it* 2 Sam. 17, 9; לֹא יִדְרֹךְ *no one shall tread* Jes. 16, 10; יִרְאֶה קְרָאָה *anyone who seeth it* Jes. 28, 4; בְּחַרְשׁ חֲתַרְשׁ *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. הַפֶּץ רִשַׁע *who hath pleasure in wickedness* Ps. 5, 5; הַרְדִּים בָּעָם *who ruled over the people* 1 Kings 9, 23; יִרְשׂ 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. שִׁבּוּ פְשָׁע *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 קָמָיו and קָמָיוֹ, for instance, have the same meaning as עָלָיו קָמָיו and עָלָיו קָמָיו *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. דָּמֵי הַנֶּחֱמָה *innocent blood, (blood shed without cause)* 1 King 2, 31; עֵד הַנֶּחֱמָה *a false witness, (a witness without cause)* Prov. 24; 28; עֹלֶת הַמִּזְבֵּחַ *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. וַיְבָרֵךְ = וּבְרֵכְךָ *and thus* Esther 4, 16; אֶל־הַנֶּחֱמָה *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 *much* 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*; *וְעַתָּה* וְה' תִּקְרָא וְה' *then the Eternal, when thou callest, will hear thee* Jes. 58, 9; *אָז יִקְרָאֵנִי וְלֹא אֲעֹנֶה* *then will I not answer when they call on me* Prov. 1, 28.

with *גַּם*; *וְכָרְמִים שְׂדוֹת וְיֵשׁוּ יִתֵּן לְכֻלְּכֶם* *the son of Jesse will certainly also give every one of you fields and vineyards* 1 Sam. 22, 7; *גַּם אֲשַׁלְּחֵנִי מִבּוֹר* *I also release thine prisoners out of the pit* Zech. 9, 11.

with *בַּק*; *לֹא יִגִּיעוּ בְּרַק* *him alone they shall not touch* Ps. 32, 6; *בַּק בְּגִדּוֹן יִתֵּן מִצָּה* *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 *כְּתִיב* Job 6, 21) *not*;

אֵל (as noun Job 24, 25) *not so*;

אִין (opposite of *וְיֵשׁ*) *it is not*;

טַרְם *not yet*;

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

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

Rem. 1. לֹא is also used as a negative conjunction = לְבִלְתִּי, פֶּן, *that not, lest*. (Conf. § 28, 5 E γ) e. g. אֲלֵ 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* negation, 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 יִשְׁבֵּט אֱלוֹהִים עֲלֵיהֶם *and no rod of God is upon them* Job. 21, 9.

β לֹא connected with כָּל, when the latter is not followed by ה' הַיְדִיעָה 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. כָּל מְלָאכָה לֹא יַעֲשֶׂה *no work shall be done* Ex. 12, 16; כָּל דְּבָרָיו לֹא יַעֲנֶה *to none of his words he will answer* Job 33, 13; (or, as is more usual לֹא followed by כָּל) וְלֹא נֹתַר כָּל יֶרֶק (כָּל) *and no green thing was left* Ex. 10, 15; לֹא יֵאָנֶה *no mischief shall happen to the righteous* Prov. 12, 21; וְלֹא יָשׁוּב מִפְּנֵי כָל *and turneth not away for any* Prov. 30, 30; כָּל אֱלוֹהִים כָּל גּוֹי וּמִמְלָכָה

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

If however כֹּל is determined, it has, when connected with לֹא , a different signification; e. g. וְכֹל לֹא but thou shalt not see the whole of it Num. 23, 13.

Rem. 3. In like manner אֵין with כֹּל ; e. g. $\text{וְכֹל רוּחַ אֵין בְּקִרְבוֹ}$ and there is no breath at all in the midst of it Hab. 2, 19; אֵין כֹּל 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; $\text{לֹא אֲדָר הוּא יֵשֶׁם בִּי}$ nay, my lord Gen. 42, 10; $\text{נָא יִשְׁמַע הוּא יֵשֶׁם בִּי}$ nay; he would only give heed unto me 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 חָסִיד 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 אַל .

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

β אַל (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. אַל בְּנֹתַי *nay, my daughters*, Ruth 1, 33; אַל־נָא
not so Gen. 19, 18; 33, 10 (Conf. § 26, 9).

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

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

C. As to אַיִן .

α אַיִן (st. constr. of אֵינִן) is the negation of יֵשׁ , and implies the verb *to be* as to all its tenses; e. g. $\text{אַיִן יוֹסֵף בְּבוֹר}$ *Joseph was not in the pit* Gen. 37, 29; $\text{אַיִן ה' בְּקִרְבְּכֶם}$ *the Eternal is not amongst you* Num. 14, 42. Hence the positive formulas with יֵשׁ are negatively expressed by אַיִן ; e. g. יֵשׁ לְאַל גְּדִי *I have it in my power* Gen. 31, 29; $\text{אַיִן לְאַל גְּדֵנוּ}$ *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 אַיִן , is joined to it as a suffix, as אַיִנְנִי *I am not, I was not I shall not be*; אַיִנְנוּ , אַיִנְתֶּם etc.
2. that the verb, which is predicate of a sentence with אַיִן always takes the form of a participle (because in אַיִן the verb *to be* is already implied); e. g. אַיִנְנִי נָתַן *I will not give* Ex. 5, 10; אַיִן נָתַן *no*

straw is given Ex. 5, 16; *אֵינְךָ מְשַׁלֵּם if thou wilt not let my people go* Ex. 8, 17; *בְּאֵינְכֶם בְּאֵמִינִים 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 *ישׁ* signifies: *to exist, to be present, to be at hand*, so אֵין expresses the contrary; e. g. *וְאֵינְנוּ and he was no more* Gen. 5, 24; *וְהָאֶחָד אֵינְנוּ 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 נְכוּנָה there is no sincerity in his mouth* Ps. 5, 10; or from its noun (especially by the smaller words such as *לוֹ*; *גַּם* or by a determination of place), *וְלֹד אֵין לָהּ she had no child* Gen. 11, 30; *אֵין לוֹ סִנְפִיר that have no fins* Lev. 11, 10. 12; *אֵין בּוֹ מְתָם there is no soundness in it* Jes. 1, 6; *אֵין בְּמִוֶּת וְזָכְרָךְ 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. *אֵל בְּאַפְךָ הוֹכִיחֵנִי 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. *אֵין מִיִּם אֵין לָהּ that has no water* Jes. 1, 30; *וּפִתֵּר אֵין אֶתּוֹ 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 *אֵין אֲנַחְנוּ*.

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

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

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

Rem. 11. אי (an abbreviation of אין I 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* I 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 ד) and אין C ד) 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) לבתי (st. constr. of בלה *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. לְבִלְתִּי אֲכַל מִמֶּנּוּ *not to eat of it* Gen. 3, 11; rarely with a verbum finitum in the sense of: *that not, lest*; e. g. לְבִלְתִּי שָׁבוּ *that none doth return from his wickedness* Jer. 23, 14; or *without (quin)* וְלְבִלְתִּי 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. הַשְׁמַר לְךָ פֶּן תָּשִׁיב *beware that thou bring not* Gen. 24, 6; כִּי יִרְאֶתָּי פֶּן תִּגְזֹל *because I was afraid, because I said: "Lest thou shouldest take"* Gen. 31. 31 חַפְּשׂוּ 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. וְעַתָּה 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 בְּחַרְבִּי 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. הַמִּבְּלֵי 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); *בְּאֵין יוֹשֵׁב* without a single inhabitant Jes. 5, 9; *לֹא יָבֹא בְּיָמֶיךָ* before the day of the Lord's anger come upon you Zeph. 2, 2; *מִבְּלִי יִשָּׁר לֹא יִמָּצֵא* that man cannot find out Eccl. 3, 11; *אֵל בְּאַפְּךָ מִן תִּמְעַמְנִי* 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 יִצְאָ עֲתֶק* talk no more so exceeding proudly, let no arrogancy come out of your mouth 1 Sam. 2, 3 *לֹא גִבַּלְתִּי בַחֹרִים רוּמָתַי* I have not nourished young men, nor brought up virgins Jes. 23, 4; *לֹא יַעֲרֹכְנָה זָהָב וְזָכוּכִית וְתַמּוּרְתָהּ כְּלִי פָז* 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 כַּ 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 אִם which will be spoken of later on) belong also the interrogative pronouns, and the words derived from them; e. g. *בְּמָה* *מָדוּעַ* (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**, **אִיפֹא**, **אִיֵּה**.

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

Rem. 2. In Jon. 1, 7. 8 **שֶׁ** and **אֲשֶׁר** have owing to the subsequent **לְמִי** the 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 נִתְדַלְּלָהּ ... הֲנִגְלֶךָ** *shall we go to battle, or shall we forbear*; 1 Kings 22, 15.

3) The **הֲ** interrogative is mostly used in questions, of which the answer is uncertain; e. g. **הֲשִׁמְתָהּ לְבָבְךָ** *hast thou considered?* Job 2, 3; occasionally also in questions to which a negative answer is expected; e. g. **הֲשִׁמְרָה** *am I my brother's keeper?* Gen. 4, 9; **הֲיִחְיֶה** *shall he live?* Job. 14, 14. Sometimes **הֲ** is used for the simply purpose of emphasising the negation; e. g. **הֲאַתָּה** *shalt thou build me a house?* 2 Sam. 7, 5. (the parallel place, 1 Chr. 17, 4, reads **תִּבְנֶה**). On the contrary **הֲ** connected with **לֹא** (**הֲלֹא**) serves to express and to strengthen the affirmation, with the consequence that **הֲלֹא** (*nonne*) is almost equal to **הִנֵּה**; e. g. **הֲלֹא נִוֹד** *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 = **הֲנָם כְּתוּבִים** conf. 2 Chr. 27, 7; 32, 32. But even the simple **הֲ** without **לֹא** sometimes

differs but little from הלא; e. g. הַנְּגַלְתָּהּ לְנַגְלֹתַי *did I not reveal myself?* 1 Sam. 2, 27; הֲיִנְבְּעֶתֶם *do ye not know?* 1 Kings 22, 3; הֲיֹאֵת יְרַעֲפָה *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 אם, are based upon the omission of the preceding member of a disjunctive question; e. g. אִם מֵאֵת אֲדֹנָי הַמֶּלֶךְ נְהִיָה הַדְּבָר הַזֶּה *is this thing done by my lord the king?* 1 Kings 1, 27; אִם בַּחֲמַר הַיּוֹצֵר *אם כח אבנים 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 . . . הַ in a disjunctive question, we also find וְאִם . . . הַ; e. g. וְאִם בְּיָמֵי אֲבוֹתֵיכֶם . . . הַ *has this been in your days or in the days of your fathers?* Joel 1, 2; . . . הַאֲנֹכִי וְאִם *is my complaint of man, or why should I not be impatient?* Job 21, 4; sometimes with הַ being repeated after וְאִם; e. g. . . . הַלְבֵן הַתְּבַת 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. הַאֲפֵי הַצַּדִּיק וְאִם צַדִּיק 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 לְעֹלָם חָסוֹן וְאִם נָזַר לְדוֹר *for riches are not for ever, or doth the crown endure for all generations?* Prov. 27, 24.

Rem. 5. In the second member אוּ or, is occasionally found instead of אִם; e. g. הֲקוֹץ לְדַבְּרֵי רוּחַ אוּ מָה יַמְרִיצֶךָ כִּי תֵעָנֶה *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. **הַיְהוֹפֵאֵר אִם יִתְגַּדֵּל הַחֵצֵב** *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 וְ** *will ye speak unrighteously for the Lord, or talk deceitfully for him?* Job 13, 7; **הֲרֵאשׁוֹן אָדָם הַיְהוּדָה וְלִפְנֵי גִבְעוֹת חוֹלְלֹת** *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. **הֲיִנְיָאָה** *can the rush grow up without mire, or can the flag grow without water?* Job. 8, 11; **הֲתִדְבַע עַל-מִפְלְשֵׁי עָב** *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** *will the men of Keilah deliver me up into his hand, and will Saml come down?* 1 Sam. 23, 11. Yet even in the case of an opposition **ה** is found in the second member; e. g. **הֲלִירֵשְׁנוּ** *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 הֲאֵם:
 אֵם בַּח אֲבָנִים כִּהְיוּ אֵם בְּשָׂרִי נְחוּשׁ : הֲאֵם אֵין עֲזָרָתִי בִי וְהוֹשִׁיָהּ נְדָחָה
 אֵם בְּמִמְנִי *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 driven
 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; שְׁלוֹם לְנָעַר *is it well with
 the boy?* 2 Sam. 18, 29; and especially before gutturals
 הֲ is omitted; e. g. אֶתְּפֹה יְהִי Gen. 27, 24 (although v. 21
 we read הֲתֶפֶת יְהִי); הֲיֹמִים הַחֲלָתִי *have I to-day begun?* 1
 Sam. 22, 15; הֲהוּא יוֹרֵה *shall this teach?* Hab. 2, 19; עֲדָךְ
 בְּמַחֲזִיק *dost thou still hold fast?* Job 2, 9.

This manner of asking a question more frequently
 occurs, when such question is connected with a pre-
 ceding sentence by וְ; e. g. וְאֶתְּפֹה הֲיִרְשְׁנֵנוּ *and shouldst
 thou possess them?* Judges 11, 23; וְאֶתְּפֹה הֲתִנָּצֵל *and shalt
 thou be delivered?* Jes. 37, 11; וְאֶתְּפֹה לֹא אֶחָוִים *and should
 not I have pity?* Jonas 4, 11; or by גַּם; e. g. גַּם בְּעֵינָי
 אֵפְלֵא *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 ex-
 pected; e. g. מִפִּי עֲלִיזוֹן לֹא הֲצָא *out of the mouth of the
 most High cometh there not evil and good?* Lam 3, 38;
 וְלֹא יִסְקְלוּנוּ *and will they not stone us?* Ex. 8, 22.

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

by אל; פִּשְׁטָמְתֶּם הַיּוֹם; אל *did ye not make a raid today?* 1 Sam. 27, 10 (conf. however LXX which suggests the reading אל־מי) *Translator.*

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

Indirect disjunctive questions are introduced by הֲ אִם; e. g. לְבַעַת הַהַצְלִיחַ ה' בְּרִכּוֹ אִם לֹא to know whether the Lord has made his journey prosperous or not Gen. 24, 21; אֲנַסְנֹו הַיְלֹךְ בְּתוֹרָתִי 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. הֲחֹזֵק הוּא הַרְפָּה and see whether they be strong or weak Num. 13, 18.

7) To intensify the question the words זֹאת and נֹה and אַפּוֹא (not to be confounded with אֵיפֹה where?) then, now are added; e. g. מַה לָּךְ אַפּוֹא what aileth thee now? Jes. 22, 1; אַיֵּה אַפּוֹא where is then my hope? Job 17, 15.

Rem. 10 אַפּוֹא is sometimes placed after the real question is finished; e. g. וּבַמָּה יוֹדַע אַפּוֹא 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 אַפּוֹא הוּא הַצֶּד 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. *מדוע באתי ואין איש* *wherefore was there no one when I came?* Jes. 50, 2; *הֲנִקְסָה רָבַר אֵלַיךָ הַלְאָה* *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 אֵלַי* *wilt thou go and she said, I will go* Gen. 24, 58; *אָנִי אָתָּה* *is it thou and he said: it is I.* Gen. 27, 24; Judg. 13, 11; *יָרְעֵנוּ הֲיִדְעֵתֶם* *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; *כִּתְּנֵת בְּנִי הֲכִתְּנֵת בְּנִי* *is it thy son's coat and he said: it is my son's coat.* Gen. 37, 33; *יָרֵד הֲיָרֵד* *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 *לא*; e. g. *אֶת־מִי עָשִׂיתִי אֶת־מִי רְצוֹתִי וּמִי־מִי לָקַחְתִּי כֶּפֶר וַיֹּאמְרוּ לֹא עָשִׂיתִנּוּ וְלֹא רְצוֹתֵנוּ וְלֹא לָקַחְתָּ מִי־אִישׁ מִאֻמָּה* *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; *לֹא תִכֶּה הֲאִכֶּה* *shall I smite them? and he said thou shalt not smite them* 2 Kings 6, 21. 22; or by *לא* (or *אל*) 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; תּחַת under, in the place of; אַחַר, אַחֲרַי behind, after; לְפָנַי before; מִוֶּלַד, מִוֶּלַד, מִנֶּגֶד, מִנֶּבֶח over against, before; אֶצֶל at the side of, by; אֶתֶּן near, by, with; בְּעֵד (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; וְזוֹלָת, בְּלִעְדֵי without, besides; לְמַעַן, לְמַעַן because of; עֲקֹב, תְּלַח (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* מֵעַל הַמִּזְבֵּחַ *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 (מִ or מִי); מֵאַחֵר usually מֵאַחֲרַי *from behind*; מִבֵּין or מִבֵּינֹת *from between*; מֵעַל *from upon, from above*; מֵעִם or מֵאַתָּה *from, from with, from at*; מִתַּחַת *from under*.

(b) with אֶל אֶל *between, into between*; אֶל מִבֵּיתָּ לְ (and לְמִבֵּיתָּ 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 תַּחַת *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 *above* (adv.) לְ *over* (prep.); מִתַּחַת *below* (adv.) לְ *under* (prep.); מִחוּץ *without, outside* (adv.) לְ *outside* (prep.); לְבַד *separately, מִן לְבַד besides*.

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

Rem. 3 It seldom occurs that the preposition is omitted; e. g. מִתַּחַת מַיִם Job. 26, 5 (= לְמִיִּם) *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*) **בְּנֹדִים**; **בְּנֹקְדִים** *among the herdsmen* Amos 1, 1 **בְּמִשְׁמֵיָהֶם** *amongst their noble ones.* Ps. 78, 31.

It further serves to enumerate the component parts of a genus or collective idea; e. g. **כָּל בְּשָׂר** **הַשָּׂרָץ** **וְכָל הַשָּׂרָץ** **וְכָל הַבְּהֵמָה** **וְכָל הַחַיָּה** **וְכָל הַרֶמֶשׂ** **וְכָל הַשָּׂרָץ** *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. **בְּשַׁעֲרֵים** *within the gates*; **בְּעֵינָי** *in the eyes of, within the reach of the eyes*; **בְּאָזְנוֹי** *in the ears of, within hearing.*

Connected with things of high stature it is = *on*, as **בַּסּוּסִים** *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. **אֲשֶׁר יִשְׁתֶּה אֶרְצִי בּוֹ** *out of which (lit. in which) my lord drinketh* Gen. 44, 5; **הַשִּׁתִּים בְּמִזְרְקֵי יַיִן** *that drink out of bowls of wine* Amos 6, 6. (In like manner in Aramaie Dan. 5, 2. conf. *ἐν ποτηρίῳ πίνειν*; in ossibus bibere; boire dans une tasse).

γ *in the manner* = *after the manner*; e. g. בְּדָבָר *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; בְּצֵלָם *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 שְׁדַי *as God Almighty* Ex. 6, 3; בְּחֹזֶק *as a strong one* Jes. 40, 10; בְּרַבִּים *as a multitude* Ps. 55, 19; בְּיְהוָה שְׁמוֹ *Fah is his name* Ps. 68, 5; Conf. Jes. 26, 4; בְּבִסְלָךְ *the Lord shall be thy confidence* Prov. 3, 26; בְּאֶחָד וְהוּא *but He is one* = *He remains the same* Job 23, 13; בְּכֹהֲנָיו *like his priests* Ps. 99, 6.

ε *through, with* (בְּ *instrumentalis*); e. g. בַּשֶּׁבֶט *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 בְּשִׁמְךָ 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 אֲשֶׁר עָבַד בְּךָ *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. בְּחִמְשָׁה עָשָׂר כֶּסֶף for *fifteen silver pieces* Hos. 3, 2.

ζ *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. רָאִשׁוּ 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*; הֶאֱמִין בְּ to *believe in*; שָׂמַח 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. וְנִשְׂאוּ אִתְּךָ בְּמִשְׂאֵי 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 יֵאָכַל 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 נוֹבְלִים לְבָנוֹת בַּחוֹמָה we are not able to build the wall Neh. 4, 4.

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

וְ with, implying an *accompaniment*, which idea is affiliated to that of *vicinity*; e. g. בְּנֶפֶשׁוֹ but flesh with the life thereof Gen. 9, 4; בְּרִבְיוֹ with great possessions Gen. 15, 14; בְּמִקְלִי 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; וַיִּבְרֵךְ בְּגִדֵי עֲוִים and Samson brought his wife a kid Judges 15, 1.

B. עַל 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 לְמַרְחָא 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 בָּנִים *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* אַל יִרַע בְּעֵינָיֶךָ עַל הַנֶּעַר *be not anxious concerning the boy* Gen. 21, 12; עַל חַטָּאוֹת יִרְבָּעָם *because of the sins of Feroboam* 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 כִּסֶּה (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 עֲזוּן 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; עָמַד עַל הַיָּאָר *standing by the river* Gen. 41, 1; שָׁחַל עַל פְּלִיגֵי מַיִם *planted by streams of water* Ps. 1, 3. Later also with the signification of אֶל *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, עַל יָד *towards heaven* Ex. 9, 22; עַל יָד *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 *of the cattle* 1 Kings 18, 5; מִן מְשָׁרֵי יִשְׂרָאֵל 2 Chr. 21, 4; מִן דַּם הַפָּר *of the blood of the bullock* Ex. 29, 12; מִן יָמָיו *during a part of his days = ever in his life* 1 Kings 1, 6; מִן יָמָי *as long as I live* Job 27, 6; מִן יָמֶיךָ *ever in thy life* Job 38, 12; and is used with *singularia* not having the force of *collectiva*; e. g. מִן מְךָ *out of thee* Micha

5, 1; מִנִּצָּר *out of a shoot*, Dan. 11, 7. Hence, *place of origin, descent*; as, מִתְּקַע *from Thecoa* Am. 1, 1; and *from amongst (e numero)*; e. g. מִמֶּנּוּ 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. וַיִּבְחַר 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; מִמוֹם *without defect* Job 11, 15; וּמִבְּשָׂרִי *empty, destitute of my flesh I shall behold God* Job 19, 26; מִפֶּחַד *without fear* Job 21, 9.

γ as the opposite of אֵל and עַד, 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, καλύπτω ἀπό*); e. g. הֲיִשְׁפֵּלָא מִה' דְּבָר *is anything too wonderful for the Lord* Gen. 18, 14; נִעַר 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. מִלֵּדָה *that (I) should not bear* Gen. 16, 2; מִקְבֹּר *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; מִזְעֹבֵר *that the waters should no more go over*

Jes. 54, 9. With the same meaning also before nouns; e. g. מִמְלָךְ (= מִהַיְוֹת מְלָךְ) *from being king* 1 Sam. 15, 23 conf. v. 26; מִזֶּם *that it be no longer a people* Jes. 7, 8; מִזֵּיר *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; מִרְעָה *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 מִמֵּהֵנָה *anyone of them* Lev. 4, 2; מֵאֵחָד מֵאֵלֶּה *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. מִהִקְיִין *as a dream when one awaketh* Ps. 73, 20; מִשְׁלֹשׁ יָדָיִם *after about three months* Gen. 38, 24; מִיּוֹמַיִם *after two days* Hos. 6, 2. Of frequent occurrence are the expressions מִמֶּקֶץ *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. מִרַב *because of the multitude* Gen. 32, 13; 1 Kings 3, 8 (Conf. A ε).

Rem. 6 Concerning the use of מִן 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. $\text{וַיֹּאמֶר אַבְרָהָם אֶל שָׂרָה}$ 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 פִּי הוּוֹ unto his mouth Job 40, 23; sometimes denoting *entering into*, hence = אֶל תּוֹךְ ; e. g. $\text{בֹּא אֶל הַתִּיבָה}$ 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 הַתְּזַבַּח at the place which . . . thou shalt sacrifice Deut. 16, 6; $\text{אֶל מְקוֹם שְׁבִתְךָ אֶל הַשָּׁמַיִם}$ in thy dwelling place, in heaven 1 Kings 8, 30; אֶל מַיִם רַבִּים by the great waters Jer. 41, 12; אֶל-הַהָר כְּנֹז on the mountain 1 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. וְלַחֲכָמָה לְעֶשֶׂר וְלַחֲכָמָה as regards riches and wisdom 1 Kings 10, 23; לְרֶכֶב וְלַפָּרָשִׁים as for chariots and horsemen Jes 36, 9; לְאֵמוּנָה but not what regards faithfulness Jer. 9, 2; לְלִשְׁנֵנוּ 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 עֵינֶיךָ (namely) gazing upon thy power and majesty Ps. 63, 3; לְמַרְוֹת 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. נִגְזְרָנוּ לָנוּ we are entirely cut off Ez. 37, 11), in which sense it stands with many verbs, especially with the imperative, pleonastically; e. g. הֵלֵךְ לְךָ go; הֲרֵץ לְךָ flee (to save thyself); הֲלֹךְ לְךָ he fleeth; הֵלֵךְ לְךָ go up Jes. 40, 9; וְהִתְבַּטַּח לְךָ and thou trusted Jes. 36, 9; הִדְלֹו לְכֶם cease ye Jes. 2, 22; הֲרֵמָה 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; בְּהַעֲלוֹת הַיָּם לְגִלּוֹי *as the sea causeth its waves to come up* Ez. 26, 3; יָדַעְתָּ לְאִוְלָהִי *thou knowest my foolishness* Ps. 69, 6; שִׁפְחָתָּ לְמוֹסְרֵי וַיִּתְּרַג . . . לְסִיחוֹן *thou hast loosed my bonds* Ps. 116, 16; וַיִּלְעֹג *and he slew Sihon and Og* Ps. 136, 19. 20; Conf. Job 5, 2; לְכֹל הַנִּפְּלִים *the Lord upholdeth all that fall* Ps. 145, 14; וַיַּעֲמֵד . . . לְכַהֲנִים (where other objects with אֵת precede) *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^o.

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

α *as* (used in a comparison conf. § 35, 4). When doubled כֹּ כֹּ (or כֹּ וְכֹ; e. g. כִּבְחוֹי אָז וְכִבְחוֹי עַתָּה *as my strength was then, so is my strength now* Jos. 14, 11) it means *as so*; e. g. כָּעַם בְּכֹהֵן *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 כְמוֹתָ כְּפַרְעֹה *for thou art as Pharaoh* Gen. 44, 18. (Conf. Abn-Ezra on Hosea 4, 9). We find also כֹּ בְּאֶשֶׁר; e. g. כְּשִׁמְעֵ צֹר בְּאֶשֶׁר שָׁמַע *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; כְּשִׁמַּע 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 אֱמֻנָה *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; כְּמִצֵּט *very small* Jes. 1, 9; Ps. 105, 12 (otherwise כְּמִצֵּט = *nearly, almost*); כְּרָשָׁע *as the wicked* Job 27, 7. In like manner כְּמִהֲפֹכֶת 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. בְּיַעֲשֵׂה הַפֶּצוּ בְּבָבֶל וְזָרְעוּ כְּשָׂדִים (בְּ) *the Lord shall perform his pleasure on Babylon and his strength on the Chaldeans* Jes. 48, 14; conf. Job 15, 3; בְּיָוִם אֶתְמוֹל ... (בְּ) *are but as yesterday and as a watch in the night* Ps. 90, 4; וַיַּשְׁמֹרָה ... (= וּכְאֶשְׁמֹרָה) *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 אֲנָלִים וּלְלֹתָהּ וּבְאָר אֱלִים (עַד) *the howling thereof unto Eglaim* (= וְעַד בְּאָר אֱלִים) וּלְלֹתָהּ

and the howling thereof unto Beer-elim Jes. 15, 8; (לְמַעַן) לְדָּ לְמַעַן תִּהְיֶה לִּי אַחַתְּ לְדָּ (= וְלְמַעַן תִּהְיֶה לִּי) for mine name's sake will I defer mine anger, and for my praise will I refrain from thee Jes. 48, 9; (תַּחַת בְּשִׂתְחָכֶם תַּחַת) בְּשִׂתְחָכֶם (= וְתַחַת בְּלִמָּוָה) 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 אִם, עַד אִם, עַד כִּי until, כַּאֲשֶׁר as, כִּמְפִינִי 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 וְ, כִּי and אֲשֶׁר, have a great number of significations.

2) The conjunction more frequently used than any other is וְ or וְ (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 וְצִבְאָה both the sanctuary and the host Dan. 8, 13; sometimes also וְ וְ without emphasis; e. g. וְאַיָּה וְעֵנָה 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 הַקִּנְזִי וְאֶת הַקְּדֻמְנִי וְאֶת הַחִתִּי וְאֶת הַפְּרִזִּי *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 קַצְיֵעוֹת *myrrh, and aloes, and cassia* Ps. 45, 9; or to the last word only; e. g. רְאוּבֵן שִׁמְעוֹן לֵוִי 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. וּמָכָה 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. הַמּוֹל *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 רָצִין *he has oppressed and forsaken the poor* Job 20, 19; חָלַף *the rain is over and gone* Cant. 2, 11; וְרוּדֵי חֶמֶק 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* 1 Sam. 28, 3; וְהָאֵרִי וְאֶת הַדּוֹב *and when there came a lion, even with a bear* 1 Sam. 17, 34; וּמִנְבֹּעַ הַמְּלוּכָה *of the seed royal, namely, of the nobles* Dan. 1, 3; occasionally also emphasising the idea;

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

Two ideas are sometimes so connected by וְ that they form one idea (ἐν δὲ διὰ δυοῖν); e. g. עֲצוּבוֹנְךָ וְהִרְגֶנְךָ *the sorrow of thy conception* Gen. 3, 16; הַלְפוֹת 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 וּבְשֵׁבַע *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 בְּמִשְׁקַי 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 יֵרֶדְךָ *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. וּכְגִי רֵשֶׁף וּנְבִיהוֹ עוֹף *just as the sparks (by their nature) fly upwards* Job 5, 7; וְחַךְ אֶקַּל יִמְעַם לוֹ *even as the palate tasteth its meat?* Job 12, 11; conf. 34, 3; וּבַחַן לְבוֹת יְהוָה *so*

the Lord trieth the hearts Prov. 17, 3; וְשִׂמוּעָה 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 מְלָכִים וְלֵב מְלֻמָּק וְאָרֶץ לְעֵמֶק וְהַקָּר הַקָּר *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. מוֹכִיחַ חָכָם עַל אָזְנוֹ שְׂמֹעֶת וְ; *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. וְהָיָא עֲלֵתָהּ *and before they were laid down, she came up* Jos. 2, 8; וַיֵּשֶׁב אֶחָיו 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. כִּי בָיוֹם ... וְנִפְקְחוּ עֵינֵיכֶם *that on the day ye eat thereof, then shall your eyes be opened* Gen. 3, 5; בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא *on the third day, when Abraham lifted up his eyes* Gen. 22, 4; עוֹדְנוּ כְּדַבֵּר 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. בְּחִלּוּמִי וְהִנֵּה *in my dream, behold a vine was before me* Gen. 40, 9; or also after a conditional sentence; e. g. אִם הִשְׂמַלְתָּ *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 וְהוּא בָּא וְהוּא בָּא וְהוּא בָּא *and the two angels came to Sodom at even, while Lot sat in the gate of Sodom* Gen. 19, 1; וְהוּא שָׁכַב 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 הוּלֵךְ עִרְיָרִי *O Lord what wilt thou give me, while yet I go childless* Gen. 15, 2; וְהוּא בָּעֵלָתָה בְּעַל *because of the woman thou hast taken, seeing that she is a man's wife* Gen. 20, 3; וְלִבְךָ אִין אֵתִי *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 וְ, when following a negation, is equivalent to אֵם *on the contrary*; e. g. וְעַבְדֶּיךָ בָּאוּ לְשָׂבֵר *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. וְשׁוֹא הַשְּׂוֹעַת אָדָם *for vain is the help of man* Ps. 60, 13; וְלֹא חָשַׁבְתָּ *because thou hast not withheld thy son* Gen. 22, 12; וְיֹדְעֵם וְיֹדְעֵם *for ye know* Ex. 23, 9; וּבַחֲזוֹן לְבוֹת *for the righteous God trieth the hearts and reins* Ps. 7, 10, וְרֵאָה רֹאשׁ כְּכִבְיִם *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 וְחִיו *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; וַיִּיקְחוּ *let them therefore take five of the horses* 2 Kings 7, 13; וַיֵּדְעוּ *know ye then that the Lord* Ps. 4, 4. (In all these instances וַיַּעֲתֵר 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. וַאֲבִיָּהּ *and the Lord said unto Moses: if her father had but spit in her face* Num. 12, 14; וַאֲהֲרֹן *and Aaron, what then is he that ye murmur against him* Num. 16, 11; וְלָמָּה הִשְׁאַלְנִי *wherefore then doest thou ask of me* 1 Sam. 28, 16; וַאֲתֵּם בְּעַרְתֶּם *Ah ye, ye have destroyed* Jes. 3, 14; וַאֲנִי נִסְכַּחְתִּי *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. וַאֲבָנָהּ *that I also may be builded (i. e. obtain children) by her* Gen. 30, 3; וַיּוֹכִיחוּ 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; וַיִּנְדַּרְשָׁה מֵאוּחָו *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 וַיַּעֲתֵר 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 אֵת אֲשֶׁר הוֹבִישׁ* *for we have heard how the Lord dried up* Jos. 2, 10; *רָאוּ עֵינֶיךָ אֵת אֲשֶׁר נָתַתְךָ* *thine eyes have seen how the Lord has delivered thee into my hands* 1 Sam. 24, 11; *וַאֲתָה הִנְדַּתְּ הַיּוֹם אֵת אֲשֶׁר עָשִׂיתִי אִתִּי* *and thou hast declared this day how that thou hast dealt well with me* 1 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* (*ὄρι*); e. g. *כִּי אָמְרָה כִּי רָאָה ה' בְּעֵינָי* *for she said: the Lord has looked upon my affliction* Gen. 29, 32.

In a few instances also *אֲשֶׁר*; e. g. *וַיֹּאמֶר שָׁאוּל... אֲשֶׁר שָׁמַעְתִּי* *and Saul said unto Samuel: I have listened to the voice* 1 Sam. 15, 20.

(b) as a *temporal conjunction* (conf. *ὄτε* 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 אֲשֶׁר (= *when*) תָּבֵאוּ הַצֹּאֵן אֲשֶׁר *when the flocks came to drink* Gen. 30, 38; אֲשֶׁר יִחַטְאוּ לָךְ *in case that they have sinned against thee* 1 Kings 8, 33.

Rem. 6 Now and then, however, כִּי occurs with the signification of אם; e. g. כִּי תִדַע *if thou knowest* Job 38, 5 conf. v. 4 and 18. Sometimes also אֲשֶׁר; e. g. אֲשֶׁר נָשִׂיא יִחַטֵּא *when (if) a ruler sinneth*, Lev. 4, 22; אֲשֶׁר יִשְׁמְעוּ *if ye shall hearken* Deut. 11, 27.

(c) as a *causal* conjunction = *because* (Lat. *eo quod*), fully כִּי; 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. כִּי רָבָה... כִּי בְּבִרְהָ מָאֵד *and the Lord said: verily the cry of Sodom is great; verily their sin is very grievous*. Gen. 18, 20.

Also אֲשֶׁר sometimes has a *causal* meaning; e. g. אֲשֶׁר מִי אֵל *for what God is there* Deut. 3, 24; אֲשֶׁר מְעַט *for I was but a little angry* Zech. 1, 15.

(d) כִּי (never אֲשֶׁר) when following a negation, has an *adversative* meaning *but* (properly *on the contrary because*); e. g. לֹא כִּי צָחַקְתָּ *nay; but thou didst laugh* (prop. *nay it is not so, because thou etc.*) Gen. 18, 15; לֹא כִּי בְּרָחוּב נָלִין *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 הֶעֱלִיתִיךָ לָךְ מָה עָשִׂיתִי לָךְ* *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 נְדַלְנִי בָאֵב* *nay, (the orphan can say), from my youth he brought me up as a father* Job 31; 18. In this sense, therefore *כִּי* is equivalent to *כִּי אִם* conf. below 5, I β.

Rem. 7 *כִּי* sometimes has a *concessive* sense = *although*; e. g. *וַיִּזְאָל לָלֶכֶת 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 יַיִטֵב לָךְ* *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 יִסְפָּר צָבָא הַשָּׁמַיִם אֲשֶׁר *as the host of heaven cannot be numbered* (the main sentence commences with בֵּן) 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 רָכַו = אֲשֶׁר שָׁם *where the children of Israel strove with the Lord* Num. 20, 13; אֲשֶׁר הִלְלוּ 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 אָהַב רָחֵל מִלֵּאָה *and he loved Rachel even more than Lea* Gen. 29, 30 (conf. in Lat. the comparative with *etiam*); גַּם רָאָה רָאָה *see, yea, see* 1 Sam. 24, 12.

גַּם אָתָּה שָׁתָּה גַּם גַּם (or גַּם וְגַם גַּם Gen. 24, 44 *גַּם אָתָּה שָׁתָּה גַּם וְגַם לְגַמְלֵיךָ אֲשָׁאָב גַּם לְגַמְלֵיךָ אֲשָׁאָב* *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 הָבֵן גם מִסְפּוֹא גם מְקוֹם *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 וַיּוֹחֲזוּ וַיּוֹחֲזוּ *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 וְאֵת בְּהֵימוֹתָם בְּאֶרֶץ אֹיְבֵיהֶם *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 בְּאֶחָת הַגִּיאֹת *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 אוּלי Hosea 8, 7 וַעֲשֶׂה *if however it yield, strangers shall swallow it up.*

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

β the *disjunctive*: *whether or* (Lat. *sive . . . sive* is expressed by או . . . או, אם . . . אם, וְאם . . . וְאם, מִן . . . עַד, מִן . . . עַד, וְעַד . . . וְעַד.

C. *Temporal conjunctions are*:

α אוּשֶׁר and כי (see above 4 B), בְּאוּשֶׁר = *when* (Lat. *quum*).

Of rarer occurrence the conditional אם (*if*) = *when*;

e. g. אם רָחַץ *when the Lord shall have washed away*

Jes. 4, 4; אם כָּלָה בְּצִיר *when the vintage is done* Jes.

24, 13. Once we find כִּמוּ in this sense Gen. 19, 15

וּכְמוֹ הַשָּׁחַר עָלָה *and when the morning arose.*

β עד אוּשֶׁר, עד כי, and עד alone *until*, sometimes אם עד אוּשֶׁר אם.

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

δ אַחַר אוּשֶׁר הִכְתָּה הָעִיר *after* (Ez. 40, 1 אַחַר אוּשֶׁר) *after the city was smitten*;

וַיְהִי אַחַר Job 40, 2 אַחַר *and it came to pass after the Lord had spoken*

these words); and אַחַר בְּאוּשֶׁר e. g. וַיָּצְאוּ *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. מֵאָז (= מֵאָז אוּשֶׁר) *since, before, not*

yet (מֵאָז בְּטָרְם Zephania 2, 2 וְיָבוֹא עֲלֵיכֶם *before*

לֹא בְּטָרְם *before*

the fierce anger of the Lord come upon you), also קְדַמַּת (= קְדַמַּת אֲשֶׁר) e. g. שְׁקַדְמַת שְׁלֹף 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 כִּפְסַחַת and as it budded Gen. 40, 19.

D. Causal:

אֲשֶׁר and כִּי (conf. above 4 C); **עַל בִּן אֲשֶׁר** *propterea quod* (lit. therefore because) because; **עַל דְּבַר אֲשֶׁר** and **עַל אֲדוּת אֲשֶׁר** (prop. for this cause that) because; more emphatic **עַל כֹּל אֲדוּת אֲשֶׁר** Jer. 3, 8 for this very cause that, simply because; **בְּעֵבוּר אֲשֶׁר** and **יַעַן אֲשֶׁר** because; **תַּחַת אֲשֶׁר** and **כִּי תַחַת** (prop. therefore that) because; **יַעֲקֹב אֲשֶׁר** and **יַעֲקֹב כִּי** (prop. as reward that; as consequence that) because.

Rem. 9 **כִּי עַל בִּן אֲשֶׁר** Job 34, 27, and more frequently **כִּי עַל בִּן** everywhere means because, **עַל בִּן** 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 עֲצָמוֹת עֲצָמוֹת חַטָּאתֶיךָ**, for first it stands as the preposition *propter* **עַל רַב עֲצָמוֹת** on account of the greatness of thine iniquity, and then it exercises its force as a causal conjunction **עַל אֲשֶׁר עֲצָמוֹת ה'** because thy sins were increased.

E. final:

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

in which case however they really are prepositions.

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

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

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

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

F. Conditional:

α *אִם*, *לו* (rarely *אִלוּ* = *לוּ* 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*).

לוּ 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 *לוּ* is used to express a wish; e. g. *לוּ יִשְׁמַעֲלֵךְ יִתְהַיָּה* *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 יַגְדִּלוּ אֶת בְּנֵיהֶם *if they bring up their children* Hos. 9, 12.

לו 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 *if we forget the name of our Lord* Ps. 44, 21; אִם אָמַרְתִּי *if I had said* Ps. 73, 15; אִם אֲשָׁכַחְךָ *if I forget thee* Ps. 137, 5.

Rem. 11 The apodosis is sometimes omitted after a protasis with אִם; e. g. וְהֵאמֶר אִם הִתֵּן יַעֲרֹבוּן עִד 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 אִתּוֹ *if in any way thou afflict him* Ex. 22, 22.

γ What has been said concerning אִם and לו applies also to their compounds לֹא אִם, לֹא לֹא.

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 לְאֹבֵי דָוִד וְכֹה יִסִּיף אִם אֲשָׂאִיר מִכָּל;

אֲשֶׁר לוֹ עַד אֹר הַבֶּקֶר בַּשָּׁחֵר בְּקִיר *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 לִי אֱלֹהִים כִּי אִם לְפָנַי בּוֹא הַשָּׁמֶשׁ אֶמְטֵעַם לֶחֶם *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. וְרָאָה אִם מָגֵן 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 תִּמְנוּ לָנוּעַ *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. אִם לֹא נִכְחַד קִמָּנוּ *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 רַעְתָּךְ *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 כֵּן in the *apodosis*; e. g. וּכְאֲשֶׁר יַעֲנוּ וְכַאֲשֶׁר יִפְרָצוּ אֲחֵיהֶם בְּכֹחַ יְדֵיהֶם וְכַאֲשֶׁר יִפְרָצוּ אֲחֵיהֶם *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 *protasis*; e. g. גְּבוּהוֹ שָׁמַיִם מֵאֲרֶץ בֶּן גְּבוּהוֹ *for as the heavens are higher than the earth, so are my ways higher than your ways* Jes. 55, 9; וְהָמָּה רָאוּ בֶן תִּמְהוּ *when they saw it, they were amazed* Ps. 48, 6; and in like manner also כֵּן in the *apodosis*; e. g. כִּי כַּאֲשֶׁר שְׁתִּיתֶם עַל הַר קָדְשִׁי וְשָׁתוּ כָּל הַגּוֹיִם תִּמְדוּ *for as ye have drunk upon my holy mountain so shall all the nations drink continually* Obadja 16.

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

Rem. 14. In sentences such as Ps. 42, 2 בֶּן כַּאֲשֶׁר תִּפְשֵׁי *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 תִּעְרַג like the hart that panteth. Conf. Deut. 32, 11; Ps. 125, 1.

I. Adversative:

α אֲפֹם 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 שְׁלֹמֹתַי 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 הִכְבַּסְתִּי בַּנֶּהָר 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 כִּי 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. אִם זְכוֹרְתָנִי כִּי אִם זְכוֹרְתָנִי (I desire nothing) except that thou remember me Gen. 40, 14; אִם אֲשָׂא פָנָיו אֲשָׂא פָנָיו 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. *וְעָתָה בְּרַח לְךָ אֶל מְקוֹמְךָ* therefore now flee to thy place Num. 24, 11; or a concessive sense; e. g. *וְעָתָה שָׁבוּ נָא בְּזֶה גַם אִתְּם הַלַּיְלָה* However, I pray you, tarry ye also here this night Num. 22, 19. (See Essay on the signification of *עָתָה* 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 *וְעַל אֲשֶׁר* on account of, because we find either *אֲשֶׁר* alone, or *וְעַל*; instead of *כִּי אֲשֶׁר* 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 לּוֹ* 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. *בֵּן אֶדְ = בֵּן אֶדְ וְעַד* = *בֵּן אֶדְ* (conf. above 5 A β). The repetition, no doubt, of the same particle points to greater emphasis; e. g. *בְּמַאֲד מְאֹד*, as *בְּמַאֲד מְאֹד וַיַּעֲצְמוּ* waxed exceeding mighty Ex. 1, 7; *וְעַל וְגַם* because, even because they rejected my judgments Lev. 26, 43; which now and then also occurs with nomina; e. g. *צֶדֶק צֶדֶק יַחְדָּה* 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. וַדְּפָקוּם יוֹם אֶחָד וְנָמְתוּ *and if they overdrive them one day, all the flock will die* Gen. 33, 13; חֲטָאתִי מָה אֶפְעַל לָךְ (prop. *well! I have sinned*) *if I have sinned, what (harm) do I unto thee* Job 7, 20; בְּמוֹתֵי וּקְבֻרָתָם אֲחִי (at my death) *when I die* etc. 1 Kings 13, 31; עוֹד מְעַט וְיִסְקְלוּנִי *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 דְבָרֶיךָ הִנֵּה *now when thy words come to pass, what shall be the ordering of the child* Judges 13, 12; כִּי הִנֵּה הֵלְכוּ מִשֵּׁד *for when they escape destruction, Egypt shall gather them up* Hosea 9, 6.

- β with *comparisons*, e. g. אֲכָלִי עֲמִי אֲכָלוּ לֶחֶם *they devour my people, as if they eat bread* (lit. *devouring my people, they eat bread*) Ps. 14, 4; קָרָא דָגָר 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 חֵם יִגְנְלוּ מִיָּמֵי שְׁלֹג שְׂאוֹל חֲטָאוּ *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. $\text{אָתָּה} = \text{אֶחָדְךָ} = \text{אָתָּה}$ *say, I pray, thou art my sister* Gen. 12, 13; $\text{הַשְּׁמַע} = \text{כִּי הַשְּׁמַע}$ *that when thou hearest a dream* Gen. 41, 15; $\text{יָדְעוּ גוֹיִם אֲנוֹשׁ הֵמָּה}$ *that the nations may know, that they are but men* Ps. 9, 21; Ps. 50, 21; $\text{מָה רָאִיתֶם עָשִׂיתִי}$ *what ye have seen me do* (prop. *what ye have seen that I did*) Judges 9, 48. $\text{כִּי יָדַעְתִּי כְּגוֹר הַכְּגוֹר}$ *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 אֶל , לְ or 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 אָחִי *Alas, my brother!* 1 Kings 13, 30.

2) With אֲשֶׁרִי *O happy!* the noun, expressing the object praised, is sometimes omitted; e. g. $\text{אֲשֶׁרִי שְׂיִשְׁלֵם}$ $\text{אֲשֶׁרִי שְׂיִאָחֶזוּ}$ לְךָ *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 $\text{שְׂ} = \text{אֲשֶׁר}$; אֲשֶׁרִי הַבְּחַר *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 אֲשֶׁרֵהוּ *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' מְלִכְנוּ *the Lord is our king* Jes. 33, 22; וְאֲנָשֵׁי סְדוֹם רָעִים וְחַמְאִים *and the men of Sodom were wicked and sinners* Gen. 13, 13; וְנָהָר יָצָא מֵעֵדֶן *and a river went out (prop. is going out) of Eden* Gen. 2, 10; זֶה הַדָּבָר *this is the case.*

Rem. 1. The subject may also be a pronoun; e. g. זֹאת הַפֶּעַם עֲצָם *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. הַסִּידָה בְּרוּשִׁים בֵּיתָהּ *as for the stork the fir trees are her nest* (= לְחִסְדָּהּ בֵּית בְּרוּשִׁים conf. v. 18) Ps. 104, 17; הָאֵל תָּמִים דְּרָכּוֹ *God perfect is his way* Ps. 18, 31;

אֲנִי 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) אֲנִי *apodosis*; e. g. וְאֲנִי הִנֵּנִי מִקִּים *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. וְנִפְשׁוּ רֵעֵבָה כָּל מֵר מִתּוֹק *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. פָּתַח כַּמַּיִם *a rashness (as quick) as water* Gen. 49, 4; הַמְּנִים אַחֲרֵי הַמְּנִים בְּעֵמֶק הַחַרְוִץ *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. 41, 21 (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 בַּח אֲבָנִים כַּחֲוִי* is then my strength (the strength) of stone? Job 6, 12; *שֵׁבֶט מִיִּשְׂרָאֵל 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 הַלְּבָנָה 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 כָּל 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 וְהַיָּדוֹת 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. *וַיֵּצֵא אֲצִיאֵי מַעֲיָדָה כְּמַעֲוֹתָיו* thy seed also had been as the sand, and the offspring of thy bowels as (the offspring) of its bowels Jes. 48, 19; *וּבִגְדֶיךָ כְּבִגְדֵי הָרֶדֶד בְּגַת = וּבִגְדֶיךָ כְּרֶדֶד בְּגַת* and thy garments are like (the garments) of him that treadeth in the wine-fat Jes. 63, 2; *וְחֲצֵי קַחְצֵי גִבּוֹר = חֲצֵי קַחְצֵי גִבּוֹר* their arrows shall be like (the arrows of) a skilled mighty man Jer. 50, 9; *וְהָיְתָה עֵת גְּשָׁמִים = הָעֵת גְּשָׁמִים* and it is a time of much rain Ezra 10, 13; and this construction becomes still bolder when the *פ* *comparationis* is omitted; e. g. *כְּסִיֵּךְ אֱלֹהִים = כְּסִיֵּךְ אֱלֹהִים כְּסִיֵּךְ אֱלֹהִים* thy throne is (like the throne of) God

Ps. 45, 7; עֵינַיךָ בְּעֵינֵי יוֹנִים = עֵינַיךָ 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 לְשֹׁכֵת בְּאַרְצוֹ מְדִבָּר *it is better to dwell in the corner of the housetop* Prov. 21, 9 (in v. 19 לְ is omitted טוֹב לְשֹׁכֵת בְּאַרְצוֹ מְדִבָּר *it is better to dwell in a desert land*); לֹא לְךָ עֲצִוְתוֹ לְהִקְטִיר *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 הָיְוֹת הָאָדָם לְבָדוֹ *it is not good that the man should be alone* Gen. 2, 18; לֹא טוֹב 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 אֲנַחְנוּ תְּמוֹל *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. וְנָם 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 בְּאֵין בְּעֵינֶיכֶם *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 אֶרְבּ דָּם *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; וְהוֹעֵבֶת בְּסִילִים סוֹר מֵרָע *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. וְזָהב הָאָרֶץ הֵוא טוֹב *and the gold of that land (is) good* Gen. 2, 12; יָעֵשֶׂר אַמּוֹת אַרְדּוֹ הַקֶּרֶשׁ *ten cubits (shall be) the length of a board* Ex. 26, 16; גַּם הוּא חָכָם *he also (is) wise* Jes. 31, 2; נֹצֵב מְלֹךְ *a deputy (was) king* I 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 מִתַּת אֱלֹהִים הוּא *this is the gift of God* Eccl. 5, 18; שְׁבַע בָּנִים סְכָלִים הֵמָּה *they are sottish children* Jer. 4, 22; שְׁבַע שָׁנִים הֵנָּה פָּרַת תְּמַבֵּת *the seven good kine are seven years* Gen. 41, 26.

This chiefly occurs when the relative pronoun אֲשֶׁר is the subject; e. g. כָּל רֹמֵשׁ 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 מֵעָרֵי הַגּוֹיִם הֵאֱלָה 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; אַתָּה הוּא מַלְכִּי *thou art my king* Ps. 44, 5; יֵה עֵתִים הַחַיִּים אֲנִי הוּא *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 הָרֵוָה וְנִבְהוּ and *the earth was waste and void* Gen. 1, 2. וְהַנָּחָשׁ הָיָה עָרוֹם now *the serpent was more subtil* Gen. 3, 1; וְכָל לֶחֶם צֵידָם יָבֵשׁ הָיָה נֶקְדָּיִם and *all the bread of their provision was dry and mouldy* Jos. 9, 5; הָיוּ מְלָכָיִם... הָיוּ מְלָכָיִם שְׁבַעִים מְלָכִים... 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 מוֹשֵׁעַ if *thou savest* Judges 6, 36; וְאִם אֵינְךָ מִשְׁלָחַם 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 וַיִּשְׂתֶּה וַיִּשָׂא 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 הַ הַיְדִיעָה, a st. constr., a pronominal suffix, or in any other way; e. g. בָּרָא אֶת הַשָּׁמַיִם *God created the heaven* Gen. 1, 1; וּבָגַשׁ אֶת פֶּר הַחֲטָאתָ *and he brought the bullock of the sin offering*. Lev. 8, 14; וּמָלַק 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 יִנָּח *and when an ox gore a man or woman* Ex. 21, 28; generally only in poetical style; e. g. וְאֶת צְדִיקִים יִשְׁלַם *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*); וָשָׁב and שָׁבוּ *to dwell and to inhabit* הָלַךְ *to go and to go through*; as בָּלַךְ אֶת כָּל וַיֵּלְכוּ 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 פָּחַד *they were in great fear* Ps. 14, 5; חָטָא *to sin* חָטָא חָטָא *Jerusalem has grievously sinned* Sam. 1, 8.

This chiefly occurs with *verba denominativa*; e. g. הִרְשָׂא הָאֲרֶזֶת *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; אֶלְמִים אֶלְמִים *binding sheaves* Gen. 37, 7; הִמְבִּיעַר אֶת־הַבַּעֲרָה *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. נִנְעָה נִנְעָה *to plague severely* Gen. 12, 17; חָרַד חָרַד *to fear greatly* Gen. 27, 33; חָטָא חָטָא *to sin grievously* Ex. 32, 31; צָעַק צָעַק *to cry loudly and bitterly* Est. 4, 1; שָׂנְאָה שָׂנְאָה *to hate keenly* 2 Sam. 13, 15; חָלָה חָלָה *to be deathly sick* 2 Kings 13, 14; הִכָּה מִכַּחַת בְּלִתִּי סָרָה *to smite irresistibly* Jes. 14, 6; הִקְשִׁיב הִקְשִׁיב *to answer much* Jes. 21, 7; וְאִסְפוּ אִסְפוּ *to be gathered as prisoners* Jes. 24, 22; נוֹשַׁע נוֹשַׁע *to save for ever* Jes. 45, 17; שָׂשׂ שָׂשׂ *to rejoice thoroughly* Jes. 62, 5; שָׂמַח שָׂמַח *Jon. 4, 6; 1 Chr. 29, 9; קָנָא קָנָא*

to be very jealous, to strive jealously Zech. 1, 14; קִצְּףִי
 קִצְּףִי גְדֹל *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. נֵצֵא 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; וְשִׁפְכָהּ הַיַּבֵּשָׁה and thou shalt pour it upon the dry land Ex. 4, 9; וַיִּבְאֵנִי בְּסִדְדִּי 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. עֵינֵי יִרְדָּה מֵוֹם mine eye overflows with water (= tears) Lam. 1, 16 conf. 3, 48 Jer. 9, 17; 13, 17; וַיִּטְפוּ הַהָרִים יַעֲסִים וְהִנְבְּעוּת הַלְּבָנָה הַלֵּב וְכָל אֲפִיקוֹ יְהוּדָה וְלָכוּ 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 כָּלֹ 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 *לָבַשׁ, פָּשַׁט, עָדָה, עָטָה*, also when used in metaphorical language; e. g. *לָבְשׁוּ קָרִים הַצֹּאֵן* *the pastures are clothed with flocks* Ps. 65, 14; *עָטָה אֹר* *who envelops himself with light* Ps. 104, 2; *יִלְבְּשׁוּ יְלִבְשׁוּ* *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 *מָלָא* *to be full*; *שָׁבַע* *to swarm, to abound* Gen. 1, 20; *שָׂבַע* *to be satisfied*; *פָּרַץ* *to increase, to overflow* (conf. n^o. 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. *אֹלֵי יַחְסְרוּן הַמְּשִׁים* *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, *גָּוַר* Judges 5, 17, but also *with somebody, with a people*; e. g. *לֹא יִגְדָּרְךָ 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 הָעֵשָׂה אֶבֶל* *as for the*

dead thou shalt make no mourning Ez. 24, 17; וְהָעֵלָה
 עֲלוֹת מִסִּפְרָם כְּלָם *and he offered burnt offerings according
 to the number of them all* Job 1, 5; בַּק הַכִּסֵּא אֲנִיבֵל מִמֶּךָ *only
 as regards the throne will I be greater than thou* Gen.
 41, 40; שָׁנֹר חֹתֶם 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. שָׁקֵר רָדְפוּנִי *they persecute me wrongfully*
 Ps. 119, 86; וְאֵיךְ תִּנְחַמוּנִי הָקֵל *and how will ye foolishly
 comfort me?* Job 21, 34; אֶהֱבֵם בְּדָבָר *I love them freely*
 Hosea 14, 5; הַקְּעִים אֶפְרַיִם תִּמְרוּרִים *Ephraim has bitterly
 grieved* Hosea 12, 15; וַתֵּרֶד פְּלִאִים *she is come down asto-
 nishingly* Lam. 1, 9; very frequently with the verb הִלְכָה;
 e. g. הִלְכוּ שָׁבִי *they are gone unto captivity* Lam. 1, 5;
 וְאִם תִּלְכוּ עִמִּי קָרִי *and if ye resist me* Lev. 26, 21; וַיֵּלֶךְ
 מְעֵרְנָה *and he came joyfully* 1 Sam. 15, 32; וְהִלְכוּ אֵלַי *and
 they shall come bending unto thee* Jes. 60, 14; וְלֹא
 תִלְכוּ 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. עֲשָׂרָה שָׁנָה עָבְדוּ *they
 served twelve years* Gen. 14, 4; conf. Deut. 1,
 46; 9, 25.

b) to the question *when?* וְצַהֲרִים 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 גְּדוֹל and *I cried with a loud voice* Ez. 11, 13; conf. 2 Sam. 15, 23; רָאשׁ עֲשָׂה בַּחַרְמָה 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 דַּבְּרוּ they *speak with their mouth* Ps. 17, 10 conf. 66, 17; פְּלִטָה נַפְשִׁי מִרְשַׁע חֲרָבֶךָ *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. נִרְאָה אֱלֹהִים 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 *בָּשַׂר* 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*, *נִפְעַל* and *הִתְפַּעֵל*) may with a certain modification of meaning be connected with an object; e. g. *חָפֵץ* (to be favourably inclined, generally with *בְּ*) to desire, to will *וְרַם פָּרִים לֹא חָפְצָתִי* I desire not the blood of bullocks Jes. 1, 11; *נָבֵא* (to be moved to speak) to prophesie *אֲשֶׁר נָבֵא יִרְמְיָהוּ* which Jeremia hath prophesied Jer. 25, 13; *נָסַב* (to place oneself round anything) to surround *נָסְבוּ אֶת־הַבַּיִת* they surrounded the house Judges 19, 22; *וַיִּלָּחֲמוּנִי* they fight against me Ps. 109, 3; *הִתְנַחֵל* to appropriate Lev. 25, 46; Jes. 14, 2; *וַיִּתְנַבְּלוּ אֹתוֹ* to make one the object of intrigue, to conspire against one Gen. 37, 18; *הִתְבּוֹנֵן* to consider Job 37, 14; *נִרְאָה אֶת־פְּנֵי ה'* to appear before the Lord 1 Sam. 1, 22 (conf. n^o. 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 עֵוֹן* to bear punishment Jes. 2, 9; or = *נָשָׂא קוֹל* to raise the voice, to cry loudly Jes. 3, 7; *כָּרַת בְּרִית = כָּרַת* to make a covenant 1 Sam. 20, 16; *שָׂלַח יָד = שָׂלַח* 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 (= שָׂמַר) = אָף* 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־יּוֹסֵף אֶת־בְּתָנָתוֹ *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 חָפַר 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 לְבָבְךָ לֶחֶם פַּת־לֶחֶם סָעַר to strengthen *strengthen thine heart with a morsel of bread* Judges 19, 5; נָמַל to repay 1 Sam. 24, 18; טָח to spread over Ez. 13, 10; עָטַר to crown Ps. 5, 13; ¹⁾ מָשַׁח to anoint Ps. 45, 8; סָמַךְ 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 אֲבִדְהֶמוֹן גּוֹיִם נִתְחַדָּה *for a father of a multitude of nations have I made thee* Gen. 17, 5 (conf. Lat. *reddere*); וְאֶעֱשֶׂה אֹתָם מִטַּעֲמוֹם *and I will make them savoury meat for thy father* Gen. 27, 9;

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

and he set it up for a pillar Gen. 28, 18; וְעָשִׂיתָ אוֹתוֹ וְשָׁמֶן מִשְׁחַת קֹדֶשׁ and thou shalt make of it an holy anointing oil Ex. 30, 25; וְאַפִּיתָ אֹתָהּ שְׁתֵּים עָשָׂרָה חֲלוֹת and thou shalt bake twelve cakes thereof Lev. 24, 5; וּבָנָה אֵת הָאֲבָנִים מוֹבְחִים 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 בְּלִיּוֹ עָשָׂה he made all its vessels of brass Ex. 38, 3; וַיִּצְרֶה... אֵת הָאָדָם עָפָר 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 יְשׁוּפֵד רֹאשׁ he will wound thee in the head Gen. 3, 15; לֹא נִקְנוּ נַפְשׁ לֹא נִקְנוּ נַפְשׁ let us not take his life Gen. 37, 21 (prop. to smite him what regards his life Conf. Deut. 19, 6; 22, 26); מִחֵץ מִהַיְבֵימִים קָמְיוֹ smite his adversaries in the loins Deut. 33, 11; וַיִּכְהוּ שָׁם הַחֲמֹשׁ he smote him there in the belly 2 Sam. 3, 27; אֵת כָּל אֹיְבֵי לְהוּ thou hast smitten all mine enemies on the cheek Ps. 3, 8.

The same construction also occurs with the intransitive verbs; e. g. חָלָה אֵת בְּגָלְיוֹ 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 (הִפְעִיל and פִּעֵל) 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 יְתֵר שְׁנוֹתַי *I shall be deprived of mine remaining years* Jes. 38, 10; כָּסּוּ הַרִים צֶלֶה *the mountains were covered with the shadow of it.* Ps. 80, 11; הִנְחַלְתִּי לִי יְרֵחַי שָׁוְיָא *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. וַיִּמְלְאֵם יְהוָה בָּשָׂר עַרְלֹתְכֶם *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. וַיּוֹלֵד לְחֵנוֹךְ אֶת עִירָד *and unto Henoah was born Irad* Gen. 4, 18 conf. 21, 5; 40, 20; וַיִּבֶן לְרֵבֶקָה אֶת דְּבָרֵי עֵשָׂו *and the words of Esau were told to Rebeka* Gen. 27, 42 conf. 2 Sam. 21, 11; 1 Kings 18, 13; וְלֹא יִקְרָא עוֹד אֶת שְׁמֹךְ *neither shall thy name any more be called* Gen. 17, 5; וַתִּמָּלֵא הָאָרֶץ אֹתָם *and the land was filled with them* Ex. 1, 6; וַיּוֹשֶׁב אֶת מֹשֶׁה וְאֶת אַהֲרֹן *and Moses and Aaron were brought again unto Pharaoh* Ex. 10, 8; יִתֵּן אֶת הָאָרֶץ *let this land be given* Num. 32, 5; conf. 1 Kings 2, 21; וַשְׂאֵנָה יִבֶּת שָׁעַר *and the gate is smitten with destruction* Jes. 24, 12. The same construction occurs with the participle; e. g. וְהַבְּוֹתָר אֶת הַהֶמְכֹּחַ בְּהוֹה *and this great store is left* 2 Chron. 31, 10.²⁾

2) The *operating cause* in the passive is generally expressed by לְ; e. g. בְּרוּךְ אַבְרָם לְאֵל *blessed be Abram of (= by) God* Gen. 14, 19; וַיִּעֲתָר לוֹ *and the Lord was intreated by him* Gen. 25, 21; גַּם לְרֵעֵהוּ יִשְׂנֵא רָשׁ *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. הָעֵבֹדָה הַקָּשָׁה אֲשֶׁר עָבַד כָּךְ *the hard service wherein thou wast made to serve = wherein they made thee to serve* Jes. 14, 3; חֲזוֹת קָשָׁה *a grievous vision is declared unto me* Jes. 21, 2; וַיִּדָּבֵא *and the arms of the fatherless have been broken* Job 22, 9; נְחֻמָּה שְׁבַעִים שָׁבָעִים *seventy weeks are decreed upon* Dan. 9, 24.

More rarely by מן (or מִן) e. g. וְלֹא יִכָּרֵת כָּל בֶּשֶׂר עוֹד neither shall all flesh be cut off any more by the waters Gen. 9, 11; מִה' מִצְעָרַי גָּבַר בּוֹנְנֵנוּ a man's steps are directed by the Lord Ps. 37, 23; or by מִפְּנֵי; e. g. מִפְּנֵיהֶם מִלְּאָה הָאָרֶץ חָמָס מִפְּנֵיהֶם the earth is filled with violence through them Gen. 6, 13; or by בְּ e. g. בְּאָדָם דָּמוֹ יִשָּׁפַךְ by man shall his blood be shed Gen. 9, 6; וְאֶרְנִי צִוָּה בַּה' and my lord was commanded by the Lord. Num. 36, 2; בְּךָ יִרְחַם for in thee the fatherless findeth mercy. Hosea 14, 4; finally also as object; e. g. הָרֶב הָאֵקָלוּ 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; יֵצֵא 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. הֲרִגוּ לְאַבְנֵר 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 לְסִבְלֵיכֶם 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 הַּ appended to the noun (*locative* הַּ) is also frequently used, sometimes even in answer to the question *where?* e. g. לָלֶכֶת אֶרְצָה בְּנַעַן וַיָּבֹאוּ אֶרְצָה בְּנַעַן *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 בְּחַוִּיץ תִּעַמֹּד *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 שָׂפָם יַעֲמֶה *and he shall cover his beard* Lev. 13, 45; כְּבוֹדִי מֵעָלֵי הַפְּשִׁיט *he hath stripped me of my glory* Job 19, 9.

4) The *manner* in which anything takes place is usually expressed by כִּי (כְּמוֹ); e. g. בְּמִצּוֹלַת כְּמוֹ אֶבֶן *they went down into the depths like a stone* Ex. 15, 5; שִׁימְנֵי כְּחֹתֶם *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. בְּנַעֲוִרֶיהָ *as in her youth* Lev. 22, 13; כְּדָבָרָם *as in their stable* Jes. 5, 17; יִתְחַבְּאוּ *the waters are frozen as into a stone* Job 38. 30; וַיִּחְלוּ *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. כְּבַחְצֵי מֵעֵנָה *within as it were half a furrow* I Sam. 14, 14; כְּבָרְאִשׁוֹנָה and כְּבַהֲחֻלָּה

as in the beginning Jes. 1, 26; *בְּמִפְּנֵי חֶרֶב* as it were before the sword Lev. 26, 36; *בְּעַל-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. *וַיִּשְׁבֹּם בְּבֹקֶר* and he rose early in the morning Gen. 22, 3; *וַיֵּכֶל יוֹם וַיֵּכֶל יוֹם* he went every day Est. 2, 11.

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

The *בְּ* *instrumentalis* is not unfrequently used in Hebrew even where we in English have the simple object; e. g. *וַיָּרִם בְּמִטָּה* and he lifted up the rod Ex. 7, 20; *נִהַגָה עָלַי בְּקוֹלָהּ* (conf. *נָתַן קוֹלוֹ*) to raise one's voice Jer. 12, 8; *וַתִּפְתְּרוּ בְּשִׁפְהָם* they open the mouth Ps. 22, 8; *בְּצִלְמֹות* thou hast covered us with the shadow of death Ps. 44, 20; *וַתִּפְתְּרוּ עָלַי בְּפִיהֶם* they opened their mouth at me Job 16, 10 with which conf. *וַתַּעֲרָה פִיהָ* Jes. 5, 14; *וַיִּמְטַר 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. *וַיִּכֹּהוּ 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 *לָעָם* *people*, *בֵּית* *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. *בָּאוּ הַצֹּאן* *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; *וַיָּנָסוּ אָרָם* *and Aram fled* 1 Kings 20, 20; *וַיֵּדְעוּ הָעָם* *the people shall know* Jes. 9, 8; *פָּמוּ רָמִים* *the oppressors are consumed* Jes. 16, 4; *הַשִּׁבְרָנָה* (refers to *עִיר* v. 10) *it shall be broken up* Jes. 27, 11; *וַיָּלְכוּ עִם אָרָם* *and the people of Aram shall go into captivity*. Amos 1, 5; *נָסוּ וְאִין 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 בָּכְיָם* and *all the country wept* 2 Sam. 15; 23 conf. 1 Sam. 17, 46, 1 Kings 10, 24; *וּמוֹלֶדֶתָּהּ לָךְ* *and thy issue shall be thine* Gen. 48, 6; *וְכָל מַרְבֵּית בֵּיתְךָ יָמוּתוּ* and *all the increase of thine house shall die* 1 Sam. 2, 33; *וְכָל עֵבֶרֶת יִשְׂרָאֵל הַנוֹעָדִים* and *all the congregation of Israel that were assembled* 1 Kings 8, 5; *וְאַבְדּוּ שְׂאֵרֵית פְּלִשְׁתִּים* and *the remnant of the Philistines shall perish* Amos 1, 8; *וּבָקָר 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 נָוִי* *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 מְאֵד מְעָלִים* *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, 2e), are often construed in the singular; e. g. *אִם יִתֵּן לּוֹ אֵשֶׁת* *if his master give him a wife* Ex. 21, 4; *וְגַם יִבְעַרְלּוּ יוֹמָתוֹ* and *his owner also shall be put to death* Ex. 21, 29. The same construction however also occurs with other nouns; e. g. *וְרִנְיָם* *the ostrich* Job 39, 13

and ff. (conf. Talm. Babyl. Menach. 66 *b*); פָּנִים *face*, *front* 2 Sam. 10, 9; שְׂדֵמוֹת (= שָׂדֶה) *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. הָיָה 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. וְעָלְתָּה וְהָיְתָה גִּוְהָתָה נֹוּה תַנִּים אֲרָמְנֵתֶיהָ סִירִים וְהָיְתָה נֹוּה תַנִּים *and thorns shall come up in her palaces and it shall be an habitation of jackals* Jes. 34, 13 וְחָבְלִים אֶתְחַוְתָּה *sorrows have taken hold of her* Jer. 49, 24; לֹא סָר מִמָּנָה (the suffix refers to חַטָּאת) *he departed not therefrom* (i. e. *the sins of Feroboam*) 2 Kings 3, 3; תְּרוּשָׁה תְּזוּרָה (refers to בֵּיצִיָּה) *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 צַעְדָּה *his branches creep over the wall* Gen. 49, 22; וְיִבְיֹאֲנוּ (referring to רָשָׁעִים) *when he* (i. e. *the wicked*) *bringeth it* Prov. 21, 27; וְצַדִּיקִים כְּכַפִּיר יִבְטָח *but the righteous are bold as a lion* Prov. 28, 1; chiefly when the subject is a participle; e. g. אֲבָרְכָה אֶרְרוּר וּמְבַרְכֶיךָ בָרוּךְ *cursed be every one that curseth thee, and blessed be every one that blesseth thee* Gen. 27, 29; מִחַלְלֶיהָ מוֹת יוּמָת *every one that profaneth it shall surely be put to death* Ex. 31, 14; עֲמוּ נִגְשׂוּ מְעוּלָל *every one that shall surely be put to death*

as for my people, children are their oppressors Jes. 3, 12; וְחַמְקֶיהָ מְאֹשֶׁר 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 רַבּוֹת and *Lea's eyes were tender* Gen. 29, 17; וְשִׁפְתֶיהָ נָעוּת her lips were moving 1 Sam. 1, 13; וְיָדֵיכֶם מְלֵאֹת 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°. 4); e. g. וְעֵינָיו קָמָה and his eyes were set 1 Sam. 4, 15; וְחָסוּ 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; וְהִי מְאֹרֶת let there be lights Gen. 1, 14; וְיִשָׁח גְּבוּהוֹת הָאָדָם and the loftiness of man shall be bowed down Jes. 2, 17; לֹא יִסַּג בְּלִמּוֹת לֹא יִסַּג בְּלִמּוֹת reproaches shall not depart Michah 2, 6; וְנִמְצְאוּ נָשִׁים 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 שִׁלוֹ *the daughters of Shiloh come out* Judges 21, 21; יִתְנַבְּמוּ רַגְלֵיכֶם *before your feet stumble* Jer. 13, 16; וְלִבּוֹ יִזְנֶקְתּוּ *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; יֵצֵאן עֹבְדֶיךָ *thy servants are shepherds* Gen. 47, 3.

d) with the copula הָיָה or הוּא; וַיְהִי כָּל־יְמֵי חֵנֹךְ *and all the days of Enoch were* Gen. 5, 23; וּבֹסֵר גִּמְלָה יִהְיֶה נֶצֶחַ *and the flower becometh a ripening grape* Jes. 18, 5; אֲשֵׁי ה' הוּא גִּתְלָתוֹ *the offerings of the Lord made by fire are his inheritance* Jos. 13, 14; חֲקוֹת הָעַמִּים הוּא הֶבֶל *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... וְהִיוּ... *let there be lights and let them be* Gen. 1, 14; וַיִּחְמוּ הַצֹּאן... וַיַּחֲלִיזוּ... *and the flocks conceived and brought forth* Gen. 30, 39; וַיָּבֵא אֵלַי אֲנָשִׁים... וַיֵּשְׁבוּ לִפְנֵי *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. עֲוֵרָה לְךָ... שְׂאוֹל מִתַּחַת רָגְזָה *sheol from beneath is moved...*

... *it stirreth up the shades for thee* Jes. 14, 9; אָבַל אֲמַלְלָה 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; וְהָיָה הַמַּחֲנֶה הָאֶחָד וְהַבְּהוּ *if he come to the one company and smite it* Gen. 32, 9; רוּחַ גְּדוֹלָה וְחֹזֵק *a great and strong wind* 1 Kings 19, 11; יָד שְׁלוּחָה אֵלַי וְהִנֵּה בּוֹ *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. וַתֵּעָלִי וַתִּכְרַת *thou art gone up and made thee a covenant* Jes. 57, 8; וַתִּקְרִיבִי יָמָיִךְ וַתִּבּוֹא *thou hast caused thy days to draw near, and thou art come* Ez. 22, 4; וַתִּהְיֶה לְצַחֵק וַתִּשְׁתֵּי *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 נִפְתָּ *fire that is not blown* Job 20, 26. 1)

Rem. 2. The change of gender in Nah. 3, 15 is very irregular אֲרַבְרַב הַתְּכַבֵּד בִּילְקַת הַתְּכַבְרִי כְּאַרְבֵּה *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 אִיבֶיךָ וְשָׁבִיתָ שְׂבִי *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 נִפְשׁ 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; *לוּ וְשָׂרַק לָם* *to the nations and he will hiss for them* Jes. 5, 26; *וְאָכְלָה אֶרְמוֹתֶיהָ* *בְּעָרָיו* upon his cities and it will devour the castles thereof Hosea 8, 14 (See Abn-Ezra on this place); *הֲתַצִּיא מְנוֹרוֹת בְּעָהוּ* 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. *וְאֵת אִשְׁתּוֹ וְאֶמְהָתָיו* 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 וַיִּאֲשְׁרוּהָ 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 חֲמַאת רַבֵּץ* *sin coucheth at the door* Gen. 4, 7.

The same irregularity also occurs a few times with the verb *הָיָה*; e. g. *וַעֲלְמָה הָיָה* and it was dark Gen. 15, 17; *וְאַרְבַּע הַיָּדוֹת יִהְיֶה* and four parts shall be your own Gen. 47, 24; *תּוֹרָה אֶחָת יִהְיֶה לְאַזְרָח* one law shall be to him that is homeborn Ex. 12, 49; *בְּנֵי 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 דְּמִי אָחִיךָ צִעֲקִים *the voice of thy brother's blood crieth* Gen. 4, 10; 1) conf. Jes. 52, 8; Jer. 10, 22; Job 29, 10; וּמִבְּחַר וּשְׁלֵשׁוֹ מְבֻעוּ *and his chosen captains are sunk* Ex. 15, 4; וְנִגַע צָרַעַת בִּי תִהְיֶה *when the plague of leprosy is in a man* Lev. 13, 9; בִּי הָיְתָה אֵלָיו פְּגִי 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); וְשָׂאֵר מִסִּפֵּר קִשָּׁת גְּבוּרֵי בְנֵי 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; וּמִסִּפֵּר חֳדָשָׁיו הִצָּצוּ *and the number of his months is cut off* Job 21, 21; רַב שָׁנִים וַיִּדְעוּ תְּחֻמָּהּ *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 כל; e. g. וַיְהִיו כָּל יְמֵי אָדָם *and all the days of Adam were* Gen. 5, 5; וְשָׁבִי כָּנְעָן *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 מִתְחַמְּדֵינוּ הָיָה לְחַרְבָּהּ *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־דַּרְכֵי־אִישׁ זָךְ 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. קִשְׁתֵּי גִבּוֹרִים חֲתוּם *the bows of the mighty men are broken* 1 Sam. 2, 4; עֵינַי נִבְהוּת אָרָם *the lofty looks of man shall be brought low* Jes. 2, 11; וְאוֹר עֵינַי שָׁפַל *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. זָרַע וְקָצִיר לֹא יִבְעוּ וְקָצִיר לֹא יִבְעוּ *seedtime and harvest . . . shall not cease* Gen. 8, 22; וְאַבְרָהָם וְשָׂרָה זְקֵנִים *now Abraham and Sarah were old* Gen. 18, 11; בְּנֵיךָ וּבָנוֹתֶיךָ נְתוּנִים *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; וַתָּבֹאוּ לֵאָה וְיִלְדֶיהָ *and Leah also and her children came near* Gen. 33, 7; וַיָּבֹאוּ יְהוּדָה וְאָחִיו *and Judah and his brethren came* Gen. 44, 14; וַיִּשְׂרַח מֹשֶׁה וּבָנֵי יִשְׂרָאֵל *Moses and the children of Israel sang* Ex. 15, 1; וַתִּבְרַח מִרְיָם וְאַהֲרֹן *and Miriam and Aaron spoke* Num. 12, 1; וַיִּשְׂאֵם דָּוִד וְאֲנָשָׁיו *and David and his men took them away* 2 Sam. 5, 21.

1) In Ex. 21, 4 הָאִשָּׁה וְיִלְדֶיהָ תִּהְיֶה *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. *וְהָאֶפֶסָה מִשְׁקָה* *the butler and the baker committed offence* Gen. 40, 1; *וְכָל יִשְׁבֵיָהּ וְכָל אֲרָץ נְמוּנִים* *the earth and all the inhabitants thereof are dissolved* Ps. 75, 4; *וַיִּנְאַלְהוּ חֹשֶׁךְ וַיִּצְלְמוּת* *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 וְקִמְרוֹת 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 וַנְּעָרֹתֶיהָ וַתִּרְפְּבָנָה* *and Rebekah and her damsels rose up and rode* Gen. 24, 61; *וַתַּעַן רָחֵל וַלֵּאָה וַתֹּאמְרָנָה* *and Rachel and Lea answered and said* Gen. 31, 14; *וַתִּגַּשׁ וַגַּם לֵאָה וַיִּלְדֶיָּהּ וַיִּשְׁתַּחֲוּוּ* *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 לִבְּךָ... *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 הַטּוֹבָה מְאֹד מְאֹד אֲשֶׁר הָאָרֶץ הַטּוֹבָה מְאֹד מְאֹד... *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 יַשְׂמַח אָב... *a wise son maketh a glad father* Prov. 10, 1; מַלְכוּתְךָ מְלִכּוּתְךָ מְלִכּוּתְךָ... *thy kingdom is an everlasting kingdom* Ps. 145, 13; כְּמוֹד 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. *וּמַלְכַּת שֶׁבַע* *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 וָבָהוּ* *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 שֵׂיחַ הַשָּׂדֶה מָרָם יְהִיָּה בָאָרֶץ* *no plant of the field was yet on the earth* Gen. 2, 5; *וְשָׁמוּאֵל 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). *וַיִּנַּח נֹחַ מִצְּאֵן 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; *אֲבְרָם 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 בְּמַחְנֵהוּ* *Joel* 2, 11; *יָרָא אֲנֹכִי אֹתוֹ* *or else I die* Gen. 30, 1; *יָרָא אֲנֹכִי אֹתוֹ* *for I fear him* Gen. 32, 12; *זֶה הַדְּבָר* *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; *וּבֶכֶר גִּמְלַל יְהוּה נֶצְחָה* *and a ripening grape the flower becometh* Jes. 18, 5; *אִם כֵּן אֶמְצֵא כֹחַ* *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. *וַיְרִיחֵם* Ps. 115, 7 = *וַיְרִיחֵם לָהֶם* = *וַיְרִיחֵם לָהֶם*; *וּפְּיִלְנָשׁוּ* = *וּפְּיִלְנָשׁוּ לוֹ* *and he had a concubine* Gen. 22, 24; *וַיְבִיאֲכֶם* = *וַיְבִיא 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. *עָיַף תְּשַׁקֶּה לֹא מַיִם* *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 הָלַךְ* *mine heart went not* 2 Kings 5, 26; *לֹא לְפָנָיו חָנַף יָבוֹא* *a godless man shall not come before him* Job 13, 16; or a determination; e. g. *אַל לְאַרְךָ אֶפְדֶּה תִקְחֵנִי* *take me not away in thy long suffering* Jer. 15, 15; *אַל בְּאַפְּךָ תוֹכִיחֵנִי* *rebuke me not in thine anger* Ps. 6, 2; *לֹא עַל זְבָחֶיךָ אוֹכִיחֶךָ* *when he dieth he shall carry nothing away* Ps. 49, 18; *לֹא עַל אִישׁ יִשִּׁים* *I will not rebuke thee for thy sacrifices.* Ps. 50, 8; *עוֹד* *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 הָאֲלֹת הָאֵלֶּה בַּכֶּתֶב* *and the priest shall write these curses in a book* Num. 5, 23; *רָשָׁע רָשָׁע הָמוּתָה* *evil shall slay the wicked* Ps. 34, 22; or even before the verb; e. g. *וְהָרַקְשׁ לָךְ* *and take the goods unto thyself* Gen. 14, 21; *אִם אַתְּ הַדָּבָר הַזֶּה פֹּעֵשֶׂה* *if thou shalt do this thing* Ex. 18, 23; *סֵפֶר הַתּוֹרָה מְצָאתִי* *I have found the book*

of the law 2 Kings 22, 8; *בְּאִשֶּׁר אֲבִלִים יִנְחָם* as one that comforteth the mourners Job. 29, 25.

Rem. 2. The arrangement: object, subject, verb, is very rare; e. g. *רָבַר נָדוּל הַנְּבִיא רָבַר* 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 הָרָה* the weaned child shall put its hand Jes. 11, 8; *וּקְשָׁתוֹת נִעְרִים הִרְטִישְׁנָה* and bows shall dash the young men in pieces Jes. 13, 18; *ה' הַפִּלְתִּי יָקַח* the Lord will receive my prayer Ps. 6, 10; *ה' צְדִיק יִבְחֵן* the Lord trieth the righteous Ps. 11, 5.

(b) the adverbial determination stands before the verb; e. g. *בְּרֵאשִׁית בָּרָא אֱלֹהִים* Gen. 1, 1.

3) A few adverbs of time, such as *אָז*, *עַתָּה* almost always stand at the beginning of the sentence; others such as *תְּמִיד*, *עוֹר* 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. בְּרִבְתָּהּ ה' הוּא מַעְשִׂיר *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 נָתַנִּי *as for me, the Lord has led me on the way* Gen. 24, 27; וְגַם אֶת בֶּן הָאִמָּה לְגוֹי אֲשִׁימוּנִי *and also of the son of the bond-woman will I make a nation* Gen. 21, 13; וְאֶת הָעַם הָעֵבֶיר וְאֶת לְעָרֵים *and as for the people, he removed them to the cities* Gen. 47, 21; אֲשֶׁךְ בְּנִי חֲשָׁקָה נִפְשׁוּ בְּבִתְּכֶם *Shechem, my son, he longeth for your daughter* Gen. 34, 8; וְיִשְׂרָאֵל יִשְׂאוּ אֶת שֵׁרֶשׁ יִשְׂרָאֵל וְיִרְשׁוּ *the root of Fesse of him the nations shall anxiously inquire* Jes. 11, 10; וְהָיָה בְּרִבְתָּם *but as for them, their way is not right* Ez. 33, 17; וְיִחְרַף אֶתְּךָ וְיִצְרֶתְּךָ *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. לְקַדוֹשִׁים אֲשֶׁר בְּאֶרֶץ הַמָּה וְאֲדִירֵיהֶם כָּל־חַפְצֵיהֶם *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. וְלִשְׂרָיִם לְמִשְׁפַּט יִשְׂרָאֵל *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; וְלִבְנֵי יִשְׂשַׁכָּר וְתוֹלָע *and as for the sons of Issachar, Thola and Puah etc.* 1 Chr. 7, 1; לְכָל עֹבֵר עָלָיו יִשְׂמָע *every one that passeth by it shall be astonished* 2 Chr. 7, 21.

The *casus absolutus* is now and then also introduced by אֶת; e. g. וְאֶת כָּל מְבַרְחָיו *and as for all his fugitives*

they shall fall by the sword Ez. 17, 21; אֶת עַמּוּד הַעָנָן לֹא סָר 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 אֵת כָּל אֲשֶׁר הֵבֵאתִי עֲלֶיהָ 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 מְשֵׂא תֹאמַרְתָּ לָּהֶם; אֶת מַה מְשֵׂא תֹאמַרְתָּ לָּהֶם; 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 חֶקְךָ instead of חֶקְךָ as for that day, its decree shall be far removed; Ps. 9, 7. חֲרִבוֹתָיו הָאוֹיֵב פָּמוּ חֲרִבוֹת לְנֶחֶח instead of חֲרִבוֹתָיו or חֲרִבוֹתָיו 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 תִקְרָא (namely לָהֶן) the number of his years is unsearchable Job 36, 26; חֲבִית הַיָּהוּה . . . (namely בּו) as for this house . . . I will dwell (in it) amongst the children of Israel 1 Kings 6, 12; מִצְוַת שִׁפְתָיו וְלֹא אָמַישׁ (namely אִוְתָהּ) 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; וְחֹרְתֵי וְיִמְאָסוּ 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. וַיְדֹי הַנְּשָׂאֲרִים וַיִּפְצְו *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 הַיּוֹגֵן קִוּן שְׂבָעִתִּים יָקָם *if anyone slayeth Cain, vengeance shall be taken on him sevenfold* Gen. 4, 15; אֲשֶׁר כָּל שְׂמֵעוֹ הַצְּלִינָה שְׂתֵי אָזְנוֹ *at which, if anyone heareth it, both his ears shall tingle* 1 Sam. 3, 11, conf. 2 Kings 21, 12; יוֹלֵד חָכָם וַיִּשְׂמַח בּוֹ *if one begetteth a wise child, he shall have joy of him*. Prov. 23, 24. (In Keri וַיִּשְׂמַח וַיִּוֹלֵד *and he that begetteth a wise child shall have joy of him*). כָּל אִישׁ זָבַח וְבָא גַעַר הַכֹּהֵן *when any man offered, the priest's servant came*. 1 Sam. 2, 13. Conf. § 28, 2 e.

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