

Introductory Hebrew Grammar

HEBREW SYNTAX

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PREFACE TO THE SECOND EDITION

THE need after a comparatively short time for a new Edition of this *Syntax* encourages the belief that the book is being found serviceable by students and teachers. In the present Edition a few changes have been introduced into the body of the book, and some errors in the Index of passages have been corrected.

The main principles of Syntax are printed in larger type, and the less common, poetical or anomalous, usages thrown into the form of notes. The illustrative examples, at least the earlier ones in each case, have been taken as much as possible from the classical prose, but references have been multiplied, partly in order that the principle illustrated may be seen in various connexions, and partly under the impression that the references might be useful in forming exercises for Prose Composition; and the

purposes of composition have been had in view in the form given to a number of the sections.

Several points in Syntax are still involved in some obscurity, such as the use of the Imperfect, and its interchange with other tenses, especially in poetry; and the use of the Jussive, particularly in later writings. What has been said on these points, if it do nothing more, will make intelligible the state of the question regarding them. For fuller details Canon Driver's special work on the *Tenses* should be consulted.

From the assumption, perhaps, that the Predicate is the principal element in the sentence, Arabic Grammars usually begin Syntax with the Verb, and this order has been followed in some recent Hebrew Grammars. It may be disputed which order is the more logical in analysing the sentence. The order here followed, Pronoun, Noun, Verb, and Sentence, was adopted partly for the sake of simplicity, and partly to make the book run somewhat parallel to the *Introductory Grammar*, in the hope that the two might occasionally be read simultaneously. In order to avoid repetition, treatment of Infinitive and Participle, which have both a nominal and verbal character, was postponed till the sections

on the Government of the Verb had been completed.

I am under great obligations to Mr. Charles Hutchison, M.A., formerly Hebrew Tutor, New College, Edinburgh, who read over the proofs of the first edition, and to several students and reviewers who have made useful suggestions.

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HEBREW SYNTAX



SYNTAX OF THE PRONOUN

PERSONAL PRONOUNS

§ 1. In their full form the Personal pron. are employed only in the Nom. case. In the oblique cases (Gen., Acc.) they are attached in the form of suffixes to other words. On the Cases, cf. § 18, Gr. § 17.

When a pron. in the oblique case is repeated for the sake of emphasis, it is put in the absolute form. *Gen.* as suff. 1 K. 21. 19 **דְּמַתָּה גַם אֶתָּה** *thine own* blood. 2 S. 17. 5 **מִדְּבַרְסִי גַם־דְּהוּא** what is in *his* mouth also. Nu. 14. 32, 2 S. 19. 1, Jer. 27. 7, Ez. 23. 43, Ps. 9. 7, Pr. 23. 15. Or gen. with prep. 1 S. 25. 24 **בְּיָמַי הָעֵץ** on *me* be the guilt. 1 K. 1. 26, Ezr. 7. 21. In the acc. Gen. 27. 34 **בְּרַכְנִי גַם־אֲנִי** bless *me* too. Pr. 22. 19. So when emphasis falls on noun in the oblique case. Gen. 4. 26 **לְשֵׁת גַם־דְּהוּא** *to Seth* also. Gen. 10. 21.—Cf. these exx. Gen. 30. 20; 41. 10, 1 Chr. 23. 13.

Rem. 1. Occasionally oblique case has full form. 2 K. 9. 18 **עַד הֵם** if reading right, cf. *v.* 20. Neh. 4. 17 **אֲנִי הוּא** the pron. being co-ordinated with the following nouns. Cases like Is. 18. 2 are different, **מִן־הוּא** being = **מֵאֲשֶׁר הוּא** (היה) *since it was*. Nah. 2. 9 **מִימֵי הָיָא** = **מִימֵי אִשֶׁר הָיָא** *since the days she was*, i.e. *all her days*, cf. 2 K. 7. 7. Such a sense is usually **מִימֵיהָ** (1 S. 25. 28, 1 K. 1. 6, Job 27. 6; 38. 12), and the text is doubtful. Jer. 46. 5 **הַיָּמִים הַהֵם** is a clause, **הַיָּמִים** pred. and **הַמָּה** subj., though the consn. is more

usual with finite form than with ptc. Jud. 9. 48, 2 S. 21. 4, Lam. 1. 10, Neh. 13. 23. Ps. 89. 48 אני stands for emphasis first: remember, *I, what transitoriness!* But cf. v. 51. In 1 Chr. 9. 22 הִפֵּה seems really *obj.* to verb as in Aram. Ezr. 5. 12. So Moab. Stone, l. 18.

Rem. 2. When 3 p. pr. is used neuterly for *it*, it may be mas. or fem. In Pent., where הוּא is common, the *gend.* is matter of pointing, Ex. 1. 16; and everywhere the pron. is apt by attraction to take the *gend.* of pred., Deu. 4. 6; 30. 20, Ez. 10. 15, Ps. 73. 16, Job 31. 11, Jer. 10. 3. The *fem.*, however, is usual when pron. refers back to some action or circumstance just spoken of, particularly if suff., Jos. 10. 13, Jud. 14. 4, Gen. 24. 14 וְכֵן אֵדָע *and thereby* (the circumstance) shall I know. Is. 47. 7 לֹא זָכַרְתָּ אַחֲרֵיהֶם *thou thoughtest not on the issue of it* (the conduct described). Gen. 42. 36; 47. 26, Ex. 10. 11, Nu. 14. 41; 23. 19, 1 S. 11. 2, 1 K. 11. 12. So the verb, Jud. 11. 39 וַיְהִי חֹק *and it became* a rule. Is. 7. 7; 14. 24.

Rem. 3. By a common gramm. negligence the *mas.* pron., esp. as suff., is used of *fem.* subjects. Is. 3. 16 וַיִּבְרְזוּ יְרֵמֵיהֶם וַיִּבְרְזוּ יְרֵמֵיהֶם *make a tinkling with their feet.* Gen. 26. 15; 31. 9; 32. 16; 33. 13, Ex. 1. 21, Nu. 27. 7, 1 S. 6. 7, 10, Am. 4. 1, Ru. 1. 8, 22, Song 4. 2; 6. 8.

§ 2. The oblique cases of the Pers. pron. appear in the form of suffixes to nouns, verbs, and particles. (*a*) Suffixes to nouns are in *gen.*, and are equivalent to our possessive pron. Gen. 4. 1 אִשְׁתּוֹ *his* wife, 4. 10 אָחִיהָ *thy* brother. This *gen.* is usually *gen.* of subj., as above, but may be *gen.* of *obj.*, Gen. 16. 5 חָמְסִי *my* wrong (that done me). 18. 21. Cf. § 23, R. 1.

If several nouns be coupled by *and*, suff. must be repeated with each. Deu. 32. 19 בָּנָיו וּבָנֹתָיו *his* sons *and* daughters. Gen. 38. 18 חֲתָמָהּ וּפְתִילָהּ וּמִטָּהּ *thy* seal *and* string *and* staff. Exceptions are very rare even in poetry. Ex. 15. 2, 2 S. 23. 5.

The suff. of prep. and other particles, which are really

nouns, must also be considered in *gen.* Gen. 3. 17 **בְּעִבְרָהּ** for *thy* sake, 39. 10 **אֶצְלָהּ** beside *her* (at *her* side).

(b) The verbal suff. is in acc. of direct *obj.* Gen. 3. 13 **וַיְהַרְגֵהוּ** the serpent beguiled *me*. 4. 8 **וַיַּהַרְגֵהוּ** and slew *him*. See § 73, R. 4. The suff. to **אֵת** is also acc. Gen. 40. 4 **וַיִּשְׁרַת אֹתָם** he served *them*. 41. 10.

§ 3. The adj. being but feebly developed the relation of a noun to its material, quality, and the like is often expressed by the *gen.* **הַר קָדֵשׁ** hill of holiness, *holy* hill. In such cases the suff. is *gen.* to the whole expression. Ps. 2. 6 **הַר קָדְשִׁי** *my* holy-hill. Is. 2. 20 **אֱלִילֵי זָהָב** *his* idols-of-gold. 13. 3; 30. 22, 23; 53. 5. On constructions like Lev. 6. 3 **כְּדוֹ בָד** *his* linen garment, see Nomin. Appos.

The noun with suff., forming a definite expression, the qualifying adj. has the Art. Gen. 43. 29 **הַזֶּה אֲחִיכֶם הַקָּטָן** is this *your youngest* brother.

Rem. 1. The suff. to some particles which have a certain verbal force, as **הִנֵּה** *behold*, **שׁ** *there is*, **אֵין** *there is not*, **עוֹד** *still*, are partly verbal in form (Gr. § 49). But suff. of 1st pers. is **בְּעוֹרִי** in the sense *while I have being*, Ps. 104. 33; 146. 2, and **מֵעוֹרִי** *since I had being*, Gen. 48. 15 (Nu. 22. 30). In ordinary sense Ps. 139. 18.

Rem. 2. These uses of the suff. are to be noted. Ex. 2. 9 **אֶתְּךָ אֶתֵּן** I will give *thy* hire, *i.e.* give *thee* hire. Gen. 30. 18, Jud. 4. 9 **לֹא תְהִיָּה תְפִלָּתָךְ** the glory shall not be *thine*. Gen. 39. 21 **וַיִּתֵּן חֲנוּן** gave *him* favour. Ez. 27. 15 rendered *thee* tribute. Nu. 12. 6, text doubtful. Ps. 115. 7? Job 6. 10, Hos. 2. 8 (*her* wall = a wall against *her*).

Rem. 3. 1 S. 30. 17 **לְמַחֲרָתָם** *their following* day, the use of suff. is unique in Heb., though something analogous is common in Ar. The text is dubious.

DEMONSTRATIVE PRONOUNS

§ 4. The Demons. pron. **זֶה** and **הוּא** are used as in Eng. Jud. 4. 14 **זֶה הַיּוֹם** *this* is the day. Gen. 41. 28 **הוּא הַדְּבָר**

that is the thing. Deu. 1. 1 אֵלֶּה הַדְּבָרִים *these* are the words. On their use as adj. § 32, and R. 3.

In usage זֶה refers to a subject when first mentioned, or when about to be mentioned (= the following), while הוּא refers back to a subj. already spoken of. Jud. 7. 4, of whom I shall say זֶה יֵלֵךְ אַתָּה הוּא יֵלֵךְ *this one* shall go with thee, *that one* shall go. Gen. 42. 14 הוּא אֲשֶׁר דִּבַּרְתִּי *that* is what I said to you. 32. 3; 44. 17. So the common prophetic phrase בְּיוֹם הַהוּא on *that day* (time just spoken of), Is. 4. 2.

The pron. זֶה is used almost as a noun in all the three cases. Gen. 29. 27 שָׁבַע זֹאת the week of *this one*. 1 K. 21. 2. Gen. 2. 23 לְזֹאת יִקְרָא *this* shall be called. 1 S. 21. 12, 1 K. 22. 17. Is. 29. 11 זֶה קְרָאֵנָה read *this* (writing). 2 S. 13. 17 שְׁלַחֵנָּה אֶת־זֹאת send *this person* away; and *mas.* with same contemptuous sense, 1 K. 22. 27 (1 S. 21. 16). 2 K. 6. 20 פָּקַח אֶת־עֵינֵי־אֵלֶּה open the eyes of *these men*. Gen. 29. 33. Pron. הוּא is not used in this way, though cf. 1 K. 20. 40.

Rem. 1. When *this, that* are used neuterly while הוּא is perhaps more common than *fem.* (Gen. 42. 14, Am. 7. 6), זֹאת is much oftener used than *mas.* Gen. 42. 18 עָשׂוּ הַזֶּה וְיֵשׁוּ זֹאת do *this* and ye shall live. 42. 15 בְּזֹאת by *this* shall ye be proved. Is. 5. 25 בְּכֹל־זֹאת for (amidst) *all this*. Is. 9. 11, 20; 10. 4, Hos. 7. 10, Am. 7. 3. The *mas.*, however, is not unusual, esp. in the sense of *such*, Gen. 11. 6, 2 K. 4. 43. The distinction between *this* and *that* stated above is usually preserved, but *this* thing, *these* things seem exclusively used. Gen. 24. 9; 15. 1; 20. 8.

§ 5. When זֶה is repeated it is equivalent to *this . . . that, the one . . . the other*. Is. 6. 3 וְקָרָא זֶה אֶל־זֶה and *the one* called to *the other*. 1 K. 3. 23 זֹאת אָמְרָת . . . הַזֹּאת אָמְרָת *this one* says . . . and *the other* says. Jos. 8. 22 אֵלֶּה מִנְּהוּ *these*

וְאֵלֶּה מִזֶּה *some on this side and some on that side.* Ex. 14. 20, 2 S. 2. 13, 1 K. 20. 29; 22. 20, Ps. 20. 8; 75. 8, Job 1. 16, Dan. 12. 2. Comp. 1 K. 20. 40 thy servant עֲשֵׂה הַנֶּהָה *עֲשֵׂה הַנֶּהָה* was busy *with this and that*, where *gen.* as Deu. 25. 16 עֲשֵׂה אֵלֶּה.

§ 6. As in other languages, the Demons. have come to be treated as adjectives. They necessarily make their noun definite, and then conform so much to the usage of adj. as themselves to take the Art. Is. 4. 2 בְּיוֹם הַהוּא *on that day.* Occasionally, however, Art. is wanting, Gen. 19. 33 בְּלַיְלָה הוּא *that night*, 30. 16; 32. 23, 1 S. 19. 10, Ps. 12. 8. The Art. is always wanting when Demons. adj. qualifies a noun determined by a suff. Ex. 10. 1 אֶתְּנִי אֵלֶּה *these my signs.* With another adj. or several Demons. stands last. Gen. 41. 35. See § 32. The form הַלָּזָה *yonder* is generally used as adj. Gen. 24. 65; 37. 19, Jud. 6. 20, 1 S. 17. 26, 2 K. 4. 25; as pron. Dan. 8. 16.

Rem. 1. In some cases the Demons., as a substantive definite of itself, seems to stand in appos. with the defined noun, Ps. 104. 25, Ezr. 3. 12, Song 7. 8. Text of 1 K. 14. 14 is obscure, and 2 K. 6. 33, 1 Chr. 21. 17 are doubtful. With proper names, Ex. 32. 1 זֶה מִשֶׁה *זה מִשֶׁה*, Jud. 5. 5. With noun defined by suff., Josh 9. 12, 13, Hab. 1. 11. The noun is rarely undefined, Ps. 80. 15 נֶזֶם זֶה *this vine*, Mic. 7. 12 (text uncertain). Phenic. says זֶה קֶבֶר *this grave*, and זֶה חֲבֵר. Cf. Moab. St. 1. 3 זֶה הַבֵּמֶת *this high place*. In Ar. Demons. being a noun, stands in appos., before the noun if defined by Art., and after if a proper name or defined by suff.

Rem. 2. The Demons., particularly זֶה, is used with interrogatives to add emphasis or vividness to the question. Gen. 27. 21 זֶה בְּנִי *art thou my son* Esau? See § 7c.

In the same way force is added to adverbial and particularly *temporal* expressions. 1 K. 19. 5 הֲיִנְהַרְזָה מִלְּאֵה *and lo!* an angel. 1 Kings 17. 24 עַתָּה זֶה יָדַעְתִּי *now indeed* I know!

2 K. 5. 22 have *just* come to me. Gen. 27. 36 **וְהָ עַמְמִים** *now* twice; 31. 38 **וְהָ עֶשְׂרִים שָׁנָה** *twenty years now*. 31. 41; 43. 10; 45. 6, Nu. 22. 28, Deu. 8. 2, Jud. 16. 15, 1 S. 29. 3, 2 S. 14. 2, Job 19. 3.

Rem. 3. The form **וְהָ** is often a *relative* in poetry (as in Aram., Eth.). Like **אֲשֶׁר** it suffers no change for *gend.* and *number*. Job 19. 19 **וְהָ אֶהְבֵּתִי נְהַפְכֵרְבִי** and *they-whom* I loved are turned against me. Ps. 74. 2; 78. 54; 104. 8; Pr. 23. 22, Job 15. 17. The form **וְהוּ** (Ps. 132. 12 **וְהוּ**) is still oftener used. Ex. 15. 13, Is. 42. 24; 43. 21, Ps. 9. 16; 10. 2; 17. 9; 31. 5; 32. 8; 68. 29; 143. 8.

Rem. 4. The Demons. unites with *prepp.* to form adverbial expressions. See *Lex.* On its union with **כִּי** to express *such*, cf. § 11, R. 1e.

INTERROGATIVE PRONOUN

§ 7. The pron. **מִי** *who?* is used of persons, *mas.* and *fem.*; and **מַה** *what?* of things. Both are invariable for *gend.* and *number*.

(a) The pron. **מִי** may be used in the three cases. Gen. 3. 11 **מִי הַגִּיד לְךָ** *who* told thee? 24. 65; 33. 5, Is. 6. 8. The *gen.*, Gen. 24. 23 **מִי אֵת בְּתוּלַת אֵתָּה** *whose* daughter art thou? 32. 18 **לְמִי אֵתָּה** *to whom* belongest thou? 1 S. 12. 3; 24. 15, Ps. 27. 1. And *acc.*, Is. 6. 8 **מִי אֶשְׁלַח** *whom* shall I send? 1 S. 28. 11, 2 K. 19. 22. The *acc.* is always preceded by **אֵת**. Like other words **מִי** may be repeated to particularise or distribute. Ex. 10. 8 **מִי וְמִי הַהֲלָכִים** *who all* are they that are to go?

(b) The *neut.* **מַה** is also used in all the cases. Gen. 31. 36 **מַה־פָּשַׁעִי** *what is* my offence? 32. 28, 2 K. 9. 18. The *gen.* by *prep.*, Gen. 15. 8 **בְּמַה אֶדְעֶךָ** *by what* shall I know? Rarely after a noun, Jer. 8. 9 wisdom *of what* (what sort of w.)? Nu. 23. 3. The *acc.*, Gen. 4. 10 **מַה עָשִׂיתָ** *what* hast thou done? 15. 2. The **אֵת** is not used before

what. In Jer. 23. 33 אַתֶּם הַמָּשָׂא *rd.* אַתֶּם הַמָּשָׂא *rd.* *ye are the burden.*

With adj. and verbs מַה has the sense of *how.* Gen. 28. 17 מַה נִּזְוָרָא *how terrible!* 2 K. 4. 43 מַה אָתָּן נָה לְפָנַי *how shall I set such a thing before a hundred people?* Ex. 10. 26, Job 9. 2, Ps. 133. 1.

(c) The interrog. pron. strengthen themselves by נָה &c. to add vividness to the question. 1 S. 17. 55 בְּדַמֵּי נָה הַנֶּעֶר *whose son (I wonder) is the lad?* 1 S. 10. 11 מַה־נָּה הָיָה לְבִדְקִישׁ *what in the world has come over the son of Kish?* Gen. 3. 13; 27. 20, Jud. 18. 24, 2 S. 12. 23, Ps. 24. 8.

§ 8. In the indirect sentence the interrog. remains without change. Gen. 21. 26 לֹא יָדַעְתִּי מִי עָשָׂה *I do not know who did it.* 43. 22, Jud. 13. 6, 1 S. 17. 56. The interrog. are also used as indef. pron., *whoever, whoso, whatever, aught.* Jud. 7. 3 מִי יִרָא . . . וְשָׁב *whoever is afraid let him return.* Ex. 32. 26 מִי לִיהוּדָה אֵלַי *whoever is for Je., Unto me (let him come)!* 2 S. 18. 12 מִי שְׁמְרוּ *have a care whoever ye be!* Ex. 24. 14, Is. 54. 15.—1 S. 19. 3 וְרֵאִיתִי מַה וְהַגִּדְתִּי לָךְ *and if I observe aught I will tell thee.* 2 S. 18. 23 וְיִהְיֶה מַה אֲרֻץ *be what may I will run!* Nu. 23. 3, Job 13. 13; 26. 7, Pr. 9. 13. In some sentences of this form, however, the strict interrog. sense is probably still to be retained. Deu. 20. 5, Jud. 10. 18; 21. 5, Is. 50. 8. The form מִי אֲשֶׁר is also used, Ex. 32. 33, 2 S. 20. 11, cf. מַה־שֶּׁ Ecc. 1. 9.

Rem. 1. The neut. מַה may be used of persons if their circumstances or relations be inquired of, as 1 S. 29. 3 *what are these Hebrews?* On the other hand, מִי is used of things when the idea of a person is involved, Jud. 13. 17 *who is thy name?* (as usual in Syr.), but generally *what* in this case, Gen. 32. 28. Mic. 1. 5, cf. 1 S. 18. 18 (*rd.* הָיָה *my clan*), 2 S. 7. 18, Gen. 33. 8, Jud. 9. 28. Some cases are peculiar, and suggest a provincial or colloquial use of מִי for מַה; e.g. Ru. 3. 16 מִי אָתָּא בְּתִי with Jud. 18. 18 מַה אָתָּם, Am. 7. 2, 5

עקב *how* shall J. stand? Is. 51. 19. The Mass. on Mic. 6. 5 states that the Orientals use *מ* for *מה*.

Rem. 2. In phrases like *מה־בַּנֶּעַע* *what profit?* Gen. 37. 26, the original consn. was probably *What is the profit?* (appos. at least is not allowable in Ar.). Ps. 30 10, Is. 40. 18, Mal. 3. 14, Ps. 89. 48, Job 26. 14. In a number of cases the words are separated, Jer. 2. 5 *מַה־פָּנֵאוּ בִּי עוֹל* *what evil?* and second word might be adverb. acc. 1 S. 26. 18; 20. 10, 2 S. 19. 29; 24. 13, 1 K. 12. 16. The similar use of *מ* is against acc., Deu. 3. 24; 4. 7, Jud. 21. 8, 2 S. 7. 23, 1 Chr. 17. 21.—Song 5. 9 *מַה־מְדוּר* *what sort of beloved?* is no evidence for *gen.*, which cannot be the relation of the words.

Rem. 3. These uses of *מה* are to be noted. Jud. 1. 14 *מַה־לְּךָ* *what hast thou?* *i.e.* what ails thee? what dost thou mean, want, &c.? Gen. 21. 17, 1 S. 11. 5, Jon. 1. 6.—Jud. 11. 12 *מַה־לִּי וְלָךְ* *what have I to do with thee?* 2 S. 16. 10; 19. 23. 2 K. 9. 18, 19 *מַה־לְּךָ וְשָׁלוֹם*. Cf. Jer. 2. 18, Ps. 50. 16. Without *and* with second word, Hos. 14. 9. Passages like 1 K. 12. 16, 2 Chr. 10. 16, Song 8. 4, show how *מה* naturally passes over to be a negative, *not*. (Ar.).

Rem. 4. The expression *מַה־אֵי* is an interrog. adj. *which?* *what?* Jon. 1. 8 *מַה־עַם אַתָּה* *of what people art thou?* 2 S. 15. 2 *מַה־עִיר אַתָּה* *of what city?* 1 K. 13. 12; 22. 24, 2 K. 3. 8, 2 Chr. 18. 23, Is. 66. 1, Jer. 6. 16, Job 38. 19, 24, Ecc. 11. 6. The *fem.*, Jer. 5. 7 *מַה־לְּאִמְתְּךָ* *for what?* In many cases *מַה־אֵי* is merely *where?*

THE RELATIVE PRONOUN

§ 9. The word *אֲשֶׁר* is of uncertain derivation. Its usage differs according as it is preceded by what we call the antecedent, or is not.

When the antecedent is expressed *אֲשֶׁר* seems a conjunctive word, serving to connect the antecedent with what we call the relative clause. In this case *אֲשֶׁר*, besides being uninflected, is incapable of entering into regimen, admitting neither prep. nor *את* of acc., but possibly stands in apposi-

tion with the antecedent. It is neither subj. nor obj. of the relative clause. The subj. or obj. of this clause is a pronoun referring back to the antecedent, and agreeing with it in gen., numb., and person. This pronoun may be expressed, but is often merely understood when no ambiguity would arise from its omission.

(a) When the retrospective pron. is subj. it may be expressed in a nominal sentence, as Gen. 9. 3 כָּל־רֶמֶשׂ אֲשֶׁר בָּאֲרֶזֶת הוּא־חַי every creeping thing *which is alive*. But it is oftener omitted. Gen. 3. 3 הָעֵץ אֲשֶׁר בְּתוֹךְ הַגֶּן the tree *which is in the midst of the garden*. In a verbal sent. the pron. is represented by the verbal inflection, as 15. 7 אָנֹכִי הוֹצֵאתִיךָ אֲשֶׁר הוֹצֵאתִיךָ I am Je. *which brought thee out*. The separate pron. is hardly ever expressed, 2 K. 22. 13.

(b) When the pron. is the obj. (in a verbal clause) it is often expressed. Gen. 45. 4 אֲנִי יוֹסֵף אֲשֶׁר כָּבְדוּתְכֶם אֶתִּי I am Jos. *whom ye sold*. Ps. 1. 4 כַּמֶּץ אֲשֶׁר תִּדְרֹסוּ רֵיחַ like the chaff *which the wind drives*. Gen. 21. 2, Jer. 28. 9; 44. 3, Ex. 6. 5, 2 K. 19. 4 (if not 2 acc. as 1 S. 21. 3). But often omitted. Deu. 13. 7 אֱלֹהִים אֲשֶׁר לֹא יָדַעְתָּ *whom thou hast not known*. Gen. 2. 8; 6. 7; 12. 1, Jud. 11. 39; 16. 30, 1 S. 7. 14; 10. 2, 2 S. 15. 7.

(c) When the retrospective pron. is gen. by noun or prep. Deu. 28. 49 גּוֹי אֲשֶׁר לֹא תִשְׁמַע לְשׁוֹנֵךְ thou shalt not understand. Gen. 24. 3, the Canaanite אֲשֶׁר אֲנֹכִי יוֹשֵׁב בְּקִרְבּוֹ *in whose midst I dwell*. 28. 13 הָאָרֶץ אֲשֶׁר אַתָּה שׁוֹבֵב עָלֶיהָ the land *upon which thou liest*. Gen. 38. 25, Ex. 4. 17, Nu. 22. 30, Deu. 1. 22, Ru. 2. 12. Here the pron. requires to be expressed.

After words of time the prep. and suff. is very much omitted, so that אֲשֶׁר is equivalent to *when*. Gen. 45. 6, Deu. 4. 10, Jud. 4. 14, 2 S. 19. 25 עַד הַיּוֹם אֲשֶׁר בָּא until the day *when* (in which) he came in peace. 1 K. 22. 25, cf. Gen. 6. 4; 40. 13.

(d) With adverbs of place. Gen. 13. 3 המקום אשר הָיָה שָׁם אֶהְלֵה *the place where* was his tent. 20. 13 כָּל־הַמְּקוֹמִים אֲשֶׁר נָבוֹא שָׁמָּה *every place whither* we shall come. 3. 23 הָאֲדָמָה אֲשֶׁר לָקַח מִשָּׁם *the ground whence* he was taken. Gen. 19. 27; 31. 13; 35. 15; 40. 3, Ex. 20. 21, 2 S. 15. 21.— Ex. 21. 13, Nu. 14. 24, Deu. 30. 3.—Gen. 24. 5. The adverbial *there*, &c., may be omitted, Gen. 35. 13, esp. when the antecedent noun has prep.

Rem. 1. The part. אֲשֶׁר is usually separated from the pron. or adverb of the rel. clause by one or more words (see exx. above), but there are exceptions esp. in nominal sentences, Gen. 2. 11, Deu. 8. 9; 19. 17, 1 S. 9. 10. Sometimes אֲשֶׁר and pron. have an emphasis which must be brought out by expressing a pronom. antecedent. Jer. 32. 19 אֲשֶׁר עֵינֶיךָ לֹא הָיָה *thou whose* eyes. Is. 42. 24 הֲלוֹא יְהוָה הָאֵל הַזֶּה *Is it not Je.?* he against *whom* we have sinned. Hos. 14. 4, Ez. 11. 12, Neh. 2. 3; cf. Dan. 2. 37; 4. 6.

Rem. 2. The expression of the separate pron. in nominal sent. occurs mostly when the pred. is an adj. or ptcp., e.g. Gen. 9. 3; it is less necessary when pred. is an adverb or a prep. with its gen. after the verb *to be*, as Gen. 3. 3. When the nominal sent. is positive the pron. usually precedes the pred., Gen. 9. 3, Lev. 11. 26, 39, Num. 9. 13; 14. 8, 27, Deu. 20. 20, 1 S. 10. 19, 2 K. 25. 19, Jer. 27. 9, Ez. 43. 19, Ru. 4. 15, Neh. 2. 18, Ecc. 7. 26, cf. Jer. 5. 15. When the sent. is neg. the pron. follows the pred. Gen. 7. 2; 17. 12, Nu. 17. 5, Deu. 17. 15; 20. 15, Jud. 19. 12, 1 K. 8. 41. Although the expression of pron. in nominal sent. is genuine Shemitic idiom, it is still mainly in later writings that it occurs.

Rem. 3. It is rare that אֲשֶׁר takes prep. or אֵת when antecedent is expressed. Neither Is. 47. 12 nor 56. 4 is a case. Is. 56. 4 בְּאֲשֶׁר is under preceding verb *choose*, cf. 66. 3, 4. In 47. 12 the prep. is carried on from previous clause, *in that which*, &c., the complement of יָנַעַת being unexpressed. Zech. 12. 10 (text obscure). In other cases אֲשֶׁר is distant from anteced. and אֵת resumptive, Lev. 22. 15 *that*

which they offer. Ez. 23. 40, Jer. 38. 9 might be, *in that* they have thrown.

§ 10. The word **אֲשֶׁר** often includes a pronominal antecedent, *i.e.* it is equivalent to *he-who, that-which, they-who, whom*, or indefinitely *one-who*, &c. In this case it is susceptible of government like a substantive, admitting prep. and **אֵת** of acc. When used in this way **אֲשֶׁר** has the case which, according to our mode of thought, the pronom. antecedent would have. Gen. 7. 23 **וַיִּשְׂאָר נֹחַ וְאֲשֶׁר אִתּוֹ** and N. was left, and *they-who* were with him. 43. 16 **וַיֹּאמֶר לְאֲשֶׁר עַל-בֵּיתוֹ** he said *to him-who* was over his house. 44. 1 **וַיִּצַו אֶת-אֲשֶׁר עַל-בֵּיתוֹ** and he commanded *him-who* was, &c. 31. 1 **וּמִאֲשֶׁר לְאָבִינוּ** of *that-which* is our father's. 9. 24 **וַיָּדַע אֵת אֲשֶׁר-עָשָׂה לוֹ בְּנוֹ** he knew *what* his son had done to him. 2 K. 6. 16 **רַבִּים אֲשֶׁר אִתָּנוּ** more are *they-who are* with us *than they-who are* with them (later for **אִתָּם**). Jud. 16. 30 the dead whom he slew in death **רַבִּים מֵאֲשֶׁר הִמִּית בְּחַיָּיו** were more *than those-whom* he slew in his life. Gen. 15. 4; 27. 8; 47. 24, Ex. 4. 12; 20. 7; 33. 19, Lev. 27. 24, Nu. 22. 6, Jos. 10. 11, 1 S. 15. 16, 2 K. 10. 22, Is. 47. 13; 52. 15, Ru. 2. 2, 9. Ez. 23. 28 **וַיִּבֶן אֶת-יָדָיו עַל-אֲשֶׁר שָׂנְאָתָּ** into the hand of *those-whom* thou hatest.

Rem. 1. The consn. in this case is quite the same as in § 9. The so-called rel. clause is complete in itself apart from **אֲשֶׁר**, which has no resemblance to the rel. pron. of classical languages. Cf. Lev. 27. 24, Ru. 2. 2, Nu. 5. 7. Cases like Gen. 31. 32 **אֲשֶׁר עִמָּךְ** *with whomsoever*, are unusual, cf. Gen. 44. 9.

Rem. 2. In § 10 the retrospective pronoun is greatly omitted except when gen., cf. Lev. 5. 24; 27. 24, Ru. 2. 2, Is. 8. 23; and even prep. and gen. are sometimes omitted where they would naturally stand, Is. 8. 12; 31. 6—particularly with verb *to say*, *e.g.* Hos. 2. 14; 13. 10.

Rem. 3. The adverbial complement *there, thither, &c.*, is omitted after the compound *באשר, בכל אשר, אל אשר, על אשר, מאשר, &c.*, in designations of *place*, Ex. 5. 11; 32. 34, Jos. 1. 16, Jud. 5. 27, 1 S. 14. 47; 23. 13, 2 S. 7. 9; 8. 6; 15. 20, 1 K. 18. 12, 2 K. 8. 1. In Gen. 21. 17 *there* is expressed in the nominal sent. (Ar. *ḥaithu hua*).

Rem. 4. On use of *חן*, &c. as Rel. § 6, R. 3, and on Art. as Rel. § 22, R. 4.

OTHER PRONOMINAL EXPRESSIONS

§ 11. The want of a reflexive pronoun is supplied in various ways. (a) By the use of reflexive forms of the verb (Niph., Hith.). Gen. 3. 10 *וַאֲיִרָא וְאֶתְבַּחַא* I was afraid, and hid myself. 45. 1 *לֹא יָכַל לְהִתְאַמֵּק* he was unable to control himself. 3. 8; 45. 1; 42. 7, 1 S. 18. 4; 28. 8, 1 K. 14. 2; 20. 38; 22. 30.

(b) By the ordinary personal pron., simple or suff. Is. 7. 14 *יְהוָה יִתֵּן אֲדֹנָי הוּא* the Lord Himself will give. Ex. 32. 13 *בְּדָבָר אֲשֶׁר נִשְׁבַּעְתָּ לָהֶם* to whom thou didst swear by thyself. Jer. 7. 19 *הֲאֵתִי הֵם מְקַעֲסִים הֲלֹא אֲתָם* do they provoke me? is it not themselves, &c. Gen. 3. 7; 33. 17, Ex. 5. 7, 11, Is. 3. 9; 49. 26; 63. 10, Hos. 4. 14, Pr. 1. 18, Job 1. 12.

(c) By a separate word, esp. *נַפְשׁוֹ*. Am. 6. 8 *נִשְׁבַּע יְהוָה בְּנַפְשׁוֹ* Je. has sworn by himself. 1 S. 18. 1, 3. Plur., Jer. 37. 9. So *לֵב קָרַב* heart. Gen. 8. 21 *וַיֹּאמֶר יְהוָה אֵלֵינוּ* and Je. thought with himself. 18. 12 *וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ* Sarah laughed within herself. Gen. 24. 45, 1 S. 1. 13; 27. 1, 1 K. 12. 26, Hos. 7. 2. Also *פָּנָיו* face, presence, self, esp. in later style. 2 S. 17. 11 *וּפָנֶיהָ הֹלְכִים בְּקִרְבָּהּ* thou thyself going into battle (rd. perh. *בְּקִרְבָּם* among them). Ez. 6. 9 *וְנִקְשׁוּ וְנִקְשׁוּ* they shall loathe themselves. Ex. 33. 14, Deu. 4. 37, Ez. 20. 43; 36. 31, Job 23. 17. In ref. to things, *עצמו* bone, self-same, self. Ex. 24. 10; chiefly PC. and Ez. Gen. 7. 13, Ez. 24. 2.

Rem. 1. Some other quasi-pronominal expressions are these: (a) *Some, several*, may be expressed by plur. Gen. 24. 55 יָמִים אֲחֵרִים *some days* (a time); 40. 4 (cf. 27. 44; 29. 20 יָמִים אֲחֵרִים *a few days*). Ez. 38. 17. By prep. מֵן with noun. Gen. 30. 14 give me מַדְרֵאֵי בְנֵיךָ *some of thy son's mandrakes*. Jer. 19. 19. מִזְקְנֵי הָעָם *some of the elders*. Ex. 17. 5, Ps. 137. 3, and often in later style.

(b) *Any, every* by כֹּל. Deu. 16. 21 an Ashera כָּל־עֵץ *any* (kind of) *wood*. *Any one, one*, by אִישׁ. Gen. 13. 16 אִם אִישׁ יִכָּל אִישׁ *if one* were able. *Anything*, דָּבָר Gen. 18. 14. *No, none*, by אִישׁ . . . לֹא; *nothing*, דָּבָר . . . לֹא, the *neg.* placed before the verb. Gen. 45. 1 לֹא עָמַד אִישׁ *none* stood. Hos. 2. 12 אִישׁ לֹא יִצִּילָהּ *none* shall deliver her. 2 K. 10. 25 אִישׁ לֹא חָסְרָתָהְךָ *let no one* go out. Ex. 16. 19. Deu. 2. 7 לֹא חָסְרָתָהְךָ *thou didst want nothing*; 22. 26, 2 S. 17. 19, 1 K. 18. 21. Sometimes strengthened by כֹּל, 2 S. 18. 13. Cf. Gen. 3. 1, thou shalt eat of *no tree*. Ex. 12. 48. The phrase . . . לֹא מְאִמָּה *nothing*, 1 S. 12. 4, cf. Gen. 22. 12.

(c) *This . . . that, the one . . . the other*, by הַזֶּה . . . הַהוּא. Is. 6. 3 (§ 5), or אַחֵר . . . אַחֵר, Ex. 17. 12, 1 K. 3. 25. *One another* by אַחֵיו . . . אִישׁ or הֵעִיָּהוּ . . . אִישׁ, Gen. 13. 11; 11. 3, Ex. 16. 15; 32. 27, Is. 3. 5; *fem.* Ex. 26. 3, 5, Ez. 1. 23, Is. 34. 16.

(d) *Each* distributively by אִישׁ, Jud. 9. 55 וַיָּלֶכְוּ אִישׁ לְמִטָּתוֹ Jud. 7. 7, 1 S. 8. 22; 10. 25, 2 S. 6. 19, the noun usually sing., but usually *plur.* with *tents*, Jud. 7. 8 וַיִּשְׁלַח אִישׁ לְאַהֲלָיו the men of Israel he dismissed, *every one to his tents*. 1 Sam. 13. 2.—Also by אַחֵר Is. 6. 2, Jud. 8. 18. When אִישׁ would be in the gen. it is placed as *casus pendens* with a retrospective suff. Gen. 42. 35 וְהָיָה אִישׁ צֶרֶר־בְּכַפּוֹ *every man's* bundle of money; 15. 10; 41. 12; 42. 25, Nu. 17. 17. So Gen. 9. 5 בְּיַד אִישׁ אַחֵיו at the hand of *every man's* brother, unless אִישׁ אַחֵיו had become a single expression like *one another*, and the phrase mean at the *hand of one another*. Comp. Zech. 7. 10 do not plot אִישׁ אַחֵיו the hurt of *one another*, cf. 8. 17 for the sense.

(e) *Such* is expressed by כֵּן with הַזֶּה or suff. Gen. 44. 7 הַזֶּה כֵּן הוּא *such a thing*, כְּדַבְרֵי הָאֱלֹהִים *such things*. 41. 38 הַזֶּה כֵּן *such a one*. Jer. 5. 9 הַזֶּה כֵּן הָאֶשֶׁר כֹּה *such a nation*. Gen. 44. 15 הַזֶּה כֵּן הוּא *such as I*. 2 S. 9. 8.—2 S. 17. 15

כִּזְאֹת וְכִזְאֹת *such and such a thing*. Jos. 7. 20, 2 K. 5. 4; 9. 12, cf. 1 K. 14. 5. For *so and so* (person) Ru. 4. 1. Cf. 1 S. 21. 3, 2 K. 6. 8.

(f) The pronouns *mine, ours, yours, theirs, &c.*, must be expressed by prep. and suff. Is. 43. 1 אֲתָהּ לִי אֵתָהּ 1 thou art *mine*; Gen. 48. 5. Gen. 26. 20 לְנֵי הַמַּיִם 20 the water is *ours*. Jer. 44. 28 they shall know מִי יִקּוּם מִמֶּנִּי וּמֵהֶם whose word shall stand, *mine or theirs*.

SYNTAX OF THE NOUN

GENDER OF THE NOUN

§ 12. Of the two genders, mas. and fem., the mas. is the prevailing one, and by a natural inaccuracy the writer often falls into it even when speaking of a fem. subject, especially in using suffixes. § 1, R. 3. The distinctive fem. termination *a*, i.e. *at* (Gr. § 16, R. *b*) is generally used in adj. and ptcp. referring to a fem. subject.

In the case of living creatures, distinction of gender is indicated—

(a) By the fem. termination, as אֵיל *a hart*, fem. אֵילָת, עַלְמָה *a youth*, fem. עַלְמָה, עֵגֶל *a calf*, fem. עֵגֶלָה.

(b) By different words, as אָב *father*, אִם *mother*, חֲמוֹר *he-ass*, אֶתוֹן *she-ass*, אֵיל *ram*, רְחֵל *ewe*, עֶבֶד *servant*, אֲמָה *maid*.

(c) Or the same word may be used for both genders, and differentiated only in construction, as Hos. 13. 8 דֵּב שָׁכוּל *a bear robbed of her whelps*, 2 K. 2. 24 שְׁתֵּי דְבִים *two bears*. So גַּמְלִים *camels*, mas. Gen. 24. 63, fem. 32. 16; אֱלֹהִים *goddess?* 1 K. 11. 5. The grammatical difference, however, does not seem always meant to express a real difference of gend., cf. Jer. 2. 24. Anciently נָעֵר appears to have been of common gend.

(d) Or a word of one gend. may be used as name of the class or genus, without distinction of individuals, as כָּלָב *dog*, זָאב *wolf*, mas.; אֲרֵנֶבֶת *hare*, יוֹנָה *dove*, fem.

§ 13. Of inanimate things the following classes are usually fem. (Gr. § 16):—

Fem. :-

But in doubt, take
words as Masc.

(a) Proper names of countries and cities, as בָּבֶל *Babylon*, צִדוֹן *Sidon*. Words like מוֹאָב *Moab*, &c., when used as name of the people, are usually mas., but fem. when the name of the country, and also when used for the population as a collective personified (§ 116, R. 5). So the word בַּת *daughter* of inhabitants or people, as בַּת בָּבֶל.

(b) Common names of definite places, as districts, quarters of the earth, &c., as עִיר *city*, הַיָּבֵל *the world*, כְּפֹר *the circle* (of the Jordan), שְׁאוֹל *hades* (mas. as personified Is. 14. 9), תֵּימָן *the south*, צָפוֹן *north*, Is. 43. 6. But there are exceptions.

(c) The names of *instruments, utensils* used by man, and members of the body, particularly such as are double, as חֶרֶב *sword*, כּוֹס *cup*, נֶעַל *shoe*; עֵין *eye*, אוֹז *ear*, רֶגֶל *foot*, &c. So of animals, קֶרֶן *horn*. Again there are exceptions, as אֶף *nose, nostril*, עֵרֶף *neck*, פֶּה *mouth*.

(d) The names of the elements, natural powers and unseen forces, as אֵשׁ *fire*, נֶפֶשׁ *soul*, רוּחַ *wind, spirit* (usually), שֶׁמֶשׁ *the sun* (usually), but יָרֵחַ *moon*, is mas.

§ 14. Some other classes of nouns are fem. 1. Abstract nouns, as אֱמֶת *truth*, גְּבוּרָה *strength*, צְדָקָה *righteousness*, though there is often also a mas. form, as עֲזָרָה and עֲזָרָה *help*, נֶקֶם and נִקְמָה *vengeance*. So adj. and ptc. used nominally, as we should say as neuters, as רָעָה *evil* (physical), Hos. 5. 9 גְּאֻמָּה *a sure thing*, Am. 3. 10 נִכְחָה what is *straightforward*, Mic. 3. 9 הַיִּשְׁרָה. And often in the plur. Gen. 42. 7 קָשׁוֹת *harsh things, harshly*, Is. 32. 4, 8 צְהֵרוֹת *clear things, plainly*, נְדִיבוֹת *liberal things*. Zeph. 3. 4. The mas. plur. is sometimes used in poetry, Ps. 16. 6, 11, Pr. 8. 6 נְגִידִים. Cf. Is. 26. 10; 28. 22; 30. 10; 42. 9; 43. 18; 48. 6; 58. 11; 59. 9; 64. 2, Nu. 22. 18; 24. 13, Jos. 2. 23; 3. 5, 2 S. 2. 26, 2 K. 8. 4; 25. 28.

2. Collectives, which are often fem. of ptc., as אֲרָחָה

a caravan (from אִרְחָה *a traveller*), גּוֹלָה *captivity* (גּוֹלָה one going captive), יֹשְׁבֵי יִשְׁבֵּת *inhabitants*, Is. 12. 6, אֵיבֵבָה *enemy* (of a people), יְדֻלָּה *the lower classes*, 2 K. 24. 14, Jer. 40. 7, plur. Jer. 52. 15, 16. Cf. Mic. 4. 6, Zeph. 3. 19, Ez. 34. 4.

3. The fem., however, sometimes is used as *nomen unitatis* when the mas. is collect., as אֲנִי *fleet*, 1 K. 9. 26, אֲנִיָּה *a ship*, Jon. 1. 3, 4; שֵׁעַר *the hair*, 2 S. 14. 26, שֵׁעֶרָה *a hair*, Jud. 20. 16, 1 K. 1. 52, but probably coll. Job 4. 15; שִׁירָה *a song*, Is. 5. 1, mas. generally coll. 1 K. 5. 12, though also singular, e.g. Is. 26. 1. So מֶרְכָבָה *a chariot*, Gen. 41. 43 with מֶרְכָּב 1 K. 5. 6. Perhaps פִּשְׁתָּה *wick*, Is. 42. 3; 43. 17, cf. Hos. 2. 7, 11, *flax*.

Rem. 1. Sometimes when a parallel is seen in lifeless things to some organ or feature of living creatures the fem. is used, as יָרֵךְ *the thigh, loins* (sing. and plur.), יִרְכָתַיִם *the sides*, furthest back parts, of a locality; מִצְחָה *forehead, front*, מִצְחָה *shin-front, greave*. And in a wider way, יוֹנֵק *suckling, child*, יוֹנֵקָה *sucker, shoot*. So such words as *horns, feet* when transferred to things are used in plur. with fem. termination.

Rem. 2. The fem. is used where other languages would use the neut., e.g. זֹאת *this*, שְׁתֵּי אֵלֶּה *these two things*, Is. 47. 9; אֶחָת מֵהֵנָּה *one of these things*, 1 Chr. 21. 10; particularly in ref. to something previously mentioned, Is. 22. 11; 37. 26; 41. 20; 43. 13; 46. 11; 47. 7; 48. 16; 60. 22. See § 109, R. 2. Occasionally the plur. seems used as a neut., where fem. might have stood, Job 22. 21 בהם = בָּהֶם *thereby*. Ez. 33. 18, Is. 30. 6. The passages Is. 38. 16; 64. 4 are obscure.

NUMBER

§ 15. Of the three numbers the *dual* is now little used. On its use cf. Gr. § 16, R. a.

The plur. of compound expressions like בֵּית אָב *a father-house* or *clan*, גִּבּוֹר חַיִּל *a man of valour* (wealth), is formed variously.

1. **בֵּית עֲצִיבֹתָם** plur. of second. 1 S. 31. 9 *their idol temples*. 1 K. 12. 31, 2 K. 17. 29, 32, Mic. 2. 9, Dan. 11. 15, Ps. 120. 1, &c. **שִׁיר הַמַּעֲלוֹת** ?

2. **עָרֵי הַמִּבְצָר** plur. of first. Jer. 8. 14 *fenced cities*, Is. 56. 6 **בְּנֵי הַנֶּכֶר** *strangers*, cf. *v.* 3. 1 S. 22. 7, 1 Chr. 5. 24; 7. 2, 9, 2 Chr. 8. 5; 14. 5.

3. **צָרוֹת חֲבִירֵי חֲלִילִים** plur. of both. Gen. 42. 35 *their bundles of money*. 1 K. 13. 32 **הַבָּמוֹת**. 1 K. 15. 20, 2 K. 9. 1 (cf. sing. Am. 7. 14); 23. 19; 25. 23, 26, Is. 42. 22, Jer. 5. 17; 40. 7, Mic. 1. 16, 1 Chr. 5. 24; 7. 5, 7, 11, 40. Cf. Neh. 10. 37.

§ 16. Many words are used only in plur. (a) Such words as express the idea of something composed of parts, *e.g.* of several features, as **פָּנִים** *face*, **צְוָאֲרִים** *neck* (also sing.), or of tracts of space or time, **שָׁמַיִם** *heaven*, **מַיִם** *water*, **עֲבָרִים** *region on the other side*, Is. 7. 20; **חַיִּים** *life*, **עוֹלָמִים** *eternity*, Is. 45. 17, **נְצָחִים** *id.*, **נְעוּרִים** *time of youth*, **זְקֵנִים** *time of old age*, &c. Comp. **סִפְרִים** *a letter* (also sing.), 2 K. 20. 12, Jer. 29. 25.

(b) Abstract nouns. As **סְנוּרִים** *blindness*, **בְּתוּלִים** *virginity*, **מִישְׁרִים** *uprightness*, **כְּפָרִים** *atonement*, **זְנוּנִים** *whoredom*, **שִׁלְמִים** *requital*, **תְּהַפְכוּת** *perversity*, &c. The plur. in this case may express the idea of a combination of the elements or characteristics composing the thing, or of the acts realising it.

(c) The plur. of *eminence* or excellence (majesty) also expresses an intensification of the idea of the sing.; *e.g.* **אֱלֹהִים** *God*, and analogically **קְדוּשִׁים** *Holy One*, Hos. 12. 1, Pr. 30. 3, **עֲלִיוֹנִים** *Most High*, Dan. 7. 18; so ptc. referring to God, Is. 54. 5, Ps. 149. 2, Job 35. 10. Similar words are **אֲדֹנָיִם** *lord, master*, **בָּעָלִים** *owner*, cf. Is. 10. 15, Pr. 10. 26. So **תְּרָפִים** *Teraphim*, even of one image. On the consn. of such plur. cf. § 31, and § 116, R. 4.

§ 17. Many words in sing. have a collective meaning, and do duty for the plur., as בְּקָר *cattle*, צֹאן *sheep, goats*, טַף *children*, רֶמֶשׂ *creeping things*, עוֹף *birds*, בְּהֵמָה *cattle, beasts, &c.*, רֶכֶב *chariots*. Almost any word may be used in the sing. as collective, as אִישׁ *men*, נַפְשׁ *persons*, עֵץ *trees*, Gen. 3. 8, שׂוֹר *oxen*, Gen. 49. 6, אַרְבֵּה *locusts*, עִיר *cities*, אֶבֶן *stones*. 1 K. 22. 47 הִקְרַשׁ *hierodouli*, 2 K. 11. 10 הַחֲנִית *spears* (beside a plur.), 2 K. 25. 1. 1 K. 16. 11 רֵעָהוּ *his comrades* (beside a plur.), 1 Chr. 20. 8. Particularly in enumerations, where the emphasis is on the number, and it is sufficient to state the *kind* or class of thing enumerated, e.g. חָלַל *slain*, 2 S. 23. 8, גַּעְרָה בְּתוּלָה *young virgins*, Jud. 21. 12, מְלָךְ *kings*, 1 K. 20. 1 (more usual Jud. 1. 7), גַּפְּן *vines*, Is. 7. 23, מִשְׁל *proverbs*, 1 K. 5. 12; and expressions like מִלְחָמָה *warriors*, 2 Chr. 26. 13, רֵעֵה צֹאן Gen. 47. 3, cf. 2 K. 24. 14, הַסֹּבֵל *the burden bearers*, Neh. 4. 4 (1 K. 5. 29 *rd.* perhaps סֹבֵל). It is, however, chiefly words that express *classes* of persons or things that are used in the sing., and words of *time, weight, and measure*. Cf. § 37.

Rem. 1. The plur. is quite natural in such instances as עֵצִים *timber* (pieces of wood), חִטִּים *wheat in grain*, 2 S. 17. 28 (חִטָּה *wheat in crop*, Ex. 9. 32). So שְׂעִירִים and שְׂעִירָה *barley, &c.*

Rem. 2. The plur. seems often used to heighten the idea of the sing., 1 S. 2. 3 יְעוֹת *knowledge*, Jud. 11. 36 *vengeance*, 2 S. 4. 8, Is. 27. 11 *understanding*, 40. 14; Ps. 16. 11 *joy*, Ps. 49. 4; 76. 11; 88. 9 *abomination*, Pr. 28. 20, Job 36. 4. Cf. § 16b. In poetry the plur. comes to be used for sing. without difference of meaning, Gen. 49. 4 *bed* sing. and plur., 1 Chr. 5. 1, Ps. 63. 7; 46. 5; 132. 5, Job 6. 3 (*seas*).

Rem. 3. The plur. is sometimes used to express the idea in a general and indefinite way. Jud. 12. 7 בְּעָרֵי גִלְעָד *in* (one of) *the cities* of Gilead, 1 S. 17. 43 *slaves*, 2 K. 22. 20 *thy graves*, Job 17. 1, Gen. 21. 7, Ex. 21. 22, Zech. 9. 9, Neh. 6. 2. The word דְּבָרֵי *matters of* seems to convey the same meaning, Ps. 65. 4.

Rem. 4. Such words as *hand, head, mouth, voice, &c.*, when the organ or thing is common to a number of persons, are generally used in the sing. Jud. 7. 16 put the trumpets into *the hand* of them all, *v.* 19, Gen. 19. 10. Jud. 7. 25 the *head* of Oreb and Zeeb, cf. 8. 28; 9. 57, Jos. 7. 6, Dan. 3. 27. Ps. 17. 10 *their mouth*, Ps. 78. 36 *tongue*, 144. 8. So to clap כָּפָה *the hands* 2 K. 11. 12, Is. 55. 12. So perhaps נִבְלָה and פָּגַר *carcases*, Is. 5. 25, 1 S. 17. 46, cf. πτώμα Rev. 11. 8. But cf. *heads* Job 2. 12, and usually *eyes*, though cf. Gen. 44. 21.

Rem. 5. The idea of universality is sometimes expressed by the use of both genders, Is. 3. 1 וְכָל־יְמֵי־כָל־יְמֵי *every stay*, Deu. 7. 14. Also by the use of contrasted expressions, as Zech. 7. 14 וְשָׁב עֲבַר *passing or returning*, 9. 8, and the common מְצֻרָה וְחֵפֶז *restrained or free*, Deu. 32. 36, 1 K. 14. 10; 21. 21, 2 K. 9. 8; 14. 26. Cf. Noeld. *Carm. Arab.* 42. 4.

Rem. 6. The coll. בקר *cattle* is used in plur. Neh. 10. 37, but צֹאֲנֵי is to be read in same verse. The parall. to 2 Chr. 4. 3, viz. 1 K. 7. 24, reads differently. Plur. of רֶכֶב *chariots*, Song. 1. 9. In Am. 6. 12 *rd.* perhaps יֵם בְּיָקָר יֵם.

THE CASES

§ 18. The cases are not marked by means of terminations except in rare instances. They must be supposed, however, to exist, and an accurate analysis of construction will take them into account. The cases are three, Nom., Gen., and Acc. When a word is governed by prep. ל *to*, the dative is sometimes spoken of, and the abl. when it is governed by prep. מִן *from*, &c.; but this is inaccurate application of classical terminology.

1. *The Nom.*—The nom. has no particular termination (Gr. § 17). The personal pronouns are only used in nom., their oblique cases appearing as suffixes. The nom. is often *pendens*, being resumed by pronoun (§ 106).

2. *The Gen.*—(a) All words after a cons. state are in gen.,

as **סוּם הָאִישׁ** *the man's horse*. (b) All words governed by a prep. are in gen., as **לְרוּחַ הַיּוֹם** *at the cool of the day*; *cool* is gen. by prep., and *day* is gen. by *cool*. (c) All suffixes to nouns and prep. are to be considered in gen., as **סוּמוֹ** *his horse* (h. of him), **אֶצְלָהּ** *beside her* (at the side of her). (d) Sometimes a clause assumes the place of a gen. to a preceding noun, the clause being equivalent to the infin. or *nomen actionis*. Is. 29. 1 **קִרְיַת חֲנָה דָּוִד** *thou city where David dwelt* (of David's dwelling).

3. *The Acc.*—There are traces of a case ending in *a*.

(a) The acc. may be directly governed by a verb, **וַיִּקַּח אֶת־הָאָדָם** *he took the man*. The verbal suffixes are usually direct obj., **וַיִּנְהָרוּ** and put *him*. (b) The acc. may be of the kind called adverbial or modal, as in designations of place, time, &c., in statements of the *condition* of subj. or obj. during an action, or in limitations of the incidence of an action, or the extent of the application of a quality (§ 70, § 24, R. 5). (c) So-called prepp. like **אֶחָרִי** *behind*, **אֶצֶּל** *beside*, &c., are really nouns in this kind of acc., except when preceded by another prep., as **מֵאַחֲרֵי** *from behind*, when, of course, they are in the gen. (d) Many times clauses with **כִּי** *that*, **אֲשֶׁר**, **אֶת־אֲשֶׁר** *how that*, assume the place of a virtual acc. to a preceding verb.

4. The *construct* is not a case but a state of the noun. The cons. is the governing noun in a genitive-relation; its state or difference of form from the abs. or ordinary form is due to the closeness of the connection between it and its gen. The cons. may be in any case, as *nom.* **וַיְהִי הָאָרֶץ** *וַיְהִי טוֹב *and the gold of that land is good*; or gen. **בְּתוֹךְ הַגֶּן** *in the midst of the garden*, where *midst* is gen. by prep.; or acc. **לְשׂוּמֵר דֶּרֶךְ עֵץ הַחַיִּים** *to keep the way of the tree of life*, where *way* is acc. after *keep*, and cons. before its gen. *tree*, &c.*

The cons. occasionally ends in *i*, more rarely in *o* or *u*. In Eth. the vowel *a* marks the cons.

DETERMINATION. THE ARTICLE

§ 19. There is no indef. art. in Heb., the noun if indef. remains without change. Job 1. **וְאִישׁ הָיָה** there was *a man*. 1 K. 3. 24 **קְחוּרֵלִי הָרֶב** fetch me *a sword*.

The predicate naturally is indeterminate and without Art. Gen. 3. 1 **וְהַנָּחָשׁ הָיָה עָרוּם** the serpent was *cunning*. 2. 12, 25; 3. 6; 29. 2, 2 S. 18. 7. The inf. or *nomen actionis* retains too much of the verbal nature to admit the Art. Occasionally **הַדַּעַת** *the knowing* occurs. Gen. 2. 9, Jer. 22. 16. And *fem.* verbal nouns approach more closely the real noun, and occasionally take Art. Ps. 139. 12 **כְּחַשְׁמַת כְּאוֹר** *the darkness is as the light*.

Rem. 1. The numeral **אֶחָד** *one* is sometimes used almost like an indef. art., esp. in later style. Ex. 16. 33, 1 S. 7. 9, 12, 1 K. 19. 4; 22. 9, 2 K. 7. 8; 8. 6. Or it has the sense of *a certain*; Jud. 9. 53; 13. 2, 1 S. 1. 1, 1 K. 13. 11, 2 K. 4. 1. The words **אִישׁ** *man*, **אִשָּׁה** *woman* prefixed to another term appear to express indefiniteness, **אִישׁ נְבִיא** *a prophet*, Jud. 6. 8; 4. 4, 2 S. 14. 5; 15. 16, 1 K. 3. 16; 7. 14; 17. 9. Eth. uses *man*, *woman* in the same way.

¹ The inflection of an Ar. noun 'abd "servant" may illustrate the cases.

	SING.		
	<i>Abs.</i>	<i>with Art.</i>	<i>Cons. and Gen.</i>
N.	'abdun a serv.	'el 'abdu the ser.	'abdu lmaliki the s. of the king.
G.	'abdīn	'el 'abdi	'abdi lmaliki.
A.	'abdān	'el 'abda	'abda lmaliki.
	DUAL.		
N.	'abdāni	'el 'abdāni	'abdā lmaliki.
G.A.	abdāini	'el 'abdāini	'abdāyi lmaliki
	PLURAL.		
N.	'abdāna	'el 'abdāna	'abdā lmaliki.
G.A.	'abdāna	'el 'abdāna	'abdā lmaliki.

The regular plur. given here to 'abd does not exist in usage. After a vowel both the Alif and the vowel of the Art. are elided in pronunciation,

Rem. 2. The inf. לְמוֹט is probably strengthened form of לְמוֹט Ps. 66. 9; 121. 3. In 1 K. 10. 19 שְׁבַת seems a noun, Am. 6. 3. Jer. 5. 13 הַדִּבֶּר the Art. might be relative, either *he who* speaks, or *that which* he speaks (§ 22, R. 4), both little natural. Scarcely more likely, *the* "He has said" (the phrase they use). Sep. הַדִּבֶּר.

Rem. 3. In some cases the subj. and pred. are *coextensive*, and pred. has Art. Gen. 2. 11 הוּא הַמִּבְּב *it is that which goeth round*. Particularly with ptcps. Gen. 42. 6 *he was the seller*; 45. 12, Deu. 3. 21; 8. 18; 9. 3, 2 S. 5. 2, 1 Chr. 11. 2.

Rem. 4. Certain archaic terms, originally appellatives, have acquired the force of proper names, as שְׂאוֹל *hades*, תְּבֵל *the inhabited world*, הַיָּם *the primary ocean* (plur. with Art. Is. 63. 13, of waters of Red Sea, Ps. 106. 9), and do not take Art. And so some other terms used in poetry, which greatly dispenses with the Art., as רִיבְנִים *princes*, Ps. 2. 2, אָנוּשׁ *man*, Ps. 8. 5, שָׂדֵי *field*, Ps. 8. 8, צְלִמּוֹת *darkness, midnight*, Ps. 23. 4, חֵכְמָה *wisdom, power*, Is. 28. 29, Job 6. 13. Also רֶאֵם *wild ox*, even in a comparison, Ps. 92. 11. So the divine names אֱלֹהִים, שְׁדַי, עֵלְיוֹן.

§ 20. Words may be determinate in themselves or from construction, and with these the Art. is not used. Words def. of themselves are—(a) *Proper* names of persons, countries, cities, rivers, &c., as יהוה *Jehovah*, מֹשֶׁה *Moses*, מוֹאָב *Moab*, צַר *Tyre*, פְּרַת *Euphrates*. (b) The personal and other pronouns, Ex. 20. 2 אֲנֹכִי יְהוָה *I am the Lord*, Gen. 29. 27 שָׁבַע זֹאת *the week of this one*, 41. 28 הוּא הַדִּבֶּר *that is the thing*, 3. 11 מִי הַגִּיד *who told thee?*—Words determined by construction are—nouns in the cons. state before a *definite* gen., whether this gen. be a proper name, a pron. (separate or suffix), a noun defined by Art., or itself a cons. determined by a definite gen. (Gen. 3. 24). Ru. 1. 3 בַּת מִי אַתָּה *the husband of Naomi*. Gen. 24. 23 מִי אַתָּה *the daughter of whom (whose d.) art thou?* 2. 25 הָאָדָם *the man and his wife*. 2. 19 חַיַּת הַשָּׂדֶה *the beast of*

the field. 3. 24 עֵץ הַחַיִּים דֶּרֶךְ הַדָּרָה *the way of the tree of life*,
6. 18 גִּישׁ בְּנֵיהָ.

Rem. 1. Proper names of persons are always without the Art., and so names of peoples called after a personal ancestor, as Moab, Edom. Many names of places, rivers, &c., however, were originally appellatives and sometimes retain the Art., as הַלְבָנָן Lebanon (*the white mountain?*), הַיַּרְדֵּן Jordan (*the river?*), הַגִּבְעָה Gibeah (*the hill*), הָעַי Ai (*the mound*). Usage fluctuates.

Rem. 2. The def. gen. makes the whole expression definite. But this rule seems to have exceptions, the cons. remaining indef. This is the case at any rate with prop. names, as 1 S. 4. 12 אִישׁ בְּנֵימִן *a man of Benjamin*, Josh. 7. 21 *a Babylonish garment*, Jud. 10. 1, Deu. 22. 19, and apparently in other cases, Lev. 14. 34 *a house*, Gen. 9. 20, Jer. 13. 4. It is to be assumed in general, however, that the def. gen. determines the whole expression. Thus Heb. may say הַזָּהָב *the gold* (so called generic Art. § 22), *i.e. gold*, and so Gen. 41. 42 רֶכֶת הַזָּהָב *the chain of the gold*, *i.e. a chain of gold*; the *kind* of definiteness, whatever it be, extends over the expression. Song 1. 13, 14; 4. 3. Cf. 1 S. 25. 36 מִשְׁתֵּה הַמֶּלֶךְ *the banquet of the king*, *i.e. a royal banquet*; Jud. 8. 18 *royal children*. The use of Art. fluctuates, Song 1. 11, 13.

Rem. 3. In compound proper names the Art. maintains its usual place. 1 S. 5. 1 אֶבְנֵי הָעֵנָב Ebenezer. And so with gentilics, Jud. 6. 11, 24 אֲבֵי הָעֲזִירִי *the Abiezrite*, 1 S. 17. 58 בֵּית הַלְחָמִי *the Bethlehemite*. 6. 14.

Rem. 4. A number of cases occur of Art. with cons. or noun with suff. (a) In some cases the text is faulty, being filled up by explanatory glosses from the marg. Gen. 24. 67 omit Sarah his mother. Jos. 3. 11 om. הַבְּרִית, so v. 14, and v. 17 בְּרִית י'. Jos. 8. 11 om. war (13. 5, cf. § 29, R. 5). Jer. 25. 26 rd. הַמַּטְלָכוֹת *abs.* and om. earth (Sep.), Ez. 45. 16 om. earth (Sep.). Jer. 32. 12 הַמִּסְפָּר הַמִּקְנָה can hardly be appos. *the bill, the sale*; probably ungrammatical *explicitum* from marg. for *it* of Sep. 1 Chr. 15. 27 rd. probably בְּמִשְׁלָח (Berth.), cf. vv. 22, 23. 2 Chr. 8. 16 cf. Ex. 9. 18,

2 S. 19. 25. Is. 36. 8, 16 **הַמֶּלֶךְ אֲשׁוּר** is correct in 2 K. 18. 23, 31, and hardly belongs to the original text. Jer. 48. 32 **הַגִּבּוֹר שְׂבַמָּה** is *voc.* and perhaps protected by Lam. 2. 13 **הַיְבֵת יְרוּשָׁלַם**; otherwise Is. 16. 9.—1 S. 26. 22, 2 K. 7. 13 are corrected by Mass. More serious faults of text, 2 S. 24. 5 (Dr. *in loc.*), Ez. 46. 19, Dan. 8. 13.

(b) Jos. 13. 9 “Medeba unto Dibon” is appos. to *the Mishor*, explaining it. Ez. 47. 15 might be the way to Hethlon, cf. Hos. 6. 9, but text dubious. Gen. 31. 13 **אֲנֹכִי אֵל בֵּית־אֵל** can hardly be, I am the God *at* Bethel (acc.). Cases like 2 S. 2. 32; 9. 4, &c., are not parallel, and Num. 22. 5 is no doubt to be read: the river (Euph.), *unto* the land of the children, &c. 2 K. 23. 17 (possibly **הוּא קָבַר**). 1 K. 14. 24, Art. may have slipped in mechanically after **כָּל**. Jud. 16. 14 possibly **הַיְחָד הָאֵרֶץ**, being subsequent gloss. Ezzr. 8. 29 perhaps **וְהַשְׁכֹּנֹת**, “house of God” being in loose appos., and “weigh” a virtual verb of motion (carry to and weigh). Ps. 123. 4 (**לְשֹׂאנִים**? as second clause). Nu. 21. 14, 2 S. 10. 7, 1 K. 16. 24, &c., are cases of appos.

With suff. Lev. 27. 23 **הָעֵרְפֵד**, the phrase is technical and suff. otiose. Jos. 8. 33 **הַחֲצִי** *the* (other) half of it. Is. 24. 2 **פְּנֵי־חַיָּה** in assonance with the other words. Mic. 2. 12 possibly **וְיִדְבֹר אֶת**. 2 K. 15. 16 after **כָּל**. Jos. 7. 21, Pr. 16. 4, Ezzr. 10. 14.

§ 21. Determination by Art.—With individual persons or things the Art. is used when they are *known*, and definite to the mind for any reason, *e.g.*—

(a) From having been already mentioned. Gen. 18. 7 **בְּדֹבֶקֶר אֲשֶׁר עָשָׂה** he took *a* calf; *v.* 8 he took **בְּדֹבֶקֶר אֲשֶׁר עָשָׂה** *the* calf which he had got ready.

(b) Or from being the only one of their kind, as **הַשֶּׁמֶשׁ** *the* sun, **הַיָּרֵחַ** *the* moon; *the* earth, *the* high priest, *the* king, &c.

(c) Or, though not the only one of the class, when usage has elevated into distinctive prominence a particular individual of the class, as **הַנָּהָר** *the* river (Euphrates), **הַבַּעַל**

the lord (Baal), הַשָּׂטָן *the* adversary (Satan), Job 1. 6, Zech. 3. 1, הַיָּאֵר *the* stream (Nile, cf. Am. 8. 8, the stream of Egypt), הַכֶּכֶר *the* circle (of Jordan), הַבַּיִת *the* house (Temple), Mic. 3. 12, Ps. 30. 1, הָאֱלֹהִים *the* (true) God.

(*d*) Or when the person or thing is an *understood* element or feature in the situation or circumstances. Gen. 24. 20, she emptied her pail אֶל-הַשֶּׁקֶת into *the trough* (of course existing where there were flocks to water). 35. 17 וְהַאֲמָר וְהַמִּילָדָת and *the midwife* (naturally present) said, 38. 28. So 18. 7 *the boy*; 22. 6 *the fire* and *the knife*; 26. 8 *the window*. Ex. 2. 15 *the well* (beside every encampment). Jud. 3. 25 *the key*. 1 S. 19. 13, 2 S. 18. 24, Pr. 7. 19 *the goodman*. Eng. also uses the def. Art. in such cases; at other times it employs the unemphatic possessive pron. Gen. 24. 64, she lighted מֵעַל הַגִּמְלָה from *her camel*; v. 65 she took הַצִּעִיף *her veil*; 47. 31 *his bed*. Jud. 3. 20, 2 S. 19. 27, 1 K. 13. 13, 27, 2 K. 5. 21.

(*e*) It is a peculiar extension of this usage when, in narratives particularly, persons or things appear definite to the imagination of the speaker—the person just from the part he played, and the thing from the use made of it. In this case Eng. uses the indef. Art. 2 S. 17. 17 וְהַלְכָה וְהַשְׁפִּיחָה וְהַגִּידָה and *a wench* always went and told them. 1 S. 9. 9 פָּה אָמַר הָאִישׁ כֹּה thus spoke *a man* when he went, &c. Jos. 2. 15 וְהַתּוֹרְדִים בְּחַבְלֵי and she let them down with *a rope*. Ex. 17. 14 כָּתַב זֹאת בְּסֵפֶר write this in *a book*; 1 S. 10. 25, Jer. 32. 10, Job 19. 23.—Deu. 15. 17, Ex. 21. 20 with *a rod*, Nu. 22. 27, Jos. 8. 29 on *a tree*, Jud. 4. 18 *a rug*, v. 21 *a tent-pin*, v. 19 *a milk bottle*, 6. 38 *a cupful*, 9. 48; 16. 21 (3. 31?). So probably Is. 7. 14 הָעַלְמָה *a maid*. Gen. 9. 23 *a garment* (less naturally *his*, i.e. Noah's). Deu. 22. 17, Jud. 8. 25, 1 S. 21. 10 (some passages may belong to *d*). So with rel. cl. Ps. 1. 1, Jer. 49. 36.

(f) The person addressed is naturally def. to the mind, and the so-called vocative often has the Art. 1 K. 18. 26 הַבַּעַל עֲנֵנוּ *O Baal, hear us!* 2 K. 9. 5 אֵלֶיךָ הָשָׁר unto thee, *Captain!* Jud. 6. 12 $\text{עִמָּךָ גִּבּוֹר הַחַיִל}$ Je. is with thee, *O man of valour.* Jud. 3. 19, 1 S. 17. 58, 2 S. 14. 4, Hos. 5. 1, Jer. 2. 31, Is. 42. 18, Jo. 1. 2, Zech. 3. 8. The noun with Art. is probably in appos. to *thou, ye* understood. Cf. Job 19. 21, Mal. 3. 9, Mic. 1. 2.—2 K. 9. 31, Is. 22. 16; 47. 8; 54. 1, 11, Zeph. 2. 12.

Rem. 1. In such cases as הַיּוֹם הַזֶּה *to-day*, הַלַּיְלָה הַזֶּה *to-night*, הַיָּמִים הַזֵּאת *this time*, Gen. 2. 23, הַשָּׁנָה הַזֹּאת *this year* Jer. 28. 16, the definiteness is due to the fact that the times belong to the speaker's present and are before him. Jud. 13. 10 בַּיּוֹם הַהוּא *that* (a former) *day* is defined by the circumstance that occurred on it.

Rem. 2. To *e* belongs the phrase $\text{וַיִּהְיֶה הַיּוֹם}$ occurring 1 S. 1. 4; 14. 1, 2 K. 4. 8, 11, 18, Job 1. 6, 13; 2. 1. Probably: and it fell *on a day* (lit. *the day*, viz. that on which it fell, &c.). Others make הַיּוֹם *subj.*, and *the day was*, i.e. there fell *a day*. The *vav* impf. following is less natural on this view, but the explanation of Art. is the same.—Gen. 28. 11 *a place* prob. belongs to *e*; it is hardly *heilige Stätte* (like Ar. maqam) either here or 2 K. 5. 11.

§ 22. It is on the same principle as in § 21 that classes of persons, creatures, or things have the Art. The classes are *known* just from the fact of their having distinct characteristics. But, further, in such cases the individual possesses all the characteristics which distinguish the class, and the class is seen in any individual. Hence the use of the *sing.* is common.

(a) The *sing.* of gentilic nouns is so used, as Gen. 13. 7 הַכְּנַעֲנִי *the Canaanite*, 15. 21. Of course also the plur. with Art., rarely without, though פְּלִשְׁתִּים *Philistines*, is more common; cf. 2 S. 21. 12.

(b) So adjectives and ptcps., as הַצְּדִיקִים *the righteous*,

הַרְשָׁע *the wicked*. Ptcp., Jos. 8. 19 הַאֲרִיב *the ambush*, 1 S. 13. 17 הַפְּלִיט *the active warriors*, Gen. 14. 13 הַפְּלִיט *the fugitive* (if these do not belong to § 21 *e*, and be defined by the action they perform). The Art. is frequently omitted in poetry. Here also *plur.* is common. Ps. 1. 4-6.

(*c*) The various classes of creatures, as Gen. 8. 7 הָעֵרֵב *a raven*, *v.* 8 *a dove*. Esp. in comparisons. Jud. 14. 6 כְּשֹׁפֵעַ הַגְּדִי as one rends *a kid*. 2 S. 17. 10 כְּלֵב הָאֲרִיָּה like the heart of *a lion*. Ps. 33. 17 שָׁקַר הַפִּי לְתַשׁוּעָה *a horse* is vain for deliverance. So Ecc. 7. 26 הָאִשָּׁה *a woman* (*i.e.* women). 1 S. 26. 20 *a partridge*, Jud. 7. 5 as *a dog* laps, 1 S. 17. 34, Am. 3. 12; 5. 19. 2 K. 8. 13 מָה עֲבָדָהּ *what is thy servant, the dog* (thy dog of a s.)?

(*d*) So other well-known objects, such as the precious metals and stones, and, in general, any well-known article, though usage fluctuates here; Gen. 2. 11 אֲשֶׁר שָׁם הַזָּהָב where there is *gold*. Am. 2. 6, Gen. 13. 2, 2 Chron. 2. 13, 14. Gen. 11. 3 *the brick, the asphalt, the mortar*. 1 K. 10. 27, Is. 28. 7.

(*e*) And, in general, in comparisons—the thing to which comparison is made naturally being known and distinct before the mind. Is. 1. 18 אִם-יְהִי חַמְאִיְכֶם כְּשֶׁלֶג כְּשֶׁלֶג if your sins be *like crimson*, they shall be white *like snow*. 10. 14 וְהִמְצָא כְּקַן יָדַי and my hand hath found *like a nest* the wealth of the nations. Nu. 11. 12, Jud. 16. 9, 1 K. 14. 15, 2 S. 17. 3, Hos. 6. 4, Deu. 1. 44, Is. 34. 4; 51. 8; 53. 6, 7, Mic. 4. 12. See the exx. in *c*.

Rem. 1. Any object or thing well known receives the Art., *e.g.* affections or diseases, Gen. 19. 11 הַסְּטוּרִים *blindness*, Zech. 12. 4 *madness*, &c., 2 S. 1. 9 הַשָּׁבִיז *dizziness*? Lev. 13. 12 *leprosy*. So plagues, calamities, as *blasting, mildew*, &c. Am. 4. 9, Hag. 2. 17, Deu. 28. 21, 22, cf. Ex. 5. 3, 2 K. 6. 18. So moral qualities as *faithfulness* Is. 11. 5, &c. Also physical elements as *fire* in the frequent *burn*

בָּאֵשׁ *with fire*, &c.; *darkness* Is. 9. 1. In all these cases, however, usage fluctuates, the Art. being most frequent with prefixed prep.

Rem. 2. In comparisons use of Art. fluctuates. But generally: when the thing to which comparison is made stands simply the Art. is used (see exx. in § 22 e); and so when a clause follows which merely states or explains the point in the comparison, Ps. 1. 4; 49. 13, Is. 61. 10, 11, Hos. 6. 4. But when an epithet or clause is added which describes the object not generally but in a particular aspect or condition, the Art. is not used. Is. 13. 14; 16. 2; 29. 5; 41. 2, Hos. 2. 5; 4. 16. The usage fluctuates particularly in poetry.

Rem. 3. Poetry often omits Art. where prose would use it, Ps. 2. 2, 8, 10 מְלֹכֵי אֶרֶץ kings of *the earth*, 72. 17 לְפָנֵי שֶׁמֶשׁ before *the sun*, v. 5, 7. So in archaic or semi-poetical phrases like *earth and heaven* Gen. 2. 4, Ps. 148. 13, Gen. 14. 19; *beast of the earth* Gen. 1. 24, cf. Ps. 50. 10; 104. 11, 20, Is. 56. 9. In prose also the Art. is omitted with expressions familiar, Ex. 27. 21 אֹהֶל מוֹעֵד *tent of meeting* (as we say "to church," cf. John 6. 59 ἐκ *συναγωγῆς*), 1 K. 16. 16 יָרֵךְ צָבָא *commander in chief*. So *king*, 1 K. 21. 10, 13 to curse God *and king*, cf. 1 K. 16. 18, Am. 7. 13. Gen. 24. 11 לַעֲתָ עֶרֶב at *evening time*, Deu. 11. 12 to *year's end*, 4. 47. Also such words as *head, hand, foot, face, mouth*. Is. 37. 22 shake *the head*, Mic. 7. 16 יָד עַל־פִּה put *the hand upon the mouth*. Job 21. 5, Pr. 11. 21; 16. 5. Gen. 32. 31 *face to face*, Nu. 12. 8 *mouth to mouth*. 2 S. 23. 6 בְּיָד *with the hand*, Is. 28. 2, Neh. 13. 21, 2 Chr. 25. 20. Is. 1. 6 from *foot-sole to head*. Jer. 2. 27 to turn *the back*. The words *heart, soul, eyes*, &c., when in gen. by an adj., usually want the Art. Ps. 7. 11 upright *of heart*. Is. 24. 7, Ps. 95. 10 (Deu. 20. 6 Art.). Ps. 101. 5, Job 3. 20, Jud. 18. 25, cf. Ps. 37. 14, Job 30. 25.

In particular the word כֹּל before such words without Art. may mean *all, the whole*. Is. 1. 5 כָּל־רֹאשׁ *the whole head*, 9. 11 *the whole mouth*, 2 K. 23. 3 *the whole heart* . . . *soul*, Ez. 36. 5. And even in other cases, Is. 28. 8 *all tables*. So phrases like כֹּל־חַי *all living*, כֹּל־בָּשָׂר *all flesh*.—The phrase

פְּעָלֵי אֵן is usually anarthrous (Ps. 125. 5 Art.). And certain terms are used with a kind of technical brevity, e.g. גְּבֻלַּת גְּבֻלַּת *boundary*, Jos. 13. 23, *breadth*, &c. (in measurements), 2 Chr. 3. 3. So "gate," "court," &c. (§ 32, R. 2). Cf. Mal. 1. 10, 11.

Rem. 4. In later writings particularly the Art. is used like a rel. pron., as subj. or obj. to a verb and with prep. Jos. 10. 24, 1 Chr. 26. 28; 29. 8. 17, 2 Chr. 1. 4 (older usage Jud. 5. 27, Ru. 1. 16), 29. 36, Ezr. 8. 25; 10. 14, 17 (Jud. 13. 8 might be ptcp. without *m.*). Ez. 26. 17 also as accented is perf.

The art. with ptcp. is usual (§ 99), and a number of cases accented as perf. of ע'ו' verbs are certainly *fem. ptcp.*, however the accentuation is to be explained, e.g. Gen. 18. 21 their cry הִבְּטָאָה *which is come*; 46. 27, Is. 51. 10, Ru. 1. 22; 4. 3. Gen. 21. 3 הַנְּוֹלְדֵי לוֹ is ptcp. 1 K. 11. 9, Is. 56. 3 are also probably ptcps., and should be so pointed, unless the pointing is to be explained as following the type of ל'א verb, cf. 1 K. 17. 14 תִּבְלָהּ. Dan. 8. 1 being late is doubtful. 1 S. 9. 24 for הָעֵלִיָּה *that which is upon it, rd.* probably הָאֵלִיָּה *the (fat) tail* (Hitz. הָעֵלִיָּה as imp. hiph.?). Jos. 10. 24 is anomalous in spelling, and possibly should be read הַהֹלְכִים.—Ar. occasionally joins Art. to finite verb, the ass *alyujadda'u which has its ears cut off*. Of course it is said that Art. is for alladhi the rel.

THE GENITIVE. CONSTRUCT

§ 23. In the compound expression formed by the Gen. and the preceding cons. state, as בְּנֵי-הַמֶּלֶךְ *the son of the king*, the first word is hurriedly passed over, and consequently shortened where possible (Gr. § 17), and the accent falls on the last half of the expression. The first half of the expression is called in Oriental grammar *the annexed*, the second half *that to which annexion is made*, and the relation between them *annexion*.

The gen. may be a noun (subst. or adj.), a pronoun, or a clause. The cons. must be a noun (subst. or adj.). The use

of the gen. is very wide. It expresses almost any relation between two nouns, corresponding often to the semi-adjectival use of nouns in our own language, as tree-fruit, fruit-tree, seed-corn, water-pot, except that the order of words is reversed, fruit of tree, tree of fruit, &c. The gen. may be said to be either gen. of the *subject* or gen. of the *object*, and this distinction applies to pron. suffixes, which are also in the gen. Gen. 27. 41 יָמֵי אָבִל אָבִי the days of mourning for my father; 3. 24 דֶּרֶךְ עֵץ הַחַיִּים the way to the tree of life; 42. 19 שֶׁבֶר רֶעֱבוֹן בְּתֵיכֶם corn (needful) for the famine of your houses; 2 S. 8. 10 אִישׁ מִלְחָמוֹת תֵּעִי engaged in wars with *Toi*; Is. 9. 6 קְנָאת יְהוָה תַעֲשֶׂה-וָאֵת the zeal of *Je.* will do this; 26. 11 יִחְזוּ קְנָאת-עַם they shall see thy zeal for the people (Ps. 69. 10). Gen. 16. 5 חֲמָסִי עָלַיָּהּ my wrong (that done me) be on thee; 29. 13 שִׁמְעֵה הַיְעָקֹב the news about Jacob (2 S. 4. 4). Is. 32. 2 סֵתֶר זָרִים a covert from the rain. Ps. 60. 10 מוֹאֵב סִיר רְחֹצֵי Moab is my wash-pot. Is. 56. 7 בֵּית תְּפִלָּתִי my house of prayer. Gen. 44. 2 כֶּסֶף שֶׁבֶרֹא his corn-money. Gen. 18. 20, Is. 23. 5, Am. 8. 10, Ob. 10, Hab. 2. 17.

Rem. 1. The gen. of the subject may be (a) the *possessor* of any object, as Jer. 7. 4 הַיְיָכֵל יְהוָה the temple of *Je.*; Gen. 4. 1 אִשְׁתּוֹ his wife. (b) The *subject* to which any quality or attribute belongs, 1 K. 5. 10 חֵכְמַת שְׁלֹמֹה the wisdom of Solomon; 10. 9 אַהֲבַת יְהוָה the love of *Je.* (c) The *agent* in any action, especially after *pass.* ptc., Is. 53. 4 מַכָּה אֱלֹהִים לֹא חָלְלֵי חָרֵב וְלֹא מַתִּי מִלְחָמָה not slain by the sword nor dead through war. Cf. on Participle. § 98. The gen. of the object is the converse of this, and may be: (a) the *possession* of a possessor, Gen. 42. 30 אֲדֹנָי הָאָרֶץ the lord of the country. (b) The *quality* or attribute belonging to any subject, 1 K. 20. 31 מְלִכֵי חֶסֶד kings of clemency, Is. 30. 18 אֱלֹהֵי מִשְׁפָּט a God of justice. (c) The *object* of any action, particularly after active ptc.,

Isa. 5. 18 מְשִׁבֵי הָעוֹן *dragging on iniquity*, v. 23 מְצַדִּיקֵי רָשָׁע *justifying the wicked*.

§ 24. The genius of the language is not favourable to the formation of adjectives, and the gen. is used in various ways as explicative of the preceding noun, indicating its material, qualities, or relations. (a) When the gen. is identical with the cons., merely expressing for ex. its name, as Gen. 2. 15 בְּגַדְעֵדֶן the *garden of Eden*; 15. 18 נְהַר־פָּרַת the *river of Euphrates*; Is. 41. 14 תוֹלַעַת יַעֲקֹב thou *worm* (of) *Jacob*; Is. 37. 22 בַּת יְרוּשָׁלַם the *daughter of Jerus.* Or the class to which it belongs, Is. 9. 5 פֶּלֶא יוֹעֵץ a *wonder of a counsellor*; Hos. 13. 2 זִבְחֵי אָדָם *men who sacrifice*; Gen. 16. 12 פָּרָא אָדָם a *wild ass of man*; Is. 1. 4 זֶרַע מְרַעִים a *race of malefactors*. 1 K. 10. 15, Is. 29. 19, Mic. 5. 4, Pr. 15. 20, 2 Chr. 2. 7.

(b) When the gen. is the *material*; Gen. 24. 22 נֶזֶם זָהָב a *ring of gold*; Ex. 20. 24 מִזְבֵּחַ אֲדָמָה an *altar of earth*. Gen. 3. 21, Jud. 7. 13, 1 K. 6. 36, Is. 2. 20, Ps. 2. 9. Or the *commodity* or article in measure, weight, or number, Jud. 6. 19 אֵיפֶת קֶמַח an *ephah of meal*, Gen. 21. 14, 1 S. 16. 20; 17. 17, Hos. 3. 2.—The consn. by Apposition is very common in this case, § 29. See also the Numerals, §§ 36, 37.

(c) When the gen. is an *attribute* or quality, 1 K. 20. 31 הַסֵּר מַלְכֵי הַסֵּר *clement kings*; Jud. 11. 1 גִּבּוֹר חַיִל a *valiant hero*; Lev. 19. 36 מֵאֻנֵי צֶדֶק *right balances*; Is. 43. 28 שָׂרֵי קֹדֶשׁ *holy princes*, and very often in later writings. Or more generally: Is. 51. 11 עוֹלָם שְׂמֵחַת עוֹלָם *everlasting joy*; Zech. 11. 4 צֹאן הַהֲרָגָה the *flock* (destined) *for slaughter*; Is. 13. 3 עֲלִיּוֹי גְאוּתִי my *proud exulters* (Zeph. 3. 11). Is. 13. 8; 22. 2; 28. 4; 32. 2, Ex. 29. 29, Ps. 5. 7; 23. 2, Pr. 1. 9; 5. 19, Zeph. 3. 4. Jer. 20. 17 *with child always*.—The equivalence of this gen. to the adj. appears from the loose constructions, Deu. 25. 15 אָבֵן שְׂלֵמָה וְצֶדֶק a *full and right*

weight; 1 S. 30. 22 כל איש רע ובלִיעֵל every *bad* and *worthless* man.

(d) Under the explicative gen. may also be classed the gen. of restriction or specification. Adj. and ptc. are construed with a gen. which specifies the extent or point of their application: Is. 6. 5 איש טְמֵא־שִׁפְתָיִם a man *unclean of lips*; Ex. 32. 9 עִם־קֶשֶׁה־עֶרְףָהּ הוּא they are a *stiffnecked people*; Gen. 24. 16 וְהַנְּעִר טוֹבַת מְרָאָה מְאֹד and the girl was *very pretty*; 2 S. 9. 13 פָּסַח שְׁתֵּי רַגְלָיו lame *in his two feet*; 1 S. 25. 3 הָאִשָּׁה טוֹבַת שְׂכָל וַיִּפַּת הַאִמָּר וְהָאִישׁ רַע מְעַלְלִים the woman was *of great discretion*, and *beautiful in form*, but the man was *evil in his doings*. Gen. 12. 11; 26. 7; 29. 17; 39. 6; 41. 2-6, Ex. 4. 10; 6. 12, Deu. 9. 6, 13, Jud. 3. 15; 18. 25, 1 S. 2. 5; 22. 2, 2 S. 4. 4, Is. 1. 4, 30; 3. 3; 19. 10; 20. 4 (*rd.* חֲשׂוּפֵי); 29. 24; 54. 6, Am. 2. 16, Ps. 24. 4, Job 3. 20; 9. 4, Lam. 1. 1, Song 5. 8.

Rem. 1. The gen. of material, a ring *of gold*, is not *partitive*, but explicative—a ring which is gold.

Rem. 2. The gen. of *quality*, &c., forms along with its cons. a single conception, hence the suff. goes to the gen. Ps. 2. 6 הַר קָדְשִׁי my *holy hill*, Deu. 1. 41, Is. 2. 20; 9. 3; 30. 22; 31. 7; 64. 9. 10, Zeph. 3. 11, Job 18. 7. Cf. § 27.

Rem. 3. The gen. of attribute or quality is very common with certain nouns, אִישׁ, אִשָּׁה *man, woman*, בֶּן, בַּת *son, daughter*, בֹּעֵל *owner, possessor*. Ex. 4. 10 אִישׁ דְּבָרִים a *good speaker*, Job 11. 2 שֹׁפְתִים 'א *a babbler*, 2 S. 16. 7 דְּמַיִם 'א a *bloodshedder*, Pr. 25. 24 אִשָּׁח מְרִינִים a *brawling woman*. Gen. 9. 20; 25. 27, 2 S. 18. 20, 1 K. 2. 26, Ps. 140. 12.—Pr. 11. 16; 12. 4; 12. 19; 28. 5; 29. 1, 8, Ru. 3. 11, Zeph. 3. 4.

1 S. 14. 52 בְּרִחֵל מְאֹד *mighty man*, 26. 16 בְּנֵי מוֹת *deserving death*, 1. 16 בֶּת בְּלִיעֵל a *worthless person*. Nu. 17. 25, Deu. 3. 18, Jud. 18. 2, 2 S. 3. 34, 2 K. 14. 14, Is. 5. 1; 14. 12, Jer. 48. 45, Jon. 4. 10, Job 5. 7; 28. 8.—Mic. 4. 14, Mal. 2. 11, Ecc. 12. 4. And in stating *age*, 1 S. 4. 15 בְּרִחֵשְׁעִים 98 years old. Gen. 50. 26, Nu. 32. 11, Josh. 24. 29, Jud. 2. 8, Gen. 17. 17.

Gen. 37. 19 בַּעַל הַחֲלֹמוֹת the *dreamer*, 2 K. 1. 8 ב' שֹׁעֵר *hairy*, Pr. 23. 2 נַפֵּשׁ ב' of *large appetite*. Gen. 14. 13, Ex. 24. 14, Is. 41. 15; 50. 8 (adversary), Jer. 37. 13, Nah. 1. 2, Pr. 18. 9; 22, 24; 24. 8, Neh. 6. 18, Ecc. 7. 12, Dan. 8. 6 (*two-horned*).—1 S. 28. 7, 1 K. 17. 17, Nah. 3. 4.—In 2 S. 1. 6 פָּרָשִׁים seems to mean *war-horses*, but cf. Dr. or Well. on v. 18.

Rem. 4. Adverbs and particles being really nouns may stand virtually in the gen., 1 K. 2. 31 הַנֶּחֱם הַיָּמִי *causeless* bloodshed, Nu. 29. 6 עֹלֹת הַחֹמֶטֶר *the continual* burnt-offering, Ez. 39. 14, אֲנָשֵׁי ה' *a few* men, Jer. 13. 27 אַחֲרֵי כָּתוּב after *how long*. 2 S. 24. 24, Hab. 2. 19, Ez. 30. 16 (if read. right). And of course such particles as אֲחֵרִי, אֲחֵרִי &c. may themselves take a gen. after them.

Rem. 5. The consn. in (*d*) is the usual one in Heb., of the type *integer vitæ*; the *acc.* of limitation after adj. and ptcp. is uncommon, e.g. Is. 40. 20 הַמֵּסֵן תְּרוּמָה הָרָפוּהוּ he who is poor *in oblation*, Job 15 10 כְּבִיר כְּמִיּוֹד יָמִים older *in days*. But this is not liked, cf. 30. 1 younger לְיָמִים *in days*, so 32. 4. The prep. ב' is generally used of members of the body (Am. 2. 15) when the *gen.* is not employed, cf. Ps. 125. 4 (Pr. 17. 20). Cf. § 71, R. 3. Ar. on the other hand regards this gen. as *improper* (unreal) annexion, being substitute for *acc.* of limitation.

Rem. 6. Proper names are occasionally followed by a *gen.*, as Ur of the Chaldees Gen. 11. 31, Aram of the two rivers Gen. 24. 10, Gath of the Philistines Am. 6. 2, Gibeah of Saul Is. 10. 29, Mizpeh of Gilead Jud. 11. 29, &c. Most proper names were originally appellatives, and in other cases there were several places of the same name, but in such a case as *Zion of the Holy One* of Israel Is. 60. 14, the last fact does not apply, and the first had certainly been long forgotten. Cf. *thy sun* v. 20, Jer. 15. 9, Nu. 31. 12, Ezr. 3. 7. Most languages so construe proper names. Wright, Ar. Gr. ii. § 79.

The common צְבִאוֹת ה' is probably breviloquence for צְבִאוֹת אֱלֹהֵי צ' 2 S. 5. 10, Am. 3. 13 and often.

§ 25. A clause may occasionally take the place of the *gen.* Such a clause will be what we call relative (in Heb.

rel. or descriptive), particularly in designations of *time* and *place*: Gen. 40. 3 אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם *the place where* J. was confined; Is. 29. 1 קְרִית חָנָה דָּרָה *thou city where* D. dwelt; 1 S. 25. 15 כָּל-יְמֵי הִתְהַלֵּכְנוּ אִתָּם *all the days* we were conversant with them; Ex. 4. 13 שְׁלַח־נָא בְיַד-הַשֵּׁלֵחַ *send by the hand of him* whom thou wilt send (send by means of some one else); 6. 28 בְּיוֹם דִּבֶּר יְהוָה *on the day* Je. spoke. Gen. 39. 20, Deu. 32. 35, 2 S. 15. 21, 1 K. 21. 19, Jer. 22. 12; 36. 2; 48. 36, Hos. 1. 2; 2. 1, Ps. 4. 8; 18. 1; 56. 4, 10; 59. 17; 65. 5; 81. 6; 90. 15; 102. 3; 104. 8; 137. 8, 9; 138. 3; 146. 5, Pr. 8. 32, Lev. 13. 46; 14. 46, Nu. 3. 1; 9. 18, Job 6. 17, 2 Chr. 29. 27.

§ 26. In annexion the determining *Art.* is prefixed to the gen. Both members of the expression are usually indef. when the *Art.* is wanting, and both usually def. when it is present. Gen. 42. 30 אֲדֹנָי הָאָרֶץ *the lord of the country*; 24. 22 נֶזֶם זָהָב *a ring of gold*. Of course proper names and all pron., whether separate or suffixal, are def. of themselves.

§ 20. A number of constructs may follow one another, each depending on the one after it as its gen. Gen. 47. 9 יְמֵי שָׁנָי *the days of the years of the lives* of my fathers; 1 K. 2. 5 לְשֵׁנֵי שְׂרֵי צְבָאוֹת יִשְׂרָאֵל *to the two captains of the hosts* of Is. Gen. 41. 10, Lev. 10. 14, Nu. 6. 13, Josh. 4. 5, 2 K. 10. 6, Is. 10. 12; 21. 17, 1 Chr. 9. 13 (if חֵיל be read. Perhaps ל has fallen out before מְלֹאכֶת).

§ 27. As in annexion the two members form a single expression, nothing (except the *Art.* to the gen. and the ה of direction to the cons.) can come between them. (a) An adj. qualifying either of the members must stand outside the expression. Jo. 3. 4 הַגָּדוֹל יוֹם *the great day* of the Lord, Gen. 27. 15 בְּגָדֵי עֵשָׂו בְּנֵה הַגָּדוֹל הַחֲמֹדוֹת *the best garments of her elder son* Esau; Gen. 10. 21 אַחִי יֶפֶת הַגָּדוֹל *the elder brother* of Japheth; 44. 14 וַיָּבֹא בֵיתָהּ יוֹסֵף *he came to the*

house of J.; 28. 2; 43. 17; 46. 1, Deu. 4. 41, 1 K. 19. 15.—
Deu. 3. 24; 11. 7; 1 S. 25. 25, Is. 36. 9.

(b) For the same reason not more than one cons. can stand before the same gen. For ex. *the sons and daughters of the man* cannot be expressed thus: בְּנֵי וּבָנוֹת הָאִישׁ, because the form בְּנֵי, not being dependent, is without reason. Various forms are adopted. (1) בְּנֵי הָאִישׁ וּבָנוֹתָיו. (2) הַבָּנִים וְהַבָּנוֹת (אִישׁ) לְאִישׁ. (3) בְּנֵי הָאִישׁ וְהַבָּנוֹת. The first is lightest and most usual. Gen. 41. 8 the magicians of Eg. and her wise men (=the mag. and wise men of E.), Jud. 8. 14 the princes of Succoth and her elders (=the pr. and el. of S.). The second is occasional. Gen. 40. 1 מֶשְׁקֶה וְהָאֹפֶה מֶלֶךְ מִצְרָיִם the butler of the king of E. and the baker; Ps. 64. 7 עֲמֹק וְלֵב אִישׁ וְקֶרֶב אִישׁ the breast of each and the heart is deep. The third, circumscription of gen. by prep. ל, is common, and gains ground in the later stages of the language. Gen. 40. 5 הַמֶּשְׁקֶה וְהָאֹפֶה אֲשֶׁר לְמֶלֶךְ מִצְרָיִם.— This circumscription must be had recourse to also when the first member of a gen. relation is to be preserved indef., the second being def. 1 S. 16. 18 בֶּן לְיֵשׁוּעַ a son of Jesse; cf. 20. 27 בֶּן יֵשׁוּעַ the son of Jesse (David), 1 K. 2. 39 שְׁנֵי עֲבָדִים לְשִׁמְעִי two slaves of Shimei, Gen. 41. 12. See more fully Rem. 5, below.

§ 28. Such words as כָּל *all*, רַב *multitude, many*, are nouns, and are followed by gen. Gen. 8. 9 כָּל-הָאָרֶץ (of) *the earth*, Ps. 51. 3 כָּרַב רַחֲמֶיהָ according to *thy many* mercies. So the numerals. Gen. 40. 12 שְׁלֹשָׁת יָמִים *three* days. See § 29 Apposition, and § 36 seq. Numerals. On Adj. in gen. by their noun, cf. § 32, R. 5.

Rem. 1. The cons. before a clause (§ 25) is scarcely a mere *formal* shortening of the word due to the closeness of connexion. It has syntactical meaning, the clause being equivalent to inf. cons. with suff.; e.g. 1 S. 25. 15 = כְּלִי-

הַתְּהַלְכָנִי (Pr. 6. 22), Ps. 4. 8 = מעַח לֵב דִּגְנָם (Hos. 4. 7; 10. 1, Deu. 7. 7). In other cases there is om. of rel. pr.

More like a mere formal shortening is the use of the cons. before prepp. In poetry and the higher style chiefly the ptcps. (and nouns) of verbs that govern by a prep. are put in cons. before the prep. The real consn. in this case is by prep. and the cons. is secondary, as appears from Jud. 8. 11 מְשַׁבְּיִי בְּבָקָר (so Sep.) with *Art.* — Is. 5. 11 מְשַׁבְּיִי בְּבָקָר; 9. 2 שְׂמֹחַת בְּבָצִיר; 28. 9 וְסֹלֵי מְחֹלָב, Jud. 5. 10, 2 S. 1. 21, Is. 14. 19; 56. 10 (inf.), Jer. 8. 16, Ez. 13. 2, Ps. 2. 12, Job 24. 5.

The few cases of shortening before *vav copul.* seem due to assonance, Ez. 26. 10 (cf. Jer. 4. 29), Is. 33. 6, or to the ear being accustomed to the cons. form before words closely connected, Is. 35. 2. In Is. 51. 21 the coming word יין seems to influence the preceding "drunken." Jer. 33. 22 מְשַׁרְיִי אֹתִי Jer. 33. 22 is altogether anomalous (cf. v. 21); Hag. 2. 17.

Rem. 2. On indef. cons. before def. gen. cf. § 20, R. 2.

Rem. 3. Sometimes an adj. is used nominally and brought within the chain of constructs. Is. 28. 16, a corner-stone יְקִרַת of *preciousness* of a foundation; perhaps v. 1, 4 flower נֵבֵל of a *faded-thing* (faded flower), Jer. 4. 11 *wind of dryness*. In some cases the Abs. seems retained in a phrase. Is. 28. 1 נִיא שְׂמֵינִים הַלְוִי יין *the fat valley* of those stricken down of wine; v. 3 נֹאוֹת. Ps. 68. 22, Pr. 21. 6? Text is doubtful, Is. 63. 11, the words "Moses," "his people," being wanting in Sep. Ez. 6. 11 רְעוּת וו wanting in Sep. Is. 32. 13 קִרְיָה עֲלֵיָהּ may be loose subord. in acc. On Is. 19. 8, cf. Rem. 1.—The consn. 2 S. 1. 9, בִּל עוֹד נֹפֵשׁ בִּי (Job 27. 3, Hos. 14. 3), where בִּל seems separated from its gen., is uncertain. The בִּל appears rather to be used adverbially, *wholly, in whole*, cf. Ecc. 5. 15 (Ps. 39. 6; 45. 14) and the Chald. בִּל קִבֵּל Dan. 2. 8, 41, &c.

Rem. 4. An instance of two cons. before a gen. is Ez. 31. 16, but Sep. wants וְטוֹב. Dan. 1. 4 is scarcely an ex., cf. Is. 29. 12. Occasionally the first word seems to stand loosely in Abs., Is. 55. 4; less necessarily 53. 3, 4. In the broader or emphatic style, when one cons. would be followed by several gen., it is repeated before each. Gen. 24. 3, *God of heaven and God of earth*; 11. 29; 14. 13, Jos.

24. 2, though usage fluctuates, Gen. 14. 22; 28. 5, Ex. 3. 6, 16 with 4. 5, 1 K. 18. 36. There is nothing unusual in several gen. after one cons. Deu. 5. 19; 8. 8; 32. 19, Jud. 1. 7, 9, Is. 1. 11, 28; 37. 3; 64. 10, Ps. 5. 7, Pr. 3. 4. On the other hand Deu. 8. 7, 15, &c., are ex. of loose rhetorical accumulation of terms. Cf. Deu. 3. 5, 1 K. 4. 13.

Rem. 5. Circumscription of the gen. is used: 1. When it is needful to preserve the indefiniteness of first word. 1 S. 16. 18 לְיֵשׁוּעַ בֶּן אֲבִי יֵשׁוּעַ a son of Jesse, 1 S. 17. 8, 1 K. 2. 39, Gen. 41. 12, Nu. 25. 14, Song 8. 1. Similarly the so-called לְ of authorship, לְדָוִד a psalm of D., or simply לְדָוִד by David. 2. When it is desired to retain for the first noun the somewhat greater distinctiveness given by the Art. Gen. 25. 6; 29. 9; 47. 4, Jud. 6. 25, 1 S. 21. 8, 1 K. 4. 2, 2 K. 5. 9, Ps. 116. 15; 118. 20. 3. When it is necessary to retain a definite designation or expression in its completeness. 1 K. 15. 23 סֵפֶר הַיָּמִים לְמַלְכֵי יִהּ the book of the Chronicles of the Kings of Judah, 2 K. 11. 4 הַמְּצֻרִים the centurions, Ru. 2. 3 חֶלְקֵת הַשְּׂדֵה לְבִעֹן the field-portion (property) of Boaz, 2 S. 23. 11 הַשְּׂדֵה (piece of country); cf. 2 K. 9. 25, Nu. 27. 16; 30. 2, Gen. 41. 43, Jos. 19. 51, 2 S. 2. 8, 2 Chr. 8. 10. Sometimes also with words not declinable, as *Tera-
phim* Gen. 31. 19. And in general to express the gen. relation of, *belonging to*, in consns. where the *case* could not be used. Am. 5. 3 of, in, the house of Isr., 1 K. 14. 13, Jer. 22. 4, Am. 9. 1, Ezr. 10. 14, 1 Chr. 3. 1, 5; 7. 5. 4. For the same reason the circumscription is usual in dates and with numerals. Gen. 7. 11 in the 600 year נַח לְחַיֵּי of the life of N., 1 K. 3. 18 בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִי לְדָוִד, Gen. 16. 3, 1 K. 14. 25, and often. Cf. on dates, § 38c. The circums. occurs, however, without significance and gains in later style, Ps. 123. 4, 1 S. 20. 40, Jer. 12. 12 חֶרֶב לְיַהוּהָ the sword of Je. 5. The gen. suff. is circumscribed in the same way, perhaps with some emphasis. 1 K. 1. 33 לִי הַמְּרִדָה אֲשֶׁר לִי my mule; cf. v. 38, Ru. 2. 21, Lam. 1. 10, cf. 3. 44. So the curious לִי אִשָּׁה my wife (a w. of mine) 2 Chr. 8. 11. After suff. Song 1. 6 כְּרָמִי שְׁלִי my own vineyard, Ps. 132. 11, 12.

Rem. 6. A noun in appos. with a cons. is sometimes attracted into construction. 1 S. 28. 7 אִשָּׁת בַּעֲלָתָא הַזֹּאת a woman

possessing an Ob. Is. 23. 12; 37. 22 'בתולת בת צ' *the virgin*, the daughter of Zion. Jer. 14. 17, Deu. 21. 11. And sometimes a noun in cons. is suspended by being repeated before its gen., or by the interposition of a synonym in appos. Gen. 14. 10 בארות חמר בארות *pits*, pits of bitumen. Nu. 3. 47, Deu. 33. 19, Jud. 5. 22; 19. 22, 2 S. 20. 19, 2 K. 10. 6; 17. 13 (Kere), Jer. 46. 9 (if text right), Ps. 78. 9, Job 20. 17, Dan. 11. 14. 1 K. 20. 14 is different, and Ps. 35. 16 obscure.

NOMINAL APPPOSITION

§ 29. With a certain simplicity and concreteness of thought the Hebrew said: The altar is brass, the table is wood, instead of the altar is *brazen*, the table is *of wood*. Similarly he said: The ark is three storeys, the altar is stones, instead of *consists of* three storeys. So: the homer is barley; the famine is three years; his judgments are righteousness; I am peace. When, therefore, two nouns stand related to one another in meaning in such a way that they may form the subj. and pred. in a simple judgment or proposition, as, *the altar is brass*, they may be made to express one complex idea by being placed in apposition, *the altar, the brass*, for the altar *of* brass, or, the *brazen altar*; *a homer, barley*, for *of* or *in* barley. In the former case *altar* is the principal thing, and *brass* is *explanation*; in the other *barley* is principal, and said to be the *permutative* (substitute or exchange) for the measure. In many cases appos. is used as in other languages, as, *I, the Lord*; *his servants, the prophets*, &c. Apposition is used—

(a) In the case of the person or thing and its name. 2 S. 3. 31 דָּוִד הַמֶּלֶךְ *the king David*; Nu. 34. 2 הָאָרֶץ כְּנָעַן *the land Canaan*; 1 Chr. 5. 9 הַנָּהָר פְּרָת *the river Euphrates*, Gen. 14. 6 בְּהַרְרֵם שְׁעִיר *in their mountain Seir*. Gen. 24. 4, 1 S. 3. 1; 4. 1, 1 K. 4. 1; 16. 21, 24, Ezr. 8. 21; 9. 1. In such cases as Nu. 34. 2, 1 Chr. 5. 9 the *gen.* is more common, though apposition may seem more logical.

If the personal name be second the *nota acc.* את or prep. if before the appellative has to be repeated. Gen. 24. 4 לְבִנִּי לְיִצְחָק *to my son Isaac*; 21. 10. Gen. 4. 2 וְהָסֵף לְלֶדְתָּ אֶת-אָחִיו אֶת-הָבֶל *bore his brother Abel*; and את is usual before the proper name even when the appell. wants it, particularly if any word come between them. Is. 7. 6; 8. 2, Gen. 22. 20, 21; 48. 13, Ex. 1. 11; Jud. 3. 15, 1 K. 11. 14. On the other hand, there is no repetition of את or prep. with appell. when second. Gen. 16. 3 וְאֶת-הַגֵּר שָׁפָחָהּ took *H. her maid*; 11. 31; 12. 5; 14. 16; 20. 14; 24. 59. Gen. 4. 8 וַיָּקָם אֶל-הָבֶל אָחִיו rose up against *Ab. his brother*.—Gen. 11. 28, Jud. 8. 27, 2 S. 7. 8, 10, Is. 22. 20. Cf. Gen. 43. 28, 2 S. 11. 17.

(b) The person or thing and its *class*. 1 K. 7. 14 אִשָּׁה אֶלְמָנָה a *woman, a widow* (widow woman); 2 K. 9. 4 הַנְּבִיא הַנְּבוֹיָה the *prophetical youth* (not, the youthful prophet); Ex. 24. 5 וְבָחִי שְׁלָמִים *sacrifices (of) peace-offerings* (gen. 'ש' later). Deu. 22. 23, 1 S. 2. 13, 2 S. 10. 7. Gen. 21. 20 a *shooter, a bowman*, and 6. 17 *the flood, waters*; the second word merely explains the archaic or unusual first.

(c) The thing and its *material*, which may also be considered the individual and its general class. 2 K. 16. 17 הַבָּקָר הַבְּרָזִי הַנְּחֹשֶׁת the *brazen oxen*; Deu. 16. 21 אֲשֶׁרָה כָּל-עֵץ an *Ashera (of) any wood*; Ex. 39. 17 הַעֲבֹתֹת הַזָּהָב the *cords (of) gold*; Ex. 28. 17 אַרְבַּע שָׁרִיטִים אֲבָן four *rows (of) stones* (gen. 39. 10); 2 Chr. 4. 13, two *rows pomegranates*, Ez. 22. 18, 1 Chr. 15. 19, Zech. 4. 10.—1 Chr. 28. 18 הַכְּרוֹבִיטִים זָהָב the *cher. (of, in) gold*, Lev. 6. 3. In 2 K. 16. 14 *rd. perh. abs. המזבחה*; but cf. 23. 17.

(d) The measure, weight, or number, and the thing measured, weighed, or counted. 2 K. 7. 1, 16, 18 סָאָה סֵלֶת a *seah flour* and *two seahs barley*, Gen. 18. 6, Ru. 2. 17 כְּאֵיפָה שְׁעָרִים about *an ephah of barley*. Ex.

29. 40 רְבַעִית הַהֵיזֵן יַיִן the *fourth of a hin of wine*; *ib.* a *tenth of fine flour*, Nu. 15. 4, Ex. 9. 8; 16. 33, Nu. 22. 18, 1 K. 18. 32, Lev. 6. 13.—Gen. 41. 1 שְׁנַיִם יָמִים *two years of time*, 2 S. 13. 23. 2 S. 24. 13 שִׁבְעַת שָׁנִים רָעָב *7 years of famine*; *ib.* שְׁלֹשַׁת יָמִים דָּבָר *3 days of pestilence*. Gen. 29. 14, Nu. 11. 20, Deu. 21. 13, 2 K. 15. 13; Gen. 45. 11, 1 Chr. 21. 12, Ez. 38. 17, Dan. 11. 13. 2 K. 3. 4 100,000 *rams, wool* (fleeces), but 1 S. 16. 20 is not an *ass-load* of bread, but an *ass laden with b.* (text dubious).—1 K. 16. 24 בְּכַבְרִים נֶסֶף for *two talents of silver*, 2 K. 5. 23, cf. v. 17; 1 S. 17. 5.

With different order, Neh. 2. 12 אֲנָשִׁים מְעַט *men, few*, Is. 10. 7; Nu. 9. 20 מְסַפֵּר יָמִים *days, a number* (many), 2 S. 8. 8; 24. 24, 1 K. 5. 9. Ex. 27. 16 *a curtain of 20 cubits*.

(e) Even the thing and its quality (regarded as its substance or class), or anything which, being characteristic, may serve as specification or explanation of it. 1 K. 22. 27 מֵיִם לַחֵץ *water of distress* (scanty as in stress); Ps. 60. 5 יַיִן תְּרַעְלָה *wine of reeling*; Pr. 22. 21 אֲמָרִים אֱמֶת *words of truth*, Zech. 1. 13, Is. 3. 24 *work of crimping*, Dan. 8. 13. Ez. 18. 6 אִשָּׁה נְדָה. 1 K. 6. 7.

The usage receives large extension in the predicative form. Gen. 11. 1 the earth *was one tongue*; 14. 10 the vale *was pits, pits* (full of p.), Is. 5. 12 their feast *is harp, &c.*, Ps. 45. 9 all thy garments *are myrrh and cassia*, Ezr. 10. 13 the season *was rains*. Gen. 13. 10, 2 S. 17. 3, 1 K. 10. 6, Is. 7. 24; 65. 4, Jer. 24. 2; 48. 38, Mic. 5. 4, Ez. 2. 8; 27. 36, Zech. 8. 13, Ps. 10. 5; 19. 10; 25. 10; 55. 22; 92. 9; 109. 4; 110. 3; 111. 7; 120. 7, Pr. 3. 17; 8. 30, Job 3. 4; 5. 24; 8. 9, 2 Chr. 9. 5, Dan. 9. 23 (cf. 10. 11).

Rem. 1. The order *Dav. the king* occurs 2 K. 8. 29; 9. 15, and in later style 1 Chr. 24. 31, &c. In 2 S. 13. 39 *rd. וַהֲבִיל רַחֵם הַמֶּלֶךְ* (רוח for דוד). In other cases the usual order is *Isaiah the prophet* Is. 39. 3, *Abiathar the priest* 1 S. 30. 7.

Hos. 5. 13 *king Jareb* is obscure ; Pr. 31. 1 perhaps *L. king of Massa*.

Rem. 2. Repetition of prep. &c. before proper name has exceptions, Gen. 24. 12, 1 S. 25. 19 (but Sep. om. Nabal, cf. v. 25), Job 1. 8. With *my, thy, his people Israel* om. is more common.

Rem. 3. In most of the cases *a—e* the *gen.* may be used (§ 24), 1 K. 7. 10, 2 K. 5. 5, 1 Chr. 29. 4, 2 Chr. 8. 18 ; 9. 9, 13. Cf. Ez. 47. 4 מִי טוֹחִים with מִים בְּרִים.

Rem. 4. In cases like 1 Chr. 28. 18 הַכְּרוֹבִים וְהַב where object is def. and material indef. the latter might be in *acc.* of specification, cher. *in* gold ; Lev. 6. 3 *linen garment* (g. *in* linen) ; and so cases like Gen. 18. 6 three *seahs fine flour*, though appos. is more natural. Ar. has four ways of connexion : appos. ; the prep. *min, of* (explicative) ; the *gen.* ; and *acc.* of specif. Such passages as Ps. 71. 7 מְחַסֵּי עוֹ my *strong refuge*, Ez. 16. 27 וְפֹה דְרִבְךָ וְפֹה *thy lewd way*, Hab. 3. 8, 2 S. 22. 33, seem cases of appos., the noun being explanatory. Of course the second noun is not *gen.*, but an *acc.* of limitation is less natural and expressive, and cases like Ps. 38. 20 שְׁנֵי שָׁקֶר, 35. 19 ; 69. 5 ; 119. 86, Ez. 13. 22 are of a different class (§ 70, 71, R. 2). Lev. 26. 42 בְּרִיתִי עִיב, &c., Jer. 33. 20 ב' הַיּוֹם start from the *gen. the cov. (of) with Jacob*, and when the annexion is broken by the suff. the second noun is loosely left without prep., cf. Jer. 33. 21. An *acc.* of specification with proper name or def. noun is improbable. With Ezr. 2. 62, Neh. 7. 64, comp. Jer. 52. 20.

Rem. 5. Some cases of apparent appos. are due to errors of text. Josh. 3. 14 om. הַבְּרִית, 8. 11 om. הַמַּלְחָמָה, cf. v. 10, as explanatory margins. Jos. 13. 5 הָאָרֶץ הַגְּבֹלִי might be like Nu. 34. 2 (but Sep. otherwise). Jud. 8. 32 perhaps עִפְרַת like 6. 24. Is. 11. 14 רֹד בְּכַתְּף. Jer. 8. 5 om. *Jerus.* and Ez. 45. 16 om. הָאָרֶץ, both with Sep.

Rem. 6. The word כל *all* instead of taking *gen.* is often placed in appos., 2 S. 2. 9 יִשְׂרָאֵל כֹּל, Is. *all of it*, 1 K. 22. 28, Is. 9. 8 ; 14. 29, 31, Jer. 13. 19, Mic. 2. 12 ; often in Ezek., 11 15 ; 14. 5 ; 20. 40, &c. The archaic form of suff., as 2 S. 2. 9, is common, Is. 15. 3 ; 16. 7, Jer. 2. 21 ; 8. 6, 10 ;

20. 7 (15. 10 *rd.* כִּלְהֵם קִלְיוֹנֵי or כִּלְהֵם?).—In such phrases as 1 S. 4. 10 לְאֶהָלָיו אִישׁ וְיָנְסוּ אִישׁ *each* is in appos. to subj. in the verb (*pl. tents* except Jud. 20. 8, 2 K. 14. 12 K'th.). In prose the plur. verb mostly precedes, but in higher style often follows, Is. 13. 8, 14.

Rem. 7. An anticipative pron. sometimes precedes the subj. or obj., which then stands in appos. with the pron.; Ex. 2. 6 וַתִּרְאֶהוּ אַחַדְהֵילָד *and she saw him, the child*, Ez. 10. 3 בָּבֹאוֹ הָאִישׁ *when he came, the man*. Ex. 7. 11; 35. 5, Lev. 13. 57, Josh. 1. 2, 1 K. 21. 13 (2 K. 16. 15), Jer. 31. 1, Ez. 3. 21; 42. 14 (text?); 44. 7, Ps. 83. 12, Pr. 5. 22, Song 3. 7, 1 Chr. 5. 26; 9. 22, Ezr. 3. 12; 9. 1, Dan. 11. 11, 27.—In 1 K. 19. 21 Sep. wants “the flesh,” and in Jer. 9. 14 “this people.” The usage is common in Aram., and prevails in later style; it appears in Pr. 1–9, 10–22, but not in 25–29.

Rem. 8. When the same word is repeated in appos. *intensity* of various kinds is expressed; *e.g.* the superl. of adj., 1 S. 2. 3 *very proudly*, Is. 6. 3 *most holy*, Ecc. 7. 24 *very deep*. With nouns Gen. 14. 10, Ex. 8. 10, 2 K. 3. 16 *pits, pits* (sheer pits), Jud. 5. 22, Jo. 4. 14.—With words of time the idea of continuity, constancy, Deu. 14. 22 שָׁנָה שָׁנָה *year by year*. Often with prep. בְּ, Deu. 15. 20 שָׁנָה בְּשָׁנָה, 1 S. 1. 7, Nu. 24. 1, Jud. 16. 20, 2 K. 17. 4. Comp. Deu. 2. 27 *always by the road*, 16. 20 *always righteousness*. Ex. 23. 30, Deu. 28. 43.

(2) With Numerals the idea of *distribution*; Ger. 7. 2 *seven, seven (by sevens)*, 7. 3, 9, 15, Josh. 3. 12, Is. 6. 2; sometimes with *and*, 2 S. 21. 20, 1 Chr. 20. 6. Gen. 32. 17 *each flock* separately; 2 K. 17. 29; 25. 15.

(3) When words are joined by *and* the idea of *variety* is expressed; Deu. 25. 13, 14 *stone and stone* (divers weights), Ps. 12. 3, 1 Chr. 12. 34, Pr. 20. 10. The usage is very common in later style to express *respective, various, several*, 1 Chr. 28. 14 the *respective services*; v. 15 the *several lamp-stands*; v. 16 the *various tables*. 1 Chr. 26. 13, 2 Chr. 8. 14; 11. 12; 19. 5, &c., Ezr. 10. 14, Neh. 13. 24, Est. 1. 8, 22, and often. With בְּ prefixed, Est. 2. 11, 2 Chr. 11. 12 (also post-Biblical).

THE ADJECTIVE

§ 30. The adj. as attribute, being virtually in apposition to the noun, is placed after it, and agrees with it in *gend.*, *numb.*, and *case*. Gen. 21. 8 וַיַּעַשׂ מִשְׁתָּה גָדוֹל he made *a great feast*; 20. 9 הֵבֵאתָ עָלַי חַטָּאת גְּדוֹלָה thou hast brought on me *a great sin*; Is. 5. 9 לְשָׁמָּה רַבִּים בָּתַיִם many *houses* shall be desolate. It also agrees in *determination*, being without the *Art.* if its noun be *indef.*, but having the *Art.* if the noun be *determined* in any way (by *Art.*, *def. gen.* or *suff.*). Gen. 21. 8; 20. 9 above. 2 K. 4. 9 אִישׁ קָדוֹשׁ אֱלֹהִים *a holy man* of God; 1 S. 12. 22 שְׁמוֹ הַגָּדוֹל *his great name*; 17. 13 שְׁלֹשַׁת בְּנֵי יִשְׂי הַגְּדֹלִים *the three eldest sons of Jesse*; Is. 8. 7 מִי הַנְּהָר הַעֲצוּמִים *the many waters* of the River. If there be several *adj.* the concord of all is the same; Is. 27. 1 בְּחַרְבוֹ הַקָּשָׁה וְהַגְּדוֹלָה וְהַחֲזָקָה with his *sore and great and strong sword*.

The concord of the *adj.* when *pred.* is the same as when it is *qualificative*, though liable to be less exact. The position of *pred.* in the sentence is also variable (§ 103 seq.). The *pred.* is usually *indefinite*.

§ 31. The *adj.* having no *dual* is used in *plur.* with *dual nouns*; Is. 35. 3 כַּשְׁלוֹת בְּרַגְלָיִם *failing knees*; 42. 7 לְפָקַח עֵינָיִם עֵוְרוֹת to open *blind eyes*; Ex. 17. 12 יְדֵי מֹשֶׁה כְּבִדִּים *the hands* of M. were *heavy* (*hand mas.* only here, cf. Ez. 2. 9). Gen. 29. 17, 1 S. 3. 2, Ps. 18. 28; 130. 2, Pr. 6. 17, 18.

With *collectives* agreement may be *grammatical* in the *sing.*, or *ad sensum* in the *plur.*; 1 S. 13. 15 הָעָם הַנִּמְצָאִים *the people that were present* with him; but in *v.* 16 הָעָם הַנִּמְצָאִים. § 115.

With the *plur.* of *eminence* the *adj.* is usually *sing.*; Is. 19. 4 אֱלֹהִים צַדִּיק קָשָׁה *a harsh master*. Ps. 7. 10 אֱלֹהִים צַדִּיק *righteous God*; but in some parts of the *Hex.* (*E*) *plur.*,

Josh. 24. 19 אֱלֹהִים קְדוֹשִׁים *a holy God* (cf. pl. vb. Gen. 20. 13; 35. 7). So 1 S. 17. 26 אֱלֹהִים חַיִּים *the living God*, Deu. 5. 23, Jer. 23. 36, but also חַי אֱלֹהִים 2 K. 19. 4, 16. Cf. *Teraphim* of single image, 1 S. 19. 13, 16. Gen. 31. 34 (E), where Ter. is treated as pl., may be doubtful.

§ 32. The demonstrative adj. זֶה, הוּא *this, that*, have the same concord as other adj. But (1) they necessarily make their noun def., הָאִישׁ הַזֶּה *this man*, הַיָּמִים הָהֵם *those days*, and have themselves the Art. (2) In the case of nouns determined by pron. suff. they are in Appos. *without* the Art., Ex. 10. 1 אֶתֵּי אֲתֵי אֵלֶּה *these my signs*; and so always. (3) With another adj. or several they stand last, 1 K. 3. 6 הַזֶּה הַחֶסֶד הַגָּדוֹל *this great goodness* (v. 9); Deu. 1. 19 הַזֶּה הַמִּדְבָּר הַגָּדוֹל וְהַנוֹרָא הַהוּא *that great and terrible wilderness*; Gen. 41. 35 הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּהּ הַאֵלֶּה *these good coming years*.

Rem. 1. Occasionally the adj. precedes the noun, particularly רַב in plur. (sing. Is. 21. 7; 63. 7, Ps. 31. 20; 145. 7), Jer. 16. 16, Ps. 32. 10; 89. 51, Pr. 7. 26; 31. 29, Neh. 9. 28, 1 Ch. 28. 5. Ez. 24. 12 (fem. cons.) might suggest that in some instances of the sing. the adj. is used *nominally*.—Is. 28. 21 the adj. may be pred., *strange is his work*. In other cases the adj. is independent and the consn. apposition, Is. 23. 12 *thou violated one*, virgin, &c.; 53. 11 perhaps the place of צָרִיק is due to attraction of vb. יַצְדִּיק; 10. 30 also apposition, *thou poor one*, Anathoth (Ew. *al.* would rd. עֲנִיָּה imp. *answer her*). Jer. 3. 7, 10 בְּנוֹרָה is almost a proper name, *Treacherous*, her sister.

Rem. 2. Sometimes the noun is defined and adj. without the Art. (1) Numerals as אֶחָד *one*, and words similarly used as אֲחֵר *another*, רַבִּים *many*, being def. of themselves, may dispense with Art. Gen. 42. 19 (Art. v. 33), 1 S. 13. 17, 2 K. 25. 16, Jer. 24. 2, Ez. 10. 9; Gen. 43. 14, Jer. 22. 26, Ez. 39. 27. (2) In some cases the adj. is *acc.* of condition, or at any rate of the nature of pred. Gen. 37. 2, Nu. 14. 37,

1 S. 2. 23 (Sep. wants), Is. 57. 20 (11. 9?), Ez. 4. 13; 34. 12, Hag. 1. 4, Ps. 18. 18; 92. 12.—Is. 17. 6 prob. *rd.* סַעֲפֵי הַמֵּי. (3) Possibly euphony in some cases led to om. of Art. 2 S. 6. 3, unless *new cart* expressed a single idea (cf Mic. 2. 7) to which Art. was prefixed. (4) Other exx. Jer. 2. 21, where Hitz. suggests that סוּרֵי הַגֶּבֶן may = הַסּוּרִים לְגֶבֶן, 1 S. 15. 9 where *rd.* נִבְּוָה וְנִטְאָם (cf. 1 K. 19. 11) at any rate. Dan. 8. 13; 11. 31. So formulas like אֱלֹהִים הוּא *the living God*.

In other cases the adj. is defined and noun without Art. (1) Numerals and similar words like כָּל, having a certain definiteness of their own, may communicate it to their noun, which then dispenses with Art. Gen. 21. 29; 41. 26, Nu. 11. 25, cf. 2 S. 20. 3, Gen. 1. 21; 9. 10. (2) Certain half-technical terms came to be def. of themselves, as *court, gate, entrance, &c.* (§ 22, R. 4): *court* 1 K. 7. 12, 2 K. 20. 4 (K're), Ez. 40. 28, 31 (47. 16 text obscure); *gate* Ez. 9. 2, Zech. 14. 10 (Neh. 3. 6, gate is cons.); *entrance* Jer. 38. 14. So *way* 1 S. 12. 23, Jer. 6. 16 (cf. Jud. 21. 19); *day*, particularly with ordinals, Gen. 1. 31, Ex. 12. 15; 20. 10; Deu. 5. 14, Lev. 19. 6; 22. 27; cf. Is. 43. 13 מְיוֹם = מְהַיּוֹם. (3) Other exx. 1 S. 6. 18; 16. 23, 2 S. 12. 4, Jer. 6. 20; 17. 2 (Ps. 104. 18); 32. 14 (text obscure), Zech. 4. 7, Neh. 9. 35, Ps. 62. 4, Ez. 21. 19 (text uncertain). 2 K. 20. 13 rather as Jer. 6. 20 than as Song 7. 10. 1 S. 19. 22 *rd.* perhaps הַיָּמִין (Sep.) for הַגֵּרֵל. (4) With ptcp. Jud. 21. 19, Jer. 27. 3; 46. 16 (Zech. 11. 2).

Rem. 3. The usage § 32 (2) goes throughout all stages of the language, Gen. 24. 8, Ex. 11. 8, Deu. 5. 26; 11. 18, Josh. 2. 14, 20, Jud. 6. 14, 1 K. 8. 59; 10. 8; 22. 23, Jer. 31. 21, Ezr. 2. 65, Neh. 6. 14; 7. 67, 2 Chr. 18. 22; 24. 18, Dan. 10. 17.—Josh. 2. 17 is doubly anomalous (cf. Jud. 16. 28). The demons. is without Art. sometimes in the phrase בַּלַּיְלָהּ הַהוּא *on that night*, Gen. 19. 33; 30. 16; 32. 23, 1 S. 19. 10, cf. Ps. 12. 8 (§ 6, R. 1). 1 S. 2. 23 text dubious.—On the other hand 2 K. 1. 2; 8. 8, 9 *rd.* הַלַּיְלָהּ (cf. Jer. 10. 19). In 1 S. 17. 17 *num.* may define לָחֵם (1 S. 14. 29?). In 1 S. 17. 12 text faulty.

The order § 32 (3) may be changed when adj. is em-

phatic, 2 Chr. 1. 10, or when other specifications are linked to it, Jer. 13. 10.

Rem. 4. When two adj. qualify a *fem.* noun the second is sometimes left in *mas.* 1 K. 19. 11 רוח גדולה וחזק 11 a *great* and *strong* wind, Jer. 20. 9 (1 S. 15. 9). And in cases of a commodity and its measure or number the adj. may agree with the commodity as the main thing, 1 S. 17. 17 *this ephah of parched corn*; v. 28.

Rem. 5. The adj. is sometimes used nominally and put by the noun in *gen.*; 2 K. 18. 17 חיל פָּבֵד a *great force*, Is. 22. 24 קַל־כֵּלֵי הַקָּטָן all vessels *of the smallest*, Song 7. 10 יַיִן הַטּוֹב wine *of the best*. Deu. 19. 13; 27. 25, Jer. 22. 17 (cf. 2 K. 24. 4), Nu. 5. 18, 2 K. 25. 9 (Am. 6. 2?), Zech. 14. 4, Ps. 73. 10; 74. 15 (cf. Ex. 14. 27); 78. 49; 109. 2, 2 Chr. 4. 10, Ecc. 1. 13; 8. 10.—Other exx. of adj. used nominally, Gen. 30. 35, 37 (exposing *the white*), Deu. 28. 48 (and *nakedness*), Josh. 3. 4 (*a distance*), Jud. 9. 16; 14. 14 (*sweetness*), Josh. 24. 14, 2 K. 10. 15 (perh. om. אַח), Jer. 2. 25; 15. 15; 30. 12, Is. 28. 4 (*flower of a fading thing*), v. 16, Ps. 111. 8, Job 33. 27 (perverted *right*).—Conversely the noun may be put in *gen.* by the adj. used nominally, often with superlative meaning, Jud. 5. 29 (the *wisest*), Is. 19. 11; 35. 9, Ez. 7. 24; 28. 7. Ex. 15. 16, 1 S. 16. 7; 17. 40, Jer. 15. 15, Ps. 46. 5; 65. 5. Pr. 16. 19, שָׁפַל might be inf.

Rem. 6. The adj. when it expresses the characteristic attribute of the noun is sometimes used instead of it; Is. 24. 23 הַלְבָנָה the *moon (the white)*, הַחֶמְסָה the *sun (the hot)*, 30. 16 קַל the *horse (swift)*, Jer. 8. 16, Mal. 3. 11 הַאֲכָל the *consumer (locust)*. Mostly in poetry and less common than in Ar.

THE ADJECTIVE. COMPARISON

§ 33. The language possesses no relative form of the adj. Comparison is made by the simple form, followed by prep. מִן, Gen. 3. 1 עָרוּם מִכָּל חַיַּת הַשָּׂדֶה 1 *more cunning than all the beasts*; Deu. 11. 23 גְּדֹלִים מִמֶּם nations *greater*

than you; Hos. 2. 9 אָז מֵעַתָּה לִי אֵין טוֹב לִי it was *better* for me then *than* now; 1 S. 9. 2 גְּבוּהָ מִכָּל־הָעַם *taller*. Jud. 14. 18, 1 S. 24. 18, 2 S. 19. 8. With *better* the subj. is often a clause (inf.), Gen. 29. 19, Ps. 118. 8, 9, Pr. 21. 3, 9 (§ 89).

(b) The quality (*tertium comp.*) is often expressed by a verb, Gen. 41. 40 אֲגִדֵּל מִמֶּךָ I *will be greater* than thou; 29. 30 וַיֵּאָהֵב אֶת־רֵחֶל מִלְאָה he *loved* R. *more than* L., 2 S. 1. 23 מִנְּשָׂרִים קָלוּ מֵאַרְיֹת גְּבִירוֹ they *were swifter than* eagles and *stronger* than lions. Gen. 19. 9 עָתָה נָרַע לָךְ עִתָּה now *will we treat thee worse* than them. Gen. 37. 4; 48. 19, Deu. 7. 7, Jud. 2. 19, 1 S. 18. 30, 2 S. 6. 22; 18. 8; 20. 5, 6, 1 K. 5. 10, 11; 10. 23; 14. 9.

§ 34. The superlative is expressed by the simple adj. with Art., or followed by gen. of a noun or pron., 1 S. 17. 14 וְדָוִד הוּא הַקָּטָן and David was *the youngest*; 18. 17 בְּתִי הַגְּדוּלָּה *my eldest* (elder) daughter, Deu. 21. 3. — 2 K. 10. 6 הָעִיר הַגְּדֹלָה *the greatest* men of the city; Jer. 6. 13 מִקְטָנָם וְעַד־גְּדוּלָּתָם from *the least of them*, &c. Gen. 9. 24; 10. 21; 29. 16; 42. 13; 43. 29, Jud. 6. 15; 15. 2, 1 S. 9. 21, Mic. 7. 4, Jon. 3. 5, 2 Chr. 21. 17, Ps. 45. 13, Job 30. 6 (§ 32, R. 5). Absolute superlativeness is expressed by מְאֹד *very* (a noun in *acc.*), Jud. 3. 17 בְּרִיא מְאֹד *very fat*, Gen. 12. 14; 41. 31, which may be intensified by prep. עַד, 1 K. 1. 4 הַיְּעָרָה יָפָה עַד־מְאֹד the girl was *extremely pretty*, 2 S. 2. 17, Gen. 27. 33; in later style בְּמְאֹד מְאֹד Ez. 9. 9; or מ' is repeated without prep., Nu. 14. 7.

Rem. 1. In *form* a few words correspond to the Ar. elative ('afdalū), as אֲכֹר *cruel*, אֲכֹזֵב *deceptive*, אֵיתוֹן *perennial*. But in Ar. many adj. of this form have no compar. sense, 'ahmaru, *red*; 'ahmaqu, *foolish*.

Rem. 2. The adj. or verb with מן may often be rendered by *too*, or *rather than*. Gen. 18. 14 דָּבָר מִי' דָּבָר is anything *too hard* for Je.? (Deu. 17. 8, Jer. 32. 17, 27), Jud. 7. 2, רַב מִתַּתִּי *too many for me to give*, 1 K. 8. 64 מִתְּחִיל *too small*

to contain, Gen. 4. 13 *נָדוּל מְנִשּׁוּא* *too great to bear*, Ps. 61. 3 the rock *מְנִי יָרוּם* *too high for me*, Is. 49. 6 *too light to be*, Ex. 18. 18, 1 K. 19. 7, Gen. 26. 16; 36. 7, Ru. 1. 12, Hab. 1. 13, Ps. 139. 12 *too dark for thee* (to see). So with *מְעַט* Isa. 7. 13 is wearying men *too little*? Nu. 16. 9.—Hos. 6. 6 knowledge of God *rather than burnt-offerings*; Ps. 52. 5 evil *rather than good*, Hab. 2. 16, 2 S. 19. 44, where perhaps *rd.* *בְּכוֹר* for *ברוּר*, first-born *rather than thou* (Sep.).

Rem. 3. The word expressing the quality is occasionally omitted, Is. 10. 10 (greater or more) *than those of Jer.*, Job 11. 17 (clearer) *than noon*. In Mic. 7. 4; Is. 40. 17; 41. 24, Ps. 62. 10, *מַהְבֵּל* the prep. is partitive or explicative, *of* (consisting of) vanity.

Rem. 4. The consn. with *מִן* is sometimes virtually a superlative, 1 S. 15. 33 *תִּשְׁבֵּל מְנַשִּׁים אֶמֶד* *the most bereaved of women* (lit. bereaved above w.).—A superl. sense is expressed by joining a noun with its own *pl.* in the gen., Gen. 9. 25 a *slave of slaves* (lowest slave), Ex. 26. 33 *holy of holies* (most holy), Is. 34. 10 *eternity of eternities* (all eternity), Ecc. 1. 2 *vanity of vanities* (absolute vanity), Song 1. 1, Ez. 16. 7, Deu. 10. 17. 1 K. 8. 27, though such phrases had at first sometimes a lit. sense.

Rem. 5. Just as the simple adj. the abstract noun with gen. conveys superl. meaning, as *טוֹב* *the best*, Gen. 45. 18, Is. 1. 19, *מֵיטֵב* *the best* 1 S. 15. 9, 15, *מְבָחָר* *the choicest* Ex. 15. 4, Deu. 12. 11, *רֵאשִׁית*, *ראש* *the chiefest*, Nu. 24. 20, Am. 6. 1, 6.

Rem. 6. A kind of superl. sense is given to a word by connecting it with the divine name. Probably the idea was that God *originated* the thing (as Ar.), or that it belonged to Him, and was therefore extraordinary. Sometimes the meaning appears to be "in God's estimation," Gen. 10. 9. Cf. Jon. 3. 3 *עִיר גְּדוֹלָה לְאֱלֹהִים* (Acts 7. 20); Ps. 36. 7; 68. 16; 80. 11; 104. 16, Song 8. 6, 1 Chr. 12. 23.—1 S. 14. 15; 26. 12 (Gen. 30. 8 seems different).

THE NUMERALS

§ 35. The numeral *one* is an adj., having the usual place and concord (§ 30). 1 S. 2. 34 גִּיּוֹם אֶחָד *in one day*, 1 K. 18. 23 הַפָּר הָאֶחָד *the one ox*, Gen. 11. 6 שָׁפָה אֶחָת *one speech*, 32. 9 הַמַּחֲנֶה הָאֶחָת *the one camp*. 11. 1.

Rem. 1. In later style *one* sometimes precedes its noun, Neh. 4. 11, Dan. 8. 13, Nu. 31. 28, Song 4. 9.

Rem. 2. It is also construed nominally, followed (*a*) by gen., Gen. 22. 2 אֶחָד הַהָרִים *one of the mountains*, 2 S. 2. 1, Job 2. 10; (*b*) by prep. מִן, Gen. 3. 22 אֶחָד מִמֶּנּוּ *one of us*, 2. 21. The short form usual in this case (Lev. 13. 2, Nu. 16. 15, 1 S. 9. 3, 1 K. 19. 2; 22. 13, 2 K. 6. 12; 9. 1, &c.; cf. otherwise 1 S. 16. 18; 26. 22, 2 S. 2. 21, &c.) might be cons. before prep. (§ 28, R. 1), but in some cases at least it must be a form of *abs.*, Gen. 48. 22, 2 S. 17. 22, Is. 27. 12, Zech. 11. 7. (*c*) It is itself governed in gen. by its noun (§ 32, R. 5), Lev. 24. 22, 2 K. 12. 10, Is. 36. 9. (*d*) With prep. מִן before it, it is a strong *any*; Lev. 4. 2 מֵאֶחָת מֵהֵנָּה *any of these things*, Lev. 5. 13, Deu. 15. 7, Ez. 18. 10 (text obscure). So in Ar. after a neg.

§ 36. The Numerals 2–10 are nouns, being followed by the thing enumerated either in Appos. (permutative, § 29), or in the gen. (explicative, § 24). Or, chiefly in later style, the thing may precede and the Num. follow in Appos. The thing enumerated is *plur.*

(*a*) With *indef.* nouns or expressions (cons. with indef. gen.) the Num. is mostly *abs.* and the noun in Appos. Gen. 29. 34 שְׁלוֹשָׁה בָּנִים *three sons*. 24. 10 עֶשְׂרֵה גְמָלִים *ten camels*. 1 K. 3. 16 שְׁתַּיִם נָשִׁים *two women*. Deu. 19. 2 שְׁלוֹשׁ עָרִים *three cities*. 31. 10 שִׁבְעַת שָׁנִים *seven years*. There are exceptions, 2 K. 5. 22; and in the case of *two* the cons. is more common than *abs.* even before indef. noun. There are also two general exceptions—(1) With יָמִים *days* the cons. is usual; Jud. 19. 4 שְׁלוֹשַׁת יָמִים *three days*. Deu.

5. 13; 16. 4, 8, 13, but cf. 2 K. 2. 17. (2) So before *other* Num. 1 S. 25. 2 אֶלְפִים אֶלְשֶׁת *three thousand*. Jos. 8. 12 אֶלְפִים חֲמִשָּׁת *five thousand*. 1 K. 5. 30 שְׁלֹשׁ מֵאוֹת *three hundred*, Jud. 4. 13.—Jos. 1. 11; 2. 16; 3. 2; 6. 3; 7. 3; 8. 12, Jud. 3. 29; 4. 6; 15. 11, 1 S. 26. 2. Cf. Rem. 1.

(b) With noun determined by Art. or def. gen. the Num. is mostly in *cons.* with gen. of noun. Deu. 10. 4 עֶשְׂרֵת הַדְּבָרִים *the ten words*. Jos. 10. 16 חֲמִשָּׁת הַמְּלָכִים *the five kings*. Jud. 3. 3 חֲמִשָּׁת סִרְיֵי פְּלִשְׁתִּים *the five lords of the Ph.* 1 S. 16. 10 שִׁבְעַת בְּנָיו *his seven sons*. Gen. 40. 12, 18, Nu. 23. 4, Jud. 14. 12; 18. 7, 1 S. 17. 13 (20. 20?), 2 S. 21. 22; 23. 16, 1 K. 21. 13, 2 K. 25. 18. There are exceptions, cf. 1 S. 17. 14. Cases like Am. 1. 3, 6, 9, &c., are according to § 20, R. 2.

(c) The Num. may follow the noun in Appos.—mostly in later style. 1 Chr. 12. 39 יָמִים שְׁלוֹשָׁה *three days*. Dan. 1. 12. 1 Chr. 22. 14; 25. 5, 2 Chr. 3. 12; 4. 8, Neh. 2. 11, Dan. 1. 5, 15, Ezr. 8. 15, cf. Jos. 21 *pass.* Ex. in earlier books are comparatively rare, Gen. 32. 15, 16. In 1 S. 1. 24 רָדַף בְּפֶרֶק מִשְׁלֵשׁ.

Rem. 1. Additional ex. of *a.* Gen. 30. 20; 45. 23; 47. 2, Deu. 16. 9, 16; 17. 6, Jos. 6. 4, Jud. 9. 34; 16. 8, 1 S. 1. 8; 25. 5, 2 S. 21. 6, 1 K. 5. 28; 7. 4, 30; 10. 19; 17. 12; 18. 23; 21. 10, 2 K. 2. 24, Jer. 2. 13. There are exceptions, 1 K. 11. 16.

Rem. 2. The position of the Num. before the noun is almost exclusive in earlier writings, and is common at all times. This is true of all Num., whether units or higher numbers. The position after the noun occurs in Kings, is not unusual in P., and becomes very usual in Chr., Ezr., Neh., Dan., &c.¹

¹ Sven Herner, *Syntax der Zahlwörter im Alt. Test.*, Lund, 1893. This careful Treatise pays particular attention to the literary age of the various usages.

Rem. 3. The *gend.* is sometimes inexact. Gen. 7. 13 (due to mas. form of noun), cf. Ex. 26. 26; Job 1. 4, Ez. 7. 2, Zech. 3. 9, 1 Chr. 3. 20, Ez. 45. 3 Kth.—The noun is sometimes sing. after units in the case of words used collectively, 2 K. 8. 17; 22. 1 (year), 25. 17 (cubit), Ex. 21. 37 (צֶמֶן, בָּקָר), cf. Gen. 46. 27; and in cases where the thing weighed or measured is omitted (§ 37, R. 4). Gen. 24. 22, Jud. 17. 10, 1 S. 10. 4; 17. 17; 21. 4, Ex. 16. 22. In Ez. 45. 1 *rd.*, breadth *twenty* thousand.

Rem. 4. The Num. 2, 3, 4, 7 may take suffixes, as שְׁנֵינוּ *we two*, both of us, שְׁלֹשָׁתָם *they three*, &c. Nu. 12. 4, 1 S. 25. 43, 2 S. 21. 9, Ez. 1. 8, Dan. 1. 17, cf. 2 K. 1. 10 *his* fifty.—The *order* is to be observed: Gen. 9. 19 שְׁלֹשָׁה אֵלֶּה *these three*, 1 K. 3. 18 אֲנַחְנוּ שְׁתֵּימָּה *we two*. Gen. 22. 23, Deu. 19. 9, 1 S. 20. 42. So *gen.* Ex. 21. 11, 2 S. 21. 22, Is. 47. 9.

Rem. 5. The language says *two three*, &c. (without *or*), as Engl. 2 K. 9. 32, Is. 17. 6, Am. 4. 8.

§ 37. Numerals above the units mostly have the noun in *plur.* (except collectives and words of *time*, *measure*, and *weight*). They stand in Appos., and mainly precede their noun—but may follow (chiefly in later style). When they follow, the noun is *plur.*, even though otherwise employed in sing.

(a) The Num. 11–19. Gen. 37. 9 אֶחָד עָשָׂר כּוֹכָבִים *eleven stars*. 2 S. 9. 10 עָשָׂר בָּנִים חֲמִשָּׁה *fifteen sons*. Jos. 4. 8 שְׁתֵּי עָשָׂר אֲבָנִים *twelve stones*. Gen. 32. 23; 42. 13, Ex. 15. 27; 24. 4, Deu. 1. 23, Jud. 3. 14, 2 S. 2. 30; 9. 10; 19. 18, 1 K. 18. 31, 2 K. 14. 21. Ex. 27. 15, Nu. 17. 14; 29. 14, 15, Jos. 15. 41.

(b) The tens, 20–90. Jud. 12. 14 אַרְבָּעִים בָּנִים *forty sons*. Gen. 18. 24 חֲמִשִּׁים צְדִיקִים *fifty righteous*. Exceptional order, Gen. 32. 15, 16 אֶתְנֵל עֶשְׂרִים *twenty she-asses*, &c. Gen. 18. 26, 28, Ex. 15. 27; 21. 32, Jud. 1. 7; 8. 30; 10. 4; 12. 14; 14. 11–13, 2 S. 3. 20; 9. 10, 2 K. 2. 16; 10. 1; 13. 7; 15, 20, Ez. 42. 2; 45. 12.

(c) Numbers composed of tens and units, *e.g.* 23, are treated as a single number *twenty-and-three*; and as they stand in Appos. the unit remains in the *Abs.* (cases like 2 K. 2. 24 are exceptional). The *gend.* of the unit is, of course, determined by the noun: Jud. 10. 2 עֶשְׂרִים וְשָׁלֹשׁ שָׁנָה 23 years. The order *three-and-twenty* also occurs—chiefly in later style. It also belongs to later style to separate the elements of the Num., repeating the noun with each, as *twenty year and three years*, or the reverse order (mainly with the word *year*).

Jud. 7. 3 עֶשְׂרִים וְשָׁנַיִם אֲלָף 22 thousand (cf. Rem. 1).
Nu. 7. 88 עֶשְׂרִים וְאַרְבָּעָה אֲלָפִים 24 oxen. Nu. 35. 6, Jos. 19. 30; 21. 39, Jud. 10. 3; 20. 15, 35, 46, 2 K. 10. 14, Ez. 11. 1, 1 Chr. 2. 22; 12. 29.—Gen. 11. 24, Ex. 38. 24, Nu. 3. 39, 43; 26. 22; 31. 38, Jud. 20. 21.—Gen. 5. 15; 12. 4; 23. 1; 25. 7. Cf. Gen. 5 *pass.*, Gen. 11. 13–25. Lev. 12. 4, 5 (repet. of *days*), cf. Num. 31. 32 *seq.* (thousand).

(d) The usage is the same with מֵאָה *hundred*, מֵאוֹת, מֵאוֹת (all in *abs.*; cons. מֵאוֹת in later style); and אֲלָף *thousand*, אֲלָפִים, אֲלָפִים (cons. אֲלָפִים occasional, Ex. 32. 28, Job 1. 3). 1 K. 18. 4 מֵאָה נְבִיאִים 100 prophets. Jud. 15. 4 אֲלָף שְׁלֹשׁ-מֵאוֹת שְׂדֵעִלִים 300 foxes. 1 K. 3. 4 אֲלָף מֵאָה אֲלָף אֵילִים 1000 burnt-offerings. 2 K. 3. 4 אֲלָפִים סוּסִים 2000 horses. Ex. of *hundred*: Jud. 7. 22, 1 S. 17. 7; 18. 25; 25. 18; 30. 21, 2 S. 3. 14; 8. 4; 14. 26; 16. 1, 1 K. 7. 20; 10. 17; 11. 3, Jos. 7. 21. Ex. of *thousand*: 1 S. 13. 5; 17. 5, 1 K. 5. 6, Job 42. 12.

(e) While, however, the Num. 11 and upward are construed with plur., except with collectives and words of *time*, *weight*, and *measure*, there is a natural tendency in enumerations to regard the thing enumerated as forming a *class* or *genus*, and to use the sing.; cf. § 17. Ex. 24. 4, Jud. 21. 12, 2 S. 8. 4; 23. 8, 1 K. 5. 12; 9. 14, 2 K. 24. 14. Comp. 1 K.

10. 16 with 17, and 2 K. 2. 16 with 17; Ex. 26. 19 with 36. 24. The sing. is chiefly used with things which one is accustomed to count; the sing. *king*, 1 K. 20. 1, 16, is unusual. Rem. 1.

(f) When the expression is def. the Art. usually goes with the noun, and the Num. is def. of itself. Jud. 7. 7 שְׁלֹשׁ אֶת-אֶלְפָּה וּמֵאָה the 300 men (Rem. 1). 17. 3 מֵאֵת הָאִישׁ הַיֶּשֶׁב הַהוּא the 1100 (shekels) of silver. 1 S. 30. 21 מֵאֵת הָאֲנָשִׁים the 200 men. Gen. 18. 28, Deu. 9. 25, Jos. 4. 20, Jud. 7. 22; 18. 17, 1 K. 7. 44, 2 Chr. 25. 9, Ex. 26. 19; 36. 24.

Rem. 1. Words used in sing. in the cases *a—d* are יוֹם *days*, שָׁנָה *years*, אִישׁ *men* (esp. of troops), אֶלְפָּה *thousands*, אַמְפָּה *cubits* (often pl.), בַּר, בַּת (measures), בְּכָר *talents* (also pl.), צַדִּיק, שָׂקֶל (oftenest pl.) &c.; and collect. as רִגְלֵי *infantry*, רֶכֶב *chariots*, נֶפֶשׁ *persons*, בָּקָר *cattle*, צֹאן *sheep*. Usage fluctuates; cf. § 17.—Adj. and words in Appos. may agree grammatically in sing. 1 S. 22, 18, 1 K. 20. 16, or *ad sensum* in pl. Jud. 18. 16, 1 K. 1. 5.

Rem. 2. In *eleven* the forms עֶשְׂרֵה עֶשֶׂר, עֶשְׂרֵה עֶשְׂרִים occur Deu. 1. 3, Jer. 1. 3; 39. 2, Ez. 26. 1, but chiefly belong to later style. In *twelve* the forms עֶשְׂרֵה שְׁנָיִם עֶשְׂרִים, עֶשְׂרֵה עֶשְׂרִים are usual, the cons. שְׁנַיִם &c., comparatively rare.

Rem. 3. The form *twenty-and-three* (in *c*) is the older order and the one usual at all times, *i.e.* the larger number first and the two joined by *and*. The same order is usual when there are higher numbers, thus: hundreds *and* tens *and* units; thousands *and* hundreds *and* tens, &c. It is characteristic of later style (occasionally in Kings) to put the smaller number first or omit the *and*. Cf. Ezr. 2 or Neh. 7 *pass.*, Nu. 4. 36, 1 K. 10. 14. The repet. *20 year and 3 years* or reverse order is almost peculiar to P.¹

Rem. 4. Words readily understood in expressions of weight, measure, or date are often omitted, as *shekel*, *ephah*, *day*, Gen. 24. 22 עֶשְׂרֵה זָהָב *ten (shekels) gold*, Ru. 3. 15 שֵׁשׁ עֶשְׂרֵים *six (ephahs) of barley*, Gen. 20. 16; 45. 22, 1 S. 10. 3, 4;

¹ According to Herner, § 12, only 1 K. 6. 1 outside of P.

17. 17, 1 K. 10. 16. On om. of *day*, § 38c. The consn. Ex. 26. 2 אַרְבַּע בְּאַמְפָּה four *by the cubit*, four cubits, is common in later style. Ez. 40. 5, Zech. 5. 2, 1 Chr. 11. 23.

Rem. 5. Numerals as independent nouns may take the Art. Gen. 18. 29 הָאַרְבָּעִים *the forty*. 2 K. 1. 13 הַחֲמִשִּׁים הַשְּׁלִישִׁים *the third fifty*; v. 14 *the former* (pl.) *fifties*; with suff. v. 10. Gen. 14. 9, Nu. 3. 46, Deu. 19. 9, 2 S. 23. 18 seq. In most other cases the Num. is without Art., though there are exceptions. Jos. 4. 4 אֲנִי הָעָשָׂר אִישׁ *the twelve men*, Nu. 16. 35, Ex. 28. 10.

Rem. 6. After *eleven* and upwards the *sing.* noun, particularly of material or commodity, is probably in *acc.* of specification. § 71.

§ 38. The Ordinals.—(a) The ordinals *first—tenth* are adj. and used regularly (Gr. § 48. 2). Jud. 19. 5 בְּיוֹם הַרְבִּיעִי *on the fourth day*. 2 K. 18. 9 בַּשָּׁנָה הַרְבִּיעִית *in the fourth year*. So always in stating the number of the *month* (cf. c), 1 Chr. 27. 2–13.

(b) From *eleventh* upwards the Card. numbers do duty for ordinals, and Art. is not generally used with the noun. Deu. 1. 3 בְּאַרְבָּעִים שָׁנָה *in the fortieth year*. 2 K. 25. 27 בַּשָּׁנִים עָשָׂר הָרִשׁוֹן *in the twelfth month*. Ex. 16. 1, Deu. 1. 2, 3, 2 K. 25. 27, Jer. 25. 3, 1 Chr. 24. 12–18; 25. 18–31.

(c) In stating dates there are some peculiarities. 1. The *gen.* "of the month" is circumscribed by prep., לַחֹדֶשׁ, and *day* is often omitted. Ex. 16. 1 יוֹם לַחֹדֶשׁ *on the fifteenth day of the month*. 2 K. 25. 27 בְּעֶשְׂרִים וְשֶׁבַע לַחֹדֶשׁ *on the 27th of the month*. Even the Card. 1–10 are greatly used in this case, mostly with om. of *day*. 2 K. 25. 8 בַּשָּׁבָעָה לַחֹדֶשׁ *on the seventh*. Deu. 1. 3 בְּאַחַד לַחֹדֶשׁ *on the first*. Gen. 8. 5, Lev. 23. 32, Ez. 1. 1, Zech. 7. 1, cf. 2 Chr. 29. 17, Ezr. 3. 6.

2. The word *year* is very often put in cons. before the whole phrase, Num. and year. 2 K. 8. 25 בַּשָּׁנָה שְׁתַּיִם *in the year of twelve years* (the twelfth year),

1 K. 16. 8, 15, 29, 2 K. 8. 25; 14. 23; 15. 13, 17, 23, 27; 25. 8. And with *year* understood: 1 K. 15. 25, 28 בְּשָׁנַת שְׁתַּיִם *the year of two years* (second year). 1 K. 16. 10; 22. 41, 2 K. 3. 1; 15. 30, 32; 18. 10; 24. 12, Zech. 7. 1, Ezr. 5. 13, Neh. 1. 1, Dan. 1. 21; 2. 1.

Rem. 1. The adj. אֶחָד *one* is very often used for *first*, Gen. 2. 11 seq.; 4. 19, Ex. 1. 15, Nu. 11. 26, 2 S. 4. 2, Ru. 1. 4.

Rem. 2. The word *year* is also construed with gen. of the *def.* Ordinal. 2 K. 17. 6 בְּשָׁנַת הַחֲשִׁיעִיּוֹת *in the year of the ninth year*. 2 K. 25. 1, Jer. 32. 1, Ezr. 7. 8, Neh. 2. 1; 5. 14.—In *c* the form בְּעָשֹׂר לְחָדָשׁ is used for *on the tenth* of the m. (spelling plenary except Ex. 12. 3).

Rem. 3. The Art. seems used with the Num. in cases where the whole expression is *def.*, as Lev. 25. 10, 11 *the fiftieth year* (of jubilee), Deu. 15. 9 *the seventh year* (of manumission), 1 K. 19. 19; but occasionally in other cases, Ex. 12. 18, Nu. 33, 38, 1 K. 6. 38, 1 Chr. 24. 16; 25. 19; 27. 15. Its place varies, 1 K. 19. 19 שְׁנֵימָה עָשָׂר with 1 Chr. 25. 19 הַשְּׁנָיִם עָשָׂר.

Rem. 4. *Distributives*.—(a) These may be expressed by Card. with לְ to: 1 K. 10. 22 אֶחָד לְשָׁלֹשׁ שָׁנִים *once to = every three years*. Ex. 16. 22, 1 K. 5. 2, Ez. 1. 6. (b) By repeating the Num. Gen. 7. 2, 3, 9, 15, Ex. 17. 12, 1 K. 18. 13, Ez. 40. 10. § 29, R. 8. Very often the whole phrase is repeated, Is. 6. 2 *six wings, six wings to each*, Jos. 3. 12, Nu. 13. 2; 34. 18, Ex. 36. 30.

Rem. 5. *Multiplicatives* are expressed variously.—Thus: *as much as* you, they, &c., by כְּכֶם, כְּהֵם, 2 S. 24. 3, Jer. 36. 32, Deu. 1. 11.—*double* by כְּשֵׁנָה, used in Appos. either before or after the noun, Gen. 43. 12 (after), 15 (before), Ex. 16. 5, 22. Also by שְׁנַיִם, Ex. 22. 3, 6, 8, *twofold*.—By the *du. fem.* of Num., as 2 S. 12. 6 אַרְבַּעַתַּיִם *fourfold*. Gen. 4. 15 שִׁבְעָתַיִם *sevenfold*. Is. 30. 26, Ps. 12. 7. Or by simple Card. Lev. 26. 21, 24, cf. Gen. 4. 24.—By יָדוֹת (hands), Gen. 43. 34 *fivefold*, Dan. 1. 20 *tenfold*. Comp. Gen. 26. 12 שְׁעָרִים מֵאָה *a hundredfold*.

Times is expressed by פַּעַם (beat). Gen. 2. 23 הַפַּעַם *this time*. Jos. 6. 3 אַחַת פ' *one time*. Neh. 13. 20 ד' וְשֵׁתַיִם *once or twice*. Gen. 27. 36; 43. 10 פַּעַמַיִם *two times*. Ex. 23. 17 שְׁלֹשׁ פַּעַמַיִם *three times*, &c. Gen. 33. 3, Nu. 14. 22, 2 K. 13. 19, Job 19. 3, Neh. 4. 6.—2 S. 24. 3 מֵאָה פַּעַמַיִם *100 times*. Deu. 1. 11 אֶלֶף פַּעַמַיִם *1000 times*, 1 K. 22. 16.—The word *time* may be omitted. 2 K. 6. 10 אַחַת שְׁתַיִם *once, twice*. 1 K. 10. 22, Job 40. 5. Also בְּאַחַת בְּשָׂתַיִם 1 S. 18. 21, Job 33. 14, Nu. 10. 4. With similar omission, שְׁנַיִם *a second time*, Gen. 41. 5, Is. 11. 11; שְׁלִישִׁתָּהּ *a third time*, 1 S. 3. 8, *a seventh time* 1 K. 18. 44.—Other words for *times* are רַגְלִים Ex. 23. 14, Nu. 22. 28, 32, 33; and בְּנֵיִם Gen. 31. 7.

Rem. 6. *Fractions*.—Apart from הַצֵּי *half*, 1 K. 16. 21, &c., fractions are formed: (a) by separate words, as רִבְעֵה *a fourth*, Nu. 23. 10, 2 K. 6. 25; חֲמִישִׁתָּהּ *a fifth*, Gen. 47. 26. The analogy has not been followed in other cases (cf. Ar. *tholth* a third). The form רִבְעֵה also, 1 S. 9. 8. For a *tenth* עֶשְׂרִית (pl. עֶשְׂרִית), peculiar to P. The *tithe* is מֵעֶשְׂרִית. (b) By the fem. of Ordinal, as שְׁלִישִׁיתָּהּ *a third*, 2 S. 18. 2, 2 K. 11. 5, Ez. 5. 2, 12; רִבְעִיתָּהּ *a fourth*, Nu. 15. 4, Neh. 9. 3. So the others, Gen. 47. 24, Lev. 5. 11, 16, 24, Ez. 4. 11; 45. 13. Above *tenth* the Card. must be used, Neh. 5. 11, *the one per cent*. The noun of measure, weight, &c., usually has the Art. after the fraction, Ex. 26. 16, Nu. 15. 4; 28. 14, 1 K. 7. 31, 32, 2 K. 6. 25, Ez. 45. 13; 46. 14.

Obs.—In prose composition these general rules may be safely followed. 1. Place all numerals *before* their noun. 2. The units take their noun in *pl.*; before an indef. noun they are in the abs., except *two*; before a def. noun in cons.; also in cons. before the word *days* and before other numerals. 3. The numbers 11–19 have fixed forms (Gr. § 48), but the *second* form of 11 and 12 may be neglected. 4. The numbers 11 and upwards take their noun in *pl.*, except collectives, and words of *time*, *weight*, and *measure*, though usage is not uniform, § 37, R. 1. 5. Compound numbers like 23 form one number *twenty-and-three* (in this order), the unit in abs., but its gender regulated by the noun. So in greater numbers the largest first, and each class joined by *and*, as 6000 *and* 300 *and* 50 *and* four. 6. The rules for Ordinals, § 38.

SYNTAX OF THE VERB

THE PERFECT

§ 39. The simple perf. is used to express an action completed either in reality or in the thought of the speaker.

The perf. is used to express completed actions where Eng. also uses past tenses.—(a) Like the Eng. past tense, to denote an action completed at a time indicated by the narrative, as Gen. 4. 26 **אָז הוּחַל** *then it was begun* (began men); or completed in the indefinite past, Job 1. 1 **אִישׁ הָיָה** *there was a man*. Gen. 3. 1; 15. 18; 22. 1; 29. 9; 31. 20. Even if the finished action may have extended over a period of time, unless it is desired to mark this specially, the simple perf. is employed; Gen. 14. 4, twelve years **עָבְדוּ** *they served*, 1 K. 14. 21, and often.

(b) Like the Eng. perf. with *have*, to denote an action finished in the past but continuing in its effects into pres.; Gen. 4. 6 **לָמָּה נָפְלוּ פָנֶיךָ** *why has (is) thy face fallen?* Is. 1. 4 **עָזְבוּ אֶת־יְיָ** *they have forsaken* the Lord. In this case the pres. must sometimes be used in Eng., Ps. 2. 1 **לָמָּה רָגְשׁוּ גוֹיִם** *why do the nations rage?* Ps. 1. 1. Or to denote an action *just* finished, or finished within an understood period; Gen. 4. 10 **מָה עָשִׂיתָ** *what hast thou done?* 1 S. 12. 3 **אֶת־שׁוֹר מִי לָקַחְתָּי** *whose ox have I taken?* Gen. 3. 22; 12. 18; 22. 12; 26. 22; 46. 31, Ex. 5. 14, Nu. 22. 34, Jud. 10. 10; 11. 7, 1 S. 14. 29.

(c) Like the Eng. pluperf. to indicate that one of two actions was completed before the other. This use is most common in dependent (relative or conjunctive) clauses. Gen.

2. 8, he put there אֲשֶׁר יָצַר אֱתֵהָאָדָם אֲשֶׁר יָצַר the man *whom he had made*; 6. 6 אֲשֶׁר עָשָׂה אֱתֵהָאָדָם יָנַחַם וְיָנַחַם י' repented *that he had made* man. Gen. 2. 5, 22; 3. 23; 18. 8, 33; 19. 27; 26. 15, 18; 28. 11, Nu. 22. 2, 1 S. 6. 19; 7. 14; 28. 20, 1 K. 5. 15; 11. 9. With modal force, Gen. 40. 15 *should have put*, 1 S. 17. 26 *should have defied*. After הִנֵּה, Gen. 19. 28 the smoke *was gone up*, Deu. 9. 16, Jud. 6. 28.

When the dependent clause is introduced by *and* the subj. usually precedes the verb; Gen. 20. 4 וְאֵבֶלֶק לֹא קָרַב לֵאלֹהֵי אַבִּימֶלֶךְ *and Abimelek had not approached*. 31. 19, 34, Jud. 6. 21, 1 S. 9. 15; 25. 21; 28. 3, 2 S. 18. 18, 1 K. 1. 41, 2 K. 9. 16.

(d) In hypothetical sentences the perf. is employed both in protasis and apodosis where Lat. subj. would be used. Jud. 13. 23 לֹא חָפַץ לְהַמִּיתֵנוּ לֹא לָקַח עִלָּה *if he had wanted to kill us he would not have taken a burnt-offering*. Gen. 43. 10, Nu. 22. 33, Jud. 8. 19; 14. 18, Is. 1. 9. So in other supposed cases; Gen. 26. 10 one of the people כָּמֹעַט שָׁכַב *might readily have lain*, 2 K. 13. 19. Also in Opt. sent. in ref. to past, Nu. 14. 2, and fut., Is. 48. 18; 63. 19. Cf. Cond. and Opt. Sent. §§ 130, 134.

Rem. 1. Though it may be doubtful whether the shades of meaning expressed by our tenses were present to the eastern mind, it is of great consequence to observe them in translation. The direct sent. 1 K. 21. 14 סָקַל נְבוֹז וְיָמַת N. *has been stoned and is dead*, when made dependent by כִּי v. 15, must be rendered, *that N. had been stoned and was dead*. In Is. 53. 5, 6 the perf. must be translated in three ways: all we *were* (had) *gone astray*; the Lord *caused to fall* on him; by his stripes *we have been healed*. Job 1. 21, the Lord gave . . . *hath taken*. In Ps. 30. perf. has all its various uses: v. 4 *hast brought up*; v. 7 *I said*; v. 8 *hadst made to stand . . . didst hide*; v. 12 *hast turned* (or possibly *didst turn*). Ezr. 1. 7. So inchoative perf., Ps. 97. 1 סָקַד וְיָמַת *is become king*; 2 K. 15. 1 *became king*, and often.

§ 40. The perf. expresses actions regarded as completed, where Eng. rather uses the present.—(a) In the case of stative verbs, *i.e.* verbs expressing mainly a mental or physical condition, as *to know, remember, refuse, trust, rejoice, hate, love, desire, be just, &c.*; *to be, be high, great, small, deep, clean, full, be old, many, &c.* Eng. by its pres. expresses the condition, Heb. rather the act which has resulted in it. Gen. 27. 2 מוֹתִי יוֹם יָדַעְתִּי לֹא זָמַנְתִּי I am old, I know not, &c.; Jud. 14. 16 וְלֹא שָׂנֵאתֵנִי וְלֹא אָהַבְתֵּנִי רק thou only hatest me, and lovest me not; Gen. 42. 31 לֹא הָיינוּ מְרַגְלִים we are not spies. Stative verbs, however, often occur in such a way that their perf. must be rendered by a past tense; Gen. 28. 16 I knew, 34. 19 he delighted, 37. 3 loved, Jud. 8. 34 remembered. The connexion shows to what time the completed act belongs.

(b) In a class of actions which are completed just in the act of giving them expression. This usage appears chiefly with verbs denoting to speak, as verbs of swearing, declaring, advising, and the like, or their equivalents in gesture. Deu. 26. 3 הַגִּדְתִּי הַיּוֹם I profess this day; 2 S. 17. 11 כִּי יַעֲצֵתִי I advise; 2 S. 19. 8 בְּיְהוָה נִשְׁבַּעְתִּי I swear by the Lord. Gen. 22. 16, Nu. 14. 20, Deu. 4. 26; 26. 17; 30. 15, 18, 19, 1 S. 17. 10, 2 S. 16. 4 I worship, 19. 30, 1 K. 2. 42 I hear (obey), 2 K. 9. 3 I anoint, Jer. 22. 5; 42. 19, Ez. 36. 7, Ps. 129. 8; 130. 1, Pr. 17. 5. Song 2. 7 I adjure. So the frequent י' אָמַר saith Je., or י' א' כֹּה thus saith. In some cases impf. יֹאמַר is used, hardly as a frequent. but as a present. This occurs in the midst of a speech, Is. 1. 11, 18; 33. 10; 40. 1, 25; 41. 21, Ps. 12. 6. Both forms Is. 66. 9.

(c) In a class of actions which, being of frequent occurrence, have been proved by experience (perf. of experience). Jer. 8. 7 the turtle and swallow אָתְּעַת בְּאָנָה שָׁמְרוּ observe the time of their coming; Job 7. 9 עָנָן וַיִּלְדֶּה קֶלֶה the cloud

dissolves and vanishes. Is. 40. 7, 8, Am. 5. 8, Ps. 84. 4 *findeth, layeth*, Pr. 1. 7 *despise*, 14. 19 *bow*; 22. 12, 13.

Rem. 1. Exx. of stative verbs. זכר *remember*, Nu. 11. 5, Jer. 2. 2; סָאָן *refuse*, Ex. 7. 14, Nu. 22. 13, Deu. 25. 7; בטח *trust*, 2 K. 18. 19, 20; שמח *rejoice*, 1 S. 2. 1, Is. 9. 2; חפץ *to wish*, Deu. 25. 8, Is. 1. 11; צדק *be just*, Gen. 38. 26, Ps. 19. 10; גבה *be high*, Is. 3. 16; 55. 9; גול *be great*, Gen. 19. 13; קטן *be small*, Gen. 32. 11; עמק *be deep*, Ps. 92. 6; טהר *be clean*, Pr. 20. 9; מלא *be full*, Is. 2. 6, Mic. 3. 8; אבל *to mourn*, Is. 33. 9, Joel. 1. 9; אבה *be willing*, Deu. 25. 7; מאס *loathe*, Am. 5. 21, Job 7. 16; שבע *be sated*, Is. 1. 11; רבב *be many*, Ps. 3. 2 (רבה = become many); קה *hope*, Ps. 130. 5, &c.

§ 41. The perf. is used to express actions which a lively imagination conceives as completed, but for which the fut. is more usual in Eng.—(a) The perf. of certainty. Actions depending on a resolution of the will of the speaker (or of others whose mind is known), or which appear inevitable from circumstances, or which are confidently expected, are conceived and described as having taken place. This use is common in promises, threats, bargaining, and the like. Is. 42. 1 הֵן עֲבָדֵי נְתַתִּי רוּחִי עָלָיו *behold my servant, I will put my spirit upon him*; Is. 6. 5 אוֹיְלִי כִּי־נִדְמִיתִי *woe is me for I am undone*; Ru. 4. 3 חֲלַקְתָּ הַשְּׂדֵה מְכַרְתָּהוּ גַעְמִי *Naomi is selling the field-portion*. Gen. 15. 18; 17. 20; 30. 13, Nu. 17. 27, 28, Jud. 15. 3, 1 S. 2. 16; 14. 10; 15. 2, 2 S. 24. 23, 1 K. 3. 13, 2 K. 5. 20, Is. 30. 19, Jer. 4. 13; 31. 5, 6, Ps. 6. 9, 10; 20. 7; 36. 13; 37. 38. In these last exx. and many others the tense may be called the perf. of *confidence*.

(b) It often happens, esp. in the higher style, that in the midst of descriptions of the fut. the imagination suddenly conceives the act as accomplished, and interjects a perf. amidst a number of imperfs. Job 5. 20, 23 *hath redeemed*

(4. 10); Hos. 5. 5 Judah *is fallen*. This usage receives an extension among the prophets, whose imagination so vividly projects before them the event or scene which they predict that it appears realised. Is. 5. 13 מִבְּלִי־דַעַת עָמִי גָלָה my people *is gone into captivity*; 9. 5 כִּי יֵלֵד וְיֵלֵד לָנוּ for *a child has been born to us*; 9. 1 הַהֲלֹכִים בַּחֹשֶׁךְ רָאוּ אֹרֶךְ גָּדוֹל they who walked in darkness *have seen great light*. Is. 5. 14; 9. 2 seq., 10. 28; 11. 8, 9; 28. 2, Hos. 4. 6; 10. 7, 15, Jer. 4. 29, Am. 5. 2. The prophetic perf. is sometimes scarcely to be distinguished from perf. of confidence, Ps. 22. 22, 30.

(c) The perf. is used in the sense of the *future perf.* to indicate that an action though fut. is finished in relation to another fut. action. Gen. 24. 19 עַד אִם-כִּלּוֹ לְשָׁתוֹת 19 *until they (shall) have done drinking*; 2 S. 5. 24 לְפָנֶיהָ י' לְפָנֶיהָ כִּי אָז יָצָא י' לְפָנֶיהָ for then Je. *will have gone forth*. Gen. 28. 15; 43. 9; 48. 6, 1 S. 1. 28, 2 K. 7. 3; 20. 9, Is. 4. 4; 6. 11; 16. 12, Jer. 8. 3, Mic. 5. 2, Ru. 2. 21.

Rem. 1. The prophetic perf. may be distinguished from the ordinary perf. by the fact that it is not maintained consistently, but interchanges with *impfs.* or *vav conv. perfs.*, the prophet abandoning his ideal position and returning to the actual, and so falling into the ordinary *fut.* tenses, *e.g.* Is. 5. 14-17. The prophetic passage may begin with *perf.*, Is. 5. 13, which is frequently introduced by כִּי *for*, לָכֵן *therefore*, or other particles, Is. 3. 8; 9. 5; or it may begin with *vav impf.*, Is. 2. 9. When further clauses with *and* are added, if the ideal position be sustained, the natural secution, *vav impf.*, may be used, Is. 9. 5, Ps. 22. 30, or simple *perf.* if verb be disconnected with *and*, Is. 5. 16. But frequently the ideal position is deserted and the ordinary *fut.* tenses, the *impf.* or *vav perf.*, are employed, Is. 5. 14, *cf. v.* 17, Ps. 85, 11, 12. *Cf.* Is. 13. 9, 10; 14. 24; 35. 2, 6; 46. 13; 47. 9; 52. 15; 60. 4.

Rem. 2. It seems but a variety of (c) when the perf. is used in questions expressing any lively feeling, as astonishment, indignation, incredulity, or the like. The speaker

imagines the act done, and expresses it in a tone conveying his feeling regarding it. Gen. 18. 12 *shall I have (had) pleasure!* 21. 7 *who would have said?* Ex. 10. 3; 16. 28, Jud. 9. 9 *shall I have abandoned!* Nu. 23. 10, 23, 1 S. 26. 9, 2 K. 20. 9, Jer. 30. 21, Ez. 18. 19, Hab. 2. 18, Ps. 10. 13; 11. 3; 39. 8; 80. 5, Job 12. 9. Cf. interchange of perf. and impf. Hab. 1. 2, 3, Ps. 60. 11.

Rem. 3. Owing to the want of participles expressing past time, the perf. has to be used in attributive or circumstantial clauses referring to past. Gen. 44. 4 *לא הרהיקי* *not having gone far*; 44. 12 *החל* *beginning* at the eldest; 48. 14 *guiding* his hands, Gen. 21. 14; Nu. 30. 12 *without checking*, Deu. 21. 1, Jud. 6. 19; 20. 31, 1 S. 30. 2, 1 K. 13. 18, Job 11. 16 waters *passed away*; Is. 3. 9 *without concealment*. And so to express an action prior to the main action spoken of, Ps. 11. 2. Very compressed is the language, Jud. 9. 48 *מה ראיתם עשיתי* what *ye have seen me do*. If *me* had been expressed the consn. would have been an ordinary Ar. one. Lam. 1. 10, Neh. 13. 23; cf. impf. 2 S. 21. 4, Is. 3. 15.

Rem. 4. Another verb following on perf. is usually appended with *vav impf.*, but in animated speech asyndetous perfs. are often accumulated. Deu. 32, 15, Jud. 5. 27, Is. 18. 5; 25. 12; 30. 33, Lam. 2. 16.

Rem. 5. In some instances perf. appears to express a wish (precative perf.). Job 21. 16 the counsel *החקה* *be far!* 22. 18. Lam. 1. 21 *הבאתי* *bring thou*, where structure of verse requires ref. to fut; 3. 56 seq., where *v.* 55 continues 54; Ps. 18. 47. Is. 43. 9 *נקבעו* may be form of imper., and Ps. 7. 7 *צויה* a circumst. clause. It would be strange if Heb. altogether wanted this usage, which is common to all the Shem. languages in some shape. Wright, ii. 3, Dillm. p. 406 foot, Noeldeke, p. 181, Del. Assyr. Gr. § 93. The position of the verb is freer in Heb., as is usual in comparison of Ar. The usage may be allied to perf. of confidence (Ps. 10. 16; 22. 22; 31. 6; 57. 7; 116. 16), the strong wish causing the act to be conceived as accomplished.

THE SIMPLE IMPERFECT

§ 42. The simple impf. expresses an action incomplete or unfinished. Such an action may be conceived as nascent, or entering on execution (pres.), progressing, or moving on towards execution (impf.), or as ready, or about to enter upon execution (fut.). Connected with the last use is the use of impf. to express a great variety of actions which are *dependent* on something preceding, whether it be the will or desire of the speaker (juss., opt.), or his judgment or permission (potential), or on some other action, or on particles expressing *purpose* and the like (subjunctive).

The uses of the impf. are very various, and some of them rarer in prose writing; those usual in ordinary prose may be mentioned first.

§ 43. (a) The impf. expresses a *future* action, whether from the point of the speaker's present, or from any other point assumed. 1 S. 24. 21 יָדַעְתִּי כִּי מֶלֶךְ תִּמְלֹךְ I know that thou shalt be king; 2 K. 3. 27 וַיִּקַּח אֶת-בְּנוֹ אֲשֶׁר יִמְלֹךְ he took his son who was to be king; Gen. 2. 17; 3. 4; 6. 7; 37. 8; 43. 25 *were to eat*, 1 K. 7. 7, 2 K. 13. 14 *was to die*.

(b) The impf. is employed to express actions which are contingent or depending on something preceding. The shades of sense of impf. in this use of it are manifold, corresponding to Eng. *will* (of volition), *shall* (of command), *may* and *can* (of possibility or permission), *am to*, in the present; and to *would*, *should*, *might*, *could*, *was to*, in the past or indirect speech. Particularly (1) in interrogative sentences; (2) in dependent clauses with כִּי *that* and the like; and (3) after particles like אֵיךְ *how!* אולי *perhaps*, &c., and conditional particles like אִם *if*. Gen. 3. 2 מִפְּרִי עֵץ הַגֶּן נֹאכַל *we may eat*; 3. 3 לֹא תֹאכְלוּ מִמֶּנּוּ *ye shall not eat of it*; Gen. 43. 7 הֲיָדוּעַ יָדַע כִּי יֹאמַר *were we then to know that he would say?* 27. 45 לָמָּה אֲשַׁבֵּל שְׂנֵיכֶם *why should I*

be bereaved of you both? 44. 8 וְאִידָּ נִגְנַב *and how should we steal!* 2. 19 לֹא יִקְרָא לוֹ לְרֹאֵת מַדּוּ יִקְרָא לוֹ *to see what he would call it;* Jud. 9. 28 מִי יִשְׁכֵּם כִּי נִעֲבְדֶנּוּ *who is Shechem that we should serve him?* Job 9. 29 אֲנִי אֶרְשָׁע *I am (have) to be guilty!* Gen. 44. 34; 47. 15, Ex. 3. 11, Deu. 7. 17, Jud. 8. 6; 17. 8, 9 *wherever he might find,* 1 S. 18. 18; 20. 2, 5 *should sit,* 23. 13, 2 S. 2. 22; 3. 33 *should* Abner (*was A. to die!* 6. 9, 2 K. 8. 13, Ps. 8. 5, Job 7. 17. With אֲוִלִי Gen. 16. 2; 24. 5, Nu. 23. 27, 1 S. 6. 5, 1 K. 18. 5, 2 K. 19. 4, Am. 5. 15. With אִם *if,* Gen. 18. 26, 28, 30; 30. 31, Jud. 4. 8, Am. 6. 9. See Cond. Sent.—With Job 9. 29 cf. 10. 15; 12. 4, 1 S. 14. 43; 28. 1.

(c) In particular impf. follows *final* (telic) conjunctions, as לְמַעַן *in order that,* אֲשֶׁר *that,* לְבִלְתִּי *that not,* פֶּן *lest.* Ex. 4. 5 לְמַעַן יֵאֱמִינוּ *that they may believe;* Deu. 4. 40 אֲשֶׁר לֵךְ *that it may be well with thee* (cf. next clause); Gen. 3. 3 פֶּן תִּמְתּוּן בּוֹ לֹא תִגְעוּ *ye shall not touch it lest ye die.* Ex. 20. 20, 2 S. 14. 14. See Final Sent.

Rem. 1. The expression מִי יֹדֵעַ *who knows?* differs little from *perhaps,* and is followed by impf., 2 S. 12. 22, Jo. 2. 14, Jon. 3. 9. In Est. 4. 14 אִם is supplied before the verb.

§ 44. Frequentative impf.—The impf. expresses actions of general occurrence, such actions being independent of time. That which is nascent or ready to occur passes easily over into that which is of frequent or indefinite occurrence. This use of impf. is common in proverbial sayings, in comparisons, in the expression of social and other customs, and particularly of actions which, having a certain moral character, are viewed as universal, but also of actions which are or were customary in given circumstances without being necessary.

(a) Of actions for which Eng. uses the present. Gen.

10. 9 על־כֵּן יֹאמֵר כְּנִמְרוֹד therefore *it is said*, as Nimrod ;
 6. 21 מִכָּל־מֵאֲכָל אֲשֶׁר יֹאכֵל take of all food *which is eaten*
 (edible); Pr. 10. 1 בֶּן חָכָם יִשְׂמַח־אָב בְּכֵן a wise son *makes a*
father glad. Particularly with כֵּן *so*, כַּאֲשֶׁר *as*, and similar
 words. 1 S. 24. 14 הַקְּדַמְנִי מִרְשָׁעִים יֵצֵא יִשָּׁע *as says* the proverb, Out of the evil *cometh forth evil* ;
 Jud. 7. 5 יִלֵּק הַכֶּלֶב בַּאֲשֶׁר יִלֵּק הַכֶּלֶב *as a dog laps* ; Gen. 29. 26
 לֹא־יַעֲשֶׂה כֵן בְּמִקְמוֹנוֹ *it is not so done* in our country. Some-
 times this *is not* has the nuance of *ought not*. Gen. 20. 9
 מַעֲשִׂים אֲשֶׁר לֹא־יַעֲשׂוּ *deeds which ought not to be done*,
 cf. 34. 7, 2 S. 13. 12.—Gen. 50. 3, Ex. 33. 11, Deu. 1. 31, 44 ;
 2. 11, 20 ; 28. 29, Jud. 11. 40 ; 14. 10, 1 S. 5. 5 ; 19. 24, 2 S.
 5. 8 ; 13. 18 ; 19. 4, Am. 3. 7, 12, Hos. 2. 1 (cannot be counted).
 Of a universal truth, Ex. 23. 8, Deu. 16. 19 a gift *blinds*, 1 S.
 16. 7, 2 S. 11. 25 the sword *devours*, 1 K. 8. 46 no one *who*
sinneth not, Ps. 1. 3–6. Of a characteristic or habit, Gen.
 44. 5, Ex. 4. 14 *speaks* (can speak), Deu. 10. 17, 1 S. 23. 22,
 2 S. 19. 36, 2 K. 9. 20 *drives* furiously, Is. 13. 17, 18 (the
 Medes), 28. 27, 28, Ps. 1. 2, Job 9. 11–13. But also of an
 event repeated or general within a limited area. 1 S. 9. 6
 כֹּל אֲשֶׁר יִדְבַר בָּא יֵבֵא whatever *he speaks comes true* ; 1 K.
 22. 8 לֹא יִתְנַבֵּא עָלַי טוֹב *he never prophesies* good about
 me. Ex. 13. 15 ; 18. 15, 2 K. 6. 12, Hos. 4. 8, 13 ; 7. 1–3,
 14–16 ; 13. 2 *kiss* calves, Am. 2. 7, 8, Is. 1. 23 ; 14. 8, Mic.
 3. 11.

(*b*) Of actions customary or general in the past. Gen. 2. 6
 וּמַעֲיֹל קָמַן וְיָאֵד יַעֲלֶה and a mist *used to go up*. 1 S. 2. 19
 וְתַעֲשֶׂה־לּוֹ אִמּוֹ and a little robe his mother *used to make for*
him. 2 Chr. 9. 21 once every three years תְּבוֹאֲנָה אֲנָיוֹת
 תָּרְשִׁישׁ *came* the ships of Tarsh. This impf. may *distribute*
 an action over its details or particulars ; Gen. 2. 19 וְכָל אֲשֶׁר
 יִקְרָא־לוֹ הָאָדָם *whatever he called it*. Particularly under the
 influence of a negative ; 1 S. 13. 19 וְהָרַשׁ לֹא יִמְצֵא a smith

Nu. 11. 33, Zeph. 3. 17. Is. 30. 14 *unsparingly*, Ps. 26. 1 *without wavering*. Particularly in comparisons. Job 9. 26 בְּנִשָּׁר יִמְרֹשׁ as *an eagle swooping*; 7. 2 as a servant that *longeth*. Deu. 32. 11, Hos. 11. 10, Is. 62. 1, Jer. 23. 29.

§ 45. To express single unfinished or enduring actions in the *pres.* or *past* the ptc. is usually employed in prose, with a different shade of meaning. The impf., however, is often used after certain particles, as אָז *then*, טָרָם *not yet*, בְּטָרָם *before*. Ex. 15. 1 אָז יָשִׁיר מֹשֶׁה אָז *then sang Moses*; Gen. 19. 4 טָרָם יִשְׁכְּבוּ *they were not yet lain down* when, &c. 27. 33 וְאֶכֶל בְּטָרָם הַבּוֹיָה and I ate *before thou camest*. Deu. 4. 41, Jos. 8. 30; 10. 12; 22. 1, 1 K. 3. 16; 9. 11; 11. 7; 16. 21, 2 K. 12. 18; 15. 16.—Gen. 2. 5; 24. 45, 1 S. 3. 3.—Jud. 14. 18, 1 S. 2. 15, 2 K. 6. 32, Jer. 1. 5. So sometimes after עַד, Jos. 10. 13, Ps. 73. 17. See Temporal Sent.

Rem. 1. The use of impf. with interrog. is peculiar. The interrogation not only brings the action into the present, but seems to give such force to the verb that the *finite* tense may be used. Gen. 32. 30 why תִּשְׁאַל *dost thou ask?* 37. 15 מַה־תִּבְקֹשׁ *what dost thou seek?* comp. the answer אֲנִי מְבַקֵּשׁ. So question and answer Gen. 16. 8. 2 K. 20. 14 מֵאֵן יָבֹאוּ *whence came they?* with the answer בָּאוּ *they came*. Gen. 44. 7, Ex. 2. 13; 3. 3, Jud. 17. 9; 19. 17, 1 S. 1. 8; 17. 8; 28. 16, 2 S. 1. 3, 1 K. 21. 7, Job 1. 7; 2. 2; 15. 7, Is. 45. 9, 10. In some cases the questions may be freq., Is. 40. 27. Perhaps also with other strong particles, like הֲיִנָּה 1 S. 21. 15, Gen. 37. 7? And necessarily when ptc. is resolved into a *neg.* clause, Jud. 20. 16, Lev. 11. 47.

Rem. 2. Such particles as *then* create a space or period with which the action is contemporaneous, into which the speaker throws himself, cf. 2 K. 8. 22 where *then* = *at that* (general) *time*. In poetry the usage is extended, and appears with such words as *day, time*. Job 3. 3 perish בּוֹ אֶגְדָּר *the day on which I was (am) born!* 6. 17, Deu. 32. 35. In other cases it may be doubtful whether contemporaneousness or immediate subsequence be expressed: Job 3. 11 why *died*

(die) I not *from the womb*, came I not out of the belly *and expired?* cf. *v.* 13. The pointing וְאֵנֹכִי would have been good prose (Jer. 20. 17), and so would *perf.* in first clause (Jer. 20. 18), but the one tense protects the other. Cf. the reverse order of events, Nu. 12. 12.

In elevated style this usage of *impf.* is common. The speaker does not bring the past into his own present, he transports himself back into the past, with the events in which he is thus face to face. Ex. 15. 5 the depths יִכְסִימוּ covered (cover) them; Deu. 32. 10 יִמְצְאוּהוּ found (findeth) him; Ps. 80. 9 a vine from Eg. תִּפְסִיעַ thou bringest, thou drivest out the nations; Job 4. 15. 16 a breath יִחַלף תִּסְמַר passes, my hair stands up; it stops, &c. So an instantaneous effect is graphically expressed. Ex. 15. 12 thou didst stretch thy hand אָרַץ תִּבְלַעְמוּ the earth swallows them, *v.* 14 the nations heard יִרְזוּן they are terrified. Is. 41. 5, Hab. 3. 10, Ps. 46. 7; 77. 17; 69. 33; 78. 20. The Eng. pres. best renders this *impf.*, our historical pres. being a similar usage. Nu. 23. 7 Balak יִבְרִיחַני bringeth me. Ps. 18. 7; 104. 6-8. Hitz. (Ps. 18. 4) so explains 1 K. 21. 6 כִּי אֶדְבֵר; כִּי is recitativum. If reading right, Jud. 2. 1 אֶעֱלֶה must rather express progressive bringing up. So perhaps 2 S. 15. 37 יָבוֹא proceeded. In 1 K. 7. 8 יַעֲשֶׂה is wanting in Sep.

Rem. 3. In the prophetic and higher style the *impf.* is often used of single actions where prose would express itself differently. There is also frequent interchange of *perf.* and *impf.*, e.g. Is. 5. 12; 9. 17; 10. 28; 13. 10; 14. 24; 18. 5; 19. 6, 7; 42. 25; 43. 17; 49. 13, 17; 51. 6; 60. 4, Hos. 7. 1; 12. 11, Ps. 26. 4, 5; 52. 9; 93. 3. In early writing these changes have meaning, but in later poetry, especially in the historical psalms and Job, the significance is not always apparent, and the changes look part of an unconscious traditional style. Some scholars, however, diminish the difficulty by the assumption that the *impf.* often stands for *vav impf.* See § 51, R. 5.

Rem. 4. The *impf.* is frequently used for *imper.*, even in the 2nd pers. Deu. 7. 5; 13. 5, Am. 7. 12, Hab. 3. 2, Ps. 17. 8; 64. 2; 71. 2, 20, 21; 140. 2.

THE CONVERSIVE TENSES. PERF. AND IMPF. WITH
STRONG VAV

§ 46. The conversive tenses seem the result of two things: first, the feeling of the *connexion* of two actions, and that the second belongs to the sphere of the first, a connexion expressed by *vav*; and, second, that effort of the lively imagination already noticed under the simple tense-forms (§ 41 *b*, § 45, R. 2, 3), by which an impf. is interjected among perfs., and conversely, a perf. among impfs. These lively transportations of the imagination, which appear only occasionally in the case of the simple tenses, have in this instance given rise to two distinct fixed tense-expressions, the *vav conv. impf.* and the *vav conv. perf.* In usage the former has become the historical or narrative tense, and the latter the usual expression for the fut. or freq. when connected with preceding context by *and*. The actual *genesis* of these two tense-forms belongs, however, to a period lying behind the present state of the language. They are now virtually *simple* forms, having the meaning of the preceding tenses, impf. or perf., and it is doubtful if it is legitimate to analyse them, and treat *vav impf.* for ex. as *and* with an impf. in any of the senses which it might have if standing alone.—It is the shortened forms of impf. that are usually employed with *vav*, when these exist; but this is by no means universal.

IMPERFECT WITH STRONG VAV. VAV CONV. IMPF.

§ 47. *Vav conv. impf.* follows a simple perf. in any of the senses of the perf. In usage, however, it has become a tense-form in these meanings of the perf. in narrative style, though no perf. immediately precedes. If the connexion of *vav* and impf. be broken through anything such as a neg. or other word coming between, the discourse returns to the

simple *perf.* Gen. 1. 5 וַיִּקְרָא לְאֹרֶךְ... וְלַחֲשֹׁךְ קָרָא Gen. 4. 4, 5 וַיִּשַׁע וְיָאֵל־הֶבֶל וְיָאֵל־קַיִן לֹא שָׁעָה לֹא שָׁעָה 5 and Je. had respect to Abel, but to Cain he had not respect.

As to the kind of connexion between the preceding and *vav impf.* the latter may express either what is strictly consequential, or what is merely successive in time, or what is only successive in the mind of the speaker. In the last case the event or fact expressed by *vav impf.* may really be identical with the preceding event, and a repetition of it, or synchronous with it, or even anterior to it; the speaker expresses them in the order in which they occur to him, so that the *and* is merely connective, though the form retains its conversive meaning. Gen. 40. 23 וַיִּשְׁכַּחְהוּ... לֹא זָכַר he remembered not Joseph, and forgot him; Jud. 16. 10 וַיִּשְׁכַּחְהוּ בִי וַתְּדַבֵּר אֵלַי קְנֻבִים thou hast cheated me, and told me lies. With *vav perf.*, Jud. 14. 12 אִם הִגֵּד תִּגִּידוּ לִי וּמָצְאתֶם if ye will tell it me, and find it out. After עָשָׂה to do, *vav impf.* is often merely explanatory, 1 K. 18. 13. אֵת אֲשֶׁר עָשִׂיתִי וְאֲחַבֵּא what I did and hid, &c. Gen. 31. 26, Ex. 1. 18; 19. 4, Jud. 9. 16, 1 K. 2. 5, 2 Chr. 2. 2, cf. Neh. 13. 17. 2 S. 14. 5 I am a widow וַיָּמָת אִישִׁי and my husband is dead. Jud. 2. 21 וַיָּמָת יְהוֹשֻׁעַ אֲשֶׁר עָזַב יְהוָה וַיָּמָת which Joshua left and died. So *vav impf.* often merely sums up the result of a preceding narrative, Jud. 3. 30 וַתִּכְנַע מוֹאָב so Moab was subdued; 8. 28.

§ 48. (a) *Vav impf.* continues a *perf.* in sense of Eng. past; and it is usual in this sense in narrative, although no *perf.* actually precedes. Gen. 3. 13 הַנָּחָשׁ הִשְׁיֵאֲנִי וָאָכַל the serpent deceived me, and I ate. 4. 1; 7. 19, 1 S. 15. 24. With neg., Gen. 4. 5 unto Cain לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד he had not respect, and C. was very angry. Gen. 8. 9, Jer. 20. 17, Job 3. 10; 32. 3 did not find an answer and condemn (so as to condemn). With interrog., Gen. 12. 19.—When

vav is separated from verb, Gen. 31. 33 וַיֵּבֵא . . . וְלֹא מָצָא 41. 21, Jud. 6. 10.

(b) It continues perf. in sense of Eng. perf. with *have*. Gen. 3. 17 כִּי שָׁמְעַתָּ לְקוֹל אֲשֶׁרָהּ וְתֹאכַל *hast hearkened and eaten*. 16. 5 וְאִקְלָ and *I am despised*; 32. 31. With interr., Deu. 4. 33 וַיִּחְיֵי א' קוֹל א' הַשְּׁמַע עִם קוֹל א' וַיִּחְיֵי הַשֵּׁמַע *has a people heard the voice of God and lived?* With neg. 1 S. 15. 19 וְלָפָה וְתַעַמְט לֹא-שָׁמְעַתָּ בְּקוֹל י' וְתַעַמְט *why hast thou not obeyed, but hast flown upon the spoil?* 1 S. 19. 17, Job 9. 4.—Jos. 4. 9 he set up 12 stones וַיִּהְיוּ שָׁם וַיִּהְיוּ *and they are there* to this day. Is. 50. 7, Jer. 8. 6. Gen. 32. 5, 1 S. 19. 5.

(c) In the sense of plup. Gen. 39. 13 כִּי עָזַב בְּגָדוֹ וַיִּגָּס *had left his garment and fled*; 31. 34 וְתִשָּׂמֵם . . . וְלָקַחְהָ *had taken the Teraphim, and put them in the camel's saddle, and sitten down upon them*. Gen. 27. 1; 26. 18, Ex. 15. 19, Nu. 21. 26, Jos. 10. 1, Jud. 4. 11, 1 S. 30. 1, 2, 2 S. 18. 18, 1 K. 2. 41. Is. 39. 1 וַיִּחְזַק *heard that he had been sick, and was better*.

(d) After hypothetical or conditional perf. 1 S. 25. 34 לֹא-יִלֵּי מִהֲרַתָּ וְתִבְאִי *(so rd.) unless thou hadst made haste and come*; Ex. 20. 25 כִּי חִרְפָה הִנֵּפַתָּ עָלֶיהָ וְתִחַלְלָהּ *hast thou lifted up thy iron upon it, thou hast polluted it*. Pr. 11. 2 בָּא זְדוֹן וַיֵּבֵא קָלוֹן *has pride come, shame has come* (when pride comes then, &c.), cf. 18. 3.—Nu. 5. 27, Ps. 139. 11, Pr. 18. 22, Job 9. 16; 23. 13. In Opt. Sent. Jos. 7. 7, Is. 48. 18.

Rem. 1. The *contrast* in such passages as Gen. 32. 31 וַיִּרְאֵנִי א' וְהִנְעַל נַפְשִׁי I have seen God *and* (yet) *my life is preserved* hardly lies in the *vav*, but is suggested by the two events. 2 S. 3. 8. Neither is it probable that the *vav* expresses an *inference*; Job 2. 3 וַתִּסְיֵתֵנִי is not, *and so* (so that) *thou settest me on*. The ref. is rather to Satan's insinuation, ch. 1. 9 seq.

Rem. 2. It is questionable whether *vav impf.* has the

sense of plup. except in continuance of a perf. of that meaning. When *and* introduces something *anterior* to the general narrative, it is usually disconnected with the verb, which is then preceded by its subj. (§ 39 c). There are a few peculiar cases, Ex. 32. 29, 1 S. 14. 24, 1 K. 13. 12, Is. 39. 1, Jer. 39. 11, Zech. 7. 2, Neh. 2. 9. There is nothing to show that Ex. 32. 29 is anterior, it seems parallel to *v.* 26, 27. In 1 S. 14. 24 Sep. has a different text in which וַיֵּאָל stands quite regularly. In 1 K. 13. 12 the sense requires hiph. וַיִּרְאוּ *and they showed*. Possibly Is. 39. 1 should *rd.* as 2 K. 20. 12 כִּי שָׁמַע, though the mere fact of a different reading is not conclusive. See Driver's exhaustive note p. 84.

§ 49 (a) Vav impf. continues a perf. of experience, expressing a common truth. Is. 40. 24 נָשַׁף בָּדָהֶם וַיִּבָּשׂוּ he blows upon them, *and they wither*; Job 7. 9 כָּלָה עָנָן וַיִּלָּךְ the cloud wastes away *and vanishes*. Nah. 3. 16, Job 14. 2; 24. 2, 11. So in continuance of a ptcp. with this meaning. Am. 5. 8 הַיָּם וַיִּשְׁפְּכֵם לְמִי הַקּוֹרֵא who calleth the waters of the sea, *and poureth them*; 9. 5.—Gen. 49. 17, 1 S. 2. 6, Jer. 10. 13, Am. 6. 3, Mic. 7. 3, Nah. 1. 4, Ps. 34. 8, cf. *v.* 21, Job 12. 18, 22–25, Pr. 21. 22.

(b) In continuance of prophetic perf. Is. 9. 5 בֶּן נִתְּרָלְנוּ a son has been given us, *and the government is laid* upon his shoulder, *and they have called*. Ps. 22. 30 אָכְלוּ וַיִּשְׁתַּחֲוּוּ all the fat of the earth *have eaten and worshipped*. In such cases the *fut.* is almost necessary in Engl. owing to our different way of thinking. Is. 5. 25; 24. 18; 48. 20, 21, Mic. 2. 13, Jer. 8. 16, Ps. 20. 9. After perf. of confidence, Ps. 109. 28. With no preceding perf., but stating the issue of actions just described, Is. 2. 9 וַיִּשְׁחוּ וַיִּשְׁפַּל-אִישׁ אֶדְמוֹתָם therefore men *are brought down, and man humbled* (punishment, not practice as A.V.), cf. 5. 15; 44. 12, 13. Job 5. 15, 16; 36. 7. Or confident expectation, Ps. 64. 8–10 וַיִּרֶם *hath shot at them, &c.* 94. 22, 23; 37. 40.

§ 50. (a) Vav impf. continues any verbal form as inf. or ptcp. which is used in a sense equivalent to a perf., and even a simple impf. having reference to past time. Gen. 39. 18 **וַאֲקָרָא** **כִּהְרִימִי קוֹלִי וְאָקְרָא** when I lifted up my voice *and cried*; 35. 3 **לְאֵל הָעֲנָה אֹתִי נִהְיִי עִמָּדִי** who answered me, *and was with me*. See exx. § 96, and R. 2, and § 100 e. Gen. 27. 33; 28. 6, 1 K. 18. 18, Ps. 50. 16 (past is reviewed).—Ps. 3. 5 **וַיַּעֲנֵנִי וַיִּשְׁמַע אֶקְרָא וְאֶלֵּי קוֹלִי אֶלֵּי אֶקְרָא וַיִּעֲנֵנִי** I cried aloud unto Je., *and he heard me*. Ps. 52. 9; 95. 10, 1 S. 2. 29, 1 K. 20, 33, Deu. 2. 12, Jer. 52. 7, Hos. 11. 4, cf. Gen. 37. 18.

(b) Vav impf. may naturally follow anything which forms a starting-point for a development, though not a verb, such as a statement of time, a *casus pendens*, or the like. Gen. 22. 4 **וַיִּשָּׂא אֶת־עֵינָיו וַיִּשָּׂא אֶת־עֵינָיו וַיִּשָּׂא אֶת־עֵינָיו** on the third day *he lifted up* his eyes; Is. 6. 1 **וַיִּשָּׂא מוֹת הַמַּלְאָךְ וַאֲרָאָהּ**. 1 S. 4. 20; 21. 6, Hos. 11. 1, Ps. 138. 3. 1 K. 15. 13 **וְגַם אֶת־מִן אֶת־מִן אֶת־מִן** and also Maacha his mother *he removed* from being dowager, 12. 17. Hos. 13. 6 **וַיִּשְׁבְּעוּ וַיִּשְׁבְּעוּ וַיִּשְׁבְּעוּ** the more their pasture, *the more they ate themselves full*. Gen. 22. 24, 2 K. 16. 14, Jer. 6. 19, Mic. 2. 13, Ex. 14. 20. After הנה Nu. 22. 11. In 2 S. 11. 12 **וּמִמְחֹרָת** begins *v.* 13. Similarly after a clause stating the ground or reason. 1 S. 15. 23 **וַיִּמְאַסָּה מִמְּלָכָה . . . וַיִּמְאַסָּה מִמְּלָכָה** because thou hast rejected the word of Je. *he has rejected* thee from being king. 1 K. 10. 9, Is. 45. 4; 48. 5, Job 36. 9, Ps. 59. 16 (Hitz. וילינו), cf. 1 S. 2. 16. Pr. 25. 4 (inf. abs.).

And vav impf. regularly continues another vav impf., as Nu. 22. 21, 22 **וַיִּחַרְבֵּן אֱלֹהֵי . . . וַיִּחַרְבֵּן אֱלֹהֵי . . . וַיִּחַרְבֵּן אֱלֹהֵי** and Balaam *arose and saddled* his ass, *and went . . . and the anger of God was kindled*.

§ 51. In such sentences as *and in course of time Cain brought*, or, *and when they were in the field Cain rose up*, i.e. when the circumstances, temporal or adverbial, under which the action was performed are stated, the language

prefers to use co-ordinate clauses, prefixing **וַיְהִי** *and it was*. Gen. 4. 3 **וַיְהִי מִקֵּץ יָמִים וַיָּבֵא מֶן** *and it was* in course of time *that* (and) *Cain brought*; 4. 8 **וַיְהִי בְהִיוֹתָם בַּשָּׂדֶה** *and it was* when they were in the field *that C. rose up*. This construction is the usual one in prose narrative. See for variety of usage Gen. 12. 11, 14; 19. 34; 21. 22; 22. 20; 24. 52; 26. 8; 27. 1; 29. 13; 41. 8, Jud. 1. 14; 11. 4, 1 S. 10. 11; 11. 11 end, 2 S. 2. 23.

Rem. 1. Such a sentence as *and when they saw her they praised her* may be made in various ways. 1. . . . **וַיְהִי בְרֵאתָם . . . וַיְהַלְלוּ**. 2. . . . **בְּרֵאתָם . . . וַיְהַלְלוּ**. 3. . . . **וַיְהַלְלוּ . . . וַיִּרְאוּ**. The first is usual; the second with inf. back in the clause is classical, e.g. Gen. 32. 26; 34. 7 (35. 9); the third not unusual with *see, hear, and finish* **בָּלָה** (24. 19; 30. 1; 37. 21, Ex. 34. 33, 2 S. 11. 27), but also in other cases. Other forms are rarer, e.g. Gen. 27. 34 **וַיְהַלְלוּ . . . בְּרֵאתָם** without *and* (cf. 2 S. 15. 10); or mainly late, as **וַיְהַלְלוּ . . . וּבְרֵאתָם** or **הַלְלוּ . . . וּבְרֵאתָם** with *and* at the beginning.

The secution to **וַיְהִי** is not always vav impf., though this is usual. These forms appear 1. **וַיְהִי . . . וַיָּבֵא ק'**. 2. **וַיְהִי . . . וַיְהַלְלוּ**. 3. **וַיְהִי . . . וַיְהַלְלוּ**. 4. **וַיְהִי . . . וַיְהַלְלוּ**. Exx. of 2, Gen. 40. 1, Ex. 16. 27, Deu. 9. 11, Jos. 10. 27, 1 S. 18. 30, 1 K. 11. 4; 14. 25; 15. 29; 17. 17. Of 3, Gen. 7. 10; 15. 12; 22. 1, Ex. 12. 29, 1 S. 18. 1, 2 S. 3. 6, 2 K. 2. 9. In 4 **הִנֵּה** is usually followed by ptcp. or nominal sent.

Rem. 2. Ex. of vav impf. after stative verb, Is. 3. 16, *are haughty and walk*; Ps. 16. 9. The impf. after **וַיְהִי**, &c. referring to the past (§ 45) is also continued by vav impf. Jos. 8. 30, 31; 10. 12; 22. 1, 1 K. 3. 16; 11. 7 perf., 2 K. 12. 18. On the other hand, the secution of fut. perf. (§ 41 c) is usually vav perf. or simple impf., Jud. 9. 9, 1 S. 26. 9, Is. 4. 4; 55. 10, 11, Gen. 26. 10; 43. 9. So very often the proph. perf. (§ 41 b) and perf. of confidence is continued by vav perf., the ideal position not being maintained. Gen. 9. 13; 17. 20, Nu. 24. 17, Deu. 15. 6, 2 K. 5. 20, Is. 2. 11; 43. 14.

Rem. 3. In the brief language of poetry vav impf. some-

times expresses a dependence which is usually expressed by $\text{וְיִי} \text{ אֵת הַיְיָ אֱלֹהֶיךָ מִיּוֹם הַיּוֹם}$ Is. 51. 12, 13 $\text{מִי אַתָּה הַיְיָ אֱלֹהֵינוּ}$ who art thou *that thou fearest?* Ps. 144. 3 with 8. 5. Cf. Is. 49. 7.

Rem. 4. Vav impf. express the *ingress* or entrance upon realisation of the second action in connection with the first. But the second is confined to the sphere of the first, and has not independent duration, as an unconnected impf. might have. Thus וַיֹּאמֶר יְהוָה *he said, and it was*, is all bounded by one circle, so that *and it was* becomes in usage the expression of a finished fact, taking on the quality of the preceding perf. Hence vav impf. comes to stand independently in the sense of the perf. It may be interjected like the perf. amidst other forms (§ 41 *b*), Ps. 55. 18, 19, Hab. 1. 10, or stand unconnected with immediately preceding forms, Ps. 8. 6 *and thou didst let him want*, adding merely another fact; cf. 2 S. 19. 2, where *mourns* is a larger idea than “weeps” which it embraces (unless “mourns” were understood of successive fits of lamentation). The fact expressed by vav. impf. may be completed really or only ideally. Jer. 38. 9 *and he is dead* (must die) of hunger; Job 10. 8 *and thou hast swallowed me up*; 10. 22 *and it has shone* (its light is) as darkness. Cf. the instructive pass. Nu. 12. 12.

In such poetical passages as Job 4. 5; 6. 21; 14. 10, where vav impf. appears to follow a present, it is not the vav impf. but the preceding verbs that are peculiar. The vigorous poetical style expresses the completed acts *touch, see, die*, by the impf. (pres.), cf. 14. 10 *b*.—It is not always easy to perceive the significance of the changes in secution; cf. Am. 9. 5 with Ps. 104. 32, Hos. 8. 13, Mic. 6. 16, Ps. 42. 6 with *v.* 12, Job 7. 17, 18; 9. 20, Ps. 52. 9.

Rem. 5. The use of the impf., particularly in poetry, can hardly be accounted for by supposing that it expresses in every case some meaning distinctively belonging to the simple impf. This difficulty has induced some scholars to assume that the vav conv. forms may be broken up and still retain the conversive sense. Hitz. proceeds on these principles: 1. vav and the verb may be separated, so that $\text{וַיִּקְטַל . . . !} = \text{וַיִּקְטַל}$ vav perf.; and $\text{וַיִּקְטַל . . . !, וַיִּקְטַל . . . !} =$

וַיִּקְטֹל, and so וַיִּקְטֹל . . . וַיִּקְטֹל = וַיִּקְטֹל. Job. 5. 11; 28. 25, Is. 29. 16, Ps. 22. 22; 27. 10; 44. 10, Job 3. 25^b; 4. 11, Jer. 44. 22.¹ 2. The simple impf. forms without vav may be equivalent to the convers. forms where the latter might have stood, viz. at the *head* of the clause, so that וַיִּקְטֹל, וַיִּקְטֹל = וַיִּקְטֹל and וַיִּקְטֹל = וַיִּקְטֹל, Ps. 8. 7; 18. 12; 44. 11; 81. 8; 138. 3; 139. 13, Hos. 6. 1. 3. The simple impf. forms (without vav in the clause) may be equivalent to the convers. forms in the middle of a clause, just because there the vav conv. forms could not stand, the vav necessarily falling away! Ps. 32. 5; 60. 12; 114. 3. Cf. Hitzig on Ps. 32. 5; 30. 9; 39. 4; 116. 3, Jer. 15. 6; 44. 22.

The exx. cited by Ew. indicate that he proceeds virtually on the same principles. 1. Ps. 69. 22 impf. disjoined from vav (in secution to vav impf.). 2. Ps. 78. 15 no vav but impf. at head of the clause where vav conv. impf. might have stood. So v. 26, 49, 50. 3. Ps. 81. 7 no vav in the clause and impf. (after perf.) not at the head. So Ps. 106. 18; 107. 6, 13. Driver admits of two cases: 1. Separation of vav by tmesis, but only with strictly *modified* form (וַיִּקְטֹל &c.). And 2. strictly modified form at head of clause without vav. If the principle be admitted at all, however, it will be necessary to go further, because the strictly modified forms are so few, and even they are not always employed.

In regard to 1, 3 of Hitz. above, it is certain that the presence or absence of a preceding vav has no effect on the usage of impf. in the middle of a clause.

It is not unnatural that in rapid and vigorous speech the vav might drop off when the verb stands at the head of a clause, particularly among other vav impf. forms, as Ps. 78. 15, 26. Comp. Ps. 106. 17 with Nu. 16. 32; 26. 10; Hos. 6. 1, Pr. 7. 7. Cf. Ps. 18. 12, 14, 16, 38, 39, 44, with the same verses in 2 S. 22.

Rem. 6. In some cases vav impf. is pointed as simple vav, e.g. Is. 10. 13 וַאֲסִיר, וַאֲוִרִיד, 43. 28 וַאֲחַלֵּל, 48. 3; 51. 2;

¹ Hitz. extends the principle to prose, e.g. Deu. 2. 12, Jos. 15. 63, 2 S. 2. 28 (on Job 20. 19).

57. 17; 63. 3-5, Zech. 8. 10, Ps. 104. 32; 107. 26-29. In most of these cases the peculiarity belongs to the *first* pers. In some of them the vav has evidently conversive force, e.g. Is. 43. 28; 51. 2; in others, e.g. Is. 10. 13, it may be doubtful whether the impf. be not a graphic pres. or freq. There seems no doubt that according to the Massor. tradition the strong vav received in some instances a lighter pronunciation. On similar light vav with Juss. cf. § 65, R. 6.

Rem. 7. Strong vav is also used with Cohort. This form had no doubt originally a wider sense as an intensive. In some cases a certain force or liveliness may still appear in coh. with vav. conv., e.g. Gen. 41. 11 וַיִּחְלֶמָהּ *and why! we dreamed*, 32. 6, Ps. 3. 6; but often any additional emphasis is not to be detected, the form being partly rhythmical, 2 S. 22. 24, or probably, since coh. and juss. make up a single tense-form, partly used as the natural parallel to the juss. forms of vav impf. The use of strong vav with coh. is sporadic. It is rare in the prophets, and most common in the personal narratives in Ezr., Neh., and Dan.

PERFECT WITH STRONG VAV. VAV CONV. PERF.

§ 52. *Vav perf.* follows a simple impf. in any of its uses, and has the same use. It has, however, in practice become a tense-form, used in the sense of impf., particularly as fut. and freq., although no impf. precedes. When a neg. or other word must come between the *vav* and perf., the discourse returns to the simple impf. Is. 11. 6 וְגַר זֵאֵב עִם-כֶּבֶשׂ וְנֶמֶר עִם-גְּדִי יִרְבֹּץ *and the wolf shall dwell with the lamb, and the leopard shall lie down with the kid*; Hos. 2. 9 וּבְקִשְׁתָּם לֹא תִמְצָא *and she shall seek them, and shall not find them*. Gen. 12. 12, 1 S. 1. 11.

§ 53. (a) *Vav perf.* continues impf. in the sense of *fut.*, and its use in this sense is general, although no impf. immediately precedes. 1 K. 22. 22 אֵצֶא וְהָיִיתִי רוּחַ שָׁקֶר *I will go out and be a lying spirit*; Jud. 6. 16 אֲדַוְּהָ עִמָּךְ

וְהָכִיתָ *I will be with thee, and thou shalt smite* Midian. With interrog. Ex. 2. 7 וְקָרָאתִי וְקָרָאתִי shall I go *and call*? Jud. 15. 18, Ru. 1. 11, 1 S. 23. 2. With neg. Jer. 22. 10 וְרָאָה לֹא יָשׁוּב עוֹד וְרָאָה he shall no more return, *and see* his native land. Gen. 18. 18; 24. 7, 38, 40; 40. 13, 19; 46. 33; 50. 25.

(b) It continues the impf. when it is contingent or dependent on something foregoing, and in general in the senses mentioned § 43 b. *E.g.* of volition, 1 S. 17. 32 עֲבֹדָה וְנִלְחָם יִלְדָּה וְנִלְחָם thy servant *will go and fight*. Of command, Ex. 20. 24 מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה לִּי וְזָבַחְתָּ עָלָיו an altar of earth *shalt thou make me, and sacrifice* upon it; v. 9.—Gen. 37. 26 what gain כִּי נִהַרַג אֶת־אָחִינוּ וְכִסִּינוּ אֶת־דַּמּוֹ *that we should kill* our brother, *and cover* his blood? 1 S. 29. 8.—Gen. 27. 12 אִילֵּי יִמְשְׁנִי וְהָיִיתִי כְּמֹתְעָתֶעַךְ perhaps he *may feel me, and I shall be* as one that mocks him. 2 K. 19. 4, Nu. 22. 11, 2 S. 16. 12.—2 K. 14. 10 וְלָמָּה תִתְגַּדֵּד בְּרַעַה *why shouldst thou provoke* misfortune *and fall*? Jer. 40. 15.—Gen. 39. 9 הֲיֵשׂ אֵיךְ אֲעֲשֶׂה . . . וְחָטָאתִי . . . how *should I do* this great evil *and sin*! 2 S. 12. 18 how *shall we tell* him, *and he will take on* (how if . . . he will, &c.).—Jud. 1. 12 לֹא יִתֵּן . . . וְיִלְכְּדָהּ . . . וְנָתַתִּי לוֹ whoever *smites* Kirjath Sepher, *and takes it*, I will give, &c. Gen. 44. 9. After עד אשר Gen. 29. 8, Jud. 16. 2, 1 S. 1. 22, 2 S. 10. 5, Hos. 5. 15. After בְּטָרָם Ex. 1. 19, 1 S. 2. 15 in a *freq.* sense. See Cond. Sent.

(c) It continues an impf. following telic particles. Gen. 32. 12 פָּנִיבָא וְהִכִּינִי lest he come *and smite me*. Is. 28. 13 וְנִשְׁבְּרוּ וְנִשְׁבְּרוּ לְמַעַן יִלְכּוּ וְנִשְׁבְּרוּ that they may go, *and fall and be broken*, &c. With וְלֹא *that not* Deu. 19. 10; 23. 15.—Gen. 3. 22; 19. 19, Ex. 1. 10, Deu. 4. 16, 19; 6. 15, 1 S. 9. 5, Is. 6. 10, Hos. 2. 5, Am. 5. 6.—Gen. 12. 13, Nu. 15. 40, Deu. 4. 1; 6. 18.

Rem. 1. It is rarer that impf. with simple *vav* is used instead of *vav perf.* after the particles in *b, c*, as Ps. 2. 12 **וְתִאֲבֹר וְתִאֲבֹר** lest he be angry *and ye perish*. In most of the cases the verbs are parallel (just as in very many other cases they are asyndetous), e.g. Is. 40. 27 (**לָפֶהוּ**); Ex. 23. 12, Is. 41. 20 (**לְמַעַן**). And **אֵילֵי** *perhaps* has often almost the force of a wish, and *vav* with impf. expresses purpose. Jer. 20. 10 (cohor.), Nu. 22. 6, 1 K. 18. 5.

§ 54. Vav perf. continues an impf. expressing what is customary or general (freq. impf.) in pres. or past. (a) Ex. 1. 19 **בְּטָרֶם תָּבוֹא הַמִּיֻלְדֹת וְהָלְדוּ** before the midwife comes they are delivered; Hos. 7. 7 **כָּלֶם יִחַמוּ כַתְּנֹור וְאָכְלוּ** they all get heated like an oven, and devour their judges; Is. 36. 6 **אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבָא בְכַפּוֹ** on which one leans, and it goes into his hand; Am. 5. 19 **כַּאֲשֶׁר יִנּוּס מִפְּנֵי הָאִישׁ וַיִּתְגַּעוּ הַדִּבּ** as a man flees from a lion, and a bear meets him. Ex. 18. 16, Deu. 5. 21; 11. 10, Is. 29. 8, 11, 12, Jer. 17. 5-8; 20. 9, Ez. 29. 7, Mic. 2. 1, 2, Pr. 4. 16; 16. 29; 18. 10, 17.

(b) Very commonly in the past. Gen. 2. 6 **וַיֵּעַל הַמַּיִם** a mist used to go up, *and water*; 2. 10 **וַיִּפְרָד וַיְהִי** from there it separated itself, *and became* four heads; 1 S. 2. 19, 20, and a little robe **וַיִּבְרָא** his mother used to make for him, *and bring it up to him* every year. Gen. 6. 4; 29. 2, 3; 31. 8; 38. 9, Ex. 17. 11, Nu. 21. 8, 9, 1 K. 18. 10. This use of *vav perf.* is very common in graphic descriptions of past events that were customary or habitual, and in giving the details of a scene. Gen. 29. 2, 3 (watering of the flocks), Ex. 33. 7-11 (procedure with the Tabernacle), Jud. 2. 18, 19 (what happened when a Judge was raised up), Jud. 6. 2-6 (details of a Midianite raid), 1 S. 1. 4-7 (Elkanah's case with his two wives), 1 S. 2. 13-16 (practice of the priests), 1 S. 17. 34-36 (David's

experiences with wild beasts), Am. 4. 7, 8 (a drought), 1 K. 5. 6-8 (Solomon's menage).

Rem. 1. (1) The story is generally introduced by וְהָיָה *and it used to be*, followed by אָמַד or כִּי with perf. (simple perf. Nu. 11. 8), sometimes without וְהָיָה (Jud. 2. 18); or by freq. impf. Ex. 33. 7. (2) Details are often introduced or a new start made in the narrative by וְהָיָה. (3) When vav is disjoined from the verb the simple freq. impf. is employed. (4) The writer does not always consistently continue vav perf. or freq. impf., but falls into simple narrative with vav impf., &c., 1 S. 2. 16, Jud. 6. 4; 12. 5, 6. The passage 1 S. 17. 34 seq. is freq., וַיִּקָּם having the force of a vigorous supposition (when he rose up).

The use of vav perf. as freq. is exceedingly free; it may occur in any connexion, introducing an additional trait or an entirely new fact. Is. 6. 3 וְקָרָא וְהָאֱלֹהִים *and one cried* (continuously) to the other; 2 S. 12. 16 וַיָּבֵא וְלָיְלָה *and he went in and lay all night* (the child died on 7th day). 1 S. 7. 16 וַיֵּלֶךְ *and he used to go* yearly (following a historical narrative); 1 K. 9. 25 וַיִּזְבֹּחַ *and Sol. offered* thrice a year (a new point). 1 S. 16. 23; 27. 9, 1 K. 4. 7, 2 K. 3. 4, cf. Gen. 37. 3.

§ 55. Vav perf. continues verbal forms belonging to the sphere of impf., or equivalent to it in meaning, as (a) imper., coh., juss.; (b) infin.; (c) ptcp.

(a) 1 S. 8. 22 וְהִמְלִכְתֶּם בְּקוֹלָם *listen to their voice, and appoint a king*; 1 K. 2. 31 וַיִּקְבְּרוּ וַיִּבְרְתוּ *fall upon him, and bury him*. Gen. 6. 14; 19. 2; 45. 19, Ex. 18. 19-22, 1 S. 12. 24; 15. 3, 18, 2 S. 19. 34, 1 K. 2. 36; 17. 13, Jer. 25. 15. So after inf. abs. as general imper. (§ 88 b), Deu. 1. 16; 31. 26, Jer. 32. 14. Cohort., Gen. 31. 44 נִבְרַתָּה בְּרִית *let us make a cov. and it shall be a witness*; Ru. 2. 7. After juss., Ex. 5. 7 וַיִּלְכוּ וַיִּקְשְׁוּ תֵבֶן *let them go themselves, and gather straw*. 1 K. 1. 2; 22. 13. Gen. 1. 14; 28. 3.

(b) Infin.—In ref. to fut., 2 K. 18. 32 עֲרִבְאִי וְלִקְחֹתִי

till I come *and take* you; Jud. 8. 7 **בַּתָּת י' אֶת־זָבַח בְּיָדִי** when Je. gives Zebah into my hand *I will thrash, &c.* Gen. 27. 45, Ex. 1. 16; 7. 5, Jud. 6. 18, 1 S. 10. 2, 8, 1 K. 2. 42, 2 K. 10. 2, 3. So inf. abs. for finite verb, Is. 5. 5; 31. 5. After inf. in *freq.* sense, Am. 1. 11 **עַל־רַדְפוֹ אָחִיו וְשָׁחַת** *and stifled his compassions*; Jer. 7. 9, 10 **הַגִּנֵּב רָצַח וְיִבְאֵתֶם** *and then come and stand* before me! 23. 14.

(c) Ptcp.—In ref. to fut., Ex. 7. 17 . . . **הִנֵּה אֲנֹכִי מַכֶּה לָדָם** behold *I will smite* the waters, *and they shall be turned* into blood. So *v.* 27, 28; 8. 17; 17. 6, Deu. 4. 22, Jos. 1. 13, 1 S. 14. 8, 1 K. 2. 2; 13. 2, 3; 20. 36, Jer. 21. 9; 25. 9. In a contingent or *freq.* sense, Ex. 21. 12 **מַכֶּה אִישׁ מַתָּ** any one who smites a man *so that he dies*; 2 S. 14. 10 **הַמְדַבֵּר אֵלַי וְהִבֵּאתוֹ אֵלַי** whoever speaks to thee *bring him to me* (it is scarcely necessary to read **וְהִבֵּאתוֹ**, cf. Jer. 2. 27, Song 5. 9, Jos. 2. 17, 20). 1 S. 2. 13, 14 **כֹּל־אִישׁ זָבַח זָבַח** whenever any one sacrificed the priest's man *would come . . . v.* 14. Nu. 21. 8, 2 S. 17. 17, Mic. 3. 5.

§ 56. Vav perf. may follow anything which supplies the ground or condition of a new development. Hence it forms the apodosis to temporal, causal, and conditional sentences or their equivalents, *casus pendens*, &c. Gen. 3. 5 **בְּיוֹם אֲכָלְכֶם וְנִפְקְחוּ עֵינֵיכֶם** on the day ye eat *your eyes shall be opened*. Obad. 8. Hos. 1. 4 **עוֹד מְעַט וּפְקַדְתִּי** yet a little, *and I will visit*; and often with **עוֹד**, Ex. 17. 4, Is. 10. 25; 21. 16; 29. 17, cf. 16. 14; 18. 5, 1 S. 2. 31, 1 K. 13. 31.—Is. 6. 7 **נִגַּע זֶה עַל־שַׁפְּתֶיךָ וְרָר עוֹנֶךָ** this has touched thy lips, *and thine iniquity shall depart*. Ps. 25. 11 **לְמַעַן שְׁמֶיךָ י' וְסַלַּחְתָּ** for thy name's sake *pardon*. Is. 3. 16, 17; 37. 29, Nu. 14. 24, Jud. 11. 8, 1 K. 20. 28, 2 K. 19. 28.—*Casus pendens*, Is. 9. 4 **כִּי כָל־סֵאוֹן סֵאוֹן . . . וְהָיְתָה** for every boot of him that trampeth in the fray . . . *shall be* for burning; 10. 26

וּמָטְהוּ עַל־הַיָּם וּנְטָאוּ and his rod upon the sea, *he shall lift it up*. Nu. 14. 31, 1 S. 25, 27, 2 S. 14. 10. After. הִנֵּה. Nu. 14. 40 הִנְנִי וְעָלִינוּ; Jer. 23. 39 הִנְנִי וְנִשְׁרַתִּי (so *rd.* = וּנְטָאתִי). Ez. 34. 11. Cf. Gen. 47. 23. In all the above uses of vav the apod. has a certain emphasis.

And, of course, vav perf. continues another vav perf. Gen. 3. 22 וַחַי . . . וְאָכַל . . . וְלָקַח . . . פָּרִישָׁלָה. Deu. 11. 18-20.

§ 57. When there is an adverbial clause the phrase וְהָיָה *and it shall be*, or, *was* (freq.), is often prefixed, particularly when the actions are *fut.* or *frequentative*. Ex. 22. 26 וְהָיָה כִּי־יִצְעַק אֵלַי וְשָׁמַעְתִּי *and when he shall cry unto me, I will hear*; Nu. 21. 9 וַחַי . . . וְהָיָה אִם־נִשְׁפָּךְ אֶת־אִישׁ וְהָבִיט . . . וַחַי *and it was if a serpent had bitten a man, he looked . . . and lived*; Jud. 6. 3 וְהָיָה אִם־זָרַע יִשְׂרָאֵל וְעָלָה מִדְּבָרִן *and it was when Israel had sown, Midian used to come up*. Gen. 24. 14; 27. 40, 44. 31, Ex. 1. 10; 4. 8, 9; 17. 11; Deu. 17. 18, Jud. 4. 20, 1 S. 3. 9; 16. 16, 1 K. 1. 21; 11. 38.—Gen. 30. 41; 38. 9, Jud. 19. 30, 1 S. 16. 23, 2 S. 14. 26; 15. 5. If *and* be disjoined from verb the impf. must be used, Gen. 12. 12; 30. 42. But frequently impf. without *and* is employed, Gen. 4. 14, Ex. 33. 7-9, 1 S. 2. 36; 17. 25, 2 S. 15. 35, 1 K. 2. 37; 19. 17, 2 K. 4. 10, Is. 2. 2; 10. 27; 14. 3, 4.

Rem. 1. In § 56 the time designations are sometimes very terse; Ex. 16. 6 עָרַב יוֹדְעֵתֶם *at evening, then ye shall know*. Cf. Nu. 16. 5 בֹּקֶר יוֹדַע *in the morning he will show*. Jud. 16. 2. Pr. 24. 27 וּבְנִיתְ אַחֵר *afterwards, then build thy house*, 1 K. 13. 31. The causal connection also may be very slightly expressed. Gen. 20. 11 there is no fear of God here וַהֲרַגְנִי *and they will kill me*. Ru. 3. 9 I am Ruth וּפָרַשְׁתָּ *therefore spread thy skirt*. 2 K. 9. 26 I saw the blood of Naboth yesterday וְשָׁלַמְתִּי *and I will requite thee*. Is. 5. 8 till there be no place וְהִשְׁבַּתְתֶּם *and ye be let dwell alone*. 2 S. 7. 9, 14; 14. 7, Gen. 26. 10, 22, Deu. 6. 5, Jud. 1. 15, Pr. 6. 11; 24. 33, 34. Am. 5. 26, 27, *and* (therefore) ye shall

take up (the unexpressed ground is the exaggerated cultus in contrast to *v.* 25).

Vav perf., however, has acquired the force of a representative of the impf., and may occur in a fut. or freq. sense in any connection. Josh. 22. 28, Is. 2. 2, Jud. 13. 3, 1 S. 15. 28, 1 K. 2. 44. Ex. 6. 6, 2 S. 16. 13. Peculiar Am. 7. 4 ^{וְאֵכְלָהּ} and it *would* (or *will*, is in act to—the imminent act made pres.) *devour*. The act was not begun.

Rem. 2. The two most common forms of § 57 are Hos. 1. 5 ^{וְהָיָה בַיּוֹם הַהוּא וְשָׁבַרְתִּי} *I will break*; and Hos. 2. 23 ^{וְהָיָה בַיּוֹם הַהוּא אֶעֱנֶה} *I will answer*, cf. *v.* 18. The latter common in Is. (see exx. at end of § 57). Am. 8. 9, Zeph. 1. 8, with 12.

Rem. 3. In later style ^{וְהָיָה} sometimes agrees with *subj.*, Nu. 5. 27, Jer. 42. 16; cf. *v.* 17, instead of being used impersonally.

PERF. AND IMPF. WITH SIMPLE VAV (COPULATIVE)

§ 58. In the more ancient and classical language *vav* with perf. is almost invariably conversive. In the declining stages of the speech the *vav* of the form ^{וְ}קָטַל is often simply copulative, *and he killed*; while in post-biblical language the *vav* convers. disappears. In the classical language, however, *vav* with perf. occasionally expresses an action not consequential or successive to what precedes, but co-ordinate with it.

(a) When the second verb merely repeats the idea of the first, being synonymous, or in some way parallel with it. 1 S. 12. 2 ^{וְאֵנִי זָקֵן וְשֵׁבֶטִי} *I am old and grey*; Is. 1. 2 ^{וְרִוַּמְתִּי בְּנִים גְּדֹלְתִי וְרוּמַמְתִּי} *I have nourished and brought up children*. Gen. 31. 7 ^{וְהָיָה כִּי יִשְׁכַּח מִן הַבַּיִת וְיִשְׁכַּח מִן הַבַּיִת} *he has cozened me, and changed (changing) my hire*. Deu. 2. 30, Nu. 23. 19, 1 K. 8. 47, 2 K. 19. 22, Is. 29. 20; 63. 10, Ps. 20. 9; 27. 2; 38. 9, Job 1. 5, Lam. 2. 22, 1 Chr. 23. 1. This differs little from the asyndetous construction. Jos. 13. 1, Lam. 2. 16, Jud. 5. 27.

(b) When the second verb expresses a contrast. 1 K. 3. 11 וְשִׂאלָהּ . . . וְיָמִים לֹא שִׂאלָהּ יָמִים thou hast not asked long life . . . *but hast asked*, &c. Jer. 4. 10, thou saidst, Ye shall have peace וְנִגְעָה חֶרֶב עַד-הַנֶּפֶשׁ *whereas the sword reaches to the life*. 1 S. 10. 2 he has lost thought of the asses וְדָאג לָכֶם *and is concerned* about you. 2 K. 8. 10, Pr. 9. 12. And, in general, when an action is thrown out of the stream of narrative, and invested with distinct importance and independence. Gen. 21. 25 וְהוֹכַח אִבְיָא and Abr. *chid* with Abimelek. Gen. 34. 5 *held his peace*, so 2 K. 18. 36. 1 K. 21. 12 (the *two* points in Jezebel's letter are carried out). 2 K. 18. 4, where, perhaps, each of the acts is emphasised. Is. 1. 8 *and is left*, 22. 14; 28. 26.

(c) But there are many cases where *vav* with perf. appears in simple narrative, and is merely copulative. 1 K. 12. 32; 13. 3; 14. 27; 2 K. 14. 7, 10; 21. 4; 23. 4, and often. The usage becomes more common as the language declines, and comes under the influence of Aramaic. Even in early style the form וְהָיָה *and it was* is not quite rare. Am. 7. 2, 1 S. 1. 12; 10. 9; 17. 48; 25. 20, 2 S. 6. 16. In Gen. 38. 5 *rd.* וְהָיָה with Sep.

Rem. 1. The perf. with *vav* seems occasionally to resume and restate briefly an event previously described in detail; Jud. 7. 13 וְנָפַל, 1 K. 20. 21, Gen. 15. 6? The two cases of וְנִגְעָה Jud. 3. 23, 2 S. 13. 18 are curious. In 2 S. v. 18 states how the *two* injunctions of v. 17 were literally carried out. In 1 K. 11. 10 וְהָיָה has almost plup. sense. In 1 K. 6. 32, 35 וְקָלַע is freq., distributing the act over several objects; § 54 *b*. In 2 S. 16. 5 the consn. is unusual, two nominal clauses might have been expected. In some cases the text is faulty, as Is. 38. 15 וְאָמַר.

§ 59. The impf. with simple *vav* (copulative) is common in all periods of the language, especially in animated speech. The use of the simple impf., and especially its repetition,

gives the various actions more independence and force than if the ordinary secution with *vav perf.* had been adopted. Gen. 49. 7 וְאֶפְיָצֵם . . . וְאֶחְלַקְמָם *I will divide them . . . and I will scatter them*; Hos. 5. 14 אֶטְרֶף וְאֶלֶדָּה. Sometimes with force of contrast, Hos. 6. 1 טָרַף וְיִרְפָּאנוּ he has torn, *but he will heal us*. 8. 13; 13. 8, Is. 5. 29. The asyndetous consn. is only slightly more vivid. Ex. 15. 9, Hos. 5. 15; 6. 3; 9. 9; 10. 2 (common in Hos.). In later style impf. with simple *vav* is used where earlier style would have used *vav perf.*, Ps. 91. 14; and in conditional sentences, Is. 40. 30.

THE MOODS. IMPERATIVE, JUSSIVE, AND
COHORTATIVE.

§ 60. The imper. is used, as in other languages, to express a *command*, *advice* (often *ironical*, 1 K. 2. 22, Am. 4. 4), *permission*, or *request*. Besides the ordinary form one strengthened by ה may be used, to which or to the ordinary form the precative particle נָא is often added; Gen. 27. 26 הַגִּידִי נָא לִי וְשָׂדֵהנָּא וְשָׂקֵדֵי לִי *come here and kiss me!* 24. 23 תֵּלֵךְ לִי וְשָׂדֵהנָּא וְשָׂקֵדֵי לִי *tell me!* Ex. 20. 12, 2 S. 18. 23, Nu. 23. 7.

The imper. is only used in 2nd pers.; for other persons the impf. (juss., coh.) must be employed; Gen. 18. 4 יִקְדָּנָא *let some water be brought*. Even for the 2nd pers. the impf. is often used, § 45, R. 4. Gen. 44. 33, 1 K. 1. 2.

The imper. cannot be used with negative particles. The impf. must be used, whether with לֹא, expressing a *command*, or with אַל, expressing oftener *dissuasion*, *deprecation*. In the latter case the juss. is very common. Gen. 45. 9 יֵרְדָה אֵלַי *come down to me, delay not*; Deu. 9. 7 זָכֵר אֶל־תֵּשְׁכַח *remember, forget not*. Gen. 18. 3; 26. 2; 37. 22, Deu. 31. 6, 2 K. 18. 26-32, Is. 6. 9, Jer. 4. 3, 4. Ex. 20. 3 *seq.*

Rem. 1. While the lengthened imper. originally expressed some subjective emphasis on the part of the speaker,

it is often difficult to see any difference between the forms in usage, comp. Jud. 9. 8 with *v.* 14, 1 S. 9. 23. The extended form seems more courteous than the abrupt shorter form, but euphony always exerts an influence. In some cases the longer form has become fixed, as חָשְׁבָה *hasten*, עֲרִיָּה *awake*, הַבִּיטָה *bring near*, הִשְׁבַּעָה *swear*, הִקְשִׁיבָה *listen* (exc. Job 33. 31), and others.

Rem. 2. The imper. is sometimes interjected in descriptions of the fut., the speaker himself taking part in the events described, and directly addressing the subject of them. This imper. is equivalent to a strong subjective expression of fut., *e.g.* Is. 54. 14 הֲרַקִּי *be far* = *thou shalt be far*, Ps. 110. 2, Job 5. 22, 1 S. 10. 7, Is. 37. 30; 65. 18.

Rem. 3. In higher style the plur. imper. is used when no definite subj. is addressed; Is. 13. 2 שִׂמְרִינִים *lift up a signal!* = let a signal be lifted up! 14. 21, and often.

Rem. 4. A number of imper. may follow one another, particularly in animated speech. Gen. 27. 19, Jer. 5. 1. Various forms appear. 1. לֵךְ וְאָמַר *go, say*, Deu. 5. 27, 2 S. 7. 3, 1 K. 18. 8, 19, 41, 44; 19. 5, Hos. 1. 2. 2. לֵךְ וְאָמַר *go and say*, 1 K. 22. 22, &c. 3. לֵךְ וְאָמַרְתָּ, Deu. 12. 28, Jud. 4. 6, 2 S. 7. 5, 1 K. 19. 11, Is. 6. 9. 4. הֲלֹךְ וְאָמַרְתָּ, Jer. 2. 1; 3. 12, and often in Jer., 2 S. 24. 12, 2 K. 5. 10.

Not uncommon formulas are, 1 K. 20. 7 הָעֲרִיבָה וְהָרִיבָה, *v.* 22 sing., Jer. 2. 19. Different order, Jer. 5, 1 וְהָרִיבָה וְהָעֲרִיבָה, cf. both forms, 1 S. 23. 22, 23.

§ 61. Jussive and Cohortative.¹—Besides the ordinary impf. there are two modified forms of it, the so-called Cohortative and the Jussive. The former, used in the *first* person, expresses the *desire, will, or intention* of the speaker when he himself is subj. of the action; the juss., used in second and third pers., expresses the speaker's *desire, will, or command* when others are the subj. of the action. The

¹ The impf. &c. of an Ar. verb. in 3rd pers. is as follows:—

	<i>Impf.</i>	<i>Subj.</i>	<i>Juss.</i>	<i>Energic.</i>
3 s.	yaqtulu	yaqtula	yaqtul	yaqtulanna, yaqtulan,
3 pl.	yaqtulūna	yaqtulū	yaqtulū	p. yaqtula.

first form is called by some the Intentional; others embrace both under the name Voluntative.

When special cohort. and juss. forms exist they are generally used to express the senses just noted, but by no means uniformly, the simple impf. being often found where the modified forms might have been employed. Job 3. 9 **אֲלִיָּרָא** with 20. 17 **אֲלִיָּרָא**.

§ 62. Use of Cohort.—The coh. or intentional is used to express the *will* of the speaker in ref. to his own action, Deu. 12. 20 **אֲכָלָה בָּשָׂר** *I would eat* flesh; 17. 14 **אֲשִׁימָה** *I will set* a king over me; 13. 7 **וְנָעַבְדָּהּ א'** *we will go and serve* other gods. The particle **נָא** is often added, Gen. 18. 21 **אֲנָרְדָּנָא** *I will go down*, Ex. 3. 3, Jud. 19. 11, 13, Is. 5. 1. The cohort. form is only occasional with neg., 2 S. 24. 14 **אֲלֵאפְלָה** . . . but into the hand of man *let me not fall*; Jer. 17. 18; 18. 18, Jon. 1. 14, Ps. 25. 2; 69. 15. When there are several verbs one may have coh. form and the others not, or all may have it. Comp. Is. 1. 24, Gen. 24. 57, Ps. 26. 6 with Gen. 22. 5; 33. 12, 2 S. 3. 21, Hos. 2. 9; 6. 3, Ps. 27. 6.—Thus when the speaker is free the coh. expresses intention or determination, or it may be desire; when he is dependent on others it expresses a wish or request. Gen. 11. 3, 4, 7; 12. 2, 3; 33. 14; 50. 5, Nu. 21. 22, Deu. 2. 27, Jud. 12. 5, 1 S. 28. 22, 2 S. 16. 9, 1 K. 19. 20.

§ 63. Use of Jussive.—The juss. is used—(a) to express a command; 1 S. 10. 8 **שִׁבְעַת יָמִים תַּחֲוֵל** seven days *thou shalt wait*. Particularly in neg. sentences, Deu. 3. 26 **אֲלֵתוֹסַף דִּבֵּר אֵלַי עוֹד** *speaking to me no more*; Hos. 4. 4 **אִישׁ אֲלֵיָּרֵב וְאֵלֵי־יֹכַח אִישׁ** *let none contend and none reprove*. If there be several neg. clauses **לֹא** is often used after the first, 1 K. 20. 8 **אֲלֵתִשְׁמַע וְלֹא תֵאֱמָר** *listen not, nor consent*, Am. 5. 5; but in impassioned language **אֵל**

is retained, Hos. 4. 15, Ob. 12-14.—Gen. 22. 12; 30. 34; 33. 9; 45. 20, Deu. 15. 3.

(b) To express advice or recommendation; Jud. 15. 2 her sister is prettier **תְּהִינָה לָהּ תְּהִתִּירָה** *have her* instead of her; Gen. 41. 33 **יֵרָא פְּרֹעָה אִישׁ וַיִּשְׂתַּדְּרוּ** (so Baer) *let Ph. look out a man and place him*; v. 34. Ex. 8. 25, 1 K. 1. 2; 22. 13.

(c) To express a wish, request, or entreaty; 1 S. 1. 23 **הַמְשַׁבְּנָה יְיָ דְבָרָו יִקָּם** *may Je. fulfil his word*; 1 K. 17. 21 **תִּשְׁבֹּר נַפְשׁוֹ הַזֶּה** *may the soul of this child return*; Gen. 18. 30 **אַל תֵּאָרֵץ לִי** *be not angry*, Lord. Gen. 13. 8; 19. 7; 26. 28; 30. 24; 31. 49; 44. 33; 45. 5, Ex. 5. 21, Nu. 23. 10, 1 S. 24. 16, 2 S. 19. 38, 1 K. 20. 32.

Rem. 1. In a few cases the coh. appears in 3rd pers., Deu. 33. 16 (*rd. תבואה?*), Is. 5. 19, Ps. 20. 4, Job 11. 17. On the other hand a few cases occur of juss. in 1st pers., 1 S. 14. 36, 2 S. 17. 12, Is. 41. 23 (Kth.), 28. These facts might suggest that coh. was at one time a complete tense-form (like Ar. *energic*), and that the same was true of juss. At present the fragmentary forms supplement each other.

Rem. 2. Except in neg. sent. the juss. of 2nd pers. is rare, the imper. being used. in 2nd pers. 1 S. 10. 8, Ez. 3. 3 (Sep. points *Kal*), Ps. 71. 21. It is also rarely that the juss. is used after **לֹא**; Gen. 24. 8, 1 Sam. 14. 36, 2 S. 17. 12; 18. 14 (coh.), 1 K. 2. 6, Ez. 48. 14. Deu. 13. 1.?

Rem. 3. The form **יִסַּף** &c. (hiph. of **יָסַף**) occurs with no juss. sense, *e.g.* Nu. 22. 19, Deu. 18. 16, Hos. 9. 15; Jo. 2. 2, Ez. 5. 16. So Gen. 4. 12 (hardly from being apod. of a condition). There seems a confusion with *Kal* of **אָסַף** as a פֿאַ; cf. 2 S. 6. 1, Mic. 4. 6, Ps. 104. 29.

On some anomalous uses of juss. and coh. cf. § 65, R. 5. 6.

THE MOODS WITH LIGHT VAV

§ 64. Imper. with simple vav.—The imper. with simple vav following another imper. expresses the certain *effect* of the first, or it may be its *purpose*. The first imper. in this case virtually expresses a condition which carries with it the second as a consequence. Gen. 42. 18 וְזאת עֲשׂוּ וְחַיִּי *do this and live*; 2 K. 5. 13 רְחִץ וְטָהַר *wash and become clean*; Is. 45. 22 אֲלֵי הַיְהוָה שׂוּ *look unto me, and be saved*. Sometimes the certain *issue* rather than strict consequence is expressed, as in the ironical concession, Is. 8. 9 הִתְאַוְרוּ *gird yourselves, but (ye shall) be confounded*. 2 K. 18. 31, Am. 4. 4; 5. 4, 6, Jer. 25. 5; 27. 12, Ps. 37. 27. Without *vav*, Hos. 10. 12, Song 4. 16, Pr. 20. 13.

§ 65. Juss. and coh. with simple vav.—The coh. and juss. with simple vav are greatly used to express *design* or purpose; or, according to our way of thought, sometimes effect. If the purpose-clause be neg. וְלֹא with indic. is almost always used.

(a) After an imper., or anything with imper. sense, as coh. or juss. Gen. 27. 4 וְאֹכְלָה לִי וְאֹכְלָה *bring to me that I may eat*; Ex. 14. 12 וְנִעַבְדָּהּ אֶת־מִצְרַיִם *leave us alone, that we may serve Egypt*; Jud. 6. 30 הוֹצֵא אֶת־בְּנִי וְיָמָת *bring out thy son, that he may die*; Ex. 32. 10 וְיָחַר אַפִּי לִי וְיָחַר אַפִּי *let me alone, that my anger may burn*; Gen. 42. 2 וְלֹא נָמוּת וְלֹא נָחִיָּה וְנִחְיֶה *buy corn for us, that we may live, and not die*; 1 S. 5. 11 וְיָשָׁב וְלֹא *... and return*; וְיָחַד אֶת־יְמִית *send away the ark that it may return, and not kill me*; 2 S. 13. 25 וְלֹא נִכְבְּד עָלֶיךָ *let us not all go, that we be not burdensome to thee*. Cf. Rem. 1.

(b) After clauses expressing a wish or hope. Jud. 9. 29 מִי יִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי וְאָסִירָה *would that this people were in my hand, that I might (then I would) remove Abim.*

Is. 25. 9, Jer. 8. 23; 9. 1; 20. 10 (after אֲוִלִי, cf. coh. Ex. 32. 30), Ps. 55. 7, Job 6. 9, 10; 13. 5; 22. 28; 23. 3-5; 16. 20, 21 my eye drops (= a prayer) *that he would vindicate*.

(c) After neg. sentences. Nu. 23. 19 אֵל הִיבֹב לֹא אִישׁ אֵל God is not a man, *that he should lie*; cf. inf. 1 S. 15. 29. Ps. 51. 18 לֹא תִחַפֵּץ זָבַח וְאֶתְנָה thou desirest not sacrifice, *that I should give it*. 2 K. 3. 11, Is. 53. 2, Ps. 49. 8-10; 55. 13. Without *and*, Job 9. 33 there is no daysman, *that he might lay his hand upon us both*. So *v.* 32.

(d) After interrog. sentences. 1 K. 22. 20 מִי יִפְתָּה מִי יִפְתָּה who will entice Ahab *to go up*? Am. 8. 5 מִתִּי יַעֲבֵר הַחֹדֶשׁ וְנִשְׁבִּירָה שֶׁבֶר when will the new moon be over, *that we may sell corn*? Ex. 2. 7, 1 S. 20. 4, 1 K. 12. 9 (cf. inf. *v.* 6), 2 K. 3. 11. Is. 19. 12; 40. 25; 41. 26, 28, Jer. 23. 18 (*rd.* last word וְשָׁמַע, cf. *v.* 22), Hos. 14. 10 (Jer. 9. 11), Jon. 1. 11, Lam. 2. 13, Job 41. 3, Est. 5. 3, 6.

Instead of vav with juss. or coh. the more vigorous imper. with vav may be found in the above cases, *a-d*. Gen. 20. 7; 45. 18, Ex. 3. 10, 2 S. 21. 3, 1 K. 1. 12, 2 K. 5. 10; 18. 32; Ps. 128. 5, Job 11. 6, Ru. 1. 9.

Rem. 1. Additional exx. of § 65*a*. Gen. 13. 9; 18. 30; 19. 20; 27. 21; 30. 25, 28; 42. 20, Ex. 8. 4; 14. 15, 16, Nu. 14. 42; 21. 7; 25. 4, Deu. 1. 42; 5. 28, 1 S. 9. 27; 11. 3; 15. 16; 17. 10; 18. 21; 28. 7, 2 S. 14. 7; 16. 11, 1 K. 13. 6, 18; 18. 27, 2 K. 5. 8; 6. 22, Is. 2. 3; 5. 19; 55. 3, Jer. 37. 20; 38. 24, Hos. 2. 4, Ps. 45. 12; 81. 9, 11; 83. 5; 90. 14, Job 13. 13.

In the cases *a-d*, Ar. uses *fa* with subjun. Occasionally Heb. uses vav with volunt. to express design even after the indic. in the past, as Lam. 1. 19 בָּקְשׁוּ אֲכָל וְשִׁיבֻּוּ they sought food *that they might revive* their soul (cf. inf. *v.* 11). Is. 25. 9, 1 K. 13. 33, 2 K. 19. 25.

Rem. 2. The idea of *design* expressed by the consn. is illustrated by its interchange with ל and inf., *e.g.* 1 K. 12. 6 inf. with *v.* 9 juss., 1 K. 22. 7 with *v.* 8, cf. Deu.

17. 17 with *v.* 20. *Effect* is rather expressed by *vav* perf., וְהָיָה not וְהָיָה, though the distinction is not always apparent; comp. 1 S. 15. 25 coh. with *v.* 30 *vav* perf. Ex. 8. 12, 1 S. 24. 16, 2 S. 21. 6, 1 K. 1. 2. The *juss.*, however, does not express effect simply *so as that*, apart from design; though there is a tendency to put design into the action rather than the agent, and this might explain some cases of *juss.*; cf. § 149, R. 3.—On the other hand, in negative sent. *vav* perf. often expresses the effect or consequence of the action, the whole compound expression (first verb and its consequence *vav* perf.) being under the neg.; Deu. 7. 25, 26 וְלֹא תִחַבֵּא וְהָיִיתָ . . . לְאֵתְּחָרֵךְ . . . לְאֵתְּחָרֵךְ . . . לְאֵתְּחָרֵךְ thou shalt not covet *and take*, thou shalt not bring it to thy house *and so become* a curse. Ex. 33. 20, Deu. 19. 10; 22. 4, Is. 28. 28, Ps. 143. 7.

Rem. 3. The neg. apod. is usually subordinated by וְלֹא (or לֹא) with *ordinary* impf. The form וְאֵל rather co-ordinates its clause to the preceding one, Deu. 33. 6, Gen. 22. 12, Jud. 13. 14, Ps. 27. 9, though some cases may seem dubious, Nu. 11. 15, 1 S. 12. 19, Ps. 69. 15, cf. both neg. Pr. 27. 2.

Rem. 4. The *vav* is occasionally omitted. Ps. 61. 8 וְיִצְרְהוּ (imp. *pi.* מְנַה) enjoin *that they keep him*. Ex. 7. 9, Is. 27. 4, Job 9. 32, 33, 35, Ps. 55. 7; 118. 19; 119. 17. In Ps. 140. 9 *rd.* perhaps יְרִימוּ and attach to *v.* 10.

Rem. 5. Some uses of coh. are peculiar. (a) It is not unnatural that the coh. or intentional should be used to express an action which one resigns himself to do, though under external pressure—a subjective *I must*. Is. 38. 10 וְאֵלְכָה, Ps. 57. 5, Jer. 3. 25? (b) Its use is also natural when a narrator recalls and repeats dramatically his thoughts and resolutions on a former occasion, as the Bride recites the resolutions she formed in her dreams, Song 3. 2, cf. 5. 2. So perhaps Ps. 77. 4, 7, Hab. 2. 1, Job 19. 18? But Ps. 66. 6 וְנִשְׂמְחָה שָׁם there *did we rejoice*, can hardly be so explained (though impf. might be according to § 45, R. 2). Other cases occur where its usual sense cannot be attached to coh. The form, however, is but a fragment of a mood, which possibly had originally a wider range of meaning. There is also a tendency in the later stages of a language

to use the stronger forms without the special force they have in earlier times. Thus the coh. seems sometimes to be merely an emphatic impf., and rhythm may occasionally have dictated the form. Jer. 4. 19, 21; 6. 10, Ps. 42. 5; 55. 3, 18; 88. 16, Is. 59. 10.—In several cases after ער, Pr. 12. 19, Ps. 73. 17. Cf. Lam. 3. 50, where juss. אֲרִא is parall. to אֲשַׁקֵּי, not as Ps. 14. 2.

Rem. 6. The use of juss. forms, especially in later books, is full of difficulty. According to Mass. pointing (the strict moods being omitted) the following forms are in use:—

perf. 1a	הִקְטִיל	impf. 1b	יִקְטִיל	simple perf. and impf.
2a	יִקְטֹל	2b	יִקְטִיל	regular convers. forms.
3a	וְהִקְטִיל	3b	וְיִקְטִיל	vav copulative.
		4b	וְיִקְטֹל	the modified form

with or without simple vav used in the senses of the simple impf., *e.g.* in descriptions of past and present (= 1b), and as vav perf., &c. (= 2b, 3b). While 3a is in the main late (§ 58), 3b is common at all times in animated speech. The difficulty lies with 4b; *e.g.* Job 13. 27 וְתִשָּׂם בְּפֶרֶךְ רַגְלִי *and thou settest my feet in the stocks* (the form preserved in the quotation, 33. 11). Ps. 11. 6, Is. 12. 1, Pr. 15. 25, Job 18. 9, 12; 20. 23, 26, 28; 27. 22, &c. Again, Joel 2. 20 וְתִעַל בְּאֵשׁוֹ צַחְחָתוֹ וְחַעַל his smell shall come up *and his stink shall ascend*, where וְחַעַל = וְתִעַלְהָ or וְתִעַלְהָ; Zeph. 2. 13 וַיִּט יָדוֹ *and he shall stretch his hand*, for וְיִנְטָה or וְיִנְטָה. I K. 3. 1; 14. 5, Mic. 3. 4; 6. 14, Lev. 15. 24; 26. 43, Ez. 14. 7, Is. 35. 1, 2; 58. 10, Dan. 8. 12; 11. 4, 10, 16–19, 25, 28, 30, &c.

It is perhaps well to endeavour to fit some known juss. sense on each case as it is met with, though it may prove a waste of ingenuity. Further, while the general principles of Syntax may be common to all the Shem. languages, appeals to analogies from cogn. languages are often precarious. The reader for ex. who calls in the use of Ar. *au*, *or*, with subj. in the sense of *unless*, *or else*, to explain the juss. Is. 27. 5 אִם יִחַזְקוּ *or that (unless) he take hold*, will be disconcerted to find in the next verse a juss. יִשְׁרָשׁ in a plain affirmative sentence.¹

¹ Appeal to Ar. *au* in Is. 27. 5 is all the more precarious, inasmuch as the indic. is permissible after *au*. Cf. a case Noeld. *Carm. Arab.* 5. 7.

As many juss. forms cannot be understood in a juss. sense, many scholars are inclined to go behind the Mass. tradition, and point according to what is supposed to be classical usage. Two main lines of emendation present themselves: 1. to point $\dot{\text{v}}$ or $\dot{\text{v}}$ (vav conv.) in a number of cases where Mass. has $\dot{\text{v}}$ with juss. forms. *E.g.* Job 34. 37 $\dot{\text{v}}$ for $\dot{\text{v}}$, Is. 63. 3 $\dot{\text{v}}$ for $\dot{\text{v}}$. Pr. 15. 25, Job 15. 33; 20. 23; 27. 22, &c. 2. To substitute indicative (defectively written) for juss. of Mass. *E.g.* Mic. 3. 4 $\dot{\text{v}}$ for $\dot{\text{v}}$. Deu. 32. 8, Ps. 85. 14, Job 34. 29, &c. In cases where there is consonantal shortening in the form only the first method is available; in cases where there is mere vowel difference either method may be used, *e.g.* Job 13. 27 $\dot{\text{v}}$ may be read $\dot{\text{v}}$ or $\dot{\text{v}}$ as may seem necessary. 3. These two principles may need to be supplemented by more or fewer of the assumptions referred to, § 51, R. 5.

Unfortunately even these very wide operations on the Mass. text fail to explain all the instances. Cases like Jo. 2. 20, Dan. 11. 4, 16, Lev. 15. 24, Ez. 14. 7, &c. remain. In these cases the juss. seems used as an ordinary impf., and the question is raised how wide the usage may be. While therefore it is of course legitimate to subject any case of Mass. pointing to criticism, sporadic emendations, so long as uncertainty remains on the *general* question, afford little satisfaction.

The state of the question being understood the following cases may be looked into. Exx. of $\dot{\text{v}}$ Is. 12. 1, Job 10. 16, Ecc. 12. 7, Dan. 11. 10, 18, 19, 28. $\dot{\text{v}}$ Zeph. 2. 13, Ps. 85. 14, Job 13. 27; 24. 25; 33. 11, Dan. 11. 17. $\dot{\text{v}}$ Is. 35. 1, 2; 61. 10, Zech. 10. 7, Pr. 23, 25, &c. $\dot{\text{v}}$ Gen. 49. 17, 1 S. 10. 5, Lev. 15. 24, Ps. 72. 16, Job 18. 12; 20. 23; 24. 14. $\dot{\text{v}}$ *hiph.* Is. 27. 5; 42. 6, Job 18. 9. $\dot{\text{v}}$ *hiph.* 1 S. 2. 10, 2 S. 22. 14, Job 37. 4, 5; 40. 9 (nowhere in indic.). $\dot{\text{v}}$ *hiph.* Job 15. 33; 27. 22, Dan. 8. 12, cf. Ps. 68. 15. $\dot{\text{v}}$ *hiph.* Mic. 3. 4, Job 34. 29. $\dot{\text{v}}$ Is. 50. 2, Job 36. 14. $\dot{\text{v}}$ Ps. 72. 13 and often. $\dot{\text{v}}$ *hiph.* Ps. 11. 6, Job 20. 23. $\dot{\text{v}}$ Nu. 24. 7, 1 S. 2. 10, Mic. 5. 8.—Nu. 24. 19, Deu. 28. 8, 21, 36; 32. 8, 18, 1 K. 8. 1, Is. 27. 6; 63. 3, Hos. 14. 7, Mic. 6. 14; 7. 10, Jer. 13. 10 (cf.

coh. 3 25; 4. 19, 21), Nah. 3. 11, Zech. 9. 5, Mal. 2. 12? Ez. 14. 7 with Jo. 2. 20, Zeph. 2. 13, Ps. 12. 4; 25. 9; 47. 4; 58. 5; 90. 3; 107. 29, Job 10. 17; 17. 2; 20. 26, 28 (cf. 36. 15); 23. 9, 11; 27. 8; 33. 21, 27; 34. 37; 38. 24; 40. 19, Pr. 12. 26; 15. 25, Lam. 3. 50, Dan. 11. 4, 16, 25, 30.

The frequency with which certain words appear anomalously in the juss., and the place of others in the clause, suggest that rhythm sometimes dictated the form (Job 23. 9, 11). The fact that the anomalous juss. is often at the head of the clause has little meaning, as this is the usual place of the verb.—Pointing like Ex. 22. 4 **כִּי יִבְעַר אִישׁ** seems due to the accentual rhythm, and no more implies an intermediate **יִבְעַר** than **מִיִּנְקָת** implies anything but **מִיִּנֵּק**. Cf. Job 39. 26; 22. 28, Ps. 21. 2; 104. 20?

GOVERNMENT OF THE VERB

THE ACCUSATIVE

§ 66. Verbs subordinate other words to themselves in the *accusative* case. This accus. is of various kinds. Besides the acc. of the object, verbs may subordinate words to themselves in a freer way, in what may be called the adverbial accus., e.g. in definitions of *place* and *time*. Again, the action of the verb may reach its object not directly, but through the medium of a preposition. Very many so-called prepositions, however, are really nouns, and stand themselves in the adverbial *acc.*

The accus. termination *a* in the Shemitic speeches is probably the remains of a demonstrative particle (Eth. *ha* or *a*), which indicated the *direction to* of the verbal action or the verbal state, and this demonstrative nature of the case explains its very wide usage.¹

¹ With this idea of *direction to* of the verbal action or *bearing on* of the condition expressed by the verb is to be compared the use of prep. **ל** with *obj.* in Aram. and later Heb.

The chief accusatives are these—(1) The acc. of *absolute object* or infin. abs., with which may be connected the *cognate acc.* (2) The acc. in definitions of *time, place, and measure.* (3) The acc. of *condition*, or state of subject or object of the verbal action, including acc. of *manner* of the action. (4) The acc. of *specification*, or, as it is called, of *respect.* (5) The acc. of the direct *object* of transitive verbs. (6) Certain other accusatives, less common or doubtful in Heb., as the acc. of *motive* or purpose of the action; the acc. after *היה* *to be*, &c.; and that after certain particles as *הִנֵּה* *behold*, &c.

1. The Absolute Object

§ 67. (a) Any verb, transitive or intransitive, may subordinate its own inf. abs. or *nomen verbi* in the acc., with the effect of adding force to the predication. Gen. 2. 17 מוֹת תָּמוּת *thou shalt die*; 18. 18 הָיָה לְגוֹי גָּדוֹל *he shall be a great nation*; Is. 6. 9 שְׁמַעוּ שְׁמַעוּ *hear ye indeed*. This acc. mostly precedes the verb, but may follow it, and does so always in the case of *imper.* and *ptcp.* See Inf. Abs. § 86.

(b) Cognate accus. The cognate noun may be subordinated in the same way as an inner acc. in order to strengthen the verb; 1 S. 1. 6 וְקַעֲסָתָהּ צָרָתָהּ גַּם־כַּעַס *and her rival (fellow-wife) continually aggrieved her*; Lam. 1. 8 יִבְשׂוּ בַשָּׂת הַמַּטָּה הַמַּטָּה יְרוּשָׁלַם *Jer. sinned (a sin)*; Is. 42. 17 יִבְשׂוּ בַשָּׂת הַמַּטָּה הַמַּטָּה *they shall be ashamed (with shame)*. 1 K. 1. 12, Is. 21. 7, 24. 16; 66. 10, Mic. 4. 9, Hab. 3. 9, Ez. 25. 12, Zech. 1. 2, Job 27. 12, Ps. 14. 5; 106. 14.

More frequently the cognate acc., instead of strengthening the action absolutely, expresses a concrete instance of the effect or product of the action; 2 K. 12. 21 וַיַּקְשֶׁר וַיַּקְשֶׁר *and they made a conspiracy*, so 15. 30; Gen. 40. 8 חֲלוֹם חֲלַמְנוּ *we have dreamed a dream*. Ex. 22. 5, Josh. 7. 1; 22. 20, 31. Usually this acc. is strengthened either (1) by a *gen.*, or (2) by one or more *adj.* 1 S. 20. 17 אֶהְבֵּוּ נִקְשׂוּ *they shall be ashamed*.

he loved him with his love for his own soul; Jer. 22. 19
 קְבוּרַת חֲמוֹר יִקָּבֵר he shall be buried *with the burial of an
 ass*; 2 K. 13. 14 אֶת־חֲלָיו חָלָה he was sick *of his disease*.
 Lev. 26. 36, Deu. 16. 18, Josh. 9. 9, 2 S. 4. 5, Is. 14. 6;
 27. 7; 45. 17, Jer. 30. 14, Zech. 7. 9, cf. Ps. 139. 22. With
adj., Gen. 27. 34 וַיִּצְעַק צָעָקָה גְדֹלָה וּמְרָה עַד־מָאֵד he cried
 with *an exceeding loud and bitter cry*. Gen. 12. 17; 50. 10,
 Deu. 7. 23, Josh. 22. 31, Jud. 21. 2, 1 S. 17. 25, 2 S. 13. 15, 36,
 1 K. 1. 40, 2 K. 4. 13, Jer. 8. 5; 14. 17, Zech. 1. 14, 15; 8. 2,
 Jon. 1. 10, Neh. 2. 10.

Rem. 1. When abs. obj. is inf. cons. it is generally
 introduced as a comparison, with כִּי, Is. 19. 14; 34. 4, cf.
 noun, 30. 14; but acc. simply (as Ar.) also occurs, Is.
 24. 22; 33. 4.

Rem. 2. The cognate acc. may be *plur.*, Gen. 12. 17;
 30. 8, 37, Ez. 16. 38. Occasionally too a noun from a
 different root but cognate in sense is used, Is. 14. 6 (clause
 instead of *gen.*), Jer. 20. 11; 31. 7, Zech. 8. 2. Cf. Ps.
 13. 4 *sleep* (the sleep of) *death*; Ps. 76. 6, Pr. 3. 23.

Rem. 3. Perhaps it should be considered a form of
 cognate acc. when verbs of *expression* (speak, cry, weep,
 &c.) or of conduct subordinate the organ of expression or
 acting in the acc., 2 S. 15. 23 all the land בָּכִים קוֹל גְּדוֹל *were
 weeping with a loud voice*, Prov. 10. 4 עֹשֶׂה כְּרִדְמִיָּה he who
works with a slack hand. Deu. 5. 19, 1 K. 8. 55, Is. 19. 18,
 Ez. 11. 13, Ps. 12. 3; 63. 6; 109. 2, Ezr. 10. 12. Cf. Jer.
 25. 30 with a *hédad*.

2. Free Subordination to the Verb of Words in the Acc.

§ 68. Acc. of time.—Definitions of time are put in acc.
 (a) In answer to the question *when?* Hos. 7. 5 יוֹם מַלְכֵנוּ
on the day of our king; 2 S. 21. 9 תְּחִלַּת קִצִיר שְׁעָרִים *in the
 beginning* of barley harvest; Ps. 127. 2 יָתֵן לִידֵידוֹ שְׁנָא
 he giveth to his beloved *in sleep*. Gen. 14. 15; 27. 45; 40. 7,
 Hos. 1. 2; 7. 6, Ps. 91. 6 (*at noon*; elsewhere with prep. *b*);

Ps. 119. 62 **חצות לילה** *at midnight*; Ps. 5. 4; 6. 11. (*b*) In answer to *how long?* Gen. 3. 14 **כל־ימי חייה** *all the days* of thy life; Hos. 3. 4 **ימים רבים ישובו** *many days* shall they abide. Or, *how many?* of time; Gen. 7. 4, 24; 14. 4; 15. 13.—Gen. 21. 34; 27. 44.

§ 69. Acc. of place.—Definitions of place are put in acc. (*a*) In answer to the question *where?* In prose this is usual with the words **בית** *house*, **פתח** *door*, and some others, but chiefly when the definition of locality is general, prepositions being used when it is more precise. This acc. is also generally defined more fully by a following *gen.* Gen. 24. 23 **היש בבית־אביך מקום** *is there room in thy father's house?* 2 S. 9. 4 **מכיר בית מִהוּא** *he is at the house of M.*; Gen. 18. 1, 10 **ישב פתח־האהל** *as he sat at the door of the tent.*—Gen. 38. 11; 45. 16, Ex. 33. 10, Josh. 1. 4, 15; 12. 1; 23. 4, 1 K. 19. 13, 2 K. 2. 3, Is. 3. 6, Jer. 36. 10. Gen. 28. 11 *at the place of his head*, 1 S. 26. 7; Ru. 3. 8, 14 *at the place of his feet*. Without a following *gen.*, Ru. 2. 7. Proper names compounded with **בית** are similarly construed, 2 S. 2. 32, Hos. 12. 5. Comp. Jer. 27. 18 with *v.* 21.

(*b*) In answer to *whither?* Gen. 27. 3 **צא השדה** *go out to the field*; 45. 25 **ויבאו ארץ כנען** *and they came to the land of C.* The **ה** of direction is frequently appended, Gen. 24. 16 **והיָרד העיִנה** *and she went down to the fountain*; 12. 5; 39. 1, 12; 42. 38; 43. 17. Of course prepp. (**עד**, **אל**, &c.) may be used before noun of *place*, and must be used with names of *persons*, to which, too, the **ה** local cannot be appended; Gen. 45. 25 **ויבאו ארץ כנען אל־יעקב** *to the land of C. to Jacob* (cf. Jer. 27. 3). The prep. is used also with creatures, Gen. 31. 4 **והשדה אל־צאנו** *to the field to his flock.*—Gen. 13. 10; 24. 27, Ex. 4. 9; 17. 10, Josh. 6. 19, 24, Jud. 1. 26; 19. 18, 1 S. 1. 24; 17. 17, 20, 2 S. 20. 3, Is. 14. 11,

Jer. 16. 8; 18. 2, 3, Nah. 2. 6.—In Ez. 11. 24; 23. 16 כְּשָׂרָיִם is now name of the country; Jer. 50. 10; 51. 24, 35.

(c) In answer to *how far?* Gen. 7. 20, 1 K. 19. 4, Ez. 41. 22, Jon. 3. 4.

Rem. 1. In elevated speech and poetry words are put in acc. in answer to *where?* more freely, 1 K. 8. 43 *in heaven*, Is. 16. 2 *at the fords*, 15. 8; 45. 19 *in a waste* (in vain), 2 Chr. 33. 20. In 1 S. 2. 29 כַּעֲנַן is corrupt in some way. Job 22. 12, Ps. 92. 9, *height* is scarcely acc. of place but concrete for adj. as predicate, thou *art height* = high; cf. Ps. 10. 5, Is. 22. 16. In the frequent אֶת־פְּנֵי, 1 S. 1. 22; 2. 11, 17, 18, Ex. 34. 23, &c., אֶת is prep.

Rem. 2. The acc. *whither?* is also used freely; Gen. 31. 4 *called Rachel to the field*, 31. 21 *set his face to mount Gilead*, Is. 10. 32 *wage his fist toward the mount*, Is. 40. 26, Ps. 55. 9, Job 5. 11, Ps. 134. 2, Lam. 5. 6.—The force of the ה of direction has in many cases become enfeebled, e.g. שָׁמָּה = *there*; so it is used with prep. of motion *to* Josh. 13. 4, Ez. 8. 14, Ps. 9. 18; and even with prep. *in* and *from*, Josh. 15. 21, Jer. 27. 16. In later style it becomes a mere ornate ending, Ps. 116. 14, 15, 18; 124. 4; 125. 3, though perhaps for sake of rhythm earlier, Hos. 8. 7; 10. 13, Ps. 3. 3.

Rem. 3. When questions *how long?* *how far?* &c. are answered in *numbers*, it is strictly the numeral that is in acc. The case of the thing enumerated will depend upon the numeral, being e.g. in *gen.* after numeral, עֶשְׂרֵת כְּנִים *ten times*, Gen. 31. 7, or in apposition with it, or possibly in the acc. of specification after it, as אַרְבָּעִים יוֹם *forty days*. See § 37, R. 6. Possibly under this acc. comes the use of כְּמִסְפָּר *according to the number*, Job 1. 5, Jer. 2. 28, Ex. 16. 16. Or it is acc. of limitation.

Rem. 4. The verb בָּוא *to come*, when = *come upon* in a hostile sense, has often acc. *suff.* of person in poetry and later style, Is. 28. 15, Job 15. 21; 20. 22, Ps. 35. 8; 36. 12. With *noun* Is. 41. 25 (though יָבִים has been suggested), Ez. 38. 11. In a favourable sense, Ps. 119. 41, 77. Similarly אָתָּה *to come upon*, Job 3. 25.

§ 70. Acc. of condition.—Any word describing the *condition* of the subject or object of an action during the action is put in the acc.; and so words describing the *manner* of the action. (a) Gen. 15. 2 וְאָנֹכִי הוֹלֵךְ עֵרִירִי seeing *I go childless*; Is. 20. 3 הָלַךְ עִבְדִּי עָרוֹם וְיָחֹף my servant has *walked naked and barefoot*; Prov. 1. 12 נִבְלָעִם חַיִּים let us *swallow them up alive* (1 K. 20. 18). Or even when no verb is used, 2 S. 12. 21 בְּעֵבֹר הַיֶּלֶד הִי for the sake of the child *when alive* (1 K. 14. 6 her feet *as she came*). In general an indef. adj. or ptcp. descriptive of a definite word (pron. or def. noun) may be considered in the acc. of condition. Exx. with subj., Gen. 25. 8, 25; 37. 35, Deu. 3. 18, Josh. 1. 14, 1 S. 19. 20, 1 K. 22. 10, 2 K. 18. 37; 19. 2, Am. 2. 16, Job 1. 21; 19. 25; 24. 10, Ps. 109. 7, Ru. 1. 21. Exx. with obj. Gen. 3. 8; 21. 9; 27. 6, 1 K. 11. 8, Is. 20. 4; 57. 20, Hag. 1. 4, Ps. 124. 3, Job 12. 17.—So even nouns that approach the nature of adj., Gen. 38. 11 abide *a widow* (in widowhood), 44. 33 let him abide *as a servant*; perhaps Is. 21. 8 he cried *like a lion*, Job 24. 5, *as wild-asses*.—With Jon. 1. 6 מַה־לָּהּ נִדְרָם what meanest thou *sleeping*? cf. Kor. 74. 50.

(b) Words describing the *manner* of the action are in acc. Certain words have become real adverbs, as מְאֹד *very* (lit. in strength), חֲנָם *in vain, for nought*, הַרְבֵּה *much, very*, הַיֵּטֵב *well, very, &c.* But *adjs.* in general may be used adverbially, and (in poetical style particularly) nouns. Zeph. 1. 14 מֵר צָרָה גְבוֹר *bitterly* crieth the hero; Ez. 27. 30 וַיִּזְעֻקוּ וַיִּמָּרָה and they shall cry *bitterly*; 1 S. 12. 11 וַתֵּשְׁבוּ בַטְחָה and ye dwelt *in confidence*, Hos. 14. 5 אֶהְבֶּם נְדָבָה I will love them *freely*, 1 S. 15. 32 וַיֵּלֶךְ אֵלָיו אַגַּג מִצְעֲדוֹת and Agag came to him *cheerfully*.

§ 71. Acc. of specification.—When to the general statement of the action there is added the point of its incidence, or the respect in which it holds, this secondary limitation is put in the acc., Gen. 3. 15 הוּא יִשְׂפָקָה רֹאשׁ he shall bruise

thee *on the head*; 37. 21 לֹא נִכְנַר נַפְשׁוֹ let us not smite him *as to life* (mortally), 1 K. 15. 23 אֶת־רִגְלָיו he was diseased *in his feet*. Gen. 17. 25; 41. 40, Deu. 33. 11; 19. 6, 11, Jud. 15. 8, 2 S. 21. 20 (1 K. 19. 21), Jer. 2. 16, Ps. 3. 8; 17. 11, Job 21. 7. Prov. 22. 23.

Rem. 1. In § 70a the Ar. consn. is assumed as the type. For ex. (a) רָאוּ אִישׁ יֵצֵא they saw *a man coming out*. (b) רָאוּ אִישׁ הַיֵּצֵא ר' they saw *the man who was coming out*. (c) רָאוּ אִישׁ יֵצֵא ר' they saw *the man coming out*. In a, b, *coming out* is adj. in agreement with *a man, the man*, but in c it is acc. of condition to the obj. *the man*. It is possible, however, that in such cases as Job 27. 19 he lieth down *rich, rich* might be nom. in appos. to subj. in *lieth down*; Job 15. 7; 19. 25, 2 S. 19. 21 (so Hitz.). Eth. seems to use App. while Ar. has acc. The sing. in such cases as Is. 20. 4, Job 12. 17; 24. 10 (cf. pl. Jer. 13. 19) favours acc. of condition.—The word of condition is naturally an adj. or ptcp. expressing a temporary state, or at least a state which might have been different, and so some nouns as Gen. 38. 11; 44. 33 may be similarly used. With Is. 21. 8, cf. karra zeidun 'asadan, Zeid charged *like a lion*. With Gen. 38. 11 cf. Kor. 11. 75, and with 2 S. 12. 21 Hamas. 392, l. 3. Other exx. of nouns, Gen. 15. 16 *as the fourth generation*, Deu. 4. 27 *as a few men*, 2 K. 5. 2 *in bands*, Am. 5. 3, Is. 65. 20 *a hundred years old*, Jer. 31. 8 *as a great assembly*, Zech. 2. 8 *as open villages*, Ps. 58. 9. The text of 1 S. 2. 33 die אֲנָשִׁים *as men* (in manhood) is doubtful; Sep. *by the sword of men*.

Rem. 2. The acc. of *manner* of the action of an adj. may be *mas.* or *fem.*, Is. 5. 26 (Joel 4. 4), sing. or plur., esp. fem. plur. Ps. 139. 14, Job 37. 5. If a noun: (1) in principle any noun may be used, Mic. 2. 3 רֹמְמָה, Ps. 56. 3 מְרוֹם *haughtily*,¹ Is. 60. 14 שָׁחוּחַ *bowing down*, Prov. 31. 9 צָרַק *in*

¹ Ye shall not walk רֹמְמָה *to height*, i.e. so that there shall be height (to your walking), rather than *so that ye shall be high* (be height to you). Heb. refers such adverbial modifications rather to the *action* (Ar. more to the *subj.*).

§ 70. Acc. of condition.—Any word denoting the subject or object of an action is put in the acc.; and so words describing the action. (a) Gen. 15. 2 **הוֹלֵךְ עֲרִירִי** childless; Is. 20. 3 **עָרֹם וְיָחָף** walked naked and barefoot; Prov. 1. 1 **לִשְׂמֹרֵת עֲבָדֵי חַיִּים** swallow them up alive (1 K. 20. 18).

is used, 2 S. 12. 21 **הַיְלֵךְ חַי** when alive (1 K. 14. 6 her feet as

indef. adj. or ptc. descriptive of def. noun) may be considered in

with subj., Gen. 25. 8, 25; 37. 35; 1 S. 19. 20, 1 K. 22. 10, 2 I

1. 21; 19. 25; 24. 10, Ps. 1. 1

Gen. 3. 8; 21. 9; 27. 6, 1 I

Ps. 124. 3, Job 12. 17.

nature of adj., Gen. 38.

44-33 let him abide

like a lion, Job 24.

נִרְדָּם what means

(b) Words denoting

Certain words denoting

strength), **יָדָם**

well, very, &

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usually used before persons, and especially as to life. It is also used, however, before things. Gen. 6, 11, Jud. 11, 17, 11, he took *the man*; 2. 24 יָעֹזֵב אֶת-אָבִיו וְאֶת-אִמּוֹ he *left his father and his mother*; 4. 11 לָקַחְתָּ לְךָ אֶת-דָּמַי וְיָשַׁרְתָּ receive *thy brother's blood*; 40. 4 וַיִּשְׂרָף אֶת-בְּנֵי אֱמִנָדָב וְאֶת-בְּנֵי אֶלְמָנָה וְאֶת-בְּנֵי אֶלְמָנָה וְאֶת-בְּנֵי אֶלְמָנָה and he put *me*. For the sake of emphasis the use of אֶת is common, it is very often wanting, and is less employed in poetry and elevated construction than in the broader prose writing. It is wanting for ex. in the poems, Ex. 15., Deu. 32., and other poetical passages.

1. The direct obj. when a pron. is often appended to the verb. as suff., esp. in earlier style, Gen. 4. 8 וַיַּהַרְגֵהוּ וַיִּבְרָא אֶת-אָדָם וַיִּשְׁמַר אֶת-אֲדָמָה וַיִּבְרָא אֶת-אָדָם וַיִּשְׁמַר אֶת-אֲדָמָה he *slayed him*; in later style אֶת with suff. has greater frequency. But אֶת must be used in these cases: (a) when for the sake of emphasis the obj. is to be placed before the verb; Jud. 14. 3 קָחֵלִי אֶת-הָאִשָּׁה וְהָיָה לְךָ חֵן וְחֶסֶד וְהָיָה לְךָ חֵן וְחֶסֶד get *her* for me. Gen. 7. 1; 14. 14; 41. 13, 1 S. 8. 7; 21. 10, Hos. 2. 15. (b) When the verb is governed by inf. abs., which is too inflexible to receive a suff.; Gen. 41. 43 וְנָתַתְּ אֹתוֹ וְנָתַתְּ אֹתוֹ and set *him* over, &c., 1 S. 2. 28, 9. 23, Ez. 36. 3. (c) When the verb, whether fin. or inf., has already a nearer suff. either of subj. or obj.; 2 S. 5. 25 וְהִרְאֵנִי אֹתוֹ he will let *me* see *it*; Gen. 29. 20 בְּאֶהְבָּתוֹ אֶת-רָחֵל כִּי אָהַבְתָּ אֶת-רָחֵל כִּי אָהַבְתָּ אֶת-רָחֵל because of *his* loving *her*. Gen. 19. 17; 38. 5, Deu. 7. 24, 1 S. 1. 23; 18. 3, 2 K. 8. 13—the form Deu. 31. 7 is unusual, cf. 1. 38; 19. 3. Similarly when subj. of inf. cons. is a noun, Deu. 22. 2. In Ar. and Eth., as in Ital., the verb can have two suff., a nearer and more remote.

Rem. 2. When several obj. under the same verb are coupled with *and* אֶת is usually repeated before each of them, esp. if they be distinct from one another, Gen. 1. 1. But usage fluctuates, the newer broader style multiplying אֶת. Gen. 8. 1; 10. 15-18; 12. 5, 20; 15. 19-21; 21. 10.

Rem. 3. The use of אֶת with any acc. except that of direct obj. is rare. (a) Of time, *how long?* Ex. 13. 7, Deu.

9. 25; *when?* Lev. 25. 22. (b) Of place, *whither?* Nu. 4. 19, Jud. 19. 18, Ez. 21. 25. (c) Of restriction, Gen. 17. 11, 14, 25 (not 24), 1 K. 15. 23.

Rem. 4. To the rule that **אִם** is used only before def. obj. there are apparent exceptions. First, it is used with undefined obj. (a) In poetry, which greatly dispenses with the art.; e.g. in the case of words denoting a *class*, Is. 41. 7; 50. 4, Pr. 13. 21. (b) In prose with words which are of the nature of pronoun; e.g. כָּל all, Deu. 2. 34, 2 S. 6. 1; אֲחֵרִי *another*, Jer. 16. 13. So with אַחֵר *one*; and Num. in general have a certain definiteness of their own, Gen. 21. 30, Nu. 16. 15, 1 S. 9. 3, 2 S. 15. 16. Comp. the usage with *man*, *woman*, in the sense of *any one*, Ex. 21. 28, Nu. 21. 9, cf. Lev. 20. 14. In some other cases the phrase though put indefinitely has a particular reference, e.g. 2 S. 4. 11 *a righteous man* (Ishbosheth), 1 S. 26. 20 *a flea* (one who is, &c.), i.e. David. In 2 S. 5. 24 a *known* kind of divine rustling is referred to, and *art.* of 1 Chr. 14. 15 might be accepted were it not the habit of Chron. to correct anomalies. 2 S. 18. 18 *pillar* might be cons. before rel., but text is uncertain (Sep.). 1 S. 24. 6 *of the robe* has prob. fallen out after *skirt* (Sep.). On 1 K. 12. 31; 16. 18, cf. § 22, R. 3.

Secondly, **אִם** seems used otherwise than before the obj. (a) Some of the cases are only apparent. For ex. a neut. verb used impersonally with prep. and subj. is felt to have the force of an act. vb.; 2 S. 11. 25 אֶל-יָרֵעַ בְּעֵינַיִךְ אֶת-הַדָּבָר = *take not amiss* the thing; so 1 S. 20. 13 (rd. יִטֵּב) Neh. 9. 32 אֶל-יָמֵעַם לִפְנֵיךְ אֶת כָּל-הַתְּלָאָה = *regard not as little*; so even the noun יָמֵעַם with prep. לְ, Josh. 22. 17. Similarly לְ הָיָה = *to have*, Josh. 17. 11; cf. the Eth. usage with prep. *ba*, in, with, as *baya* is *with me* = *I have*, followed by acc. (Dill. p. 343). (b) In some cases a particle like *behold*, or a verb like *thou hast*, *seest*, may float before the writer's mind under whose regimen the noun falls, as Ez. 43. 7 אֶת-מְקוֹם כְּסֵאִי 7 *behold* (Sep. *thou seest*) the place of my throne. But in many cases **אִם** seems merely to give emphasis or demonstrative distinctness to the subj., particularly the emph. which an *additional* or new thing has, or which is natural in *resuming* things already spoken of. 1 S. 26. 16 where is

the spear *וְאֶת־צֶפְחָת* and the cruse? 1 S. 17. 34 there came the lion *וְאֶת־הַיּוֹב* and the bear too (the verbs are frequent.). Ex. of resumption, Jud. 20. 44, 2 S. 21. 22, 1 K. 2. 32, Ez. 14. 22, Zech. 8. 17. Other ex. Nu. 3. 26; 5. 10, 2 K. 6. 5, Jer. 27. 8; 36. 22, Ez. 17. 21; 35. 10; 44. 3 (47. 17–19?), Neh. 9. 19, 34, Hag. 2. 17, Zech. 7. 7, Ecc. 4. 3, Dan. 9. 13. Cf. Ez. 43. 17 after prep.; 1 S. 30. 23 text obscure (Sep.).

§ 73. Classes of verbs governing acc. of obj.—(a) As in other languages active verbs take acc. of obj., as נתן *give*, לקח *take*, שים *put*, רדף *pursue*. But so also many verbs properly stative, as אהב *love*, שנא *hate*, חפץ *desire*, and even יכל *to be able* (Is. 1. 13, prevail over Ps. 13. 5). So בכה *to weep for, bewail*.

(b) The causative of verbs intrans. in Kal, as בוא *come*, hiph. *bring*, יצא *go out*, hiph. *bring out*, עלה *ascend*, hiph. *bring up*, ירד *go down*, hiph. *bring down*, &c.

(c) Verbs of *fulness* and *want*, as מלא *be full of*, שבע *be satisfied with*, חסר *to want*, שבל *be bereaved of*. Is. 1. 11 *שָׂבַעְתִּי עִלּוֹת אֵילִים* I am sated with *burnt-offerings of rams*; v. 15 *יְדֵיכֶם דָּמִים מְלֵאוּ* your hands are full of *blood*; Deu. 2. 7 *לֹא חָסַרְתָּ דָבָר* thou didst want nothing. Gen. 18. 28; 27. 45, Ex. 15. 9. The acc. here is perhaps properly one of specification.—Pr. 25. 17 *שָׁבַע* with acc. of person, so מלא Ex. 15. 9.

(d) Verbs of *putting on* and *putting off* clothes, as לבש *put on*, פָּשַׁט *strip*, עָמָה *be clothed with* (more poetical). 1 K. 22. 30 *וְאַתָּה לְבַשׁ בְּגָדֶיךָ* but *don thou thy robes*; 1 S. 19. 24 *וַיִּפְשַׁט גַּם־הוּא בְּגָדָיו* he, too, *stripped himself of his clothes*; 28. 14 *וְהוּא עָמָה מְעִיל* *wearing a robe*. Gen. 38. 19, Deu. 22. 5, 1 S. 28. 8, Is. 49. 18, Lev. 6. 4, Song 5. 3. Is. 59. 17, Ps. 109. 29. For *put off* הִסִּיר is often used.

(e) Verbs signifying to *inhabit, dwell in*, as ישב *dwell in*, שכן *id.*, גור *dwell with*, Is. 44. 13, Jer. 17. 6, Ps. 37. 3, Jud.

5. 17, Is. 33. 14, 16, Ps. 94. 17. In poetry even acc. of person, Ps. 5. 5; 120. 5.—The consn. with prep. is more usual in prose.

(f) Verbs of *speaking*, as דִּבֶּר speak to, עָנָה answer, hear, קָרָא call, צִוָּה command, &c. But consn. with prep. is also common in most of these cases.

Rem. 1. The verbs בּוֹא go in, יָצָא come out, may also be construed with acc., Jer. 10. 20 יָצְאוּ יְצֵאֵי בָנָי my children have gone out from me, 2 K. 20. 4, Jos. 8. 19. So הֵלֵךְ in the sense of go through, walk in (different from acc. of goal, whither?) Deu. 1. 19; 2. 7, Is. 50. 10 (darkness), Job 29. 3.

Rem. 2. Under (c) may be classed such verbs as שָׂרַץ to swarm with, Ex. 7. 28, פָּרַץ to multiply greatly, cf. Pr. 3. 10. נָזַל to flow with, Jer. 9. 17, and similar verbs, as שָׁטַף to overflow with, Is. 10. 22; יָרַד go down (flow) with, Jer. 13. 17, Lam. 3. 48, Ps. 119. 136; הִלָּךְ go (flow) with, Jo. 4. 18; נָטַף to drop, Jud. 5. 4, Jo. 4. 18, Song 4. 11; and others. Also הֵלָךְ to come up (be overgrown) with, Is. 5. 6 תֵּלַח שָׁטִיר תֵּלַח אֲשֵׁר תֵּלַח it shall come up in thorns and briars; 34. 13.

Rem. 3. Under (d) come such verbs as אָזַר to gird (oneself) with, 1 S. 2. 4; הִגִּיר to gird on, 1 S. 25. 13, Is. 15. 3; עָרַה to deck (oneself) with, Hos. 2. 15, Is. 61. 10, Job 40. 10; and others which mostly occur with two acc.

Rem. 4. The pron. suff. is usually direct obj., but sometimes indirect, Zech. 7. 5 אָנֹכִי צִמַּמְתִּי אֲנִי did ye fast for me? Job 31. 18 גִּדַּלְתִּי כְּאָבִי grew up to me as a father. This kind of consn. (instead of prep.) is easier with suff., e.g. Job 6. 4 array against me, Neh. 9. 28 cry unto thee, Is. 44. 21 forgotten of me, Jer. 20. 7, 1 K. 16. 22, 2 Chr. 28. 20. In Is. 65. 5 rd. pi. קַדְשֵׁיךָ stand back! I shall sanctify thee! cf. Ez. 44. 19.—So with reflex. vb. Ps. 109. 3, though such verbs may take direct acc., Gen. 37. 18, Jos. 18. 5, Jud. 19. 22, Is. 14. 2. Ps. 42. 5 אֲרֻדִים is explained by Hitz. in Rücksicht auf sie; perhaps pi. אֲרֻדִים.

Rem. 5. The pron. obj. is often omitted contrary to our idiom, particularly after vbs. of giving, bringing, putting, telling, and others. Gen. 2. 19 וַיָּבֵא and brought them, 1 S. 17. 31 וַיַּגִּיד they told them, 1 S. 19. 13 וַתָּשֶׂם she put them. Gen. 12. 19; 18. 7; 27. 13, 14; 38. 18, Deu. 21. 12.—Different

is the case where certain verbs by a brachylogy may omit their obj. *e.g.* נשא lift up, sc. קול, Is. 3. 7; 42. 2. נשא ל forgive, sc. עון, Is. 2. 9, Gen. 18. 24. כרת sc. גְּרִיחַ 1 S. 20. 16, 2 Chr. 7. 18. הָפִיל sc. גּוֹרֵל lot, 1 S. 14. 42, Job 6. 27, cf. Jud. 18. 1. שִׁים sc. לֵב Job 4. 20, so בּוֹנֵן Job 8. 8. שָׁמַר to retain, sc. אַף anger, Jer. 3. 5, Ps. 103. 9. שָׁלַח sc. יָד 2 S. 6. 6. הִקְשָׁה sc. עֵרֶף neck, Job 9. 4, cf. Jer. 7. 26. So טָלַא אַחֲרַי sc. לָלֶכֶת to go, Jos. 14. 14. In 1 S. 24. 11 eye seems om., but perh. *rd.* 1st pers. with Sep. Syr. Cf. 2 K. 10. 13.

Rem. 6. Sometimes the obj. is regarded as the *instrument* or *means* by which the action is realised, and construed with prep. ב. Ex. 7. 20 הִרִים בַּמֶּזֶץ to lift up *with* the rod, Lam. 1. 17 פָּרְשָׁה בְּיָדֶיהָ she stretches out *with* her hands. Jer. 18. 16 to wag *with* the head; Job 16. 10 to open *with* the mouth, Ps. 22. 8; Job 16. 9 to gnash *with* the teeth; Jer. 12. 8 to give forth *with* the voice. Cf. Pr. 6. 13. So the phrase קָרָא בְּשֵׁם to call *with* the name = *invoke* Gen. 4. 26, *proclaim* Ex. 34. 5, &c.

Rem. 7. The direction of the action upon obj. is sometimes indicated by prep. ל, particularly with ptcp. and inf. whose rection is weaker than that of fin. vb. Is. 11. 9 לִים כִּכְסִים covering the sea, cf. different order, Hab. 2. 14. Am. 6. 3, Is. 14. 2. The caus. (hiph., pi.) not uncommonly reaches its obj. by ל, Nu. 32. 15, 1 S. 23. 10 (2 S. 3. 30), Is. 29. 2, Am. 8. 9, Hos. 10. 1, cf. Jer. 40. 2, Ps. 69. 6; 73. 18, Job 11. 6.—In later style ל is used in all the senses of אָחַז, *e.g.* (a) direct obj. 1 Chr. 16. 37; 25. 1; 29. 22, Ezr. 8. 16, 24. (b) resumptive (or appos.) 1 Chr. 5. 26, 2 Chr. 2. 12; 23. 1, Ps. 136. 19, 20. (c) giving prominence to preposed subj.

4. Verbs with two Acc. of the Object

§ 74. Many verbs and forms of verbs govern two objects. There are several cases. First, when the two obj. (generally a pers. and a thing) have no relation to one another, and could not stand as subj. and pred. in a simple proposition, as, he showed *him the place*. Secondly, when the two obj.

are so related that in a simple sentence the one might be pred. of the other, as *man is dust*; he made *man* (of) *dust*. Thirdly, in a wider way, when the action is performed upon the main obj. through the medium of some other thing, this *means* as coming also under the action of the verb is considered a remoter *obj.*, as, they stoned *him* (with) *stones*.

§ 75. To the first class belong—(a) The causatives of verbs transitive in the *Kal*; Deu. 8. 3 וַיִּאֱכַלְהָ אֶת־הַמָּן he fed thee with manna; Jud. 4. 19 הַשְּׁקִינֵנָה מְעַט־מַיִם give me a little water to drink; 4. 22 אֲרַאֲךָ אֶת־הָאִישׁ I will show thee the man. So הוֹדִיעַ to show, 1 S. 14. 12; הָבִין, הוֹרָה; הָבִין to show Is. 28. 9; הַנְּחִיל make to inherit, Deu. 3. 29; 31. 7; לְפַד to teach, Jud. 3. 2, Deu. 4. 5; הַשְׁמִיעַ cause to hear, 2 K. 7. 6, Song 2. 14. 2 K. 6. 6; 11. 4. An ex. of three acc. 2 K. 8. 13 showed me thee king, &c.

(b) The caus. of verbs of plenty and want (§ 73 c). Gen. 42. 25 בָּרַ אֶת־קִלְיָהֶם בָּר they filled their sacks with corn; 26. 15. 1 K. 18. 13 לָחֵם וּמַיִם לָהֶם וַאֲבַלְקָלָם I supported them with bread and water, Gen. 47. 12, Is. 50. 4 הַשְׁבִיעַ to satisfy with, Ps. 132. 15. הַפֵּר to make want, Ps. 8. 6. רָיָה to water with, Is. 16. 9. Cf. Jud. 19. 5, Ps. 51. 14; 104. 15, Lam. 3. 15. Some cases may belong to a.

(c) The caus. of verbs of clothing with, stripping off (§ 73 d). Under this may come verbs of covering, girding, surrounding with, overlaying or plating with, crowning, &c. 1 S. 17. 38 וַיִּלְבֵּשׁ אֶת־דָּוִד מְדֵיו he put his garments on David, Gen. 41. 42, Ps. 132. 16, 18. Gen. 37. 23 וַיִּפְשְׁטוּ אֶת־קִתְנֵתוֹ אֹתוֹ they stripped Joseph of his coat. Nu. 20. 26, 28, Is. 22. 21. If the action be performed on oneself one acc. may be represented by reflex., 1 S. 18. 4 וַיִּתְּפֹשֶׁט אֶת־הַמְּעִיל he stripped himself of the robe. Comp. § 73, R. 4.

(d) Verbs of asking, answering, calling, commanding in

Je. shall make *thee defeated*, v. 7. Jer. 22. 30, Is. 53. 4; 26. 7. 2 K. 14. 26.

§ 77. More generally, when in reaching the main obj. the verb brings some other thing under its action, both are put in acc. of obj. Is. 5. 2 וַיִּטְעֵהוּ שִׂרְקָהּ he planted *it* with *choice vines*, Jud. 9. 45 וַיִּזְרַעֶהָ מֶלַח he sowed *it* with *salt*. Mic. 7. 2 hunts *his brother* with *a net*, Mal. 3. 24 smite *the earth* with (into) *a curse*, Ps. 64. 8 shoot *at them* with *arrows*; Ps. 45. 8 anointed *thee* with *oil*; 2 K. 19. 32 (קֶרֶם *pi.*); Ps. 88. 8. Jos. 7. 25 וַיִּרְגְּמוּ אֹתוֹ אֲבָנִים they stoned *him* with *stones*, Lev. 24. 23, 2 Chr. 24. 21; also with ב *instrum.*, and so סָקַל *to stone* always, Jos. 7. 25, Deu. 13. 11, 1 K. 21. 13.—Pr. 13. 24.

§ 78. Besides the double obj. verbs may have two acc. of different kinds, as obj. and *cog. acc.*, 1 K. 2. 8 קָלַלְנִי קָלְלָהּ cursed *me* with a bitter *curse*, 2 K. 17. 21, 1 K. 8. 55; acc. of *condition*, Gen. 27. 6 כִּדְבַר אֲבִיךָ I heard *thy father speaking*; acc. of *restriction*, Gen. 37. 21 smite *him* as to *life* (mortally); acc. *loci*, 37. 24 they cast *him* הַבּוֹרָה *into the pit*, &c.

Rem. 1. Under § 75 *b* may come verbs of *giving, granting, &c.*, נָתַן, חָנַן *to grant* Gen. 33. 5; *to bless with* Gen. 49. 25, 28; *to requite with* שָׁלַם 1 S. 24. 18, Ps. 35. 12.

Rem. 2. Under § 75 *c* might be classed כִּסָּה *pi. to cover*, Mal. 2. 13, Ps. 104. 6; אָזַר *pi. to gird* Ps. 18. 33, חָגַר *to gird* Ex. 29. 9; סָבַב *surround with* 1 K. 5. 17, עָטַר *pi. to surround with, crown* Ps. 5. 13; 8. 6; 103. 4; סָפַן *to ciel with* 1 K. 6. 9; צָפָה *pi.*, חָפָה *pi. to overlay with* 1 K. 6. 20, 21, 22, Ex. 25. 11, 28, 2 Chr. 3. 4–9; טָחַח *to daub with* Ez. 13. 10. Song 3. 10 paved *with love*. Some of these cases might be classed under § 77.

Rem. 3. Under § 76 come such verbs as עָשָׂה *make*, בָּנָה *build*, נָתַן *make, put*, Jos. 9. 27; 11. 6, 1 K. 14. 7. שָׂם *put*, 1 S. 28. 2, 2 K. 10. 8, Is. 28. 15, Ps. 80. 7; 105. 21. שָׂח *put* Is. 5. 6, Ps. 21. 7; 88. 9; 110. 1. בָּרָא *create*, Is. 65.

18. הפך *to turn into* Ps. 114. 8. Ex. of so-called acc. of product, 1 K. 11. 30 rent *it* into 12 *pieces*, Am. 6. 11 smite *the house* into *fissures*, Hab. 3. 9 cleave *rivers* into *dry ground*, Ps. 74. 2. Ar. Gram. regards such cases as acc. of specification.

Rem. 4. The affinity of the consn. § 76 to the usage of Apposition (§ 29) is evident. The two obj. are virtually in Appos. 2 Chr. 2. 15.

Rem. 5. For second obj. ל is frequently used, esp. with persons, Gen. 2. 22 built the rib לאשה into a woman; 12. 2 I will make thee לני a nation. With שים Is. 14. 23; 23. 13; 28. 17. So חשב *to reckon* Gen. 38. 15, 1 S. 1. 13, and usually; *to turn into* Am. 6. 12, &c. And prep. for 2nd acc. is common in other cases, as *to satisfy with* ב Is. 58. 11, Lam. 3. 15; *to smite on the cheek* על, Mic. 4. 14; *to overlay with* ב, Jer. 10. 4, 2 K. 19. 1.

Rem. 6. Ecc. 7. 25 לרעת רשע בסל *to know wickedness* (to be) *folly*, is an ex. of verb of the mind. The consn. with כי *that* is more usual. Ar. Gr. draws a distinction between verbs like *to see*, &c. as verbs of *sense* and as verbs of the mind. In both cases they take 2 acc., but the 2nd acc. differs. I saw *him sleeping* (verb of sense), *sleeping* is acc. of condition; in the other case it is 2nd *obj.*, *perceived him* (to be) *sleeping* = that he was sleeping, pred. acc.

Rem. 7. Two acc. appear in the phrase עשה כלה *to make* (to be) a *full end*, utterly destroy, Neh. 9. 31 לא עשייתם כלה, Nah. 1. 8, Jer. 30. 11, though את seems prep. Jer. 5. 18. Strong consns. occur in poetry, Ps. 21. 13, put *them the back* שכם, 18. 41 make *them the back* ערף, *i.e.* cause them to turn the back (in flight) to one. Ex. 23. 27.

Rem. 8. Sentences beginning with כי את אשר, אשר, *that, how that*, after *tell, show*, &c. form virtually a 2nd obj. § 146. And so words with כ as, for, Gen. 42. 30 held us בטרונלים *spies*, Ps. 44. 12.—Unique perhaps is הנייר with 2 acc., Ez. 43. 10. 2 S. 15. 31 rd. גידור; 2 K. 7. 9 בית is acc. *loci*; Job 26. 4 אהמי = *by whose help* (inspiration), as Gen. 4. 1, according to parallel clause.

5. Construction of the Passive

§ 79. When *one obj.* is governed by the act. this may become subj. of the pass., as in other languages. But frequently the pass. is used, as we say, impersonally (3 sing. mas.), and governs in the same way as the act.—the idea being that the pass. expresses an action of which the agent is unknown, or, not named. 1 K. 2. 21 יִתֵּן אֶת־אֲבִישָׁג *let Abishag be given*; Jer. 35. 14 הַיְּקִים אֶת־דְּבָרַי יְהוֹנָדָב the commands of Jon. *are performed*; Gen. 40. 20 יוֹם הַלְּדוֹת לָא יֵאָכֵל אֶת־פְּרֵעָה the day Ph. *was born* (inf.). Ex. 21. 28 לֹא יֵאָכֵל אֶת־בָּשָׂרוֹ its flesh *shall not be eaten*. Gen. 4. 18; 27. 42, Ex. 10. 8, Deu. 12. 22, Jos. 9. 24, 2 S. 21. 6, 11, 1 K. 18. 13, 2 K. 5. 17, Hos. 10. 6, Am. 4. 2, Jer. 38. 4.

§ 80. When *two obj.* are governed in the act. the nearer of the two usually becomes subj. of the pass., and the more remote is retained in accus. Is. 6. 4 וְהִבִּיתָ יִמְלָא עָשָׁן and the house was filled *with smoke*; Ex. 1. 7, Is. 2. 7, 8; 38. 10. Gen. 31. 15 הֲלוֹא נִקְרִייתָ נְחֻשְׁבָּנוּ לוֹ are we not counted *for strangers* by him? Cf. 15. 6, Is. 40. 17. Mic. 3. 12 צִיּוֹן שָׂדֵה תִּחְרָשׁ Zion shall be ploughed *into a field*; Is. 6. 11; 24. 12. 1 K. 6. 7 הַבַּיִת שֶׁבָּנוּ הָיָה מֵאֲבָנִים שְׁלֵמָה נִבְנָה the house *was built of unhewn stones*, Ezr. 5. 8, cf. Deu. 27. 6.—Gen. 17. 11, Ex. 13. 7; 25. 31, Lev. 6. 9, Jud. 18. 11, 1 K. 7. 14; 14. 6 (cf. Ex. 4. 28); 22. 10, Ps. 80. 11, Pr. 24. 31. So cog. acc. Jer. 14. 17.

§ 81. The connexion between the real personal agent and pass. vb. is usually expressed by prep. ל. Gen. 14. 19 בְּרֹדֶף לְאֵל עֲלִיוֹן blessed *by God*; 31. 15 נְחֻשְׁבָּנוּ לוֹ we are counted *by him*; Is. 65. 1 לֹא בִקְשָׁנִי נִמְצָאתִי לֵלֵא I was to be found *by those who sought me not*. Gen. 25. 21, Ex. 12. 16, Jos. 17. 16, 1 S. 15. 13, Jer. 8. 3, Neh. 6. 1. More rarely by מִן (*from, of source*), Hos. 7. 4 מִן־בֹּאֵר הִנְנוּ an oven heated *by a baker* (text doubtful), Lev. 21. 7; cf. Jud. 14. 4,

Mal. 1. 9, Job 4. 9, 1 Chr. 5. 22. Prep. מן is usual of *cause* or means, not personal. Gen. 9. 11 יִכָּרֵת מִמֵּי הַמַּבּוּל be cut off *by the waters* of the flood, Ob. 9, Job 7. 14. Prep. ב (through, of instrum.) is also used of persons, Gen. 9. 6 בְּאָדָם דָּמוֹ יִשָּׁפַךְ *through men* shall his blood be shed.

Rem. 1. More rarely the remoter obj. becomes subj. of pass., Lev. 13. 49 וְהִרְאָה אֶת-הַבֵּיתָ וְהָיָה וְהִרְאָה אֶת-הַבֵּיתָ and it shall be shown to the *priest*, cf. Ex. 26. 30. So Ar. can say, 'u'tiya zeidan dirhamun, a dirhem was given Zeid, though usually, Zeid was given a dirhem (zeidun dirhaman).

Rem. 2. It is seldom that both acc. of act. are retained in pass., Nu. 14. 21, Ps. 72. 19. Such impers. use of pass. is easier when the act. governs one acc. and prep., Gen. 2. 23 יִקְרָא אִשָּׁה לְזֹאת *this shall be called woman* (acc.), Is. 1. 26, Nu. 16. 29. Of course all acc. except that of the *obj.* must be retained in pass.

Rem. 3. The exx. given above show that the use of acc. after pass. is classical, though the usage perhaps increased in later style. It is common with יָלַד *to bear*, Gen. 4. 18 (J); 21. 5; 46. 20, Nu. 26. 60. The consn. of this word in some cases is uncertain, Gen. 35. 26 (Sam. *pl.*), cf. 36. 5, 1 Chr. 2. 3, 9; 3. 1, 4. Other exx. Gen. 21. 8, Nu. 7. 10. Ex. 25. 28; 27. 7, Lev. 16. 27. Nu. 11. 22; 26. 55 (cf. v. 53); 32. 5. Gen. 17. 5; 35. 10. Gen. 17. 11, 14, 24, 25 (acc. of restriction). In some cases where noun with אֵת precedes the pass. the אֵת may merely give definiteness to the subj., Jud. 6. 28; and in other cases אֵת may be resumptive, Jos. 7. 15.

Rem. 4. The pass. *be heard* in sense of *answered* is niph. of עָנָה, Job 19. 7, Pr. 21. 13. Pass. of שָׁמַע does not seem used in this sense with personal subj. (cf. Del. N.T. Matt. 6. 7).

SUBORDINATION OF ONE VERB TO ANOTHER

§ 82. There are two cases—(a) When the first verb expresses the *mode* of the action denoted by the second. In this case the second verb expresses the real action, and the first has to be rendered adverbially. Gen. 31. 27 נִתְּבְּאֵת

הִקְשִׁיתָ לְשֹׂאֵל לָבְרַח thou hast fled away *secretly*; 2 K. 2. 10
 thou hast asked *a hard thing* (lit. *done hardly as to asking*);
 Ex. 8. 24 לֹא־תִרְחִיקוּ לְלֶכֶת ye shall not go *far away*; Ps.
 55. 8. Jer. 13. 18 הִשְׁפִּילוּ שְׂבִי sit down *low*. 1 S. 1. 12;
 2. 3; 16. 17, 2 S. 19. 4, 1 K. 14. 9, 2 K. 21. 6, Is. 23. 16;
 29. 15; 55. 7, Jer. 1. 12; 16. 12, Hos. 9. 9, Am. 4. 4, Jon.
 4. 2, Ezr. 10. 13, 2 Chr. 20. 35. The consn. is common with
 שׁוּב, יָסַף *to do again*, הִרְבָּה, הִגְדִּיל &c.

(b) When the two verbs express distinct ideas. Gen.
 11. 8 וַיִּחְדְּלוּ לְבְנוֹת הָעִיר and they *gave up building* the
 city; 1 S. 18. 2 וְלֹא נָתַנוּ לָשׁוּב he did not *allow* him *to*
return. 1 S. 17. 39 *rd.* perhaps לְלֶכֶת וַיֵּלֶךְ.

§ 83. Modes of connection.—(a) The second verb is sub-
 ordinated to the first in *inf. cons.*, with, or less commonly
 without, ל, or still less commonly in *inf. abs.* See exx.
 above, and cf. § 90 c.

(b) The verbs are *co-ordinated* in the same tense-form
 with *vav*. Gen. 24. 18 וַתַּחֲרֵד בְּדָהּ וַתִּמְדֹּר she *hasted to let*
down her pitcher; 44. 11. 2 K. 6. 3 הוֹאֵל־נָא וְלֵךְ consent
to go; Jud. 19. 6. Gen. 25. 1 וַיִּקַּח אִשָּׁה אַבְרָם and
took another wife; 1 K. 19. 6 וַיִּשָּׁב וַיִּשְׁכַּב and he *lay*
down again; 2 K. 1. 11, 13. Instead of the same tense the
 equivalent *vav conv.* form may be used, Hos. 2. 11 אָשׁוּב
 וְלָקַחְתִּי I *will take back again*. Gen. 27. 42, 2 S. 7. 29, 1 S.
 20. 31, Is. 6. 13, Mal. 1. 4, Job 6. 9.—Jos. 7. 7, Is. 1. 19, Est.
 8. 6, Dan. 9. 25.

(c) The verbs are *co-ordinated* without *vav*, *asyndetously*.
 Esp. in imper.; 2 K. 5. 23 קַח כְּפָרִים הוֹאֵל please *take* two
 talents; 1 S. 3. 5 שָׁכַב שׁוּב lie *down again*; v. 9, Gen. 19. 22,
 Deu. 2. 24. Jos. 5. 2, Is. 21. 12, Jer. 13. 18, Ps. 51. 4.
 —*Impf.* Hos. 1. 6 לֹא אֶוֹסֵף עוֹד אֲרַחֵם I *will no more*
pity; Gen. 30. 31 אֲשׁוּבָה אֲרַעֶה צֹאנְךָ I *will keep* thy flock
again; 1 S. 2. 3 אַל־תִּרְבּוּ תִּדְבְּרוּ *speaking not always*. Mic.

7. 19, Lam. 4. 14, Ps. 50. 20; 88. 11; 102. 14, Job 10. 16; 19. 3; 24. 14. Or with equivalent *vav conv.*, Is. 29. 4 וְשַׁפְּלִיתָּ וְשַׁפְּלִיתָּ תִּמְאָרְץ תִּדְבַרְיָה thou shalt speak low out of the ground (1 S. 20. 19 *rd.* וְשַׁפְּלִיתָּ תִּפְקַדְךָ shalt be greatly missed a third time, cf. v. 18).—*Perf.* Ps. 106. 13 קָהְרוּ וְשָׁכְחוּ speedily they forgot. Hos. 5. 11; 9. 9, Zeph. 3. 7, Zech. 8. 15.—*Ptcp.* Hos. 6. 4; 13. 3.—The vigorous וְאֶבְלִנִי . . . הָיִיתִי Gen. 31. 40 reminds of Ar. *kuntu . . . ya'kuluni*;—more usually with inchoative *pendens*, as Gen. 24. 27. § 106.

Rem. 1. The second verb is occasionally subordinated in *impf.*, Is. 42. 21 וְיִגְדִיל יִפְתַּח לְמַעַן צְדָקוֹ Je. was pleased to make great; Job 32. 22 לֹא יִדְעָתִי אֲכַנְיָה I am not good at flattering; Is. 47. 1 לֹא תִקְרָאוּ לְךָ thou shalt no more be called. Lev. 9. 6, Nu. 22. 6, Lam. 1. 10. The consn. is more common in Syr., Noeld. § 267.

Rem. 2. In a few instances the *ptcp.* or an *adj.* is subordinated (*acc.*). Is. 33. 1 בְּהִתְחַמְדָּ שׁוֹרֵר I when thou art done destroying; 1 S. 3. 2 תֵּינִי הַחֲלוּ כְהוֹת his eyes had begun to be dim. 1 S. 16. 16, Hos. 7. 4, Jer. 22. 30, Neh. 10. 29. So probably a noun, Gen. 9. 20, N. began (as) a husbandman (*acc.*). The consn., and N., the husbandman, began and planted (was the first to plant, or, planted for the first time, Gen. 10. 8, 1 S. 14. 35; 22. 15), is rather unnatural, though cf. the appos. Gen. 37. 2. In this sense “begin” is usually followed by *inf.*, but cf. Ezr. 3. 8.—“One of them” says—

“Or (nae reflection on your lear),
Ye may commence a shaver,” &c.

Rem. 3. The *asyndetous consn.* § 83c is very common in Syr., Noeld. § 337. In Ar. the older and classical consn. was with *fa*, *and*, Wr. ii. § 140; de Lag. *Uebersicht*, p. 209 *seq.*, does not alter this fact.

Rem. 4. Such words as לָךְ לָכָה come, קָם arise, are used almost as interjections though construed regularly, Is. 22. 15 לָכָה בֵּא, 1 K. 1. 13 לָכִי גִבְאִי, v. 12, Gen. 19. 15, 1 S. 9. 5. The *mas.* לָכָה is even used to a woman, Gen. 19. 32. Both verbs often merely confer liveliness on the real action, Hos. 5. 15; 6. 1, Gen. 19. 35, Ps. 88. 11. Some fixed compound

phrases express only a *single* idea, as וַיֵּעַן וַיֹּאמֶר *answered and said*, וַתֵּלֵד וַתְּהַר *conceived and bore* = *she bore*, Gen. 21. 2. Text 1 S. 1. 20 is probably quite right. Comp. 1 Chr. 4. 17 where ותהר alone is used for the whole phrase.

Rem. 5. In some instances the modifying verb stands second, Jer. 4. 5 קְרָאוּ כָלֵאֵי cry *with full voice*, cf. 12. 6 קְרָאוּ כָלֵאֵי. Is. 53. 11, Jo. 2. 26.

THE NOMEN ACTIONIS OR INFINITIVE

1. Infinitive Absolute

§ 84. The infin. abs. as an abstract noun expresses the bare idea of the verbal action, apart from the modifications which subject-inflections or tense-forms lend to it. Used along with the inflected form it gives emphasis to the expression of the action, and, when used alone, graphically represents the action in its exercise, continuance, prevalence, and the like, sometimes almost with the force of an exclamation.

Construction of inf. abs.—Expressing the bare notion of the verb the inf. abs. refuses to enter into close construction, receiving neither suffixes nor prep. It may, however—

(a) Be the subj. in a nominal sent., esp. when the pred. is טוב *good*, or לא טוב (in poet. בַּל טוֹב) *not good*, but also otherwise. Pr. 28. 21 הִכָּרְפָּנִים לֹא־טוֹב *to be partial* is not good. 1 S. 15. 23, Jer. 10. 5, Pr. 24. 23; 25. 27, Job 25. 2. In Job 6. 25 it is subj. to a verbal sent.

(b) Or the obj. of a verb. Is. 1. 17 לִמְדוּ הַיֵּטִב *learn to do well*; 42. 24 לֹא אָבוּ הַלֹּוֹד *they willed not to walk*. Is. 7. 15; 57. 20, Pr. 15. 12, Job 9. 18; 13. 3. Rarely in gen. Is. 14. 23 בְּמִטְאָטָא הַשְּׂמֵד *with the besom of destruction*. Pr. 1. 3; 21. 16. Cf. Rem. 1.

(c) It may govern like its own finite verb, e.g. acc., Hos. 10. 4 בָּרִית בְּרִית *making covenants*; Is. 22. 13 בָּקֹר *kill* קְרָאוּ וְשָׂחַט צֹאן *killing oxen and slaying sheep*. Is. 5. 5; 21. 5;

59. 4, 13, Pr. 25. 4, 5. Or prep., Is. 7. 15 **מֵאִים בָּרַע וּבָחֹר** **בְּטוֹב** to refuse *evil* and choose *good*. It is not followed by *gen.* either of noun or pron.

Rem. 1. 1 S. 1. 9 is the only ex. of inf. abs. with prep. (text dubious). The inf. abs. tends, however, to become a real noun (Job 25. 2, Lam, 3. 45), and may take prep. when so used, Is. 30. 15, and also when used adverbially, Neh. 5. 18. The inf. cons. hiph. is occasionally pointed like inf. abs., *e.g.* Deu. 32. 8, Jer. 44. 19, 25, which introduces some uncertainty (Deu. 26. 12, Neh. 10. 39 should perhaps be read *pi.*). Inf. abs. as obj. seems to occur first in Is.

§ 85. Use of inf. abs.—The inf. abs. is used *first*, along with the forms of its own verb, to add emphasis. In this case it stands chiefly before its verb, but also after it. *Secondly*, it is used adverbially to describe the action of a previous verb. And, *thirdly*, it is used instead of the finite or other inflected forms of the verb.

§ 86. Use along with its own verb.—(a) When *before* its verb the kind of emphasis given by inf. abs. may be of various kinds, *e.g.* that of strong *asseveration* in promises or threats; that of *antithesis* in adversative statements; the emphasis natural in a *supposition* or *concession*; and that of *interrogation*, particularly when the speaker is animated, and throws into the question an intonation of surprise, scorn, dislike, &c. Such shades cannot be reproduced in translation. Occasionally such a word as *indeed*, *surely* (Gen. 2. 17), *forsooth* (37. 8), *of course* (43. 7), *at all* (Hos. 1. 6), &c., may bring out the sense, but oftenest the kind of emphasis is best expressed by an intonation of the voice.

Ex. of *asseveration*: Gen. 2. 17 **מֵוַת תָּמוּת** *thou shalt (surely) die!* 16. 10; 18. 10, 2 S. 5. 19. Frequently in injunctions; Ex. 21. 28 **יִסְקַל הַשּׂוֹר** **יִסְקַל** the ox *shall be stoned*, 23. 4, Deu. 12. 2, and often. *Antithesis*: Jud. 15. 13 **לֹא נִי אָסַר נֶאֱסַרָה וְהָיִתָּה לֹא נִמְיָתָה** *nay, we will bind*

thee, but we will not kill thee. 2 S. 24. 24, Deu. 7. 26; 13. 10; 21. 14, and often, 1 S. 6. 3, 1 K. 11. 22, Am. 9. 8, Is. 28. 28, Jer. 32. 4; 34. 3. *Supposition* (very common): Ex. 21. 5 **וְאִם אָמַר יַעֲבֹד** but *if the slave should say*. Jud. 11. 30, Ex. 22. 3, 11, 12, 16, 22, Jud. 14. 12, 1 S. 1. 11; 20. 6, 9, 21, 2 S. 18. 3. So *concession*: Gen. 31. 30 **וַעֲתָה הָלַךְ** **וְעָתָה הָלַכְתָּ** *well, thou hast gone off* because, &c. (but why steal my gods?). 1 S. 2. 30. In *questions*: Gen. 24. 5 **הֲהָשִׁיב** **הַמְלִיךְ** *am I, then, to bring back?* 37. 8, 10 **הַמְלִיךְ** **עָלֵינוּ** *shalt thou rule (forsooth) over us?* 43. 7 **הֲיָדַע** **כִּי יֹאמַר** *were we (then) to know?* Nu. 22. 30, 37, 38, Jud. 11. 25, 1 S. 2. 27, 2 K. 18. 33, Is. 50. 2, Jer. 26. 19, Ez. 14. 3; 18. 23, Zech. 7. 5.

The peculiar emphasis of inf. abs. is well felt when a speaker gives a report regarding circumstances, or repeats (directly or indirectly) the words of another, or his own thoughts. Gen. 43. 3, 7, Jud. 9. 8; 15. 2, 1 S. 10. 16; 14. 28, 43; 20. 3, 6, 28; 23. 22, 2 S. 1. 6. Also when restrictive particles, **אֲדָה**, **רַק**, are used, Gen. 27. 30; 44. 28, Jud. 7. 19.

(b) In negative sent. inf. abs. precedes the neg. Is. 30. 19 **לֹא־תִבְכֶּה** **בְּכֹי** *thou shalt not weep*. Jud. 15. 13 above, Ex. 8. 24; 34. 7, Deu. 21. 14, Jud. 1. 28, 1 K. 3. 27, Am. 3. 5, Jer. 6. 15; 13. 12. With **אֵל**, 1 K. 3. 26, Mic. 1. 10. Exceptions occur mostly when a denial is given to previous words, Gen. 3. 4, Am. 9. 8, Ps. 49. 8.

(c) When placed after its verb inf. abs. has often the same force as when before it. 2 K. 5. 11 **אֶמְרָתִי אֵלַי יֵצֵא** **וַיֵּצֵא** *I thought, He will (certainly) come out unto me*. Nu. 23. 11, 2 S. 3. 24; 6. 20, Jer. 23. 39, Dan. 11. 10, 13. In this case inf. abs. is sometimes strengthened by **גַּם**. Gen. 46. 4 **וְאֶנְכִי אֶעֱלֶה** **גַּם־עִלָּה** *I will also bring thee up*; 31. 15, Nu. 16. 13. Inf. abs. always stands after *imper.* and *ptcp.*, Nu. 11. 15 **הֲרַגְנִינָא** **הָרַג** *kill me rather (at once)*; Jer. 22. 10

לְהִלֵּךְ בְּכֹוּ בְּכֹוּ *weep, indeed*, for him that is gone away. Jud. 5. 23, Is. 6. 9. With ptc. Jer. 23. 17, Is. 22. 17, Jud. 11. 25?

But inf. abs. after its verb suggests an indefinitely prolonged state of the action, and therefore expresses continuance, prevalence, &c. Nu. 11. 32 וַיִּשְׁטְחוּ לָהֶם שֵׁמוֹת *and they went spreading them out* (the quails). Jer. 6. 29. This use is clearer when another inf. abs. is added; Jud. 14. 9 וַיֵּלֶךְ הָלוֹךְ וְאָכַל *he went on, eating as he went*; Gen. 8. 7 וַיֵּצֵא יָצֵא וְשׁוֹב *and it went (always) out and back*. 1 S. 6. 12, 1 K. 20. 37, 2 K. 2. 11, Is. 19. 22. This use is akin to the adverbial use, cf. 2 K. 21. 13, where *rd.* probably קְרוּחָה וְהָפְךָ, with larger accent at *dish*. This inf. *before* the verb, Is. 3. 16, cf. Ps. 126. 6.

Rem. 1. Exx. like Gen. 43. 3, 7, Am. 9. 8 hardly prove that infin. abs. intensifies the action in the same sense as the *pi.* With 1 S. 20. 6 cf. *v.* 28. In Gen. 19. 9 the inf. after verb may emphasise the assumption *to be judge* on the part of one who was a stranger rather than the *habit* of judging. Jos. 24. 10.

Rem. 2. The inf. abs. is oftenest of the same conjug. as the finite, whether before or after it, *e.g.* *Kal* Gen. 2. 16, *niph.* Ex. 22. 3, *pi.* Gen. 22. 17, *pu.* 40. 15, *hiph.* 3. 16, *hoph.* Ez. 16. 4, *hith.* Nu. 16. 13. But as the *nomen actionis* of the *Kal* expresses the abstract idea of the verb in general, it may be joined with any other conjug., *e.g.* with *niph.* Ex. 21. 20; *pi.* 2 S. 20. 18; *pu.* Gen. 37. 33; *hiph.* 1 S. 23. 22, Gen. 46. 4; *hoph.* Ex. 21. 12 (and always in this phrase *shall be put to death*); *hithpo.* Is. 24. 19. Other combinations are rarer, *e.g.* inf. *hoph.* with *niph.* 2 K. 3. 23, and with *pu.* Ez. 16. 4; inf. *pi.* with *hiph.* 1 S. 2. 16. Occasionally the inf. is from another verb, cognate and similar in sound, Is. 28. 28, Jer. 8. 13; 48. 9 (Zeph. 1. 2?). If text right in Jer. 42. 10, שׁוֹב, the weak *yod* has fallen away, cf. Jud. 19. 11, 2 S. 22. 41.

Rem. 3. Instead of inf. abs. the abstract noun is some-

times used; Is. 35. 2, Jer. 46. 5, Mic. 4. 9, Hab. 3. 9 (last two cognate stems), Job 27. 12, cf. Is. 29. 14, both inf. and noun.—Occasionally the form of inf. cons. is used, Nu. 23. 25, Ru. 2. 16, Jer. 50. 34, Pr. 23. 1 (all due to assonance with following verb), Ps. 50. 21, Neh. 1. 7.—2 K. 3. 24 *הכחות* text amiss (but cf. § 96, R. 4), Ez. 11. 7 *rd. אוציא*. Cf. however, Jos. 4. 3; 7. 7, Ez. 7. 14.

Rem. 4. The verb *הלך* with its inf. abs. is followed: (a) mostly by another inf. abs. as above in *c*, e.g. 2 S. 3. 16. *וילך הלוך ויבנה*, Jos. 6. 9, 2 K. 2. 11; but (b) also by ptc. 2 S. 18. 25 *וילך הלוך ויקרב*, Jer. 41. 6, cf. 2 S. 16. 5; and (c) by a finite tense, 2 S. 16. 13 *וילך הלוך וימלל*, Jos. 6. 13, 1 S. 19. 23, 2 S. 13. 19, cf. Is. 31. 5.

But *הלך* is often used in a metaphorical sense to express *progress, continuance, &c.* in an action or condition, which is expressed by ptc. or adj. Gen. 26. 13 *ויהלך הלוך ויגדל* *he grew ever greater*. Jud. 4. 24, 1 S. 14. 19, 2 S. 5. 10, 1 Chr. 11. 9. In the same sense the ptc. *הלך* is used in a predication. 2 S. 3. 1 *וידוד הלוך ויחזק* *D. waxed stronger and stronger*. Ex. 19. 19 *always waxed louder*. 1 S. 2. 26 (17. 41 in a literal sense), 2 S. 15. 12, 2 Chr. 17. 12, Est. 9. 4, Pr. 4. 18.

Used adverbially with inf. abs. of other verbs inf. abs. of *הלך* expresses the same idea of progress or endurance. Gen. 12. 9 *והלוך ונסוע* *he continued always journeying*; 8. 3 *always receded more and more*, cf. *v.* 5.

§ 87. Adverbial use of inf. abs.—The inf. abs. is used to describe adverbially the manner, degree, &c., of the action expressed by a previous verb. This inf. is itself without *and*, but other inf. may be subjoined to it. Deu. 9. 21 *והאכתו* *and* *אתו מוחן הימב* *and I beat it, grinding it small*; 1 S. 3. 12 *אקים את כל אשר דברתי החל וכלה* *I will fulfil all that I have spoken, from beginning to end*. Gen. 21. 16; 30. 32, Nu. 6. 23, Jos. 3. 17; 6. 3, 11, 1 S. 17. 16, 2 S. 8. 2, Is. 57. 17, Mic. 6. 13, Zech. 7. 3, Jer. 3. 15; 12. 17; 22. 19. Cf. Gen. 30. 37 *בחושה*. Some inf. abs. (chiefly hiph.) have become

almost simple adverbs, as *הַיָּטֵב* *well, very*, *הַרְבֵּה* *much, very*, *הַרְחֵק* *far*, Gen. 21. 16, Jos. 3. 16.

Rem. 1. Here belongs the phrase of Jer., *e.g.* 7. 13 *וְאָדַרְרִי . . . הַשֵּׁבִים וְדַבֵּר* I spoke, *earnestly speaking*, in which inf. of first verb is repeated; 11. 7; 25. 4; 29. 19; 32. 33; 35. 14, 15. As adverbial inf. is without *and*, delete *vav* in 26. 5.—Instead of inf. of first verb there is finite form, Is. 57. 17, cf. 31. 5. In Hos. 10. 4 the inf. might exegese *וְדַבְּרוּ דְבָרִים*, giving examples of their idle or swelling words; or they may express actions on the same line as their talk.

§ 88. Inf. abs. instead of inflected forms.—(a) When circumstances, personal relations, &c., have already been suggested by an inflected verbal form, it is often thought sufficient to subjoin further actions in the bare inf. form. This inf. may follow any inflected form, and, unlike the adverbial inf., is introduced by *and*. Jud. 7. 19 *וַיִּתְקְעוּ וַיִּשְׁפְּרוּת וְנִמְצְוּ הַכִּפְדִּים* they blew with the trumpets, *and broke* the pitchers; 1 K. 9. 25 *וַיִּקְטֹרֵר שׁ' וַיַּעֲלֶה* and Solomon offered sacrifices (freq.) *and burnt incense*; Jer. 14. 5 *גַּם אֵילַת בְּשָׂדָה יִלְחֶה וְעִזּוֹב שָׂדוֹת יִקְנוּ וְכֹתוֹב בְּסֶפֶר הַחַתּוּם* even the hind calves, *and forsakes* (her young); Jer. 32. 44 *וַיִּקְנוּ וַיִּשְׁבְּעוּ וַיִּתְּנוּ עֵדִים* they shall buy fields, *and subscribe deeds, and seal them, and take witnesses*. The usage becomes more common in later style. Cf. Rem. 1.

(b) The bare inf. abs. is used without a preceding inflected form when the verbal action or state in itself, apart from modifications of time, person, &c., is to be forcibly presented, *e.g.* in injunctions which are general; in descriptions of prevailing conduct or condition of things; but also in any case where the action in itself, apart from its conditions, is to be vividly expressed. Ex. 20. 8 *זְכוֹר אֶת יוֹם הַשַּׁבָּת* remember the sabbath day!—Hos. 4. 2 *וְכַחֵשׁ וְרָצַח וְגָנַב וְנָאֵף* *false swearing, and murder, and theft, and adultery* (they

practise)!—1 K. 22. 30 **בְּמִלְחָמָה וְבֵא** *disguise myself* (will I), *and go* into the battle! 2 K. 4. 43 **כֹּה אָמַר** *thus saith Je.*, **אֲכַל וְהוֹתַר** *Eat (shall ye) and leave over!*

(c) So in other cases where the action in itself, apart from its circumstances, is to be stated, the inf. abs. is sufficient. Is. 20. 2 **וַיֵּצֵא עָרוֹם וַיֵּחָף** he did so, *walking naked and barefoot*, Is. 5. 5. Particularly when the action is first indicated by *this*. Jer. 9. 23 **בְּזֹאת יִתְהַלֵּל** *in this* let one glory, *in under-standing and in knowing me*; Is. 58. 6 is not *this* the fast that I like, **פָּתַח חַרְצָבוֹת רָשָׁע** *to loose the bonds of wickedness, &c.* (three inf., cf. *v.* 7). Gen. 17. 10; Deu. 15. 2, Is. 37. 30, Zech. 14. 12.

Rem. 1. Exx. of *a*. After perf., 1 S. 2. 27, 28, Hos. 10. 4, Jer. 19. 13; 22. 14, Hag. 1. 6, Zech. 3. 4; 7. 5, 1 Chr. 5. 20, 2 Chr. 28. 19, Ecc. 4. 1, 2; 9. 11, Est. 9. 6, 12, 16, cf. 17, Dan. 9. 5.—After impf., Jer. 32. 44; 36. 23. With *אִם or*, Lev. 25. 14, Nu. 30. 3, Deu. 14. 21.—After vav impf., Gen. 41. 43, Ex. 8. 11, Jer. 37. 21, 1 Chr. 16. 36, Neh. 8. 8.—Vav perf., Zech. 12. 10.—Inf., 1 S. 22. 13, Jer. 7. 18, cf. 32. 33.—Ptcp., Hab. 2. 15, Est. 8. 8.

Rem. 2. Exx. of *b*. Inf. abs. as imper., Ex. 12. 48; 13. 3, Deu. 1. 16; 5. 12; 31. 26, Jos. 1. 13, 2 K. 3. 16, Zech. 6. 10. So **הִלֵּךְ** *go!* 2 S. 24. 12, 2 K. 5. 10, and often in Jer., 2. 2; 3. 12, &c. Is. 14. 31? (**נָמוֹן** inf. abs.).—Of prevailing conduct or condition, Is. 21. 5; 22. 13; 59. 4, 13, Jer. 7. 9; 8. 15; 14. 19, Ez. 21. 31, Hag. 1. 9.—Exx. of *c*, Jer. 3. 1 (**אֲשׁוּב**), Ez. 23. 30, 46, Job 40. 2, Pr. 17. 12; 25. 4, 5.

Rem. 3. Like inf. cons. (§ 96), inf. abs. when used for finite may be continued by fin. form, Is. 42. 22; 58. 6.

Rem. 4. A force akin to that of inf. abs. is sometimes obtained by repeating the verb in another form. Ps. 118. 11, Zeph. 2. 1, Hab. 1. 5, Is. 29. 9 (Hos. 4. 18). But in some of these places text is doubtful.

Rem. 5. When inf. abs. is used for finite verb the *subj.*

is occasionally expressed with it, Deu. 15. 2, Lev. 6. 7, Nu. 15. 35, 1 S. 25. 26, Is. 42. 22, Ps. 17. 5, Job 40. 2, Pr. 17. 12, Ecc. 4. 2, Est. 9. 1. Gen. 17. 12, 13 make it probable that כל־זכר *v.* 10 is subj. and not acc. after pass.

Rem. 6. In § 86 (cf. § 67) and § 87 the inf. abs. is no doubt in acc. ; possibly also in § 88, cf. Kor. 2. 77.

2. The Infinitive Construct

§ 89. The inf. cons. has the qualities both of noun and verb, being used like a gerund, admitting prepp. and suffixes, and yet having the government of its verb. As *nomen verbi* it does not of itself express tense; the time is either indefinite or suggested by the context and circumstances. It is too little of a noun to take the *art.*, § 19.

§ 90. Cases of inf. cons. itself.—(a) The inf. cons. may be *nom.* as subject to a nominal sentence, especially when the pred. is "good" or "not good" (§ 84 a), but also otherwise, Gen. 2. 18 לֹא טוֹב הָיְוֹת הָאָדָם לְבַדּוֹ *man's being alone* is not good ; Is. 7. 13 הַמְעַט מִכֶּם הִלְאֹת אֲנָשִׁים is *wearying men* too little for you? Gen. 29. 19 ; 30. 15, Ex. 14. 12, Jud. 9. 2 ; 18. 19, 1 S. 15. 22 ; 23. 20 ; 29. 6, 2 S. 18. 11, Is. 10. 7, Mic. 3. 1, Ps. 118. 9, Pr. 10. 23 ; 13. 19 ; 16. 6, 12, 16, and often.

(b) It may be in *gen.* by a noun or prep. Gen. 2. 4 בְּיוֹם יְהוָה עָשׂוֹת יְהוָה in the day of *Jehovah's making* ; 14. 17 אַחֲרֵי שׁוּבוֹ מִהַכּוֹת *after his returning from smiting*. Gen. 2. 17 ; 21. 5 ; 24. 30 ; 29. 7, Is. 7. 17, Hos. 2. 5, 17. Also, though rarely, after an adj. or ptcp. in *cons.*, Is. 56. 10, Jer. 13. 23, Ps. 127. 2, Pr. 30. 29. In a few instances כל *all* precedes inf. cons., Gen. 30. 41, 1 K. 8. 52, Ps. 132. 1, 1 Chr. 23. 31.

(c) It may be in *acc.* as obj. to an active verb. 1 K. 3. 7 לֹא אֲדַע צֵאת וְבֹא I know not *how to go out or come in*. Gen. 8. 10, Ex. 2. 3, Deu. 2. 25, 2 K. 19. 27, Is. 1. 14 ; 11. 9, Jer. 15. 15, Am. 3. 10, Ps. 101. 3. The acc. sign את occurs before inf. 2 K. 19. 27 (Is. 37. 28). The inf. cons. with

prep. ל, which expresses the direction of the action of governing verb, has in usage greatly superseded the simple inf. when *obj.*; Gen. 18. 29 וַיִּסָּף עוֹד לְדָבָר, 11. 8; 13. 16. This inf. with ל has become almost a simple verbal *form*, and appears often as subj. in the nominal sent., 1 S. 15. 22, 2 S. 18. 11, Is. 10. 7 with 28. 19, Mic. 3. 1, Ps. 118. 8, Pr. 21. 9 with 25. 24. Cf. Hab. 2. 14.

Rem. 1. It is usually the whole clause rather than the mere inf. that is grammatical subj.; comp. the forcible phrase 2 S. 14. 32. The inf. cons. is too little nominal to be subj. to a verb: in 2 S. 22. 36 *rd.* with Ps. 18. 36 וַעֲנֹתָר; 1 K. 16. 31 הַנֶּגֶל is ptc., cf. 1 S. 18. 23. In 2 S. 24. 13 נִסְף is loosely appended to preceding words. Is. 37. 29 שָׁאֲנַנְךָ if text right may be an ex., or adj. used substantively (vocalisation varies). Ps. 17. 3 וַאֲחֵי if inf. is scarcely subj. to following verb. On the other hand the fem. inf. tends to be a real noun, and may be subj. to a verb, Pr. 10. 12.—It is rare that the mas. form of inf. is construed as fem. (neut.), 1 S. 18. 23, Jer. 2. 17 with 2. 19.

Rem. 2. Deu. 25. 2 בָּן הַבּוֹז *worthy of a beating* (adjudged the bastinado) is peculiar, cf. 1 S. 20. 31.

§ 91. Government by inf. cons.—(a) The agent or subj., which usually immediately follows inf., is in the *gen.* Gen. 2. 4 עֲשׂוֹת יְהוָה *Jehovah's making*; 19. 16 עָלָיו *Jehovah's pitying him*. Gen. 16. 16; 24. 11, Ex. 17. 1, Deu. 1. 27, 1 K. 10. 9. So with suff., Gen. 3. 19 עַד שׁוֹבָה *until thy returning* to the ground, 3. 5; 39. 18.

When separated from inf. by intervening words the subj., with a looser construction, must be supposed to be in the *nom.*; Is. 20. 1 בְּשָׁלַח אֹתוֹ קִרְגֹן *when Sargon sent him*. Gen. 4. 15, Nu. 24. 23, Deu. 4. 42, Jos. 14. 11, Jud. 9. 2, 1 S. 16. 16, 2 S. 18. 29, Is. 5. 24, Jer. 21. 1, Ez. 17. 10, Ps. 51. 2; 56. 1; 76. 10; 142. 4, Pr. 1. 27; 25. 8, Job 34. 22.

(b) The inf. cons. puts its *obj.* in the same case as the verb does from which it is derived, *i.e.* acc. or *gen.* through

a prep. 1 S. 19. 1 **לְהַמִּית אֶת־דָּוִד** *to kill David*; Deu. 10. 15 **לְאַהֲבָה אֹתָם** *to love them*; Nu. 22. 11 **לְהִלָּחֵם בּוֹ** *to fight with him*. Gen. 2. 4, Deu. 2. 7, 1 K. 12. 15; 15. 4, Gen. 19. 16, Deu. 30. 20, Is. 7. 1. The inf. may take two acc. like its verb, Gen. 41. 39, Deu. 26. 19, Jos. 10. 20.

(c) When subj. and obj. are both expressed the usual order is: inf., subj., obj. Gen. 41. 39 **אֶחָרֵי הוֹדִיעַ א' אֶתְךָ** *after God's showing thee*; Hos. 3. 1 **י' אֶת־בְּנֵי יִשְׂרָאֵל** *as Je. loveth the children of Israel*; and with pron. as subj. Gen. 39. 18 **כִּתְּרִימִי קוֹלִי** *when I lifted up my voice*. Gen. 11. 11, 13; 13. 10; 24. 30; 39. 19, 1 K. 11. 24; 13. 23, 31, Is. 10. 15, Am. 1. 3, 6, 9, 11, 13, &c.

Rem. 1. The subj., especially when a pron., is often omitted: (a) when clear from the context, Gen. 24. 30 **בָּרָא** *when he saw*; 19. 29, Deu. 4. 21, 1 K. 20. 12, Ez. 8. 6. (b) When general and indeterminate, Gen. 33. 10 **בָּרָא** *as one sees*; Jud. 14. 6, 1 S. 2. 13; 18. 19, 2 S. 3. 34; 7. 29, Is. 7. 22; 10. 14.—Gen. 25. 26, Ex. 27. 7; 30. 12, Nu. 9. 15; 10. 7, Zeph. 2. 2, Zech. 13. 9, Ps. 42. 4 with *v.* 11, Job 13. 9; 20. 4. The *obj.* is also often omitted, when a pron., in the same circumstances. § 73, R. 5.

Rem. 2. The subj. is probably *nom.* in some cases where it is not separated from inf. (*a* above), *e.g.* when ל of inf. has pretonic *qameç*; 2 S. 19. 20 **לְשׁוֹם הַמֶּלֶךְ** with Gen. 16. 3 **לְשֶׁבֶת אַבְרָם**, 1 K. 6. 1, Job 37. 7. The inf. hiph. of ע' verbs is never shortened except with suff. (Gen. 39. 18 in *c* above), *e.g.* Is. 10. 15 **בְּהִנִּיף שֶׁבֶט**, 14. 3 **בְּיֹם הַנִּיחַ**, 2 S. 17. 14, Ps. 46. 3.

Rem. 3. The obj. of inf. when a *noun* is probably acc. and not gen. objecti. When inf. has suff. this is clear, Gen. 39. 18, Deu. 9. 28. Also the particle **אֵת** is frequently expressed, Gen. 14. 17; 25. 26, Deu. 10. 12, 15; 11. 22, 1 S. 18. 19; 25. 2, Zech. 13. 9. Cases in which neither of these marks is present are probably to be decided on the same analogy, *e.g.* Jud. 14. 6 **בְּשֹׁסֵעַ הַגִּידִי** *as one rends a kid*, Is. 10. 14 *as one gathers eggs*, 17. 5, 1 K. 18. 28, Ps. 66. 10;

101. 3, Pr. 21. 3. The fem. inf., while it may take acc., is occasionally construed with gen. *obj.*, Ps. 73. 28 קָרַבְתָּ אֱלֹהִים to draw near to God, Mic. 6. 8, so Aram. Ezr. 4. 22. So the common לקָרַאתִי to meet me, לקָרַאת דָּוִד to meet David, &c. Similarly fem. verbal noun, Deu. 29. 22, cf. acc. Ez. 17. 9, Am. 4. 11, and with mas. noun, Nu. 10. 2 (Hab. 3. 13?). In Nu. 23. 10 *rd.* perhaps מִי סָפַר. Others consider cases like Is. 10. 14; 17. 5 as gen. *obj.* (Hitz. on Is. 1. 7).

Rem. 4. Though inf. has a distinct suff. for acc. only in 1 *p. s.* and occasionally in others, *e.g.* 3 *s.* לְהוֹצִיאֵהוּ, Jer. 39. 14, and 1 *pl.* לְהוֹצִיאֵנוּ, Ex. 14. 11, there seems no reason to doubt that the suff. of all the persons are often in acc. There is no syntactical reason why inf. should govern acc. of 1 *p. s.* and not of the other persons, as it does govern acc. of all persons with אָח. A gen. *obj.* would in many cases be awkward, as Gen. 37. 4 דַּבֵּר לְיִצְחָק to speak to him, and where the suff. is parallel to אָח as 37. 22, Deu. 1. 27. In Deu. 23. 5 the suff. has verbal *n* demons. Comp. *exx.* like Nu. 22. 23, 25, Deu. 9. 28; 26. 19 with Ps. 89. 28, Jud. 13. 23; 14. 8; 18. 2, 1 S. 2. 25; 19. 11, 1 K. 20. 35, 2 K. 9. 35, Ps. 106. 23, 26, 27. When prep. ל precedes inf. the suff. is mostly acc.; also often when מ precedes, and even when other prepp. are prefixed.—Nu. 22. 13 לְתַחֲנִי = לְתַחֲנֵי, and Jer. 27. 8 תַּחֲמֵי seems used as *trans.*, though cf. Sep.

§ 92. Usage of inf. cons.—The inf. cons. with prepp. has all the meanings of the finite forms with conjunctions. Gen. 4. 8 בְּהִיְוָתָם בַּשָּׂדֶה when they were in the field; 3. 19 עַד שׁוּבָה until thou return, cf. Hos. 10. 12 עַד יָבוֹא until he come, Gen. 39. 16, 2 S. 10. 5. Gen. 39. 18 בְּהִרְיָמִי קוּלִי when I lifted up, cf. 37. 23 בָּא אֲשֶׁר בָּא when he came. The prepp. become conjunctions, taking finite forms, by combination with the rel. אֲשֶׁר, which, however, is often omitted, as Hos. 10. 12 above, 5. 15. Gen. 18. 12 with Jud. 11. 36, 2 S. 19. 31; Am. 1. 11 with 2 S. 3. 30; 2 S. 3. 11 with Is. 43. 4.—Gen. 13. 10; 34. 7; 35. 1, 1 S. 9. 15, 2 S. 12. 6, Ex. 19. 18. Cf. § 145.

§ 93. The prep. ל, which properly expresses the direction

of the action of previous verb, is used with inf. cons. in a weaker sense (like gerund in *do*) to explain the circumstances or nature of a preceding action. This gerundial (adverbial) use is very common. 1 S. 14. 33 הָעַם חָטְאִים לְאֹכַל עַל־הַדָּם the people are sinning *in eating* with the blood; 1 K. 5. 23 תַּעֲשֶׂה אֶת־חַפְצֵי לֶתֶת לָחֶם בְּיָתִי thou wilt do my desire *in giving* (so as to give) bread for my house. Gen. 18. 25; 19. 19; 29. 26; 34. 7; 43. 6, 1 S. 12. 17, 19; 19. 5; 20. 20, 2 S. 14. 20, 1 K. 8. 32; 14. 8; 16. 19. So the frequent לְאָמַר *saying*. Similarly in explanation of a comparison, Gen. 3. 22, 2 S. 14. 25, Is. 21. 1, Ez. 38. 16, Pr. 26. 2, 1 Chr. 12. 8.—Jos. 22. 26 is peculiar if text right. Is. 44. 14 לְקָרַת text dubious.

§ 94. The inf. with ל is also used as a circumscription in various senses of the imperfect. (a) As a periphrastic fut. Gen. 15. 12 וַיְהִי הַשָּׁמֶשׁ לְבוֹא and it was, *the sun was about to set*, Jos. 2. 5. Is. 38. 20 לְהוֹשִׁיעַנִי ' *Je. is* (ready, about) *to save me*. Is. 10. 32, Jer. 51. 49, Ps. 25. 14; 49. 15, Pr. 19. 8, Ecc. 3. 15, 1 Chr. 9. 25.—In 1 S. 14. 21 *rd.* קָבְרוּ גַם־הֵמָּה *they also turned to be*. (b) As a gerundive; in the sense of *is to be, must be, ought to be*. 2 K. 4. 13 מָה לַעֲשׂוֹת לָךְ הֲיֵשׁ לְךָ לְדַבֵּר לָךְ *what is to be done for thee? should one speak for thee to the king?* 2 K. 13. 19 לְהַכּוֹת חֲמִשׁ אַרְבָּעִים *percutiendum erat*. Is. 5. 4, Hos. 9. 13, Ps. 32. 9; 49. 15, Job 30. 6, 2 S. 4. 10. Or in the sense of *can be*, Jud. 1. 19, 2 S. 14. 19 (יֵשׁ = אֵשׁ).—The consn. in Gen. 15. 12, Jos. 2. 5 appears to be as 1 S. 7. 10, 2 S. 2. 24, 1 K. 20. 40, 2 K. 2. 11, and often, the vb. *was* being understood.

§ 95. The *negative* inf. is formed—(a) Usually by particle בְּלֹא with ל, as Gen. 3. 11 אֲכַל־מִמֶּנּוּ I commanded thee *not to eat of it*, Deu. 4. 21, 1 K. 11. 10. This particle negatives inf. in its various uses, e.g. when it expresses purpose, Gen. 4. 15; 38. 9, and frequently in its

gerundial or explicative sense, Gen. 19. 21, Ex. 8. 25, Deu. 3. 3; 8. 11; 17. 12, Jos. 5. 6, Jud. 2. 23; 8. 1, Jer. 16. 12; 17. 23, 24, 27.

(b) The inf. as periphrastic fut. or gerundive (§ 94) is negated by לֹא לְ or אֵין לְ. Am. 6. 10 לֹא לְהוֹזִיֵר בְּשֵׁם י' the name of Je. *must not be mentioned*; Jud. 1. 19 (could not dispossess), 1 Chr. 5. 1. Est. 4. 2 כִּי אֵין לְבוֹא אֶל־הַשַּׁעַר the gate *must not be gone to*. Ezr. 9. 15, 2 Chr. 5. 11; 20. 6, 17; 22. 9, Est. 8. 8, Ps. 40. 6, Ecc. 3. 14. There seems no difference in sense between לֹא לְ and אֵין לְ, though the latter is common in the later style; cf. 1 Chr. 15. 2 with 23. 26. Jer. 4. 11 does not belong here.

§ 96. In the progress of the discourse, when new clauses are added with *and*, the inf. is very generally changed into the finite construction. Gen. 39. 18 בְּהִרְיָמִי קוֹלִי וְאָקְרָא lifted up my voice *and cried*; 2 K. 18. 32 עַד בֹּאִי וְלָקַחְתִּי till I come *and take you*. Gen. 27. 45, Jud. 6. 18, 1 S. 24. 12, Is. 5. 24; 10. 2; 13. 9; 30. 12, 26; 45. 1, Am. 1. 9, 11, Ps. 104. 14, 15. This resolution is necessary with a neg. clause, Am. 1. 9. Cf. Rem. 2.

Rem. 1. The pleonastic neg. לֹא לְבַלְתִּי לְ (§ 95) occurs 2 K. 23. 10 (cf. לֹא לְמַעַן לְ Ez. 21. 20), and מִבְּלַתִּי Nu. 14. 16 *because Je. was not able*.—The inf. is sometimes negated by prep. מִן *away from*, as Is. 5. 6 מִן־הַמְּטִיר command *not to ruin*. So after *to swear* Is. 54. 9, cf. Deu. 4. 21, and *to beware* Gen. 31. 29 (cf. *v.* 24), 2 K. 6. 9. Occasionally a periphrasis of לְאָמַר *saying* and direct speech is employed, Gen. 3. 11 with *v.* 17, Am. 2. 12.

Rem. 2. The finite tense consecutive to the inf. (§ 96) will show the *nuances* of time, relation, &c., in which the inf. was used. Thus Gen. 39. 18, 1 S. 24. 12, the inf. referred to a past act; 2 K. 18. 32, Jud. 6. 18 to a future one, and Am. 1. 11 to a frequentative action. Loose constructions occasionally arise in the process of resolution, *e.g.* Hos. 9. 7 עַל רֹב עֲוֹנוֹךָ וְרַבָּה יְרֵבָה *i.e.* וְעַל־אֲשֶׁר רַבָּה *and because . . . is great*;

so Jer. 30. 14, 15. So perhaps 1 S. 4. 19 אֱלֹהֵי־יָמָת . . . וַיָּאֵל (עַל) אִישׁר מָת . i.e. and regarding the fact that he was dead.

Rem. 3. Sometimes, esp. in later style, the inf. with suff. appears used for finite form, Job 9. 27 אִם אָמַרְי *if I think* (my thought be). Jer. 9. 5, Zeph. 3. 20, Dan. 11. 1. Comp. also the consn. Ex. 9. 18, 2 S. 19. 25.

Rem. 4. The inf. cons. with *and* is used, particularly in later style, in continuation of a preceding finite or other form (cf. inf. abs. § 88). Several times וַלָּחֵחַ, Ex. 32. 29, Jer. 17. 10; 19. 12, Dan. 12. 11. Originally and in the older passages the inf. stood perhaps under the influence of a *will* or *purpose* implicitly contained in preceding clause, but in many cases this cannot any more be discovered; the inf. is merely a shorter way of indicating the action. Am. 8. 4, Hos. 12. 3 (Sep. wants *and*), 1 S. 8. 12, Jer. 44. 19, Ez. 13. 22, Is. 44. 28, Lev. 10. 10, 11, Neh. 8. 13, Ps. 104. 21, Job 34. 8, 1 Chr. 6. 34; 10. 13, 2 Chr. 7. 17; 8. 13, Ecc. 9. 1, Dan. 2. 16, 18. In Gen. 42. 25 *and to restore* is under "commanded," the preceding clause being brachylogy usual with "command." Prep. omitted 1 Chr. 21. 24, cf. 2 S. 24. 24.

Rem. 5. Though the *pass.* inf. is quite common the act. is often used where *pass.* might be expected. Gen. 4. 13, Ex. 19. 13, 1 S. 18. 19, Is. 18. 3, Hos. 10. 10, Jer. 6. 15; 25. 34; 41. 4, Hag. 2. 15, Ps. 42. 4; 67. 3, Job 20. 4, Ecc. 3. 2.

Obs.—In composition, if doubt arise, it is safe to use prep. ל before inf., as the bare inf. being a noun can be governed properly only by a trans. verb. The prep. must be used: 1. After verbs expressing *purpose* and verbs of motion, Gen. 2. 15, Ex. 3. 4. 2. After a nominal sent., pos. or neg., Gen. 2. 5; 24. 25. 3. After an adj., Gen. 19. 20, Is. 5. 22 (Job 3. 8 a rare exception). 4. After a noun, Hos. 8. 11; 10. 12, Is. 5. 22, unless the inf. be gen., Gen. 29. 7. Such verbs, however, as יָכַל *to be able*, מָאָן *to refuse*, are trans. in Heb. and may take bare inf., Deu. 1. 9, Hos. 8. 5, Is. 1. 13, Nu. 22. 14, Jer. 3. 3; so נִלְאָה *to be weary*, Is. 1. 14, Jer. 15. 6.

THE *NOMEN AGENTIS* OR PARTICIPLE

§ 97. The ptcp. or *nomen agentis* partakes of the nature both of the noun (adj.) and the verb. It presents the person or subj. in the continuous exercise or exhibition of the action or condition denoted by the verb. The *pass.* ptcp. describes the subj. as having the action continuously exercised upon him, or at least differs from the adj. in presenting the state of the subj. as the result of an action.

Rem. 1. The ptcp. carries the notion of action, operation, like the verb, while the quality expressed by the adj. inheres in the subj. as a mere motionless characteristic. On the other hand the ptcp. differs from the impf. in that the continuousness of the impf. is not unbroken, but mere repetition of the action. The ptcp. is a line, the impf. a succession of points.

It is but natural, however, that act. ptcps. expressing conditions or operations which are habitual should come to be used as nouns, as אָהֵב *friend*, אֹיֵב *enemy*, שֹׁפֵט *judge*, שֹׂמֵר *watchman*, חוֹזֵה *seer*, &c., and that pass. ptcps. should in usage become adjectives. The ptcp. נִיֵּף in particular has the sense of the Lat. gerundive and adj. in *bilis*, as נוֹרָא *to be feared*, terrible, נִחְשָׁב *æstimandus*, נְחֻמָּה *desirable*, נִחְעָב *detestable*, נִכְבָּר *honourable*. Occasionally ptcp. *Pu.*, מְהֻלָּל *laudandus*, Ps. 96. 4. Possibly קָל, Ps. 137. 8 (some point שְׂרוּדָה). Jer. 4. 30, Is. 23. 12, are real or imagined pasts. See Is. 2. 22, Ps. 18. 4; 19. 11; 22. 32; 76. 8; 102. 19, Job 15. 16. In like manner the difference between ptcp. and impf. is often scarcely discernible in usage. Gen. 2. 10, Ex. 13. 15, Lev. 11. 47, Nu. 24. 4, 16. Cf. Jud. 4. 22 with 2 K. 6. 19.

§ 98. Construction of ptcp.—The ptcp. is construed—
(a) Verbally, taking the government of its verb, *acc.* or *prep.*
Gen. 32. 12 יִרָא אֶנְכִי אֹתוֹ *I fear him*; 25. 28 רִבְקָה אֶהְבֶּת יִרָא *Reb. loved Jacob*. Gen. 27. 8; 37. 7, 16; 40. 8, 17; 41. 9; 42. 29, 1 S. 11. 3, 2 S. 14. 18, 1 K. 18. 3, Am. 5. 8, 9, 18.

With prep. Gen. 16. 13; 26. 11, 1 S. 17. 19; 23. 1, 2 S. 23. 3, Ps. 89. 10. The ptcp. may take any acc. taken by its verb; Deu. 6. 11 מְלֵאִים כָּל־טוֹב *full of every good*, Am. 2. 13; cogn. acc. 1 K. 1. 40; or two acc., 2 S. 1. 24 הַמְּלַבְּשָׁם שָׁנִי *who clothed you with crimson*. Zeph. 1. 9.

(b) Or, nominally, being in cons. with following gen. Gen. 3. 5 יָדְעֵי טוֹב וְרָע *knowing good and evil*; Hos. 2. 7 נָתַנִּי לְחֶמְי וּמִימֵי *who give my bread and water*. This consn. is very common: the *act.* ptcp. of verbs governing a direct obj. take this obj. in gen.; and the *pass.* ptcp. of such verbs take the subj. of the verbs in the gen. Gen. 22. 12 יִדְעָתִי *thou fearest God*; Hos. 3. 1 אִשָּׁה אֲהַבְתִּי רַע *a woman loved by a paramour*. Gen. 19. 14, 25, Ex. 15. 14; 23. 31, Jud. 1. 19; 5. 6, 2 S. 4. 6; 6. 13, 1 K. 2. 7; 12. 21, Is. 5. 18, Hos. 6. 8. So ptcp. of other act. conjugations, Is. 5. 8; 19. 8, 9, 10; 28. 6; 29. 21, Jer. 23. 30, 32, Hos. 5. 10; 11. 4, Ps. 19. 8, 9; cf. 136. 4-7. *Pass.* ptcp., Gen. 24. 31 *blessed by Je.*, 2 S. 5. 8 *hated by*, Is. 53. 4, Job 14. 1. Frequently the *cause* or *instrument* takes the place of the subj., Is. 1. 7 שָׂרְפוֹת אֵשׁ *burnt with fire*. Gen. 20. 3; 41. 6, Deu. 32. 24, Is. 14. 19; 22. 2; 28. 1 *stricken down with wine*, Jer. 18. 21, Hos. 4. 17.

(c) In like manner suff. to ptcp. may be *acc.* or *gen.* Deu. 8. 16 מִן הַמַּאֲכָלָה *who fed thee with manna*. Deu. 8. 5 (*n* demons.); 13. 6, 11; 20. 1, Is. 9. 12; 10. 20; 47. 10; 63. 11, Jer. 9. 14 (cf. 23. 15), Ps. 18. 33; 81. 11, Job 31. 15; 40. 19. Often in *gen.*; Gen. 27. 29 מְבַרְכֵיךָ *they who bless thee* (thy blessers), 4. 14, Ex. 20. 5, 6, 1 S. 2. 30, Is. 50. 8, Ps. 7. 5; 55. 13, Job 7. 8.

Rem. 1. The mixed consn., gen. and acc. (for 2 acc.), Am. 4. 13 is curious.—The verbs בָּא *to go into* and יָצָא *to come out of*, may be consd. with acc. (Gen. 44. 4, Deu. 14. 22, 2 K. 20. 4, Lam. 1. 10, Ps. 100. 4), and so their ptcp. with gen. Gen. 9. 10; 23. 10, 18; 34. 24; 46. 26,

Ex. 1. 5, Jud. 8. 30. Similarly other kinds of acc., as that of *direction*, Is. 38. 18 ירד-בור *gone down to the pit*, 1 Chr. 12. 33, 36, or of *respect*, Is. 1. 30 fading *in its leaf*. In poetry this brief forcible consn. of gen. represents prose consn. with prep.; Ps. 88. 6 *lying in the grave*, though cf. 57. 5; Mic. 2. 8, Is. 22. 2. Particularity with suff., Ps. 18. 40 קָמַי *those rising up against me*, cf. Ps. 3. 2. Deu. 33. 11, Is. 22. 3, Ps. 53. 6; 73. 27; 74. 23; 102. 9, Pr. 2. 19. Is. 29. 7 *who war against her and her stronghold* is so condensed as to be suspicious.

The pass. ptcp. also may retain the acc. of act. verb, as 1 S. 2. 18 הָגִיר אֶפְדֹד *girt with an ephod*, Jud. 18. 11, Ez. 9. 2, 3, Neh. 4. 12; or take the gen., Is. 3. 3; 51. 21, Joel 1. 8, Ez. 9. 11. Particularly when the gen. explains the extent of application of ptcp. (§ 24*d*). Is. 3. 3. נִשְׂאוֹ פָּנִים *he whose face is lifted up*. Ps. 32. 1 פָּסִי חֲטָאָה *he whose sin is covered*. 2 S. 13. 31, Is. 33. 24, Pr. 14. 2. In 2 S. 15. 32 כִּי קָרַע בְּתִנְהוֹ *is not acc. of respect, as to his garment, but subj. to rent, though rent at the same time is acc. of condition to Hushai*. On the other hand Jud. 1. 7 is rather an ordinary circ. cl., *cut off* being pred. to *thumbs*, although elsewhere this word is fem. Ex. 12. 11, Jer. 30. 6.

§ 99. The ptcp. becomes virtually a noun, as Is. 19. 20 מוֹשִׁיעַ *one who saves, a saviour*, and may be subj. or obj. of a sentence. When in apposition with a noun it is used as an adj., Deu. 4. 24 אֵשׁ אֹכְלָה *a devouring fire*, 4. 34 *an outstretched arm*, Gen. 22. 13, Is. 18. 2, 5, Jud. 1. 24 יִרְאוּ אִישׁ *they saw a man coming out*. Am. 5. 3, Is. 2. 13; 10. 22. With the art. the ptcp. may like the adj. designate a class. Am. 5. 13, Is. 14. 8; 28. 16, Mic. 4. 6; or have the sense of *he who . . . , whoever*, Gen. 26. 11 הַנֹּגֵעַ בְּאִישׁ הַזֶּה *whoever touches*, 2 S. 14. 10; and so with gen., Gen. 9. 6, Ex. 21. 12, 15, 16.

When in appos. with a preceding def. subj. the ptcp. with art. has the meaning very much of a relative clause. Gen. 12. 7 הַנִּרְאָה אֵלָיו *Je. who had appeared to him*; 1 S.

1. 26 אֲנִי הָאִשָּׁה הַנִּצְבֶּתֶת I am the woman *who stood*, cf. Jud. 16. 24. This usage is very common: Gen. 13. 5; 27. 33; 35. 3; 43. 12, 18; 48. 15, 16, Ex. 11. 5, Jud. 8. 34, 1 S. 4. 8, 2 S. 1. 24, 2 K. 22. 18, Is. 8. 6, 17, 18; 9. 1, Am. 4. 1; 5. 3, Mic. 3. 2, 3, 5. With pass. ptcp., Nu. 21. 8, Jud. 6. 28 the altar *that had been built*, 20. 4 the woman *who was murdered*, 1 K. 18. 30, Ps. 79. 10.—Ps. 19. 11 resumes *v.* 10 (they) *which are more desirable*. Ps. 18. 33; 49. 7.

Rem. 1. Of course the ptcp. with art. is not to be used as an ordinary rel. clause after an *indef.* noun, only after def. words as pron., proper name, or other defined word. In later style exceptions occur, Jer. 27. 3; 46. 16, Ez. 2. 3; 14. 22, Ps. 119. 21, Dan. 9. 26, though in most of these cases the preceding word is really def. though formally undetermined. In other cases the preceding subj. receives a certain definiteness from being connected with *all*, Gen. 1. 21, 28, or a numeral, Jud. 16. 27, cf. 1 S. 25. 10, or from standing in a comparison, Pr. 26. 18 (Ps. 62. 4 *rd.* perhaps וְיִרְרָה ר', or from being described by an adj., Is. 65. 2, cf. *v.* 3.

Rem. 2. When another ptcp. follows one with art. it is often without art., as predicate, Is. 5. 20, Am. 6. 4, Job 5. 10. But in vigorous speech the clauses are made parallel and the art. used, Is. 40. 22, 23, Mic. 3. 5. Occasionally the rel. pron. takes the place of the art. as more distinct, Deu. 1. 4, Jer. 38. 16, Ez. 9. 2, Ps. 115. 8. Both are used 1 K. 12. 8; 21. 11.

Rem. 3. When the ptcp. as direct pred. receives the art. it becomes coextensive with the subj. Gen. 2. 11 it is *that which goeth round*. 45. 12 my mouth is *that which speaketh*. Deu. 3. 21 thine eyes were *they which saw*. Gen. 42. 6, Deu. 3. 22, 1 S. 4. 16, Is. 14. 27.

§ 100. (a) The ptcp. as pred., unlike the finite verb, does *not* contain the subj., which must be expressed. 1 S. 19. 11 מָחָר אֶתָּה מוֹמֵת to-morrow *thou shalt be slain*; Gen. 38. 25 הָיָה מוֹצֵאת *she was brought forth*; 1 S. 9. 11 הֵמָּלָא עֲלֵימָם *they were going up*. The pron., however, is often omitted if

the subj. has just been mentioned, particularly after הִנֵּה Gen. 24. 30 אֶל־הָאִישׁ וְהִנֵּה עֹמֵד he came to the man, *and, behold, he was standing*. Gen. 37. 15; 38. 24, 41. 1, 1 S. 30. 3, 16, Am. 7. 1, Is. 29. 8. With גם Gen. 32. 7. Occasionally the pron. is omitted anomalously, Jos. 8. 6, Ps. 22. 29 (*he is ruler*), Neh. 9. 3, 5. In 1 S. 6. 3 אַתֶּם has probably dropped out. On ptc. with general subj. § 108 c.

(b) Owing to the emphasis thrown by the idea and usage of ptc. on the subj. the latter usually precedes. Gen. 2. 10 וַיֵּצֵא וְנָהָר *and a river went forth*; 24. 21 וְהָאִישׁ מִשְׁתַּמֵּה לָּהּ *and the man gazed at her*, 24. 13, 37 (see above in a). This order is usual with הִנֵּה and in rel. clauses, 18. 17; 24. 37; 28. 20; 31. 43. On the other hand, if emphasis fall on ptc., and in clauses beginning with כִּי *for, that*, אִם *if*, which give prominence to the pred., the ptc. precedes the subj. Gen. 30. 1 וְאִם אֵין מֵתָה אֲנֹכִי *and if not I die*; 3. 5 כִּי יָדַע א' *for God knoweth*, 15. 14; 19. 13; 25. 30; 29. 9; 32. 12; 41. 32. With interrog., Gen. 4. 9; 18. 17, Nu. 11. 29. After אַךְ Jud. 3. 24.

(c) The ptc. does not indicate time, its colour in this respect being taken from the connection in which it stands. The pass. ptc. refers chiefly to the past, though not exclusively. The act. ptc. is mainly descriptive of something present, *i.e.* either actually present to the speaker, or present to him in idea, as the *fut. instans*; or, as in circums. clauses, present to the main action spoken of, though this may be in the past. Gen. 4. 10 דְּמֵי אָחִיךָ צֹעֲקִים *thy brother's blood crieth*. Gen. 19. 13, 14 כִּי מִשְׁחִיתִים אֲנַחְנוּ *for we are destroying* (going to des.). 1 S. 1. 12 she *prayed* long אֶת־פִּיהָ שָׁמַר וְעָלִי *Eli watching her mouth*. See exx. in Rem. 1.

(d) Owing to its nominal character the ptc. is negated by אֵין. The place of the neg. varies. Gen. 41. 8 אֵין פּוֹרֵת

אתם *there was none interpreting* them; cf. different order, 40. 8; 41. 15. Ex. 5. 16 תָּבֵן אֵין נָתַן *straw is not given*; 1 K. 6. 18 אֵין אָבֵן נִרְאָה *no stone was seen*. The אֵין often takes suff. of subj., Gen. 43. 5 אַם אֵינָהּ מְשַׁלְּחָה if *thou dost not let go*, Ex. 5. 10.—Gen. 20. 7; 39. 23; 41. 24, Ex. 3. 2, Deu. 4. 22; 22. 27, Jos. 6. 1, Jud. 3. 25, 1 S. 3. 1; 22. 8; 26. 12, 1 K. 6. 18, Hos. 5. 14, Am. 5. 2, 6, Is. 5. 27; 17. 2; 22. 22, Jer. 9. 21. See Rem. 3.

(e) When additional clauses are joined by *and* to a participial consn. the *finite* tense is usually employed, though not always. Gen. 35. 3 לְאֵל הֶעֱנָה אֹתִי וַיְהִי עִמָּדִי the God *who answered me, and was with me*; 27. 33 הַצֹּד צִיד הַיְבֵא *who hunted venison, and brought it*. In animated speech without *and*, Is. 5. 8 מְגִיעֵי בַית בְּבַית שָׂדֵה בְּשָׂדֵה *who join house to house, lay field to field*; cf. Ps. 147. 14–16.—Gen. 7. 4; 17. 19; 48. 4, Deu. 4. 22, 1 S. 2. 6, 8, 31; 2 S. 20. 12, Is. 5. 23; 14. 17; 29. 21; 30. 2; 31. 1; 44. 25, 26; 48. 1, Am. 5. 7–12, Hos. 2. 16, Jer. 13. 10, Ps. 18. 33. This change to the finite is *necessary* when the additional clause is neg. See Rem. 4.

(f) As the ptcp. presents the subj. as in the continuous exercise of the action, it is greatly employed in describing scenes of a striking kind and in circumstantial clauses (§ 138 b). Much of the picturesqueness of prose historical writing is due to it. So it is used with such particles as הִנֵּה *behold*, עוֹד *still, while*. 1 K. 22. 10 the kings יֹשְׁבִים אִישׁ עַל־כִּסְאוֹ מִלְּבָשִׁים בְּגָדִים וְכָל־הַנְּבִיאִים מִתְנַבְּאִים *were sitting, each on his throne, clothed in their robes, and all the prophets were prophesying* before them; so v. 12, 19. 2 S. 15. 30 David's ascent of Olivet, cf. v. 18, 23. Is. 6. 2, 2 S. 12. 19, 1 S. 9. 11, 14, 27, Is. 5. 28, Nu. 11. 27, 1 K. 12. 6, 2 K. 2. 11. With הִנֵּה, Gen. 25. 32; 37. 7; 41. 1–3, 1 S. 10. 22; 12. 2, 2 K. 17. 26. With עוֹד, Gen. 18. 22, Ex. 9.

2, 17, 1 K. 1. 14, 22, 42, 2 K. 6. 33, Jer. 33. 1, Job 2. 3. So with **יש** and **אין**. Gen. 24. 42, 49; 43. 4, Deu. 29. 14, Jud. 6. 36.

Rem. 1. The *time* of ptcp., § 100c. Exx. of present time: Gen. 16. 8; 19. 15; 32. 12; 37. 16; 43. 18, Deu. 4. 1; 12. 8 and often, Jud. 7. 10; 18. 3, 1 S. 14. 11, Is. 1. 7, Hos. 3. 1. Exx. of past time: Gen. 39. 23 **ואשר הוא עשה מאליה** whatever *he did* Je. prospered, 37. 7, 15; 40. 6; 41. 1 seq., Ex. 18. 5, 14, Deu. 4. 12, Jud. 4. 22; 14. 4; 19. 27, 1 S. 2. 13; 9. 11, 1 K. 3. 2; 4. 20; 6. 27, 2 K. 13. 21. Exx. of fut. time: Gen. 7. 4; 17. 19; 41. 25, 28; 49. 29, Ex. 33. 15, Jud. 11. 9; 15. 3, 1 S. 20. 36, 2 S. 12. 23, 2 K. 4. 16, Ps. 22. 32; 102. 19. Particularly with **הנה**, as Gen. 15. 3; 20. 3; 24. 13; 1 S. 3. 11, 1 K. 13. 2, Is. 3. 1; 7. 14, Am. 8. 11. The ptcp. with **הנה** however may refer to any time, as pres., Gen. 38, 24 *is with child*, Jud. 9. 36, 1 S. 10. 22, 1 K. 1. 25; 17. 12; or past, Gen. 40. 6; 41. 1, Am. 7. 1, 4, 7.

The ptcp., even without copula, may express *juss.* sense; Gen. 3. 14 **אָרֹר אֹתָהּ** *cursed be thou*, 9. 26; 24. 27, 1 K. 2. 45, cf. Ru. 2. 19.

Rem. 2. In order to express more distinctly the idea of *duration*, particularly in past, the verb **היה** is sometimes used with the ptcp., generally in a clause of circumstance explicative of the main narrative, but also in an independent statement. Gen. 37. 2 **יוסף היה רעה** Jos. *was herding*; Jud. 16. 21 **ויהי טוחן בבית האסורים** and *he continued to grind*; 1 S. 2 11 **והנער היה משרת את־י' 11** and the child *continued to minister*. Gen. 4. 17; 39. 22, Ex. 3. 1, Deu. 9. 7, 22, 24; 28. 29, Jud. 1. 7, 1 S. 18. 29, 2 S. 3. 6, 17; 7. 6, 2 K. 17. 25-41; 18. 4, Is. 2. 2; 59. 2, Jer. 26. 18, 20, Hos. 9. 17, Ps. 122. 2, Job 1. 14. Pass. ptcp. Lev. 13. 45, 1 K. 22. 35, Jer. 14. 16; 36. 30, Zech. 3. 3. The usage is more common in the later style (occurring sometimes with almost no emphasis). Neh. 1. 4; 2. 13, 15, 1 Chr. 6. 17; 18. 14, 2 Chr. 30. 10; 36. 16, Est. 2. 15, Dan. 1. 16; 5. 19; 10. 9.

Rem. 3. The ptcp. is negated by **לא** when an attributive. Jer. 2. 2 **ארץ לא זרועה** a land *not sown* (cf. adj. Deu. 32. 6,

Hos. 13. 13). Jer. 18. 15, Hab. 1. 14 in an attributive clause, Job 29. 12. Cf. 2 S. 1. 21, Hos. 7. 8. But also in a number of cases when *pred.*, perhaps with rather more force, Nu. 35. 23 (= Deu. 19. 4), Deu. 28. 61, 2 S. 3. 34, Jer. 4. 22, Ez. 4. 14; 22. 24, Zeph. 3. 5, Ps. 38. 15, Job 12. 3. The double neg. of 1 K. 10. 21 is wanting in 2 Chr. 9. 20. The accents show Is. 62. 12, Jer. 6. 8, to be perf.; Zeph. 2. 1 is doubtful. Of course לא נחמָה Hos. 1. 6, לא נחמָה Is. 54. 11, are perfs.

Rem. 4. The finite tense which *continues* ptcp. will vary (cf. on inf. § 96, R. 2). It will be *vav conv. impf.* when ptcp. referred to a fact in the past, Gen. 27. 33; 35. 3, or was equivalent to a perf. of experience, Am. 5. 7, 8; 9. 5. It will be simple impf. or *vav conv. perf.* when ptcp. expressed a thing habitual or general, 2 S. 20. 12, Am. 8. 14, Is. 5. 8, Mic. 3. 5, 9, or referred to fut., 1 K. 13. 2, 3.

Rem. 5. The ptcp. being of weaker force than finite tense, sometimes uses prep. ל instead of acc. to convey the action, particularly when obj. precedes. Is. 11. 9 לַיָּם מְכַסִּים waters *covering the sea*. Nu. 10. 25, Deu. 4. 42, Am. 6. 3 (cf. Is. 66. 5), Is. 14. 2. So in Ar., *limālihi fīha muhīna*, making light of his money, Am. b. Kelth. v. 4.

Rem. 6. The ptcp. without subj. tends to be used in later style for 3rd pers. like finite verb. Jos. 8. 6, Neh. 6. 6; 9. 3. 5, Is. 13. 5, and in Psalms. So occasionally for inf., Jer. 2. 17 עַת מִלְכָּךְ the time when he led thee. Gen. 38. 29 (comp. Mal. 1. 7 with 8; 1. 12; 2. 17; also 2. 15). In Ez. 27. 34 *rd.* עַת לְשַׁבְּרָתָּ. Both uses are common in post-biblical Heb.

Rem. 7. The pass. ptcp. appears in some cases to express a state which is the result of the subject's own action. Is. 26. 3 בְּטוּחָא *trusting*, Ps. 103. 14 זָכוּר *mindful*, Is. 53. 3 יְדוּעָ *acquainted with*. Cf. 1 S. 2. 18, Jud. 18. 11, Ez. 9. 2, 3, Song 3. 8.

SUBORDINATION OF NOUNS TO THE VERB BY MEANS
OF PREPOSITIONS

§ 101. The action of the verb often reaches the obj. through the medium of a prep. The prepp. may be assumed to be—1. Words expressing *locality*. 2. Then they are transferred to the sphere of *time*. 3. And, finally, they are used to express relations which are intellectual or ideal.

When several words are coupled together under the regimen of the same prep. it is often repeated before each, as Hos. 2. 21 **וּבְרַחֲמִים וּבְרַחֲמִים וּבְרַחֲמִים** Gen. 12. 1; 40. 2, 2 S. 6. 5, Hos. 1. 7. But usage varies, Hos. 2. 20; 3. 2. Sometimes, in poetry especially, the prep. exerts its influence over a second clause without being repeated, Is. 28. 6 for **לְמַשְׁיָבֵי**, Job 15. 3 for **וּבְמַלְיָם**, Is. 30. 1 *from* my spirit, 48. 9 *for the sake of* my praise.

Certain prepp. of motion, chiefly **אֶל** and **מִן**, are used with verbs that do not express motion, and, on the other hand, a prep. of rest such as **ב** may be used with a verb of motion. This *pregnant* consn., as it has been called, permits the ellipse of a verb. 1 S. 7. 8 **אֶל-הַחֲרָשׁ מִמָּנוּ** *be not silent (turning away) from us*. Ps. 22. 22 **מִקְרָנֵי יַרְמִים עֲנִיתָנִי** *heard (and delivered) me from the horns*. 1 S. 24. 16 **מִיַּד מִיָּדָה** *and cast thee from the mount*, Ps. 28. 1; 18. 22; 73. 27, Ezr. 2. 62.—Gen. 19. 27 **אֶל-הַמָּקוֹם . . . וַיִּשְׁבָּם** *he rose early (and went) unto the place*, Song 7. 13. Gen. 42. 28 **וַיִּחְרְדוּ** *they trembled (and looked) unto one another*; and often with verbs of *fear, wonder, &c.*, Gen. 43. 33, Is. 13. 8, Hos. 3. 5 *come trembling unto*, Mic. 7. 17, cf. Is. 41. 1. Ps. 89. 40 *profaned (and cast) to the ground*, 74. 7. Is. 14. 17, Gen. 14. 3. With 1 S. 21. 3 (if text **יודעתי** right) cf. Gen. 46. 28. 1 S. 13. 7 *rd. prob. מֵאַחֲרָי *trembled from after him**

(left him from fear). So the brief language, 1 S. 15. 23, rejected thee מִמֶּלֶךְ from (being) king, cf. v. 26 מִקְהִיּוֹת מ'; 1 K. 15. 13 removed her מִגְּבִירָה from being queen-mother. Is. 7. 8; 17. 1, Hos. 9. 12, Jer. 48. 2, Ps. 83. 5. Ps. 55. 19 פָּדָה בְּשָׁלוֹם redeemed (so as to be) in peace, Ps. 23. 6? 1 S. 22. 4 וַיִּנְחֵם אֶת־פָּנָיו מִלֶּד מ' led them (so that they were) in the presence of the king of Moab.

Rem. 1. The prepp. are either, (a) of rest *in*, as ב; (b) of motion in the direction of, as אֶל, ל, עַד; (c) of motion away from, as מִן; or (d) of the expression of other relations, as עַל *over, above, upon*, תַּחַת *under*, &c. In addition there are compound prepp., mostly with אֶל or מִן as first element. See the Lexx. Only a few points can be noticed.

(a) Prep. ב is either *in, within* (Ar. *fī*), or, *at, on* of contact (Ar. *bī*). Most of its uses are reducible to these two senses, e.g. בַּבַּיִת *in the house*, בְּאֶרֶץ, בְּהָר, *in, on the mountain*; of time, בַּבֶּקֶר. Hence its use with verbs *to touch* נָגַע, *to cleave to* דָּבַק, *to hold* אָחַז, הִסֵּךְ. From the sense of *in* (in the sphere of, embodied in) comes its use with pred. (*beth essentialis*), as Ps. 68. 5 בְּיָה שְׁמוֹ (in) *Jah is his name*, Ex. 18. 4 God בְּעֹזִי *is (in) my help*, Ps. 35. 2. And otherwise, Ex. 6. 3 I appeared בְּאֵל שַׁדַּי *as El shaddai*, Is. 40. 10 בְּחֹזֶק *as a strong one*, Ps. 39. 7 *as an image*; Ps. 37. 20; 146. 5, Pr. 3. 26, Job 23. 13, Lev. 17. 11. With ptc. the plur. is used, though ref. be to a single person, Jud. 11. 35 בְּעֵבְרֵי among my troublers = *my troubler*, Ps. 54. 6; 118. 7; 99. 6 *as (being) his priests*, cf. Hos. 11. 4. So other allied senses, e.g. where we use *with*, בְּחַיִל כָּבֵד *with a great army* (in, in the element of; less naturally of contact, and so accompaniment), בְּמִקְלִי *with my staff*, Gen. 32. 11; so *with of instrument*, Mic. 4. 14 בַּשֶּׁבֶט *with the rod*, Is. 10. 24, 34; of persons, *in, through*, Hos. 1. 7 בְּיַהוּה *through Je.*, Gen. 9. 6. Similar is ב of *price*, Gen. 30. 16, בְּנִי בְּדִדְאֵי *for (with) the mandrakes*, v. 26, 33. 19; 37. 28, 1 K. 10. 29. Finally ב has partitive sense, Job 7. 13 my bed בְּשִׁחִי יִשָּׂא *will bear of (in) my complaint*, Nu. 11. 17, Ez. 18. 20. On ב with obj., § 73, R. 6.

(b) Prep. אֶל expresses motion *towards*, in the direction of,

whether the goal be reached or not. Gen. 2. 19 brought them אֶל־הָאָדָם *unto* the man, 3. 19 *unto* the dust, 6. 18 *into* the ark, 19. 3, 2 S. 5. 8. Then less literally, Gen. 39. 7 lifted up her eyes אֶל־יְוָסֶף *towards* (upon) Jos., Deu. 24. 15; Gen. 32. 31 אֶל־פָּנִים אֶל־פָּנִים *face to face*, Nu. 12. 8 mouth *to* mouth. So after verbs *to speak*, דִּבֶּר אֶל (mostly with this verb). After verbs of speaking, in the sense of *of*, *in reference to*, Gen. 20. 2, 1 S. 1. 27; 3. 12, 2 S. 7. 19, Is. 29. 22, Ps. 2. 7. Naturally *unto* may mean *in addition to*, 1 S. 14. 34 eat אֶל־הַדָּם *with the blood*, Lev. 18. 18, 1 K. 10. 7, Lam. 3. 41, Ez. 7. 26 (עַל is more common in this sense, and the two prepp. are often confounded). The verb may give *unto* the complexion of *hostility*, Gen. 4. 8 rose up אֶל־הַבֵּל *against* Abel, Gen. 22. 12, Jud. 1. 10, Is. 2. 4; 3. 8.

Prep. ל *to* may like אֶל imply motion to, Gen. 24. 54; 27. 14, 25, 1 S. 25. 35, Is. 53. 7, Jer. 12. 15 (perhaps oftener in later style, 2 Chr. 1. 13), but oftenest expresses *direction to*, and greatly in an ideal sense. Hence with verb *to say* אָמַר; and after verbs of *speaking*, *remembering*, &c., in the sense of *in reference to*, Gen. 20. 13 אָמַרְתִּי־לִי say *of me*, Ps. 3. 3; 132. 1, Jer. 2. 2, Ez. 18. 22; 33. 16, 1 K. 2. 4; 20. 7, Gen. 17. 20; 19. 21; 27. 8; 42. 9; 45. 1, Is. 5. 1. So Is. 8. 1 לְמַהֲרֵי, though the ל is not to be translated. In particular, ל is used to introduce the indirect obj. (dat.), Jud. 1. 13 וַיִּתֵּן־לוֹ gave *him*, and in the various senses of the dat., Gen. 24. 29 וַיִּרְבֶּקֶה אָח R. *had a brother*, 13. 5. The so-called *dat. commodi* (or, *incomodi*, Jer. 2. 21, Mic. 2. 4, Ez. 37. 11, Ps. 137. 7), Is. 6. 8 כִּי יִלְדֶי־לֵךְ, Jud. 1. 1, Deu. 30. 12, 13; particularly in the form of the *ethical dat.*, when the action is reflected back upon the agent and done *for* him. Mostly with imper.: Gen. 12. 1 לֵךְ־לָךְ *get thee*, 22. 5 שֶׁבַרְלָכֶם *sit you here*, 21. 16 וַיִּשָׁב לָהּ she *sat her down*; Deu. 1. 7, 40; 2. 3; 5. 27, Jos. 7. 10; 22. 19, 1 K. 17. 3, Is. 2. 22; 36. 9; 40. 9, Am. 2. 13; 7. 12, Ps. 120. 6; 122. 3; 123. 4. On use of ל to express second obj. after *to make*, *put*, &c., § 78, R. 5; with agent of pass., § 81; to circumscribe the gen., § 28, R. 5.—Prep. ל also expresses the norm, *according to* (perh. allied to *in ref. to*), Is. 11. 3 לְמַרְאֵה עֵינָיו *according to* the sight of his eyes, Gen. 33. 14; 13. 3, 1 S.

25. 42, Hos. 10. 12? Comp. such phrases as 1 S. 1. 18 *וַתֵּלֶךְ לְדַרְכָּהּ* *went her way*, 1. 17 *לְשָׁלוֹם לִבִּי* *go in peace*; to smite *לְפִי חֶרֶב* *with the edge*, Is. 1. 5 *לְחַלִּי*, 50. 11. On ל with obj. cf. § 73, R. 7.

The prep. עַד *unto, as far as to*, often includes the limit, 1 S. 17. 52; esp. the form (עַד) עַד . . . מִן, Gen. 31. 24 *טוֹבוֹ עַד-עָרֶיךָ* *good or evil (from g. to e.)*, 14. 23; 19. 11, Ex. 22. 3, 1 K. 6. 24, Is. 1. 6. The form מִן עַד is common, Deu. 4. 32, Jud. 19. 30, 2 S. 7. 6, cf. Is. 7. 17, Am. 6. 14. In later style the compound לְ עַד is common, 2 Chr. 28. 9; 29. 28, cf. 1 K. 18. 29; Jud. 3. 3 in the phrase "unto the entering in of Hamath," 1 Chr. 13. 5, cf. 5. 9. The sense *up to* becomes = *even* (cf. Ar. ḥatta), Nu. 8. 4, 1 S. 2. 5, Hag. 2. 19, Job 25. 5, cf. Ex. 9. 7, Deu. 2. 5.

(c) Prep. מִן may be a noun = *a part*. Its various senses follow from this, *e.g.* (1) the partitive, Gen. 30. 14 *מִבְּנֵי בְנֵי* *some of thy son's mandrakes*, 28. 11; 45. 23, Ex. 4. 9; 6. 25; 16. 27; 17. 5, Lev. 5. 9, 1 K. 1. 6, Job 27. 6, Neh. 5. 5, Ps. 137. 3 (§ 11, R. 1a). So perhaps such passages as Lev. 4. 2, Deu. 15. 7 (§ 35, R. 2), 1 S. 14. 45, 2 S. 14. 11, Ex. 12. 4, unless such cases belong to (3) below, *e.g.* 1 S. 14. 45 *from* (beginning with, starting from) *a hair*. Cases like Gen. 6. 2; 7. 22; 9. 10; 17. 12, where מִן seems to particularise, are explainable in the same way.

(2) The sense *from, away from*, naturally follows. Hence use of מִן in comparison, Ex. 12. 4, 1 S. 15. 22, 2 S. 20. 6, Hos. 6. 6 (§ 33 *seq.*). Hence also *privative* sense, *away from, without*, Gen. 27. 39 *מִן הַטֶּל* *away from the dew*, Job 11. 15 *מִן הַמָּוֶה* *without spot*, 19. 26; 21. 9, Is. 22. 3, Hos. 9. 11, Jer. 10. 14; 48. 45, Mic. 3. 6, Zech. 7. 11, Ps. 109. 24, Pr. 20. 3. So after verbs of *delivering, saving, redeeming from, restraining, ceasing from, fearing* and *being ashamed to do*, &c. And in pregnant consns. (§ 101 above); Gen. 27. 1, 1 S. 8. 7; 15. 23, 1 K. 15. 13, Is. 7. 8, Hos. 4. 6; 9. 12, Ps. 102. 5, cf. 1 S. 25. 17 *so that there is no speaking to him*. (3) The sense *from* may refer to *source, point of starting from, e.g.* frequently in the local (and temporal) sense, Gen. 12. 1; 13. 11; 15. 4, Ex. 15. 22, 1 S. 17. 33; 20. 1;

but then, naturally, in a *causative* sense (influence coming from), *from, because of, by*, as Gen. 48. 10 his eyes were set *from* old age, Is. 53. 5 pierced *because of* our transgressions. Gen. 9. 11; 16. 10; 49. 12, Ex. 6. 9, Deu. 7. 7, 1 S. 1. 16, 1 K. 14. 4, Is. 28. 7; 40. 26, Ob. 9, 10, Hos. 11. 6. Cf. § 81.

(d) Prep. על has the meaning *above, over, upon*; e.g. locally whether of motion or rest, as Gen. 2. 5 had not rained *upon* the earth, 2 K. 4. 34 he laid himself *upon* the child, Gen. 24. 30 he saw the bracelets *upon* the hands of his sister, Gen. 1. 20 let fowl fly *above* the earth. And in a figurative sense, Gen. 16. 5 *my wrong be upon thee*, 41. 33 set him *over* the land, Jud. 3. 10, 1 S. 15. 17.

From these senses comes the use of על with verbs to *cover*, as כָּפַח, *to pity, spare* חוּם, חָמַל, *to burden*, as Is. 1. 14 חָיו עָלַי לְטָרַח they are *a burden upon me*, 2 S. 15. 33, Job 7. 20. So to express *obligation*, 2 S. 18. 11 לָתֵת לְךָ *it would have lain upon me* to give thee, Gen. 30. 28, Jud. 19. 20, Pr. 7. 14. With words expressing the idea of *addition*, Gen. 31. 50 if thou take wives *in addition to* my daughters, 32. 12 אִם עִלְבָּנִים *mother with* children, Gen. 28. 9; 48. 22, Hos. 10. 14, Am. 3. 15. Other uses of על are similar, as Jud. 9. 17 נִלָּחַם עֲלֵיכֶם fought *for you* (*over, protecting*), but also in a hostile sense *against*, Gen. 43. 18 *to fall upon*, Gen. 34. 30 to gather themselves *against*, 50. 20 plot *against*, Nu. 10. 9, Am. 7. 9, Is. 7. 5, Ps. 2. 2. From the sense *over* (being higher) comes the meaning *beside, by* after *to stand, sit, &c.* Ps. 1. 3 עַל פְּלִיגֵי־מַיִם *by* the rivers of water, 2 S. 9. 10 עַל שֻׁלְחָנִי *at* my table (also אֵל), Gen. 18. 2 standing *beside him*, 16. 7; 29. 2; 41. 1; Ex. 14. 2, Is. 6. 2.

From the sense *upon* comes the use of על to express the condition, circumstances in which an action is performed, on which it rests or which underlie it. Here על seems more general than ב and has such meanings as *amidst, although, notwithstanding, according to, &c.* Jer. 8. 18 עָלַי יָגוֹן *amidst* trouble, Job 10 7 עַל־דַּעְתְּךָ *though* thou knowest, Is. 53. 9 עַל לֹא־חָמַס עָשָׂה *notwithstanding that* he had done no evil, Job 16. 17. 2 K. 24. 3, Ps. 31. 24, Jer. 6. 14, Is. 38. 15; 60. 7.

Ps. 50. 5. So perhaps Ex. 12. 8 על־כִּרְרִים *with* bitter herbs (the idea *in addition to* is less expressive), Nu. 9. 11.¹

Prep. עִם is *with* of accompaniment. Hence the sense of *beside, near* locally, Gen. 25. 11; 35. 4, Jud. 9. 6, 1 S. 10. 2. So its use in comparisons, Job 9. 26 עִם־אֲנִיּוֹת אֲבָהּ *like* ships of reed, Ps. 88. 5; and in the sense *as well as*, 1 Chr. 25. 8, Ecc. 2. 16. In 1 S. 16. 12; 17. 42 עִם seems used adverbially, unless יָפָה be employed nominally, *along with beauty* of eyes.

Prep. תַּחַת *under, below*; hence such usage as 1 S. 14. 9 תַּחַתֵּינוּ *where we stand* (under us), on the spot, Jos. 5. 8; 6. 5, Jud. 7. 21, 2 S. 2, 23. So the sense *instead*; and אֲשֶׁר ת' *because*.

The particle כִּי *like, as*, is either a prep. or an undeveloped noun, *instar*. If the latter, it may be in appos. with a previous word or in acc. of condition. If a prep. it is used in a pregnant sense; in either case it governs the gen. Ps. 95. 8 harden not your hearts כִּי־בְמִרְיָהּ *as at M.*, 83. 10 do to them כִּי־סִירָא *as to S.*, Gen. 34. 31 כִּי־בֹוֹנָה *as with a harlot?* Hos. 2. 5 הַיּוֹמָה כִּי־יִוָּמָה *as on the day*. Is. 1. 25; 5. 17; 10. 26; 23. 15; 28. 21; 51. 9, Hos. 2. 17; 9. 9; 12. 10, Am. 9. 11, Ps. 35. 14, Job 28. 5; 29. 2.

The first element of the compound prepp. is chiefly כִּן or אֵל. The form כִּי־פִי in earlier writings is mostly a prep. *incommodi*; in later style it is used for *because of, for the sake of*, even in a favourable sense.

¹ From the sense *upon* comes the general use of עַל as a prep. *incommodi*, opposed to לְ. Particularly in the expression of feelings and mental states with such words as *heart, soul, spirit*, the prep. suggests the pressure *upon* the subject of the feeling or state. Jer. 8. 18 עַל־לִבִּי רָדָה my heart is sick upon me, Hos. 11. 8, Lam. 3. 20, Job 10 1; 14. 22; 30. 16, Ps. 42. 6, 7, 12; 43. 5; 131. 2; 142. 4; 143. 4, Jon. 2. 8. In translation *in* must often be used, and sometimes the prep. is almost untranslatable, e.g. Gen. 48. 7 Rachel died עַל־יְרֵכָה, cf. Nu. 11. 13, Jud. 14. 16. The primary sense may become weakened in usage, Nch. 5. 7.

SYNTAX OF THE SENTENCE

THE SENTENCE ITSELF

§ 102. A sent. consists of a subj. and pred. The subj. may be expressed separately, as **אֲנִי יוֹסֵף** *I am Jos.*, or in the case of the verbal sent. contained in the form, as **מִכְרָתֶם** *ye sold*. Besides the mere subj. and pred. sentences usually contain additional elements, such as an obj. under the regimen of the pred., or some amplifications descriptive either of subj. or pred.

The subj. may be a pron., or a noun, or anything equivalent to a noun as an adj. or adverb used nominally, or a clause. Gen. 39. 9 **אַתָּה אִשְׁתּוֹ** *thou art his wife*; 3. 3 **אָמַר** *God has said*; 2. 18 **לֹא טוֹב הָיִוֹת הָאָדָם לְבַדּוֹ** *that man be alone is not good*. So 2 K. 9. 33 **וַיִּזְמַדְמָה** *some of her blood spirted*. Ex. 16. 27, 2 S. 1. 4; 11. 17, 2 K. 10. 10.

The pred. may be a pron., Jud. 9. 28 **מִי אַתָּה** *who is Shechem?* A noun, Gen. 39. 9 (above), an adj. or ptcp., Gen. 2. 10 **יָצָא נָהָר** *a river went out*, Is. 6. 3 **קְדוֹשׁ יְהוָה** *holy is Je.*; a finite verb, Gen. 3. 3 (above); or an adverbial or prepositional phrase, Gen. 2. 12 **שָׁם הָבְדֵלָה** *there is bdolach*; Ps. 11. 4 **בַּשָּׁמַיִם כִּסְאוֹ** *in heaven is his throne*. The noun as pred. is very common, because the adj. is little developed in the earlier stages of the Shemitic languages. See Nom. Appos. § 29 e.

The simple sent. is either nominal or verbal. A verbal sent. is one whose pred. is a *finite* verb. All other sentences

are nominal.—This definition, though only partially exact, is sufficient.

1. *The Nominal Sentence*

§ 103. In the nominal sent., which expresses a constant and enduring condition, the subj. is the most prominent element. In general the emphatic word is placed first, hence in this sent. the order is—subj., pred. The subj. in the nominal sent. is very generally definite, but not always. Gen. 2. 12 וְהָיָה הָאָרֶץ הַהִיא טוֹב *and the gold of that land is good*; 13. 13 וְאֲנָשֵׁי קָדָם רָעִים *and the men of S. were wicked*; 2. 10 וְנָהָר יֵצֵא *and a river went forth*; 29. 17 וְעֵינֵי לָאָה רַכּוֹת *the eyes of L. were tender*, 12. 6; 13. 7. Esp. after הִנֵּה, and when ptc. is pred., 16. 6 הִנֵּה שְׂפָחַתְךָ בְּיָדְךָ *thy maid is in thy hand*. 20. 15, 16; 27. 42; 28. 12; 41. 3, 5, 6; 48. 1.

§ 104. This order is not invariable. There is considerable freedom in the disposition of the parts of the sent., and emphasis on the pred. may give it the first place. (a) A simple adj. when pred. often stands first, particularly if the subj. be also simple, though when the subj. is of some heaviness the adj. may be put at the end, cf. Gen. 2. 12 above. Jer. 12. 1 צְדִיק אַתָּה יְהוָה *righteous art thou, Je.* Particularly if the adj. be in the comparative, 1 S. 24. 18 צְדִיק אַתָּה מִמֶּנִּי *thou art more righteous than I*; Gen. 29. 19 לָךְ טוֹב תִּתְּנֵנִי אֵתְךָ *it is better that I give her to thee*. Gen. 4. 13, Hos. 13. 12, Ps. III. 2, 4; 116. 5; 118. 8, 9.

(b) In dependent sentences, e.g. after כִּי *that, for*, the pred. has a certain emphasis, and stands first. Gen. 3. 5 כִּי יֵדַע אֱלֹהִים *for God knows*, 3. 6; 22. 12. Esp. if subj. be a pron.; 3. 10 כִּי עָרִים אָנֹכִי *because I was naked*; 3. 19; 20. 7; 25. 30; 29. 9; 42. 33, Am. 7. 13. And in general the pronominal subj. is without emphasis, 24. 34; 26. 9; 30. 1, Am. 7. 14; though, of course, it may be otherwise, as when

God speaks solemnly of Himself, Gen. 15. 1; 26. 24; 28. 13. After nom. *pendens* the resumptive pron. with indef. pred. is unemphatic; 34. 21; 40. 12, 18; 41. 25-27; 42. 11.

(c) Naturally the pred. is emphatic in interrogative sentences of whatever kind. Gen. 24. 65 **מִי הָאִישׁ הַלָּזֶה** *who* (pred.) is yonder man? I S. 17. 43 **אֲנִי הַכֶּלֶב** *am I a dog?* Gen. 18. 17. **אֲנִי הַמְכַסֶּה** *shall I hide?* Gen. 4. 9, Jud. 2. 22, I S. 16. 4; though emphasis may alter this order, Ex. 16. 7, 8 **מָה וְנַחֲנִי** *what are we?* In answers the order of question is generally retained; Gen. 29. 4 . . . **מֵאֵן אַתֶּם מִזֶּה** *from where are ye? from Haran* we, 24. 23, 24, 2 K. 10. 13. But great variety appears in use of the pron.; cf. Gen. 24. 65.

The prep. **ל** with noun or pron. when meaning *to be to, to have*, often stands first; Gen. 26. 20 **לָנוּ הַמַּיִם** *the water is ours*; 29. 16 **וּלְבָנֵי שְׁתֵּי בָנוֹתַי** *and L. had two daughters*. 19. 8; 31. 16; 48. 5, Ex. 2. 16, Jud. 3. 16, I S. 1. 2; 17. 12; 25. 2, 2 S. 14. 6. And so adverbial expressions, Gen. 2. 12.

In the nominal sentences above the predication is expressed by the mere juxtaposition of subj. and pred. without any copula. The time also to which the predication belongs is left unexpressed.

2. The Verbal Sentence

§ 105. In the verbal sent. the idea expressed by the verb is the emphatic element, and in ordinary calm discourse the order is—pred., subj. Gen. 4. 26 **וַיֵּלֶד בֶּן** *a son was born*. And with the conversive tenses universally, which must stand at the head of the clause, Gen. 3. 2 **וַתֹּאמֶר הָאִשָּׁה** *and the woman said*. This kind of sentence is far the most common in prose narrative.

When, however, any emphasis falls on the subj. it may precede the verbal pred. This emphasis may be of various kinds, though generally due to some kind of antithesis,

latent or expressed. Gen. 3. 13 הַנָּחָשׁ הַשֵּׂאֲנִי *the serpent* beguiled me; 37. 33 כְּתָנֶת בְּנֵי חַיָּה רָעָה אֶכְלָתָהּוּ it is my son's coat, *an evil beast* hath devoured him; 37. 27 וַיִּדְנוּ אֶל־תְּהִיבוּ but let not *our hand* be upon him. Often the antithesis is expressed: Is. 1. 3 יָדַע שׂוֹר קִנְהוֹ יִשְׂרָאֵל *Israel* does not know; Gen. 4. 2 Abel was a shepherd אֲדָמָה עֹבֵד הָיָה עֵבֶד אֲדָמָה *but Cain* was a tiller of the ground; 1 S. 1. 22 . . . וַיַּעַל הָאִישׁ *but Hannah* did not go up. Gen. 6. 8; 18. 33; 33. 17; 35. 18; 37. 11, Hos. 2. 23, 24; Is. 1. 2 and *they*; Am. 7. 17. A new subject in distinction from others is thus introduced, e.g. Jud. 1. 29 and *Ephraim*; sometimes without *and*, Jud. 1. 30, 31, 33. Or any new point that is to be somewhat signalised, Gen. 2. 6 and *a mist* went up. 1 K. 2. 28 and *the report* came to Joab. But rhythm and style must also be taken into account.

In the circumstantial sent. (§ 137) the subj. is prominent, and precedes the verbal pred. Gen. 24. 31 וְאֲנֹכִי פָנִיתִי הַבַּיִת *when I* have made ready the house? Job 21. 22 הַלְאֵל יִלְמְדֵנָהּ וְהוּא רָמִים יִשְׁפּוֹט shall one teach *God* knowledge when *he* judges those on high? Ex. 23. 9; 33. 12, Jud. 4. 21.

Rem. 1. As stated above, there is a departure from the ordinary prose narrative style with *vav impf.* when a *new* subject has to be introduced or any important point signalised which is the beginning of a new development, e.g. Gen. 4. 1, the new history after the fall. In these cases the subj. is placed first even in the verbal sent. This is particularly the usage when the event to be signalised was anterior to the events in the current of the narrative. Jud. 1. 16 וּבְנֵי עֹלִי *now the Kenites* had gone up with Judah. Gen. 16. 1; 24. 62; 31. 19, Jud. 4. 11. See exx. § 39c.

Rem. 2. It is a point of style, however, especially in prophetic parallelism, and even otherwise, to vary the consn.,

and after a conversive tense to use the simple tense and subj. before it with no emphasis. Is. 6. 7 **וְסָר עֲזָנְךָ וְחַטָּאתֶךָ 7** וְסָר **תִּכְפֹּר**. Is. 11. 13; 14. 25; 28. 18; 31. 3, Ps. 78. 64.

3. *The Compound Sentence. Casus pendens*

§ 106. In such a sent. as *Cain's father is dead* the language often prefers to say, *Cain, his father is dead*, **מֵת אָבִי־קַיִן** instead of **מֵת אָבִי־קַיִן**. So for: the way of *God* is perfect, **הָאֵל תָּמִים דְּרָכּוֹ** Ps. 18. 31. While a certain prominence is thus given to the main subject it is slight, and the rendering *as for God*, his way, &c., is an exaggeration. Such sentences are composite; the subj. is placed at the head in an isolated position as *casus pendens*, and the predication regarding it follows in a distinct sent., which may be nominal or verbal. The effect of this consn. is sometimes to give real emphasis to the chief subj., but often merely to give emphasis or vividness and lightness to the sentence as a whole. The consn. is common in sentences where the subj. is encumbered with complementary elements, so that it needs to be disentangled and restated. Gen. 3. 12 **הָיָא נְתָנָה . . . הָאִשָּׁה** *the woman whom thou gavest, &c., she gave me*; 15. 4 **הוּא יִירָשָׁה . . . הוּא יֵצֵא** *he who shall come out of thy loins, he shall be thine heir*; 24. 7 **י' אֱלֹהֵי** *Je. the God of heaven who took me, and who, &c., he shall send*.

The subj. placed as an isolated inchoative is resumed by a pron. in the same case as the subj. would have had in a simple sent.

(a) Nom.—Gen. 42. 11 **כָּלֵנוּ בְּנֵי אִישׁ אֶחָד נַחֲנוּ 11** *we are all sons of one man*; Is. 1. 13 **קִמְרַת תּוֹעֵבָה הִיא לִי 13** *incense (sacrificial smoke) is an abomination to me*. Jer. 12. 6 **גַּם־אֶחָיָה . . . גַּם־הִמָּוָה בְּגֵדוֹ בָּדָה 6** *even thy brethren have acted treacherously*. Gen. 14. 24; 22. 24; 30. 33; 31. 16;

הוּא. Gen. 34. 21; 45. 20, Ex. 3. 5; 32. 16, Nu. 11. 7, Deu. 1. 17; 4. 24, Jos. 5. 15, 2 S. 21. 2, 1 K. 20. 31, Mic. 7. 3. Cf. Ps. 76. 8.

The sent. is also compound when *cas. pend.* is resumed by convers. tenses, *e.g.* 1 K. 12. 17.

Rem. 1. When the *cas. pend.* is to be resumed in acc. (*c* above) it may be put in acc. also in Ar. And in other languages—

Den König Wiswamitra,
Den treibt's ohne Rast und Ruh . .

Rem. 2. The fact that the pron. agrees with subj. in gend. and numb., *e.g.* הָיָה הוּא הַיּוֹם הַזֶּה, seems to show that properly it is a resumption of the subj. and not an anticipation of the pred. Its occasional agreement with pred. (*e.g.* in Eth. &c.) is a familiar case of attraction, cf. Jer. 10. 3.

The consn. is probably different when the pron. stands after a pron. of 1st or 2nd pers., as 2 S. 7. 28 אַתָּה הוּא הַאלֹהִים. Here the 3rd pers. pron. strengthens the other, *thou art God*.¹ Is. 37. 16, Jer. 14. 22, Ps. 44. 5, Neh. 9. 6, 2 Chr. 20. 6, cf. Is. 51. 9, 10, and with 1st pers. Is. 43. 25; 51. 12; 52. 6. So 1 Chr. 21. 17 *I am he-who* (אֲשֶׁר) has sinned, Ez. 38. 17, cf. Jer. 49. 12. Others (Ew. Dr.) regard הוּא in these cases as pred., 2 S. 7. 28 *thou art he*—God. The same seems the consn. with הוּא הוּא Ecc. 1. 17, 1 Chr. 22. 1, and אֲנִי הוּא Gen. 25. 16, Lev. 23. 2, Nu. 3. 20, 21, 27, 33, &c., though the emphasis here is very slight.

In some cases הוּא appears to be pred., Is. 41 4 אֲנִי הוּא *I am he* (43. 10, 13; 46. 4; 48. 12, Ps. 102. 28), where *he* (it) expresses the divine consciousness of himself, cf. the

¹ This use of the *third* pers. pron. seems secondary. Naturally it would be used to strengthen only words in the 3rd pers., *e.g.* Is. 7. 14, Nu. 18. 23, Ex. 12. 42, Ezr. 7. 6, 2 Chr. 32. 30. The same use of 3rd pers. pron. appears in the so-called Ar. "pron. of separation" (a mere empirical phrase). This 3rd pers. pron. should properly be used only after a subj. in 3rd pers., its use after *I, thou, &c.*, is no doubt secondary and analogical, and is less classical. *E.g.* John 14. 6 *ana hua elṭarīq* (van Dyck), *I am the way*, in the more classical trans. of the Jesuits is *ana elṭarīq, ana elbāb, I am the door, &c.*

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beginning of 43. 11 and end of 43. 12. In sense, *it is I*, or *I am* (what I am) is nearly the same.

When the sent. is transposed with pred. first the pron. anticipates the subj., Lam. 1. 18 **צְרִיף הוּא יְהוָה**; Song 6. 8, 9 **יִנְתִּי אֶחָת הִיא יִנְתִּי** *one is she, my dove*; Pr. 30. 24, 29. Cf. Pr. 6. 16; 30. 15, 18. Peculiar is 1 S. 20. 29 **וְהוּא עָזָה לִי אָחִי** (Sep. otherwise), cf. Ps. 87. 5.

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§ 107. In the verbal sent. the subj. is expressed by the inflectional element of the form, except in 3rd pers., as **יָדַעְתִּי** *I know*, **כָּבַדְתָּם** *ye sold* (where *tem* and *ti* express the subj.). In the nominal sent. the subj. has to be expressed. On its omission with ptcp. cf. § 100.

1. *Emphasis on Subject*

When emphasis falls on the pronom. subj. in verbal sent. it is expressed separately, being then placed chiefly before, but also after, the verb. The emphasis is often slight, and due to contrast. Gen. 42. 8 **לֹא הִכְרָהוּ וְהֵם** *but they* did not recognise him; 33. 3; 42. 23, Jud. 4. 3; 13. 5, Is. 1. 2, Hos. 2. 10, Am. 2. 9. After the verb, Jud. 8. 23 **לֹא אֶמְשַׁל לְאֹנִי בְּכֶם** *I will not rule over you*. Gen. 24. 60, Ex. 18. 19, 1 S. 20. 8; 23. 22, 2 S. 12. 28; 17. 15, 2 K. 10. 4, Is. 20. 6, Jer. 17. 18. The pron. is often strengthened by **גַּם** whether before the verb or after. Gen. 20. 6; 38. 11; 48. 19, Jud. 1. 3, 22; 3. 31, Hos. 4. 6.

Rem. 1. These additional exx. of pron. may be turned up. Gen. 30. 26; 31. 6; 42. 19; 43. 9; 45. 8, Ex. 20. 19, Deu. 3. 28; 5. 24, Jud. 8. 21; 15. 12. In many cases, however, the emphasis is not on the mere pron.; the expression of the pron. gives force or solemnity to the whole phrase, which is emphatic. Particularly in *responses* to preceding statements or requests, as Gen. 21. 24 *I will swear*, 38. 17; 47. 30, Jud. 6. 18 (11. 9), 2 S. 3. 13; 21. 6, 1 K. 2. 18;

5. 22, 2 K. 6. 3. But also in other cases, Jud. 5. 3 *I will sing, I will sing to the Lord*. Pr. 24. 32. And in prayers the *thou* is merely part of the solemnity of the sentiment, 1 K. 3. 6. And so in earnest appeals, as in the phrases *thou knowest, ye know*, the emphasis is not on the mere pron. but belongs to the whole expression. Gen. 44. 27, Jos. 14. 6, 1 S. 28. 9, 2 S. 17. 8, 1 K. 2. 5, 15; 5. 17, 20 (2 K. 9. 11), 2 K. 4. 1, cf. 2 K. 19. 11. Many languages whose inflected verb does not need the pron. show a tendency to express 1st and 2nd pron. So Moab. St. 1. 21 seq. Pleonastic expression of אָנִי after verb is a peculiarity of Eccles., e.g. 1. 16; 2. 1, 11, 15, &c., cf. Song 5. 5.

2. The Indefinite Subject

§ 108. The indefinite, unnamed subj. (Eng. *they, one*) is expressed in various ways. (a) By 3 pers. sing. of verb, e.g. in the phrase *they called the name*, &c. Gen. 11. 9 בָּבֶל עָלֵינוּ קָרָא שְׁמָהּ בְּבֶל *they called its name Babel*. Gen. 16. 14; 21. 31, Ex. 15. 23. The 3 plur. is also used, 1 S. 23. 28, 1 Chr. 11. 7; 14. 11. But in other cases 3 sing. is of frequent use. Is. 7. 24 יְבֹא שָׁמָּה וּבִקְשָׁת יַבֵּא שָׁמָּה with arrows and bow *shall one go* there; Ex. 10. 5 וְלֹא יוּכַל לִרְאוֹת הָאָרֶץ so that *one shall not be able* to see the earth. Gen. 38. 28; 48. 1, Deu. 15. 2, 1 S. 16. 4; 23. 22; 26. 20, 2 S. 15. 31; 16. 23, 1 K. 18. 26, 2 K. 5. 4, Is. 6. 10; 8. 4; 14. 32, Am. 6. 12, Mic. 2. 4.

(b) By 3 plur. Gen. 29. 2 מִן־הַבְּאֵר הַהוּא יִשְׁקוּ הָעֵדְרִים from that well *they watered* the flocks; 1 S. 27. 5 יִתְנַבְּלוּ לִי מִקוֹם let *them give* me a place. Gen. 41. 14; 49. 31, 1 S. 1. 25, 1 K. 1. 2; 15. 8, Hos. 11. 2, 7; 12. 9, Jer. 8. 4; 16. 6 (sing. and pl.), Job 6. 2, 2 Chr. 25. 16.

(c) By ptc., in plur. Gen. 39. 22 וְאֵת כָּל־אֲשֶׁר עָשִׂים שָׁם הוּא הָיָה עוֹשֶׂה and whatever *they did there*. Is. 32. 12, Jer. 38. 23, Ez. 13. 7, Neh. 6. 10, 2 Chr. 9. 28. More rarely sing., Is. 21. 11 קָרָא אֵלַי *one calleth* unto me from Seir.

Rem. 1. The 3 sing. *fem.* seems used Num. 26. 59, 1 K. 1. 6. The real subject in *a, b* is the ptcp. sing. or plur., קָרָא קָרָא *a caller*, or הַקָּרֵא *the caller*, called. The ptcp. is often expressed: Is. 28. 4 אֲשֶׁר יִרְאֶה הִרְאָה אֹתָהּ which *one* (the seer) *sees*; v. 24. Nu. 6. 9, Deu. 22. 8, 2 S. 17. 9, Is. 16. 10, Jer. 9. 23; 31. 5, Ez. 33. 4, Am. 9. 1, Mic. 5. 2, Nah. 2. 3, Ps. 129. 3. In 2 K. 12. 10 אֵישׁ is used for *one*, cf. 23. 8. Am. 6. 10 הָעוֹד עִמָּךְ are there *any* still beside thee? the subj. is rather understood.

Rem. 2. The 3 plur. is sometimes used where human agents cannot be supposed, in the sense of *pass.* Job 7. 3 and wearisome nights לִי כְנֻגִים *are appointed* me; 6. 2; 19. 26; 34. 20, Ez. 32, 25, Pr. 9. 11. The usage is common in Aram., Dan. 2. 30; 4. 22. So ptcp. 4. 28, 29. Peculiar ptcp. sing., Jud. 13. 19 וּמִסְלָא לְעֵשׂוֹת and something marvelous was done.

Rem. 3. The use of 2nd person for the indeterminate subj. is rare, except in the phrase בְּאֵיךְ, בְּאֵיךְ עַד-בְּאֵיךְ (בְּאֵיכָה) *till thou comest = as far as*, 1 K. 18. 46, Gen. 10. 19, 30; 13. 10. Apparently, Is. 7. 25 תְּבוֹאָה שָׁמָּה לֹא *thou shalt not come there*. In the injunctions of the Law *thou* is the community personified or each person, and in Prov. *thou* is the pupil of the Wiseman, though cf. Pr. 19. 25; 26. 12; 30. 28.

3. Impersonal Construction

§ 109. The verb is also used impersonally in 3 sing., perf. and impf., chiefly mas. but also fem. Jud. 2. 15 וַיִּצְרָה לָהֶם מְאֹד *they were greatly distressed*; Gen. 32. 8. 1 S. 30. 6 וַתִּצְרָה לְדָוִד מְאֹד, Jud. 10. 9. So mas. in וַיְהִי *and it was*, וְהָיָה *and it shall be*. So many words followed by prep. ל; as רָעָה לְ to *be amiss to*, Nu. 22. 34, Gen. 21. 12, 2 S. 19. 8; Jer. 7. 6. לְ שׂוֹבֵה לְ 1 S. 16. 16, Hos. 10. 1, Jer. 7. 23. לְ מָרָה *bitter*, Ru. 1. 13, Lam. 1. 4. לְ חֵם *to have heat*, 1 K. 1. 1, 2, Hag. 1. 6. Job 3. 13 אָז יִנְחָה לִי *I should have had rest*, Is. 23. 12, Neh. 9. 28. Cf. Gen. 4. 5, 1 S. 16. 23.

The fem. seems used in reference to the phenomena of

nature. Job 11. 17 תַּעֲפֶה (cohort.) *should it be dark*. Am. 4. 7 תִּמְטִיר *it rained* (freq.). Mic. 3. 6 *it shall be dark*, Ps. 50. 3; 68. 15. (But cf. 1 S. 29. 10 *when it is light* (mas.), 2 S. 2. 32, see Gen. 44. 3, Jer. 13. 16.) And of an unseen power, Job 18. 14 *it* brings him (he is brought) to the king of terrors. The *pass.* is also used impersonally in the *mas.* Gen. 4. 26 לְקִרָּה לְהוֹדוֹת *then it was begun* to invoke; Ez. 16. 34 לֹא זוֹנָה לְאִחֶרְיָהּ *there was no whoring* after thee. The *pass.* in this case often governs like the act. (§ 79), Am. 4. 2 וְנִשְׂא אֶתְכֶם *ye shall be taken away*. Nu. 16. 29, Deu. 21. 3, 4, 2 S. 17. 16, Is. 14. 3; 16. 10; 27. 13; 53. 5, Jer. 16. 6, Am. 9. 9, Mal. 1. 11 (ptcp.), Ps. 87. 3.

Rem. 1. The forms טוֹב, רַע, מֵר, &c., might be adjectives, but the use of impf. and inf. makes it more probable that they are perfs. Peculiar is Prov. 13. 10, by pride יָתוּ מַצָּה *there comes* strife (es giebt). Rarely with suff., Job 6. 17 בָּחַמוּ *when it is hot*.

Rem. 2. It is scarcely impersonal use of fem. when it is employed of a subject suggested by some statement preceding, where we say *it*. Is. 7. 7 לֹא תִקַּים *it* shall not stand (the purpose); 14. 24, Jud. 11. 39, 1 S. 10. 12. The fem. is often, however, used for *neut.*—Comp. these cases of fem.: Gen. 24. 14 (*thereby*), 1 S. 11. 2 וְשִׂמְתוּהָ (*it*, putting out their eye), Gen. 15. 6 counted *it* (the fact that he believed) Ex. 30. 21, Jos. 11. 20 וְהִתָּה, 2 S. 2. 26; 3. 37, 1 K. 2. 15, 2 K. 19. 25; 24. 3, 20, Is. 22. 11; 30. 8, Mic. 1. 9, Jer. 4. 28; 5. 31; 7. 31; 10. 7; 19. 5, Ez. 33. 33, Job 4. 5; 18. 15.

Rem. 3. In poetry a peculiar consn. occurs in which the verb seems to have a double subj., one personal and the other the organ or member, &c., by which the action is actually performed. This neuter subj. has always a suff. of the same person as the personal subj., and may precede or follow the verb. Ps. 3. 5 אָקְרָא אֶל־י קוֹלִי *my voice, I cried*, *i.e.* I cried aloud; Is. 10. 30 צִחֲלִי קוֹלִי *shout aloud!* Is. 26. 9, Hab. 3. 15, Ps. 17. 10, 13, 14; 32. 8; 44. 3; 60. 7; 66. 17; 69. 11; 108. 2, 7; 142. 2. In a nominal sent. Ps. 83. 19.

—Others consider קָלִי, &c., to be acc., but the presence of the suff. distinguishes the present case from that in § 67, R. 3.

COMPLEMENT OF THE VERBAL SENTENCE

§ 110. The sent. does not usually consist of mere subj. and pred.; the verbal sent. has usually an obj., and all sentences may have additional elements which are the complements of the two chief parts of the sentence. These complements usually follow the parts, subj. or pred., which they amplify. The order of the verbal sentence is: verb, subj., obj., or complement of the verb. But emphasis may alter this order. Gen. 3. 14 **עַל־בְּטֶנְךָ תֵּלֵךְ. וְעָפָר תֹּאכַל** *on thy belly shalt thou go, and dust shalt thou eat.* I S. 20. 8 **וְעַד־אָבִיךָ לְמַדּוּזָה תְּבִיאֵנִי** *but why bring me to thy father?* I K. 2. 26 **לְךָ עֵנְתִיתִי** *to Anathoth with you!* Gen. 15. 10; 20. 4; 38. 9, Deu. 5. 3, Jos. 2. 16, Is. 6. 5, Hos. 5. 6, Job 1. 12; 34. 31.

The adverb usually follows the verb, except negatives; and so longer designations of time. But short words of time, like **אָז** *then*, **עַתָּה** *now*, **בְּרֵאשִׁית** *at first*, &c., precede.

§ 111. Out of this principle of emphasis may arise a variety of order, e.g.—

(a) Obj., verb, subj. I S. 2. 19 **וּמַעֲיֵל קָטָן תַּעֲשֶׂה־לּוֹ אִמּוֹ** *and a little robe his mother used to make him.* Gen. 42. 4, I S. 17. 36, I K. 14. 11. And very often when subj. is contained in the verb. Jud. 14. 3, 2 K. 22. 8, Is. 4. 1, Hos. 1. 7; 10. 6.

(b) Verb, obj., subj. I S. 15. 33 **כָּאֲשֶׁר שָׁנְנָה נָשִׁים** *as thy sword has bereaved women.* Gen. 21. 7, Nu. 19. 7, 18, I K. 8. 63; 19. 10, Is. 19. 13.

(c) Subj., obj., verb. Is. 1. 15 **יִדְיִכֶם דְּמִים מִלְּאוֹ**. This collocation brings the subj. and obj. into very close relation. Jud. 17. 6 *every man what was right in his own sight* used to

do. Jer. 32. 4 *and his eyes his eyes shall see*, cf. 34. 3. Is. 11. 8; 32. 8.

Rem. 1. Other forms are occasional, as obj., subj., verb. 2 K. 5. 13, Is. 5. 17; 28. 17. This order is usual in nominal sent. with participial pred. Gen. 41. 9 *אֲנִי מִזְכִּיר אֵת אֲחֻמָּתַי* *my faults I call to remembrance*. Gen. 37. 16, Jud. 9. 36; 14. 4, 2 K. 6. 22, Jer. 1. 11.

Rem. 2. Aramaic shows a liking for placing the verb at the end of the clause, the obj. and complement of the verb preceding it, as in *c.* Dan. 2. 16, 18; 3. 16; 4. 15. Cf. inf. Is. 49. 6. Jud. 6. 25. 2 Chr. 31. 7, 10.

Rem. 3. It is a point of style, however, particularly in prophetic and poetic parallelism, to vary the order of words. So even in ordinary prose. Ex. 3. 7 *רָאִיתִי אֶת־עֲנִי וְאֶת־עֲקֻבִּים שְׂמֵעִתִּי* . . . עָפִי, Is. 5. 24; 11. 8; 31. 1. Cf. 1 K. 20. 18 the double *take them alive*.

AGREEMENT OF SUBJECT AND PREDICATE IN RESPECT OF GENDER AND NUMBER

§ 112. There is less precision in the matter of agreement than there is in classical or other languages. Several general peculiarities appear—

1. When the pred. stands first the speaker's mind is fixed on the act in itself, and clear consciousness of the coming subj. is not yet present to him, and he puts the pred. in the most general form, mas. sing.¹

2. There is a great tendency to construe according to *the sense* rather than strict grammatical law, hence gramm. singulars, such as collectives and words that suggest a plurality, are often joined with plur. pred., especially when they refer to persons.

3. On the other hand, there is a tendency to group things that resemble one another, or belong to the same class, under one conception, and construe them with a sing. verb.

¹ Ar. grammarians have a more ingenious explanation of this usage.

The plur. of lifeless objects and living creatures, not persons, may be treated as gramm. collect., and joined with sing. fem.

1. *Agreement of Simple Subject*

§ 113. (a) When subj. precedes the pred. there is in general agreement in gend. and numb., whether the subj. be person or thing. Gen. 15. 12 וְתִרְדְּמָה נִפְלָה and *a sleep fell*; v. 17 בָּאָה הַשֶּׁמֶשׁ בָּאָה the *sun was gone down*; 16. 1. But exceptions occur; Mal. 2. 6 לֹא נִמְצְאָה עֲוֹלָה *evil was not found*. Gen. 15. 17, Ex. 12. 49, Jer. 50. 46, Zech. 6. 14, cf. v. 7, Job 20. 26.

(b) When pred. precedes, while agreement in gend. and numb. is usual, esp. when subj. is personal, the verb is often in 3 sing. mas., even though the subj. be plur. or fem. This is common with הוּיָהּ *to be*. The subj. having once been mentioned, however, following verbs are in proper agreement. Gen. 1. 14 יְהִי מְאֹרֹת וְיִהְיֶה אֵשׁ לְמִנְיֹת הַמִּנְיָנוֹת *let there be lights, and let them be signs*. Is. 17. 6 וְנִשְׂאֲרְבוּ עֲלֵיָהּ *there shall be left gleanings*; 2 K. 3. 26 הַזִּקְּוֹן מִמֶּנּוּ הַמְּלָחָמָה *the battle was too strong for him*, cf. v. 18. Deu. 32. 35, Is. 13. 22; 24. 12, Jer. 36. 32. Nu. 9. 6 וְיִהְיֶה אֲנָשִׁים אֲשֶׁר הָיוּ לָהּ 1 K. 11. 3 וַיְהִי לָהּ נָשִׁים שָׂרוֹת *he had wives, princesses, 700*. The *mas.* is apt to be used for 3 pl. fem. impf.; 1 K. 11. 3 וַיִּשְׁבֹּשְׁבוּ אֶת־לְבָבוֹ *his wives perverted his mind*; 2 S. 4. 1 וַיִּרְפוּ יָדָיו *his hands were paralysed* (cf. Zeph. 3. 16), Jud. 21. 21, Jos. 11. 11, Is. 19. 18, Jer. 13. 16, Ez. 23. 42, Hos. 14. 7. Gen. 20. 17; 30. 39. Song 6. 9. Imper., Is. 32. 11, Hos. 10. 8, Zeph. 3. 16.—1 S. 1. 2, Jud. 20. 46, Gen. 35. 5, 1 Chr. 2. 22; 23. 17, 22.

(c) Subjects in dual are necessarily joined with plur. pred., verb or ptcp. Gen. 48. 10 עֵינֵי יִשְׂרָאֵל מְזֻקָּן *the eyes of Israel were dim from age*. 2 K. 21. 12; 22. 20. Is. 1. 15, Mic. 7. 10. Ptcp., 1 S. 1. 13, 2 S. 24. 3, Is. 30. 20, Hos.

9. 14, 2 Chr. 16. 9. Cf. § 31, and on 1 S. 4. 15, Mic. 4. 11. § 116.

2. Agreement of Compound Subject

§ 114. When the subj. is compound, consisting of several elements joined by *and*.—(a) When subj. is first the verb is usually plur., and so the pred. in nominal sent. 2 S. 16. 15 וַאֲבִשָׁי וְכָל־הָעָם בָּאוּ Abs. and all the people *came*; Gen. 8. 22; 18. 11. But sometimes the verb is sing., agreeing either with the word next it or with the chief element of the complex subj., or the several parts of subj. all forming one conception: 2 S. 20. 10 Joab and Abishai his brother רָדְף *pursued*. Hos. 4. 11 whoredom and wine and new wine יִקְדָּלֵב *take away* the understanding. Hos. 9. 2, Deu. 8. 13. Neh. 5. 14 אֲנִי וְאֲחֵי לֹא אֶכְלְתִּי 2 S. 3. 22, Est. 4. 16.¹ If parts of the subj. be of different genders pred. is usually mas., Gen. 18. 11, but cf. Jer. 44. 25.

(b) When the pred. is first it perhaps oftenest agrees in gend. and numb. with the element of the subj. which is next it; but it may be in plur. When the subj. has once been mentioned following verbs are in plur. Gen. 31. 14 וַתֵּעַן וַתֹּאמַר וַתִּלְאָה וַתִּחַל R. and L. *answered and said*; Nu. 12. 1 וַיֹּאמְרוּ . . . וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *Mir. and Aaron spoke and said*; Gen. 3. 8 וַיִּתְּבְּאוּ הָאָדָם וְאִשְׁתּוֹ *hid themselves*. Gen. 7. 7; 9. 23; 21. 32; 24. 50, 55; 33. 7; 44. 14, Jud. 5. 1; 8. 21, 1 S. 11. 15; 18. 3; 27. 8, 1 K. 1. 34, 41.—Pl. Gen. 40. 1, Nu. 20. 10; 31. 13, Ex. 5. 1; 7. 20. Or it may be mas. sing. (§ 113 b), Joel 1. 13.

(c) When the subj. is a pron. and noun, the pron. must be expressed whether verb be sing. or plur. Gen. 7. 1 וְכָל־בְּיֹתֶךָ בֹּא־אִתָּהּ וְכָל־בְּיֹתֶךָ *go thou* and all thy house, Jud. 7. 10, 11. Jud. 11. 38 וְהָעוֹתִיָּהּ הִיא וְחֵלְקֶיהָ *she* and her companions

¹ The *and* before "maids," Est. 4. 16, and before "brethren," Neh. 5. 14, recalls Ar. *waw* of concomitance.

went. 1 K. 1. 21 וְהָיִיתִי אִנִּי וּבְנֵי I and my son shall be. Gen. 14. 15; 20. 7; 24. 54 (pl.); 31. 21; 1 S. 20. 31; 28. 8, 2 S. 19. 15. In 1 S. 29. 10 אֲתָה is missed before *servants*.

Even when two nouns are subj. a pron. referring to the first must be expressed if any words separate it from the second, unless the words be a mere apposition. Gen. 13. 1; 35. 6; 38. 12; 50. 14, 22, Jud. 9. 48, Neh. 2. 12, cf. Jos. 22. 32. The pron. *may* be expressed in any case, 1 S. 29. 11; 30. 9.

When compound subj. is of different persons 1st pers. precedes 2nd and 2nd the 3rd. 1 K. 1. 21 above, *I and my son*. 1 S. 14. 40; 20. 23, Nu. 20. 8, Gen. 43. 8.

3. Agreement of Collectives

§ 115. With sing. nouns having a collective meaning the pred. is often construed in the plur. according to sense: particularly when the collective term refers to persons, but sometimes also when it refers to lower creatures, or even to things. Grammatical agreement in sing. is also common, and the two consns. often interchange. When the pred. is first it may be in sing. while following verbs are in plur. Hos. 4. 6 נִדְמוּ עַמִּי my people *are destroyed*, cf. Is. 5. 13 גָּלָה עַמִּי *is gone away*; Is. 9. 8 וְיָדְעוּ הָעַם כָּלֹּי the people *shall know* all of it. 1 K. 18. 39 וַיִּרְא פֶּלֶאֱתָהּ וַיִּסְלֹף. Ex. 1. 20; 4. 31, Jud. 2. 10. Gen. 41. 57 וּכְלֵי־הָאָרֶץ בָּאוּ all the world *came*; 1 S. 14. 25; 17. 46, 2 S. 15. 23. Nu. 14. 35 הַקְּוֹעֵרִים הַזֵּאת הַקְּוֹעֵרִים הַזֵּאת הַקְּוֹעֵרִים this congregation *that are met together*. With creatures: Gen. 30. 38 תְּבֵאנָה הַצֹּאֵן the flock *used to come*, Ps. 144. 13. So fem. pl. with בָּקָר Job 1. 14; mas. pl. 1 Chr. 27. 29, cf. 1 K. 8. 5. With things: Jer. 48. 36 אֶשָׁה אֶבְדֹּי הַתְּרַת עָשָׂה the gain he has made *is lost*. Is. 15. 7, Hos. 9. 6, Hag. 2. 7, Ps. 119. 103. Comp. 1 S. 2. 33 *increase* in a personal ref.—Ex. 15. 4, Jud. 9. 36, 37 *people* sing. and pl., so 1 S. 13. 6, cf. *vv.* 15, 16. Jud. 1. 22; 9. 55,

2 K. 25. 5, Am. 1. 5, Hos. 10. 5; 11. 7, Is. 16. 4; 19. 13. Gen. 34. 24. Nu. 20. 11; 21. 7, Job 8. 19.

§ 116. On the other hand, plur. of inanimate objects that may be grouped under one conception, of the lower creatures, and abstract plurals are frequently construed with fem. sing. of pred. 1 S. 4. 15 וְעֵינָיו קָמְהָ *and his eyes were set*, Mic. 4. 11. Jo. 1. 20 בְּהֵמוֹת שָׂדֵה תַעְרַג אֵלֶיךָ *the beasts of the field pant unto thee*. Ps. 103. 5 תַּתְּחַדֵּשׁ כַּנְּשָׂר נְעוּרֶיכִי *thy youth is renewed like the eagle*. Gen. 49. 22, Is. 34. 13; 59. 12, Jer. 4. 14; 12. 4, Mic. 1. 9, Ps. 18. 35; 37. 31, Neh. 13. 10, Job 12. 7; 14. 19; 20. 11. Cf. 2 S. 24. 13. 2 K. 3. 3 כְּמִצְדָּה (sins of Jeroboam); 13. 11, Is. 59. 8. There is no reason for K'ri Ps. 73. 2, שֹׁפְכָה. Deu. 21. 7 is more unusual.—Sometimes when subj. precedes it is treated almost as *casus pendens*, and its general idea becomes subj.; Gen. 47. 24 הַיְהוּדָה *it shall be the four fifths*. Ex. 12. 49, Ecc. 2. 7. Cf. Is. 16. 8, Hab. 3. 17.

Rem. 1. General plurals are sometimes construed with sing. pred. from a tendency to individualise and distribute over every individual, or apply it to any individual supposed. Gen. 27. 29 אֲרִידֶיךָ אָרוּר *they that curse thee shall be cursed*. Nu. 24. 9, Jer. 22. 4. Ex. 31. 14, Lev. 17. 14; 19. 8, Zech. 11. 5, Ps. 64. 9, Pr. 3. 18, 35; 14. 9; 27. 16; 28. 1, 2 Chr. 10. 8 (rd. יַעֲזֹבוּ). In particular a sing. suff. frequently refers back to a plur. Is. 2. 20 אֲשֶׁר עָשְׂרָלוּ *which they made each for himself*, Hos. 4. 8. Deu. 21. 10; 28. 48, Is. 1. 23; 2. 8; 5. 23; 8. 20, Jos. 2. 4, Ex. 28. 3, Zech. 14. 12. Or sing. and plur. interchange, Is. 30. 22; 56. 5, Ps. 62. 5; 141. 10. Cf. Deu. 4. 37; 7. 3, Jud. 1. 34, 2 K. 19. 14. Sometimes sing. pron. refers back to plur. as a collective unity, Is. 17. 13, Jer. 31. 15 אֵינֶנִּי (of Rachel's children), 2 S. 24. 13, Jos. 13. 14, and perhaps some of the exx. above. Or the pron. expresses a generalised *it*, Jud. 11. 34 אֲדִילוּ מִמֶּנִּי בֵן אֲרִבָּת *he had not besides it (her) son or daughter*. Ex. 11. 6 *like it*.

Rem. 2. When the compound subj. is a noun with its

gen. agreement may be with gen. as expressing the main idea of the phrase; or pred. being next gen. may agree with it by a kind of attraction. 1 K. 17. 16 **וַיִּצְחַת שֶׁמֶן לֹא חָסַר** the cruse of oil *did not fail*. Is. 2. 11, 1 S. 2. 4, Lev. 13. 9; Job 21. 21; 29. 10; 38. 21. Attraction of gen. Jer. 10. 3, Lev. 25. 33; in the case of verb *to be* attraction by pred. Gen. 31. 8, Pr. 14. 35. The pred. usually agrees with gen. after **כֹּל** *all*, Hos. 9. 4, Gen. 5. 5, Ex. 15. 20, but not universally, Hos. 10. 14, Is. 64. 10.

Rem. 3. In nominal sent. the pred. adj. when first is sometimes uninflected, Ps. 119. 137 **יָשָׁר כְּשֶׁפִּטִּיךָ** *upright* are thy judgments, cf. v. 155; but this is rare, except with the word **טוֹב**; Jud. 8. 2, Gen. 49. 15, 1 S. 19. 4, 2 K. 5. 12, Ps. 73. 28; 119. 72; 147. 1, Pr. 17. 1; 20. 23.—Gen. 47. 3 **רֵעָה** is collec., cf. Deu. 14. 7, Ezr. 3. 9, Neh. 2. 16.

Rem. 4. Plurals of Eminence such as **אֱלֹהִים** *God*, **אֲדָנִים** *lord, owner*, when referring to a single person, are usually in concord with sing., Ex. 21. 29 **בְּעָלָיו יוֹמָת** *its owner shall be killed*, Is. 19. 4 **אֲדָרִים קָשָׁה** *a cruel lord*. When **אֱלֹהִים** means *gods* it is construed with pl., and in a few cases even when it is God, Gen. 20. 13; 35. 7, Ex. 22. 8, Jos. 24. 19 (E.), and sometimes in the phrase *living God*, Deu. 5. 23, 1 S. 17. 26, Jer. 10. 10; 23. 36. Words only used in pl. are occasionally joined to sing., e.g. 2 S. 10. 9 **פָּנִים** as fem. sing., cf. Job 16. 16.

Rem. 5. Names of nations are construed in three ways: (a) with mas. sing., the name being that of the personal ancestor, Ex. 17. 11, Is. 19. 16, Am. 1. 11, 1 Chr. 18. 5; 19. 15, 16, 18, 19. (b) Or with plur., 2 S. 10. 17, 1 K. 20. 20, 2 K. 6. 9, 1 Chr. 18. 2, 13. (c) Or with fem. sing., when the ref. is to the country or when the population is treated as a collective, often personified; 2 S. 8. 2, 5, 6; 10. 11; 24. 9, Is. 7. 2, Jer. 13. 19, 1 Chr. 19. 12, Job 1. 15. The consns. a, b, c may interchange in the same passage. Jer. 48. 15, Am. 2. 2, 3, Hos. 14. 1, Mal. 2. 11. Peculiar, Is. 18. 1, 2.

Rem. 6. When there are several predicates one may be in agreement and the other left uninflected. Is. 33. 9, Mic. 1. 9, Zech. 5. 11; cf. on adj. § 32, R. 4. But irregularity

in gend. and numb. is common, e.g. Jer. 31. 9 **יְהוָה יִשְׂרָאֵל** . . . **בְּיָמָיו**, Zech. 6. 7. Sometimes text may be at fault, Jud. 4. 20 **עָטַר**, inf. abs. ? 1 S. 2. 20 **לִמְשָׁל**; 25. 27 **הִבְיָאָה**, cf. v. 35. In particular, vowel terminations of verbs were not always expressed in ancient texts, and are sometimes given or omitted wrongly by Mass. Ez. 18. 29 **יִתְכַנְּנוּ** as v. 25. With 20. 38 **יָבוֹא** cf. Is. 45. 24. In Lam. 5. 10 **נִכְמְרוּ** may be due to plur. suff. in *our skin*, cf. 1 Chr. 24. 19, 2 Chr. 17. 14, Jer. 2. 34.

Exx. of mas. for 2 fem. impf., Is. 57. 8, Jer. 3. 5, Ez. 22. 4; 23. 32; 26. 14.

PARTICULAR KINDS OF SENTENCE

INTERJECTIONAL SENTENCE

§ 117. Words in direct address (the voc.) are of the form of interj. as **הַמֶּלֶךְ O king!** **אֲדֹנָי הַמֶּלֶךְ my lord the king!** and such phrases of entreaty as **בְּיָדֵינוּ**. But any words may be uttered as exclamations, 2 K. 4. 19 **רִאשֵׁי רִאשֵׁי my head!** 11. 14 **קֶשֶׁר קֶשֶׁר treason! treason!** Jer. 4. 19 **מְעֵיבִים bowels!** 37. 14 **שֶׁקֶר it's a lie!** 2 K. 9. 12. Is. 29. 16 **הַפְּקָכָם your perversity!** Jer. 49. 16. Hab. 2. 19 **יִרְדֵּה it reveal!** Hos. 8. 1 **לְפִי הַצִּפּוֹרֹת to thy mouth the trumpet!** 2 S. 13. 12 **אֶל-אָחִיו don't! my brother!** Gen. 49. 4. So adverbs: **לֹא no!** **הֵן well, yes!** **טוֹב good!** **וַיֵּן well!** Also the imper. of some verbs, as **הֵבֵה (יָהֵב) go to!** Gen. 38. 16, Ex. 1. 10; **לָךְ, לָכֵה (even to a woman, Gen. 19. 32) come!**

More strict interjections are **הִסֵּם hush! silence!** Jud. 3. 19, Am. 6. 10, Zeph. 1. 7, Hab. 2. 20, Zech. 2. 17. A verb **הִסֵּה** is denom. from **הִס** Neh. 8. 11, Nu. 13. 30.—**אֵיךְ how!** in the Elegy, 2 S. 1. 25, 27, Hos. 11. 8 (elegiac measure), more commonly **אֵיכָה** Is. 1. 21, Lam. 1. 1.—**אֵי וoe!** with prep. **ל**, Is. 6. 5 **אֵי-לִי**, 3. 9, 11, Jer. 4. 31; without prep. Ez. 24. 6.

In Ps. 120. 5 **אֲוִיָּה לִי**, so **אֱלֵלֵי לִי** Mic. 7. 1, Job 10. 15.—**וְהוּי אָדָּוִי** *woe! alas!* in lament for the dead, 1 K. 13. 30 **וְהוּי אָדָּוִי**; fuller form for the king, Jer. 22. 18. In the form **הוּ** Am. 5. 16. In a more general sense, Jer. 48. 1; 50. 27. Also in threatening remonstrance, Is. 1. 4 **הוּי גֹי חַטָּא** *Ha!* sinful nation, and often in Is.—Other forms, Jo. 1. 15 **אָהָה לַיּוֹם** *alas!* for the day. Ez. 30. 2 **וְהָהָה לַיּוֹם**, 6. 11 **אָהָה**.—An exclamation of *delight*, **וְהָהָה** Is. 44. 16; by the horse in battle, Job 39. 25; of malicious delight, Ps. 35. 21; 40. 16; 70. 4, Ez. 25. 3; 26. 2.

The pron. **מָה** *how! what!* is used in the expression of a variety of feelings, as wonder, awe, Gen. 28. 17; scorn, sarcasm, 2 S. 6. 20; dislike, Mal. 1. 13 **מִתְלַמָּה** *Oh what a bore!* And so **מִי** *who!* Mic. 7. 18, &c.

The particle **הִנֵּנִי** also, as **הִנֵּנִי** *here I am!* Gen. 18. 9 **וְהִנֵּנִי בְּאֹהֶל** *there! in the tent (is she).* 16. 11 **וְהִנֵּנִי בְּאֹהֶל** *see thou art with child!* Very passionately Job 9. 19, is it a question of strength? **וְהִנֵּנִי**! perhaps, *of course!* (*he is irresistible*).

Rem. 1. The adj. **חֲלִילָה** *profane (absit)!* is construed with ל of person and מן of the act repudiated. The full phrase is found 1 S. 26. 11 **חֲלִילָה לִי מִיְהוָה מְשָׁלָה**, 24. 7, 1 K. 21. 3 (so *rd.* 2 S. 23. 17), but oftener without 'מִי', Gen. 44. 7, 17. The phrase acquires the force of an oath, and may be followed by אִם (§ 120). 1 S. 24. 7, 2 S. 20. 20, Job 27. 5. Cf. Jos. 22. 29; 24. 16.

Rem. 2. In Gen. 16. 11, &c., the consn. is **וְהִנֵּנִי**. So in Ar. with def. pred., Kor. 2. 11, 12, 122.

Rem. 3. In exclamatory sentences there is omission of subj. as Gen. 18. 9, or of pred. as Hos. 8. 1, to the mouth the trumpet (set ye!), 1 K. 22. 36 *every man to his city* (get ye!), Hos. 5. 8 **וְהִנֵּנִי בְּאֹהֶל** perhaps, *thy rear!* Benj. (sc. guard!), or *behind thee* B. (is the danger). The word **קוֹל** *voice, sound of*, is nearly *hark!* Is. 13. 4; 66. 6.

AFFIRMATIVE SENTENCE

§ 118. Affirmative force is given in various ways, *e.g.*—
 (1) By *casus pendens*, Gen. 3. 12 the woman . . . *she gave me*,
 42. 11 (§ 106). (2) By expression of pron. either alone or
 with *vav*, ׁ, &c. Gen. 4. 4; 20. 5, Is. 14. 10. (3) By inf.
 abs. (§ 86). (4) By repetition of words, Is. 38. 19, *the living*,
the living. Ecc. 7. 24 *deep, deep*, who shall find it? Is. 6. 3,
 Jer. 7. 4.

Affirmative particles are אָבֵל *truly*, Gen. 42. 21 אָבֵל
 אֲנַחְנוּ אִשְׁמִים אֲנַחְנוּ *verily* we are guilty; 2 S. 14. 5, 1 K. 1. 43;
 later a particle of contrast, Dan. 10. 7, 21. — אַף *truly*,
surely, Gen. 26. 9 אַף אֲשֶׁתְּךָ הוּא in *truth* she is thy wife.
 1 S. 16. 6, Hos. 12. 9. So אָבֵן, Ex. 2. 14 אָבֵן נֹדַע הַדָּבָר
verily the thing is known. Gen. 28. 16, 1 S. 15. 32, Is. 53. 4.

Rem. 1. Also various derivatives of אָמֵן, *e.g.* אֲמֵנִים *verily*,
in truth, 2 K. 19. 17; ironically Job 9. 2; 12. 2 *verily* ye are
 the people. Also אֲמֵנִים *id.* (always with interrog.), Nu.
 22. 37, Gen. 18. 13, 1 K. 8. 27. So אֲמֵנָה, Gen. 20. 12,
 Jos. 7. 20.

The word כִּי often strengthens. Gen. 18. 20 the cry of
 Sodom כִּי רַבָּה (surely) *it is great*. Particularly in antithesis
 after neg.: Gen. 18. 15 לֹא כִּי צָחַקְתָּ *no, thou didst laugh*.
 1 K. 3. 22 לֹא כִּי בְנֵי הַחַיִּי *no! my child is the live one*. And
 so usually, Jos. 5. 14; 24. 21, Jud. 15. 13, 1 S. 2. 16 (לֹא = לוֹ),
 2 S. 16. 18 (לֹא = לוֹ last cl.), 1 K. 2. 30, 2 K. 3. 13 אֵל;
 20. 10, Is. 30. 16, Ps. 49. 11.

§ 119. The oath.—אֵל, יהוה, אלהים, חַי אֲנִי *as I live*,
as God, Je. liveth; but חַי נַפְשְׁךָ, פְּרַעַה, חַי *as thy soul, Phar.,*
 &c., *liveth*. With pron. *I* and divine names the form is חַי,
 otherwise חַיִּי, cf. the curious חַי אֱלֹהֶיךָ דָּן Am. 8. 14 *as thy*
god, O Dan, *liveth*.—Jud. 8. 19 חַי יהוה. 2 S. 2. 27
 חַי אֱלֹהִים, Jer. 44. 26 חַי אֲדַרְבֵּי י', Job 27. 2 חַי אֱלֹהִים, 1 K.

18. 10, 15.—Nu. 14. 21, 28 חַי אֲנִי; usually this shorter form (Deu. 32. 40 אֲנֹכִי) and invariably so pointed.—1 S. 20. 3 חַי י' נַחֲשֵׂה; חַי י' נַחֲשֵׂה 25. 26; Gen. 42. 15, 2 S. 15. 21.

§ 120. The oath of *denial* is made by אִם *if* = *that not*; of affirmation by לֹא אִם *if not* = *that*, or כִּי *that*. 1 S. 19. 6 אִם יוּמַת חַי י' אִם יוּמַת he shall not be put to death, 1 K. 1. 51 וְשָׁבַע לִי אִם יוּמַת let him swear to me first *that he will not kill me*. Gen. 42. 15, 1 S. 24. 22; 30. 15.—1 K. 18. 15 כִּי י' חַי י' הַיּוֹם אֲרָאָה אֵלָיו I will show myself to him to-day; Is. 45. 23 כִּי אֲשַׁבְּעֵנִי כִּי לִי תִכְרַע כָּל-בָּרָהּ I have sworn by myself *that to me every knee shall bow*. 1 S. 14. 44; 20. 3; 29. 6. Job 1. 11 לֹא יִבְרַכְךָ אִם (I swear) *he will disavow thee*. Jos. 14. 9, 2 K. 9. 26.

Rem. 1. The word אִם has also restrictive force, *only*, Gen. 18. 32 *only* this once, 1 S. 18. 8 *only* the kingdom. So in sense of *utterly* with adj. Deu. 16. 15, Is. 16. 7. Similarly רַב, § 153.

Rem. 2. חַי אֲתָה is not said; חַיִּי by *thy life*, 2 S. 11. 11, if text right. Cf. Dr. or Well. *in loc*.

Rem. 3. Exx. of אִם Gen. 21. 23, Nu. 14. 23, 1 S. 3. 14, 17; 14. 45; 17. 55; 28. 10, 2 S. 11. 11; 14. 11, 2 K. 2. 2; 3. 14; 6. 31, Is. 22. 14, Ps. 89, 36; 132. 3, 4. Of כִּי 1 S. 14. 39; 26. 16; 29. 6, 2 S. 3. 9, 1 K. 18. 15, 2 K. 5. 20, Jer. 22. 5. Of לֹא אִם Nu. 14. 28, 2 S. 19. 14, 1 K. 20. 23, Is. 5. 9; 14. 24, Jer. 15. 11.—In many cases there is no formal oath, and the particles merely express strong denial or affirmation. Ps. 131. 2.

Rem. 4. The full formula בָּהּ יַעֲשֶׂה לִי אֱלֹהִים *God do so to me, &c.*, occurs only in 1, 2 S., 1, 2 K., and Ru., e.g. 1 S. 3. 17; 14. 44, 1 K. 2. 23, 2 K. 6. 31, Ru. 1. 17. The formula is followed by pos. or neg. statement. Usually לִי or the speaker's own name is used (1 S. 20. 13, 2 S. 3. 9); therefore in 1 S. 25. 22 *rd.* לְרִוִי with Sep., and possibly לִי has fallen out 1 S. 14. 44 (Sep.), but cf. 1 K. 19. 2. In 1 S. 3. 17 לְךָ of person adjured.

Rem. 5. When a clause intervenes before the thing

sworn **כי** is often repeated, 2 S. 2. 27; 3. 9; 15. 21, 1 K. 1. 30, Jer. 22. 24, Gen. 22. 16. In **אם כי** the **אם** is sometimes merely conditional, *that, if*, 1 S. 14. 39, Jer. 22. 24, cf. Deu. 32. 40. In other cases the use of **אם כי** is peculiar. (1) 2 S. 3. 35 with 2 K. 3. 14 seems to show that the use of **כי** in the oath was customary without ref. to the pos. or neg. nature of the thing sworn (apod.). The **כי**, which may be repeated, merely adds force to the whole statement. (2) On the other hand, in such passages as Jud. 15. 7, 1 K. 20. 6, 2 S. 15. 21, the **אם** seems pleonastic. Its idiomatic use may in some way add force to the **כי**, though the origin of the idiom is difficult to trace. It can scarcely be the same use of **אם** as occurs after a neg. or exception, *but* (= "yes, if").

INTERROGATIVE SENTENCE

§ 121. The interrog. sent. may be nominal or verbal. See exx. below.—The interrogation may be made without any particle, by the mere tone of voice. 2 S. 18. 29 **שָׁלוֹם לְיָצֵר** *is the child well?* 2 S. 11. 11 **וְנָאֲנִי אָבוֹא אֶל־בֵּיתִי** *and shall I go to my house?* 1 S. 21. 16 **אֲנִי חָסֵר מְשֻׁנְעִים** *am I in want of madmen?* Gen. 18. 12; 27. 24, Jud. 14. 16, 1 S. 16. 4; 22. 7, 15; 25. 11, 2 S. 9. 6; 16. 17; 19. 23; 23. 5, 1 K. 1. 24; 21. 7, Jon. 4. 11, Song 3. 3. Less frequently in *neg.* sent., 1 S. 20. 9, 2 K. 5. 26, Job 2. 10. Omission of the particle is most common in animated speech, as when any idea is repudiated, and particularly when pron. is expressed; cf. Jud. 14. 16, 2 S. 11. 11, 2 K. 19. 11, Jer. 25. 29, Ez. 20. 31, Jon. 4. 11.

§ 122. When a particle is used it is generally put at the head of the clause, Gen. 3. 11. The simple question is oftenest made by **הֲ** (Gr. § 49). Gen. 4. 9 **הֲשֹׁמֵר אָחִי אָנֹכִי** *am I my brother's keeper?* 24. 58 **הֲתֵלְכִי עִם הָאִישׁ הַזֶּה** *wilt thou go with this man?* Gen. 18. 17; 43. 27, 29; 45. 3, 2 S. 7. 5.—So before **יש** and **אֵין**; Gen. 24. 23 **הֲיֵשׁ בַּיִת אָבִירָה** *is there room for us to lodge in the house of*

thy father? Jud. 14. 3 **האין בנות אחיה אשה** *is there not a woman* among the daughters of thy brethren? Gen. 43. 7; 44. 19, Ex. 17. 7, Jud. 4. 20, 1 S. 9. 11, 2 K. 4. 13; 10. 15. — 1 K. 22. 7, 2 K. 3. 11, Jer. 7. 17.

Sometimes **אם** (= *num*) is used as a lively denial, or when the idea in the question is repudiated or disapproved, Jud. 5. 8, 1 K. 1. 27, Is. 29. 16, Lam. 2. 20, Job 6. 12, 28; 39. 13; though in some cases the first half of a disjunctive question may be unexpressed, Am. 3. 6.

§ 123. The *neg.* question is put by **הלא**, Gen. 13. 9 **הלא כל הארץ לפניך** *is not all the land* before thee? 4. 7; 20. 5; 44. 5, Ex. 14. 12, Nu. 23. 26, Deu. 31. 17. Or by **האין** when the existence of the subj. is questioned, or when the pred. is a ptcp. (§ 100*d*). 1 K. 22. 7, Jud. 14. 3 (§ 122 above), Am. 2. 11, Jer. 7. 17. Occasionally the elements of **הלא** are separated for the sake of emphasis, Gen. 18. 25.

Rem. 1. The interrog. particle, pos. or neg., may be strengthened by other particles, as **אף** Gen. 18. 13, 24, Am. 2. 11, Job 40. 8, or **אם** Gen. 16. 13.

Rem. 2. The part. **הלא** implying an affirmative answer is often = **הינה**, Gen. 37. 13, Deu. 3. 11 and often. In Chr. **הנה** is sometimes used for **הלא** of earlier Books, comp. 2 Chr. 16. 11 with 1 K. 15. 23. See 1 Chr. 29. 29, 2 Chr. 27. 7; 32. 32, and Sep. **עליו** for **הלא**, Deu. 3. 11, Jos. 1. 9, Jud. 6. 14, Est. 10. 2, cf. 2 K. 15. 21. So Ar. 'alà, which may be used with imper. Jud. 14. 15 is hardly to be read **הלא** here (Targ.).

§ 124. The disjunctive or alternative question is put by **ה** in first clause, and **אם** or **ואם** in second. Jos. 5. 13 **הא אתה לנו אהב או לצר לנו** *art thou for us or for our enemies?* 1 K. 22. 15 **הא נחול או נגלה** *shall we go or forbear?* Or if neg. by **לא אם** in second clause (or **אין אם** if **יש** be in the first), Gen. 27. 21 **הא אתה זה בני אמילא** *art thou my son or not?* (cf. § 7*c*). Ex. 17. 7 **היש י' בקרבנו אם אין** *is Je.*

in our midst *or not?* Nu. 13. 20.—Gen. 17. 17, Jud. 9. 2; 20. 28, 1 K. 22. 6, 15, 2 K. 20. 9 (§ 41 c), Am. 6. 2, Is. 10. 9, Jer. 2. 14; 18. 14, Job 7. 12.—2 S. 24. 13, Jo. 1. 2, Job 11. 2; 21. 4; 22. 3, cf. Pr. 27. 24. The second half of the alternative is often merely the first in a varied form. Nu. 11. 12, Job 8. 3; 22. 3. Gen. 37. 8, Jud. 11. 25, 2 S. 19. 36.

§ 125. The indirect interrogation is made just as the direct, with no effect upon the tense. Gen. 8. 8 לראת הקלו ל המים to see *whether the waters were abated*. 21. 26 לא לדעת מי עשה I do not know *who did it*. Deu. 13. 4 לדעת הישכם אהבים to know *whether ye love*. Gen. 24. 21 לא לדעת קהצליח י דרכו אם לא to know *whether Je. had prospered his way or not*. Gen. 42. 16; 43. 7, 22, Jud. 3. 4; 13. 6, 1 S. 14. 17, 1 K. 1. 20. Exx. of disjunctive sent., Gen. 37. 32, Ex. 16. 4, Nu. 11. 23, Deu. 8. 2, Jud. 2. 22.—In the simple indirect sent. אם occurs (after *to see, inquire, &c.*), 2 K. 1. 2, Jer. 5. 1; 30. 6, Mal. 3. 10, Lam. 1. 12, Ezr. 2. 59, Song 7. 13.

§ 126. The *answer* is usually made by repeating part of the question, or by the use of some word suggested by it. Gen. 29. 6 שלום... לו השלום *is he well? ... well*. 24. 58 אלה... החלכי willt thou go? ... I will go. 1 S. 26. 17 קולי... קולי *is it thy voice, my son? it is my voice*. Gen. 27. 24 אני... אני *art thou my son? I am!* 2 S. 9. 2 עבדה... עבדה *art thou Ziba? thy servant!* Jud. 13. 11, 1 S. 17. 58; 23. 11, 12, 2 S. 2. 20; 9. 6; 12. 19, 1 K. 21. 20.

To היש *is there?* &c., the pos. reply is יש, 2 K. 10. 15 (יש begins the next clause, § 132, R. 2), Jer. 37. 17; and the neg. אין, Jud. 4. 20. The neg. reply to העוד *is there any more?* is אפס *no more*, Am. 6. 10, cf. 2 S. 9. 3. The neg. reply to a simple question may be לא *no*, Jud. 12. 5, Hag. 2. 12, 13. In Jos. 2. 4 כן=*yes*, and Gen. 30. 34 הן=*well, yes* (cf. Ar. 'inna in the story Kos. Aghani, pp. 13, 14). In

the reply the word that takes up the point of the question usually stands first, being emphatic. Gen. 24. 23; 27. 19, 32; 29. 4, 1 S. 17. 58.

Interrog. sentences are made also by interr. pron. (§ 7, and the exx.), and by various particles. See Rem. 6.

Rem. 1. The disjunctive question very rarely has ׀ in second clause, Nu. 13. 18; sometimes א Job 16. 3; 38. 28, 31, Mal. 1. 8, Ecc. 2. 19; and sometimes simple ! Job 13. 7; 38. 32.

Rem. 2. In animated questions particles of interr. are sometimes accumulated, Gen. 17. 17 *or shall Sarah—shall one 90 years old bear?* Jud. 14. 15, Ps. 94. 9; or repeated 1 S. 14. 37; 23. 11; 30. 8, 2 S. 5. 19.

In Job 6. 13, Nu. 17. 28 the double אָמַן seems = *nonne?* In Nu. אָמַן לָנוּ means *we are finished dying = are all dead* (Jos. 4. 11, 1 S. 16. 11, 2 S. 15. 24), therefore: *are we not dead to a man?* (cf. v. 27). If אָמַן were a stronger form of א, the sense would be: *are we to die (have died) to a man?* but such a meaning of אָמַן does not suit Job 6. 13.

Rem. 3. In the forms הֲכִי *is it that?* הֲלֹא כִי *is it not that?* כִי adds force to the question. 2 S. 9. 1; 13. 28, Job 6. 22, cf. Deu. 32. 30. Sometimes הֲכִי vividly posits a fact as ground for a real or supposed inference. Gen. 27. 36 *is it that they called his name Jacob?* = *well has he been called, &c.*; 29. 15, cf. 1 S. 2. 27, 1 K. 22. 3.

Rem. 4. The interrogation often co-ordinates clauses when other languages would subordinate; Is. 50. 2 *why am I come and there is no man?* = *why, when I am come, is there, &c.* 2 S. 12. 18, 2 K. 5. 12, Is. 5. 4, Am. 9. 7, Job 4. 2, 21; 38. 35.

Rem. 5. The form of question is much used as a strong expression of declinature, repudiation of an idea, or deprecation of a consequence. Gen. 27. 45, 1 S. 19. 17, 2 S. 2. 22; 20. 19, 1 K. 16. 31, 2 Chr. 25. 16, Ecc. 5. 5.

Rem. 6. Some other interrog. particles:

(a) *Why? wherefore?* לָמָּה, לָמָּה, לָמָּה; מַדּוּעַ, מַדּוּעַ; *why not?* לָמָּה לֹא, מַדּוּעַ לֹא.—1 S. 19. 17 רַפְּיֹתַי לָמָּה בָּכָה *why hast*

beginning with any of the letters **אחע**, in order to avoid the hiatus, see the ex. Rem. 6*a*. There are some exceptions, e.g. 1 S. 28. 15, 2 S. 2. 22; 14. 31, Jer. 15. 18, Ps. 49. 6.

Rem. 8. The particle **מִי** is likewise used to strengthen the question *who?* or *where?* &c. Gen. 27. 33, Ex. 33. 16, Jud. 9. 38, Hos. 13. 10, Is. 19. 12; 22. 1, Job 17. 15; 19. 23.

NEGATIVE SENTENCE

§ 127. The neg. particles are **לֹא**, **אֵל** *not*, **אֵין** *there is, was, not*, **לֹפֵן** *lest, that not*, **טַרְם** *not yet*, **אִסָּם** *no more*, **לְבַלְתִּי** *not* (with infin.), and some others, chiefly poetical.

(*a*) The neg. **לֹא** is used in objective statements and in commands. Gen. 45. 1 **וְלֹא יָכַל יוֹסֵף לְדַחֵם** and J. *was unable* to restrain himself. 3. 1 **לֹא תֹאכְלוּ מִפֶּלַעַץ הַגֶּן** *ye shall eat of no tree* of the garden. On neg. interrog. **הֲלֹא** cf. § 123.—The particle **אֵל** is the subjective neg., used sometimes in commands, oftener in dissuasion, deprecation, expression of a wish, &c. (see Juss. § 63). Gen. 19. 7 **אַל־נָא** *do not* my brethren *do wrong*, cf. v. 8. Gen. 43. 23, 1 S. 17. 32; 26. 20, 2 K. 18. 31, Jer. 7. 4; 9. 22, Ps. 51. 13.

The usual place of the neg. is before the verb, but it may be placed before the emphatic word in the neg. clause. Gen. 45. 8 **לֹא אָתָם שָׁלְחָתֶם אֵתִי** *it was not you* that sent me. Gen. 32. 29, Ex. 16. 8, 1 S. 2. 9; 8. 7, Nu. 16. 29, Neh. 6. 12, 1 Chr. 17. 4.

Both **לֹא** and **אֵל** are used only with perf. and impf., *cf. see § 124* cf. e.g. Is. 5. 27. On imper. with neg. § 60; ptc. § 100*d*; infin. § 95.

On mode of expressing *no, none*, cf. § 11, R. 1 *b*.

(*b*) The particle **אֵין** is a noun which embraces the idea of *to be, being*, meaning therefore *not-being* (opposite of **יֵשׁ** *being*), i.e. *there is, was, not*. Its natural place is before the word (noun or pron.) which it denies, and in cons. state.

Gen. 20. 11 אין יראת א' במקום הזה *there is not the fear of God, &c.* Gen. 37. 29; 39. 11; 41. 8, Nu. 14. 42, Jud. 21. 25. The word denied may stand for emphasis before אין, in which case the neg. is properly in the abs. in apposition. Gen. 2. 5 ואדם אין לעבד and *man was not to till.* 2 K. 19. 3 ולח אין ללדה *there is not strength to bring forth,* Nu. 20. 5. But the cons. form, being now habitual, mostly remains in any place except at the end of a clause. Gen. 40. 8 ופותר אין אתו *there is no interpreter of it;* 37. 24; 47. 13, Jer. 30. 13, Pr. 30. 27.—Mic. 7. 2 וישר באדם אין one upright among men *there is not.* Ex. 17. 7; 32. 32, Lev. 26. 37, Jud. 4. 20; 9. 15, 1 S. 10. 14, 1 K. 18. 10.

When pers. pron. is subj. it appears as suff. Ex. 5. 10 איני נתן לכם תבן *I will not give you straw.* 2 K. 17. 26 אינם ידעים *they do not know.* Gen. 20. 7; 31. 2; 39. 9, Jud. 3. 25, Jer. 14. 12. So when existence is denied absolutely, Gen. 5. 24 ואיננו *and he was not,* Jer. 31. 15; but a subst. is put in *casus pendens*, and resumed by suff., Gen. 42. 36 יוסף איננו *J. is not;* cf. v. 13; 37. 30. With a clause, Gen. 37. 29 אין יוסף בבור *Jos. was not in the pit.* 44. 31, Nu. 14. 42.

(c) The telic neg. פן *that not, lest,* is usually joined to impf. and prefixed immediately to the verb. It expresses the *motive* of action in previous clause, and hence is much used: 1. After imper. (juss., coh.) and neg. clause. Gen. 3. 3 לא תגעו בו פן תמתו *ye shall not touch it lest ye die.* 19. 17; 38. 23, Ex. 5. 3, Jud. 18. 25, 2 S. 1. 20, Is. 6. 10. 2. After words of *fearing*, expressed or understood. Gen. 32. 12 I fear him פן יבוא ויהכני *lest he come and smite me,* 26. 7, 9. Gen. 3. 22 פן ישלח ידו ועתה *lest he die too,* 19. 19. Frequently in this sense after אמר *to say, think.* Gen. 38. 11 כי אמר הוא פן ימות גם הוא *Lest he die too,* 31. 31; 42. 4, Nu. 16. 34, Deu. 32. 27.—Also after *beware*, Gen. 31. 24 להשקמר פן תדבר *beware not to speak;* 24. 6, Deu. 4. 23,

and often in Deu.—Sometimes in the sense of Lat. *ne* in an independent sent., Ex. 34. 15 פְּנֵי־תְּקֵרַת בְּרִית *ne in eas pactum*. Is. 36. 18, Jer. 51. 46, Job 32. 13 *say not!*

(d) The neg. מְרַם *not yet* is usually joined to impf. even when referring to the past. Gen. 19. 4 יִשְׁכְּבוּ מְרַם *they were not yet lain down*. Gen. 2. 5; 24. 45, Ex. 10. 7, Jos. 2. 8, 1 S. 3. 3 (in *v. 7 rd.* perhaps דָּע).—The word אָפַס (אָפַס *to be done*) means *ceasing, being done, no more, nothing*. Is. 5. 8 אָפַס מְקוֹם עַד אָפַס *till there be no more place*. 2 S. 9. 3 הָאָפַס עוֹד אִישׁ *is there none still remaining?* Am. 6. 10 אָפַס . . . הָעוֹד עִמָּךְ *are there any still there? no more!* With prep. Is. 52. 4 *for nothing*, 40. 17 *of nothing*. Cf. Is. 45. 14; 46. 9, Pr. 26. 20 (prep.). In Zeph. 2. 15, Is. 47. 8, 10 אָפַסִּי has junctive vowel (not suff.), I am, *and none besides (me)*.

§ 128. The double neg. adds force to the negation. Zeph. 2. 2 בְּמָרָם לֹא־יָבוֹא *before it does not come*. Ex. 14. 11 מִן קְבָרִים *is it because there are no graves (מִן is causative)*, 2 K. 1. 3, 6, 16. The prep. מִן *away from, so as not to be, &c.*, has neg. force, and is often joined with pleonastic אִין. Is. 6. 11 מֵאִין יוֹשֵׁב *so that there shall be no (=without) inhabitant*, Is. 5. 9; Jer. 4. 7. Cases like Is. 50. 2 מֵאִין מַיִם, Jer. 7. 32 מֵאִין מְקוֹם are different: *from there being* (because there is) *no water, &c.*, comp. Rem. 5. The text of 1 K. 10. 21 is not above suspicion, owing to use of לֹא with ptc. (2 Chr. 9. 20 omits לֹא).

Rem. 1. The neg. לֹא is used as privative in forming compounds: (a) with nouns, לֹא אֱלֹהִים *a no-god*, Deu. 32. 21, cf. *v. 17*; לֹא אִישׁ (one) *not-man*, Is. 31. 8; לֹא עֵץ (what is) *not-wood*, Is. 10. 15; לֹא דָבָר *a no-thing*, Am. 6. 13, cf. Hos. 1. 9; 2. 25. (b) With adj., as לֹא חָכָם *unwise*, Hos. 13. 13, לֹא חַסִּיד *impious*, Ps. 43. 1, cf. Pr. 30. 25 *not-strong*, 2 K. 7. 9.—With prep. בְּלֹא *without*, Nu. 35. 22, 23 (inf.), Ez. 22. 29, cf. Isa. 55. 1, 2, Lev. 15. 25.—Job 26. 2 לֹא־בָחַ

the *not-strength, strengthless*, abstract noun for adj. (or to be resolved into לֹא כֹחַ לְאִשְׁרֵי סֹרֶכָה לוֹ), Is. 5. 14.

Rem. 2. The neg. אַל with juss. &c., sometimes expresses merely the subjective feeling and sympathy of the speaker with the act. Is. 2. 9 וְאַל תִּשְׁחַח לָהֶם and *thou canst not forgive* them. Jer. 46. 6, Ps. 41. 3; 50. 3; 121. 3; 141. 5, Job 5. 22; 20. 17, Pr. 3. 25, Song 7. 3, cf. the strong ex. Ps. 34. 6. In strong deprecation with אַל the verb is occasionally suppressed or deferred to a second clause, 2 S. 13. 12 אַל־אֲחִי *don't!* my brother, v. 25 אַל־בְּנֵי נַי! my son. Gen. 19. 18, Jud. 19. 23, 2 S. 1. 21, 2 K. 4. 16, Ru. 1. 13, Is. 62. 6. In other cases the verb has to be supplied from the previous clause, Am. 5. 14 seek good וְאַל־רָע and *not evil!* Jo. 2. 13, Pr. 8. 10; 17. 12. The word is used absolutely, in deprecation of something said, 2 K. 3. 13, Gen. 33. 10. — 2 K. 6. 27 אַל־וְיִשְׁעוּ י' perhaps, *if Je. help thee not!* For אַל 1 S. 27. 10 *rd.* אַל־סִי (Sep.) or אַן *whither?* — In composition אַל is little used, Pr. 12. 28 אַל־מוֹת *not-death*, immortality.

Rem. 3. The particle אֵין frequently forms abbreviated circums. clauses, as אֵין סֹסֶפֶר (there is) *no number, without number, countless*, § 140. In this sense לֹא in poetry, 2 S. 23. 4 לֹא עֲבוֹת בִּקְרֵי אַ מֹרֶנֶת a morning *without clouds*; Job 10. 22 *without order*, 12. 24; 38. 26, Ps. 59. 4; in prose, 1 Chr. 2. 30, 32 לֹא בָנִים *childless*. — Ps. 135. 17 the stronger אֵין אֵין, 1 S. 21. 9, cf. Job 9. 33. — From the semiverbal force of אֵין a late writer can say אֵין אֲחֻבָּם, Hag. 2. 17. In two passages, Jer. 38. 5, Job 35. 15, אֵין seems used with finite verb. — A contracted form is אֵי in composition, 1 S. 4. 21 אֵי־כְבוֹד *not-glory*, inglorious, Job 22. 30 אֵי־נָקִי *not innocent*. This is the usual form of neg. in Eth. On לֹא אֵין with inf. § 95.

Rem. 4. The form אֵין־יֵשׁ occurs owing to the verbal force of יֵשׁ, Deu. 29. 17, 2 K. 10. 23. With *perf.* אֵין expresses what is feared *may have happened*, 2 K. 2. 16; 10. 23, 2 S. 20. 6.

Rem. 5. In Poetry. אֵין = לֹא *not*, Hos. 7. 2 וְיֵבֵל יֹאמְרוּ and *they say not*. 9. 16, Is. 14. 21; 26. 10, 11, 14, 18. Often with niph. of מוֹת, Ps. 10. 6; 16. 8; 21. 8, &c. With inf.

Ps. 32. 9 **בַּל קָרוֹב** (when) *there is not coming nigh* (they do not come)—**בַּל** = **לֹא** or **אֵין**. With finite vb. Is. 14. 6, Hos. 8. 7; 9. 16 (Cod. Petrop. **בל**), Job 41. 18 (once in prose, Gen. 31. 20). With adj. 2 S. 1. 21, **בַּל מְשִׁיחַ** *un-anointed*, Hos. 7. 8 ptcp., Ps. 19. 4. With noun = *without*, Job 8. 11 **בַּל־מַיִם** *without water*, 24. 10; 30. 8; 31. 39, Ps. 59. 5; 63. 2, Is. 28. 8.

With a preceding prep. Deu. 4. 42 **בְּבִלִי דָעַת** *without knowledge* (unawares), cf. Is. 5. 14, Job 38. 41; 41. 25.—**מִבְּלִי** *from lack of*, Deu. 9. 28 **יִכְלֹת מִבְּלִי** *from not being able*. Is. 5. 13, Hos. 4. 6, Lam. 1. 4. With another neg., cf. § 129 above.—In the same sense as **כִּי־אֵין** *so that there is not*, Jer. 2. 15; 9. 9, Zeph. 3. 6. In other cases = *without* Job 4. 20; 6. 6; 24. 8.—The form **בְּלִיתִי** once with adj., 1 S. 20. 26 *not clean*. With noun, Is. 14. 6 *without* cessation; suff. 1 S. 2. 2, Hos. 13. 4 *except* me, thee.

Rem. 6. The neg. without being repeated often exerts its force over a succeeding clause, 1 S. 2. 3, Nu. 23. 19, Is. 23. 4; 28. 27; 38. 18, Mic. 7. 1, Ps. 9. 19; 44. 19, Pr. 30. 3.

THE CONDITIONAL SENTENCE

§ 129. The conditional sent. is compound, consisting of two clauses, the former stating the supposition, and the second the result dependent upon it (the answer to the supposition). Conditional sentences may be nominal or verbal, or partly nominal and partly verbal. The apodosis, in particular, may assume many forms.

In conditional sentences the verbal form will be used which would have been used if the sentence had been direct. The verbal forms vary according as the mind presents to itself the condition as fulfilled and actual (perf.), or to be fulfilled, and merely possible (impf.). In ordinary speech the impf. is most common both in the protasis and apodosis, but the mind may present to itself the condition as realised, in which case the perf. is used. This happens particularly in animated speech, and in the higher style. And, naturally,

when the condition is conceived as realised and actual, the result depending on it may appear carried with it, so that two perfs. may be used.

The conditional particles are chiefly **אם** *if*, **כִּי** *when, if*, *supposing that*, **לוּ** *if*; less common **אֲשֶׁר** *when, if*, and **הִן** *if*; *neg.* **לֹא** *אם*, **אִין**, **אִם** *if not*, **לֹא־לֵא** *if not, unless*. These may be strengthened by other particles, **גַּם כִּי**, **כִּי אִם** (*גַּם* rare, Eccl. 8. 17).

§ 130. (a) When the supposition expresses a real contingency of any degree of possibility, the most common form is impf. in prot. and vav conv. perf. or simple impf. in apod., the impf. having any of the shades of sense proper to it (§ 43 *seq.*). The impf. must be used in apod. when the verbal form cannot stand first in the clause, as in a neg. sent., or when apod. precedes the protasis, cf. Am. 9. 2-4.—Jud. 4. 8 **אִם תֵּלְכֵי עִמִּי וְהִלַּכְתִּי וְאִם לֹא תֵלְכֵי לֹא אֵלַי 8** *if thou wilt go with me I will go, but if thou wilt not go with me I will not go.* 2 K. 4. 29 **כִּי תִמְצָא אִישׁ לֹא תִבְרַכְנֵהוּ** *if thou meetest anyone thou shalt not salute him.* Gen. 18. 28 **לֹא אֲשַׁחֵת אִם אֶמְצָא** *I will not destroy if I find.* 13. 16 **אִם יִכַּל אִישׁ לִמְנוֹת . . . גַּם זֶרְעֵךָ וְיִמְנָה** *if one could count the dust, thy seed also might be counted.* Of course a ptc. may take the place of impf., Gen. 43. 4, 5 **אִם יֵשֶׁה מְשַׁלַּח** *if thou wilt let go our brother we will go down, but if thou wilt not let him go, &c.* Gen. 24. 42, Ex. 8. 17, Jud. 6. 36, 37, 1 S. 19. 11. So without **ישׁ** Deu. 5. 22, Jud. 9. 15; 11. 9, 1 S. 6. 3; 7. 3, 1 K. 21. 6, 2 K. 10. 6. But the prot. may be a purely nominal sent., and the apod. may take almost any form; 1 K. 18. 21 **אִם יְהוָה הָאֱלֹהִים לָנוּ אֲחֵרֵינוּ** *if Jehovah be God, follow him*; Ex. 7. 27 **אִם מֵאֵן אָמְתָה הִנֵּה אֲנִי נֹגֵף** *if thou refuse, behold, I will smite.* Gen. 42. 19; 44. 26, Ex. 1. 16; 21. 3, Jos. 17. 15, Jud. 6. 31, 2 K. 1. 10; 10. 6, Mal. 1. 6.

(b) Perf. in prot.—The mind may conceive or imagine the condition as realised and actual, in which case perf. stands in prot. with the same apod. as in (a): Jud. 16. 17 **אם גלחתי וסר פחי** *if I be shaved my strength will depart*; 2 S. 15. 33 **אם עברת אתי והית עלי למשא** *if thou go on with me thou shalt be a burden to me*. Comp. Gen. 43. 9 with 42. 37. Deu. 32. 41, 2 K. 7. 4, Is. 4. 4; 16. 12, Mic. 5. 7, Jer. 14. 18; 23. 22; 37. 10; 49. 9, Obad. 5, Job 7. 4; 10. 14; 11. 13; 21. 6, Ru. 1. 12. Comparison of cases like Lev. 13. 53, 56, 57 shows that the use of perf. or impf. is merely a matter of mental conception. Comp. Lev. 17. 4 with 9, Num. 30. 6 with 9. Job 17. 13, 14. Probably the difference of use had become a mere matter of style, although the perf. has in it something more forcible and lively. Cf. Job 31 throughout.

In many cases the supposition refers to an actual past *fact* anterior to the speaker's position, or to the main action spoken of; or refers to something which shall have come to light through inquiry or inspection. In all such cases the *perf.* will be used in the protasis. 1 S. 26. 19 **אם י' הקיתה ירח** *if Je. has set thee on, let him smell an offering* (=if it be Je. that has); Jud. 9. 19 **אם באתם עשיתם שמחו** *if ye have dealt justly, rejoice*. Ex. 22. 1, 2 **אם ימצא הגנב** *if the thief be found in the act* . . . *if the sun have risen, &c.* Deu. 17. 2, 3 . . . **כי ימצא איש אשר יעשה וילך** *if a man be found who does evil . . . and has gone and served* (having gone). With Ex. 22. 2 cf. 21. 36 (א'). Lev. 4. 23; 5. 1, Nu. 5. 19, 20, 27; 15. 24; 22. 20, Deu. 22. 20, 21, 1 S. 21. 5, Is. 28. 25, Am. 3. 3, 4; 7. 2, Ps. 41. 7; 44. 21; 50. 18, Job 8. 4; 9. 15, 16; 31. 5, 9, 21, 24, 33; 34. 32.

Narratives of past frequentative actions are also often introduced by **אם** with perf. (§ 54, R. 1). Gen. 38. 9, Nu. 21. 9, Jud. 2. 18; 6. 3. More rarely **אם** and impf., Gen. 31. 8, Ex. 40. 37.

(c) The protasis is often of considerable length, and has a tense-secution within itself which must be distinguished from the apod. of the whole sentence. This tense-secution is the usual one. Gen. 28. 20 **אִם יְהוָה א' עִמָּדִי וְשָׁמְרָנִי** *if God will be with me, and keep me, and give me, and I return . . . then shall Je. be my God.* Deu. 13. 2 **כִּי יִקְוֶה נְבִיא וְנָתַן אוֹת וּבָא הָאוֹת . . . לֹא תִשְׁמָע** *if a prophet shall arise and give a sign, and the sign come true . . . thou shalt not listen.* Nu. 5. 27 **אִם נִטְמָאָה הַתְּמַעַל וּבָאָה** *if she has been defiled and trespassed . . . then shall come, &c.* Gen. 43. 9 (secution of fut. perf. of imagination is that of impf., § 51, R. 2); 46. 33, 34, Jud. 4. 20, I S. I. 11; 12. 14, 15; 17. 9, 2 S. 15. 34, I K. 9. 6; 11. 38; 12. 7.

Rem. 1. Additional exx.—**אִם** and impf. in prot., with vav perf. in apod.: Gen. 24. 8; 32. 9, Ex. 13. 13; 21. 5, 6; 21. 11, Nu. 21. 2, Jud. 14. 12, 13; 21. 21, I S. 12. 15; 20. 6, I K. 6. 12; coh. after **אִם** Job 16. 6. With impf. in apod.: Gen. 30. 31; 42. 37, Ex. 20. 25, I S. 12. 25, I K. 1. 52, Is. 1. 18–20; 7. 9; 10. 22, Am. 5. 22; 9. 2–4, Ps. 50. 12. With **כִּי** in prot.: Gen. 32. 18; 46. 33, Ex. 21. 2, 7, 20, 22, 26, 28; 22. 4, 6, 9, Deu. 13. 13; 15. 16; 19. 16 seq., Josh. 8. 5, I S. 20. 13, 2 S. 7. 12, I K. 8. 46, 2 K. 18. 22, Jer. 23. 33, Hos. 9. 16, Ps. 23. 4; 37. 24; 75. 3, Job 7. 13. With **אֲשֶׁר**, Lev. 4. 22, Josh. 4. 21, I K. 8. 31.—Various forms of apod.: Gen. 4. 7; 24. 49; 27. 46; 30. 1; 31. 50, Ex. 8. 17; 10. 4; 33. 15, Jud. 9. 15, I S. 19. 11; 20. 7, 21; 21. 10, Is. 1. 15; 43. 2, Jer. 26. 15, Ps. 139. 8. Ex. 8. 22 (וְהָיָה in prot.).

Rem. 2. Impf. with simple vav in apod. is less common, Gen. 13. 9, Josh. 20. 5.

Rem. 3. The prot. is often strengthened by inf. abs., but only with **אִם** and impf., not with **כִּי** nor with perf. Ex. 21. 5; 22. 3, 11, 12, 16, Nu. 21. 2, Deu. 8. 19, Jud. 11. 30, I S. I. 11; 20. 6, 7, 9, 21 (§ 86). So with וְהָיָה Is. 54. 15. The **אִם** may be strengthened by **כִּי**.—Inf. abs.

with perf. after לֹא 1 S. 14. 30.—The apod. is also many times strengthened by כִּי, Is. 7. 9, Jer. 22. 24.

Rem. 4. Instead of the natural calm apod. with vav perf. or impf. the more animated perf. (of certainty, § 41) may occur, expressing the immediateness or certainty of the result; 1 S. 2. 16 וְאִם לֹא לִקְחָתִי and if not, *I will take it*. Nu. 32. 23, Jud. 15. 7, Job 20. 14, Ps. 127. 1. Comp. vav conv. impf., Ps. 59. 16, Job 19. 18. Two perfs. Pr. 9. 12; with כִּי Gen. 43. 14, Est. 4. 16; cf. Mic. 7. 8.—Cases like Nu. 16. 29, 1 S. 6. 9, 1 K. 22. 28 are different, being elliptical. 1 S. 6. 9 if it go up by Beth. הֲוִיאַ עָשָׂה *he has done it* = ye shall know *that he*, &c.; cf. next clause.

Rem. 5. The conditional particle usually stands first, the order being, particle, verb, subj.; but words may come between part. and verb if emphatic, and oftener with אִם than כִּי. In the casuistry of the Law (P) the *subj.* curiously precedes the particle in the principal clause. Lev. 4. 2 נֶפֶשׁ פִּירְחֹתָא, Lev. 5. 1, 4, 15; 7. 21; 12. 2; 13. 2 and often; Num. 9. 10; 27. 8; 30. 3, 4; cf. Ez. 14. 9, 13; 18. 5, 18; 33. 2, 6, 9. In subordinate clauses the usual order is found, Lev. 13. 42, &c. Comp. the older order Ex. 22. 4, 5, 6, 9, 13, and often; but cf. Is. 28. 15, 18, 1 K. 8. 37, Ps. 62. 11. In the group of Laws Ex. 21 *seq.* the principal supposition is made by כִּי and the subordinate details follow with אִם or וְאִם, Ex. 21. 2–5, 7–11, &c.

§ 131. Hypothetical sent.—Actions not realised in the past, or considered not realisable (or unlikely) in the pres. or fut. may be made the subject of supposition. In this case לוֹ (לֹא) *if*, and לוֹ (לוֹלֵא) *if not, unless*, are used. (a) In the case of past actions the perf. stands both in prot. and apod. (§ 39 *d*). Jud. 13. 23 לֹא לָקַח לוֹ הַפֶּץ לְהַמִּיתָנוּ *if he had wished to kill us he would not have taken*, 8. 19; Gen. 31. 42 לֹא לֵאלֹהֵי אָבִי הָיָה לִי כִּי עָתָה שְׁלַחְתָּנִי *unless the God of my father had been for me, surely thou hadst sent me away empty*, 43. 10.—Nu. 22. 33 (*rd.* לוֹלֵא), Jud. 14. 18, 1 S. 14. 30 (apod. interrog.); 25. 34, 2 S. 2. 27, Is. 1. 9, Ps.

94. 17; 119. 92 (both nominal prot.); 106. 23. Nu. 22. 29 may be opt., or, *if there had been . . . I would have slain*. See Opt. sent.

(b) When supposition refers to pres. or fut. the apod. is usually impf., 2 S. 18. 12 **לֹא אֶשְׂלַח יָדַי לֵאלֹהֵי שָׁקֶל . . . לֹא אֶנְכִּי שָׁקֶל** *if I weighed 1000 shekels on my palms I would not put forth my hand*, 2 K. 3. 14; Deu. 32. 29 **לֹא הִקְמוּ יִשְׁכִּילוּ** *if they were wise they would perceive this*, Job 16. 4; Mic. 2. 11, Ps. 81. 14. 2 S. 19. 7 (nominal prot. and apod.).

Rem. 1. Ez. 14. 15 **אִם = לוֹ**, just as **אִם = לוֹ** Ps. 73. 15.—Ps. 44. 21 perhaps, *if we forgot would he not search?* Job 10. 14. Gen. 50. 15 **לוֹ** impf., of action feared but deprecated. Deu. 32. 27 **לוֹלִי** impf. in prot. may be action generalised in past, or extending into pres. Ps. 124. 1, 2 seems to approach the Ar. *laula*, but for with a noun; at anyrate the rel. here is not a conj. as in Aram. *ellu lo d*, unless that.

Rem. 2. The **אִם**, **עַתָּה** in the apod., originally temporal, have become often merely logical. Both are good, Gen. 31. 42; 43. 10, 2 S. 2. 27, cf. Job 11. 15. 16, Pr. 2. 5. The **כִּי** strengthens, Job 8. 6; but in some cases this **כִּי** seems resumption of **כִּי** of oath, 1 S. 25. 34, 2 S. 2. 27. This kind of apod. occurs with no formal prot., the prot. having to be supplied from the connection; e.g. after neg., 1 S. 13. 13 *thou hast not kept*; (if thou hadst) *then he would have established*; or an interr., Job 3. 13 *why breasts that I should suck?* (if not) *then I should have lain down*; or a gerundive inf., 2 K. 13. 19 *percutiendum erat sexies, then thou wouldst have smitten* Aram. Ex. 9. 15, Job. 13. 19. This kind of apod. with **אִם**, **כִּי אִם**, **כִּי עַתָּה** is common in Job.

§ 132. What is equivalent to a cond. sent. often occurs without any cond. particle. (a) An idiomatic sent. of this kind is made by vav conv. perf. both in prot. and apod. This is chiefly in subordinate clauses. Gen. 44. 22 **וְעָבַד אֶת־אָבִיו וְנָמַת** *if he leave his father he will die* (lit., and he

will leave, and he will die). Ex. 4. 14 וְרָאָה וְשִׂמְחָה בְּלִבּוֹ *when he sees thee he will be glad* in his heart. Gen. 33. 13; 42. 38; 44. 4, 29, Ex. 16. 21, Nu. 14. 15; 23. 20, 1 S. 16. 2; 19. 3; 25. 31, 2 S. 13. 5, 1 K. 8. 30; 18. 10 (if they said No, he took an oath of them), 2 K. 7. 9, Is. 21. 7, Jer. 18. 4, 8; 20. 9, Pr. 3. 24. This vav perf. may have any of the senses proper to it, e.g. frequentative, Ex. 16. 21; 33. 10, 1 S. 14. 52, 1 K. 18. 10, Jer. 20. 9.—Of course if vav cannot be joined to the verb, impf. will be used in either clause, Nu. 23. 20 וְיִבְרַךְ וְלֹא אֶשְׁיבְנָה *if he blesses I cannot reverse it*; 2 K. 18. 21 אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבֵא on which *if one lean it goes* into his hand. Deu. 22. 3, 1 S. 20. 13, Jos. 22. 18, Is. 29. 11, 12, Prov. 6. 22 (no *and* in apod.). More vigorously an imper. for second perf., 1 S. 29. 10.

(b) Two corresponding imper. often form a virtual cond. sent., Gen. 42. 18 וְזָאת עֲשׂוּ קְדוּרָהּ *this do and live* (if ye do, ye shall), Is. 8. 9 הַחֲאֲזִרְוּ חֲזִמְתְּכֶם *though ye gird yourselves ye shall be broken*. Juss. or coh. may take place of imp., Gen. 30. 28, Is. 8. 10. Two juss. are less usual, Ps. 104. 20: 147. 18, Job 10. 16; 11. 17, cf. Is. 41. 28.

Rem. 1. In the case of two imper. of course both are expressions of the will of the speaker; he wills the first and he wills the second as the consequence of the first. Similarly in the case of two jussives (§ 64 *seq.*). It is only to our different manner of thought that a condition seems expressed.

Rem. 2. Such words as אֲשֶׁר *he-who, whoever*, מִי, אֲשֶׁר מִי *whoever*, and similar phrases form virtually conditional sentences, Jud. 1. 12; 6. 31, Mic. 3. 5. And the conj. *and* without any particle may introduce a cond. sent., e.g. with אִשׁ, לֹא, עוֹד, &c. Jud. 6. 13 וְאִשׁ י' עִמָּנִי *if then Je. be* with us. So 2 K. 10. 15 וְאִשׁ *if it be* (a larger accent should be on first אִשׁ). Similarly the neg. לֹא *if not*, 2 S. 13. 26, 2 K. 5. 17.—Is. 6. 13 וְעוֹד בָּהּ *if there be still in it* a tenth. 2 K. 7. 9 וְאִנְחֵנוּ מִחַשְׁמֵי. Cf. 2 S. 19. 8 כִּי אֲיָנֶה יָצֵא.

But in lively speech aided by intonation almost any direct

form of expression without particles may be equivalent to what in other languages would be a conditional. 1. Impf.—Hos. 8. 12 נִחַשְׁבוּ . . . אֶכְתֹּב *though I wrote . . .* they would be considered; so Is. 26. 10. Ps. 139. 18 אֲמַסְרִים *were I to count them*; 141. 5 *should the righteous smite*; 104. 22, 27-30, Jud. 13. 12, Pr. 26. 26; two impf. Song 8. 1. Coh., Ps. 40. 6 אֲמַיְדָה *if I would declare*, Ps. 139. 8, 9, Job 19. 18. With הִנֵּה, 1 S. 9. 7 *behold we will go* (= if we go), Ex 8. 22.—Cf. Ps. 46. 4; 109. 25; 146. 4, Is. 40. 30.

2. The ptc.—Am. 3. 8 אֲרִיָּה שָׁאֵן *if the lion roars*. Job 7. 20 חָטָאתִי *be it I have sinned*. Ps. 139. 18 *if I awake*. Pr. 26. 12 רָאִיתָ *seest thou*. Nu. 12. 14, Ps. 39. 12, Job 3. 25; 19. 4; 23. 10. With הִנֵּה, 2 S. 18. 11, Hos. 9. 6, Ez. 13. 12; 14. 22; 15. 4. And if perf. naturally also vav impf., Jer. 5. 22, Ps. 139. 11. Ex. 20. 25, Job 23. 13, Pr. 11. 2. Two perf., Pr. 18. 22, Mic. 7. 8.

3. The ptc.—Is. 48. 13 לָמָּה יִקְרָא *if I call* they stand up. 2 S. 19. 8. Ptcp. with *art.* (or in consn.) *whoever*, 2 S. 14. 10, Gen. 9. 6, Ex. 21. 12, 16 and often. Frequently in Prov., e.g. 17. 13; 18. 13; 27. 14; 29. 21, &c. Particularly ptcp. with כל *all*; 1 S. 2. 13, Ex. 19. 12, Nu. 21. 8, Jud. 19. 30, 2 S. 2. 23, 2 K. 21. 12. With הִנֵּה 1 K. 20. 36, 2 K 7. 2, Ex. 3. 13.

4. Inf. abs.—Pr. 25. 4, 5 הֲנוּ סִינִים *if dross be removed*, 12. 7. Inf. cons. with prep., Pr. 10. 25 (2 S. 7. 14, 1 K. 8. 33, 35). Ps. 62. 10 בָּמֵאֲזֵינִים לָעֹלֹת *to go up* (or, *at going up* = if they are put) upon the balance.

THE OPTATIVE SENTENCE

§ 133. The *wish* may be expressed by impf. (juss., coh.), 2 S. 18. 32 יִהְיוּ כְנַעַר אֹיְבֵי אֲדֹנָי *may the enemies of my lord be as that young man*. With or without נָא, 2 S. 24. 14 נִפְלְאוּנָא *let us fall*; 1 S. 1. 23 יִדְבְּרוּ יְיָ *may Je. establish*. By imper., or part. (without cop.), Gen. 3. 14 אָרִיר אַתָּה *mayest thou be cursed*, Is. 12. 5 מוֹדַעַת זֹאת *may this be known*. With omission of verb, Gen. 27. 13 *on me be thy curse!* 1 S. 25. 24, Ps. 3. 9.

§ 134. Opt. particles.—The common opt. part. is לו, less usually אם. The perf. or impf. will be used according to reference. Nu. 14. 2 לִרְמֹתַי בְּאֶרֶץ מִ' would we had died in the land of Egypt; Nu. 20. 3, Jos. 7. 7. Is. 63. 19 לֹא קִרַעְתָּ שָׁמַיִם would thou hadst rent (*i.e.* wouldst rend,—perf. caused by the importunity. So 48. 18—hardly a real *past*).—With impf., Gen. 17. 18 לֹא יִחְיֶה יִשְׂרָאֵל O that Ishmael might live; Job 6. 2 לֹא שָׁקֹל יִשְׁקֶל בְּעֵשִׂי O that my trouble were weighed (apod. כִּי עֲתֵדָה). With imper., Gen. 23. 13; ptc., Ps. 81. 14.—Ps. 139. 19 אִם תִּקְטֹל רָשָׁע O that thou wouldst kill the wicked. Ps. 81. 9; 95. 7; Pr. 24. 11.

§ 135. An interrog. sent. with מִי *who?* expresses a wish. 2 S. 23. 15 מִי יִשְׁקֵנִי מַיִם O that I had water to drink! (lit., who will let me drink!). Ps. 4. 7 מִי יֵרְאֵנוּ טוֹב O that we saw some success! Nu. 11. 4, 2 S. 15. 4, cf. Mal. 1. 10.—Particularly the phrase מִי יִתֵּן *who will give?* 2 S. 19. 1 מִי יִתֵּן מוֹתִי אֵינִי תִהְיֶה would that I had died for thee! Ex. 16. 3. With impf., Job 6. 8 מִי יִתֵּן תְּבוּאָה שְׁאֵלָתִי O that my request might come! Job 13. 5; 14. 13.

Rem. 1. The opt. sense of לו, אם, has arisen out of the *conditional* use; cf. Gen. 24. 42, Ex. 32. 32, where the transition is seen.

Rem. 2. A rare opt. part. is אֲחִלִּי, אֲחִלִּי (out of אח and לי=לו), 2 K. 5. 3, Ps. 119. 5 (אֲחִי in apod.).

Rem. 3. The consn. of מִי varies. (1) One acc., Jud. 9. 29, Deu. 28. 67, Ps. 14. 7; 55. 7, Job 14. 4; 29. 2 (suff.), 31. 31, 35 (ptcp.). (2) Two acc., Nu. 11. 29, Jer. 8. 23; 9. 1 (verbs of *granting*, 2 acc. § 78, R. 1; unless the consn. be *who will set me in the wild*, (*in*) a lodge, as Jos. 15. 19, Jud. 1. 15 where אֶרֶץ might be acc. of place). (3) inf. cons. 2 S. 19. 1, Ex. 16. 3; acc. and inf., Job 11. 5 מִי יִתֵּן אֱלֹהִים דִּבֶּר *that God would speak* (anomalous order perhaps due to emph. on *God*). (4) Simple impf., Job 6. 8; 13. 5; 14. 13; impf. with vav, Job 19. 23; vav conv. perf., Deu. 5. 26

O that this mind of theirs might be to them (always), to fear, &c. With perf. Job 23. 3 (stative v.).

CONJUNCTIVE SENTENCE

§ 136. The uses of the conjunction *and* are various. On vav conv., § 46 *seq.* On vav of purpose after imper. &c., § 64 *seq.* On vav apod. in conditional sent., § 130 *seq.*; after *casus pendens*, &c., § 50, 56. On various senses of vav in circumstantial cl., § 137. On vav of equation, § 151.

The conjunc. vav, used to connect words, sometimes stands before each when there is a number of them: Gen. 20. 14; 24. 35, Deu. 12. 18; 14. 5, Jos. 7. 24, 1 S. 13. 20, Hos. 2. 20, 21, Jer. 42. 1; or only with the concluding words of a series, Gen. 13. 2, 2 K. 23. 5, *eg.* with the last of three; or only with second, Deu. 29. 22, Job 42. 9; or sometimes the words are disposed in pairs, Hos. 2. 7.

Both . . . and is expressed by **גַּם . . . גַּם** or **וְגַם . . . גַּם**. Gen. 24. 25 **גַּם־מִקְפּוֹאֵי גַּם־תֵּבֵן** *both* straw *and* provender. Or with several words, 43. 8 **גַּם־אֶתְהוּ גַּם־אֶתְהוּ גַּם־אֶתְהוּ** *both* we *and* thou *and* our children. Jud. 8. 22.—1 S. 2. 26 **גַּם־עִמִּי** *both* with Je. *and* with men.—Gen. 44. 16; 47. 3, 19, Nu. 18. 3, Zeph. 2. 14.—Gen. 24. 44, 1 S. 12. 14; 26. 25. When influenced by a *neg.* this *both . . . and* becomes *neither . . . nor*, Nu. 23. 25, 1 S. 20. 27; 21. 9, 1 K. 3. 26, cf. 1 S. 16. 8 *neither* this one, &c. Less commonly and mainly later **וְ . . . וְ** is *both . . . and*. Ps. 76. 7 **וְרָכַב וְסוּם** *both* chariot *and* horse are sunk into sleep. Nu. 9. 14, Jer. 32. 20 *both* in Isr. *and*, &c., Dan. 8. 13, Job 34. 29.

Rem. 1. For the various uses of *and* the Lexicon must be consulted. (a) It occasionally has the sense of *also*, Hos. 8. 6 **וְהָיָה**, 2 S. 1. 23 *also* in their death.

(b) There is a dislike to begin a sentence without *and*, hence even Books are commenced with it, Ex. 1. 1, Ru. 1. 1. Hence also speeches begin with it. Jos. 22. 28

וְנֹאמַר הוּיָא and we said, *It shall happen*. Jer. 9. 21, so probably Is. 2. 2.

(c) The *and* has a sort of exegetical force, with a certain emphasis on the word that explains, Ps. 74. 11 thy hand *and* (even) thy right hand. Ps. 85. 9 to his people *and* to his saints. Zech. 9. 9 *and* on a colt. Ps. 72. 12 the poor *and he that* (*i.e.* who) has no helper. Often with the sense *and that*, Am. 3. 11 a foe וְסָבִיב *and that* round about the land; 4. 10 *and that* into your nostrils. Jud. 7. 22, Is. 57. 11, Jer. 15. 13, Zech. 7. 5, Neh. 8. 13, 1 Chr. 9. 27, 2 Chr. 29. 27, Ecc. 8. 2. Comp. 2 S. 13. 20 וְשִׁמְמָהּ, Ps. 68. 10 וְלִלְאָהּ, Lam. 3. 26 וְדִבְרֵי and *that* in silence. Somewhat different 2 S. 3. 39 וְיִשָּׁחַר מְלֶכֶךְ though anointed king.

(d) The vav is common to introduce what is consequential or follows from what precedes, *so, then, e.g.* with imper. Jud. 8. 24 I will make a request וְהִנְדִּילִי Give me, &c. 2 K. 4. 41; 7. 13, Nu. 9. 2, Ez. 18. 32, Ps. 45. 12 *worship him*. Cf. Salkinson Matt. 8. 3 I will, וְצָהֵר be thou clean, which is better than the bare צָהֵר of Del.—Particularly in dialogue the vav attaches to something said (or understood) with various shades of sense, often introducing an interrogation. Jud. 6. 13 the Lord is with thee; וְיֵשׁ אִי עִמָּנוּ וְלָמָּה If Je. be with us, Why . . . ? Ex. 2. 20 וְיֵשׁ אִי Where is he? Nu. 12. 14; 20. 3, 1 S. 10. 12; 15. 14, 2 S. 18. 11, 12, 23; 24. 3, 1 K. 2. 22, 2 K. 1. 10; 2. 9; 7. 19. Peculiar 2 S. 15. 34 עָבַד וְאָנִי מֵאָז thy father's servant—*that was I* formerly, &c. In the specimens of letters preserved, the salutation and compliments appear omitted, and the letter begins וְעַתָּה *and now*, 2 K. 5. 6; 10. 2, as Ar. 'amma ba'du.

CIRCUMSTANTIAL CLAUSE

§ 137. The cir. cl. expresses some circumstance or concomitant of the principal action or statement. Such a circumstance will generally be concerning the chief subject (whether gramm. subj. or obj.) of the main action, but the subj. of cir. cl. may be different, provided what is said of it be circumstantial of the main action—whether modal of it or contemporaneous with it.

The cir. cl. differs from acc. of condition (§ 70) in being a proposition. It forms a real predication, subordinate to the principal sent. in meaning but co-ordinate in construction. Though often corresponding to the classical absolute cases the construction is different.

The cir. cl. may be nominal or verbal, though it is chiefly nominal, and even when verbal the order of words is that of the nominal sent. (§ 103). In such a clause the subj. is naturally prominent, hence it stands first, the order being—*vav, subj., pred.* This simple *vav* may need to be rendered variously, as *if, while, when, seeing, though*, with a verb, or *with* before a noun. Besides the *and* a pron. referring back to the subj. of the principal sent. usually connects the clauses (see exx. below). Occasionally the subj. is repeated from the main clause, Deu. 9. 15 *and the mountain*, Gen. 18. 17, 18, Jud. 8. 11, 1 K. 8. 14.

§ 138. (a) The cir. cl. may be nominal. Gen. 11. 4 **בְּבָנָה** let us build a tower *with its head* in the heavens. 24. 15 behold Rebecca **עַל־שִׁכְמָהּ** coming out *with her pitcher* on her shoulder (lit. *and her pitcher was*, &c.). 1 S. 18. 23 **וְהַנְּקֵלָה הָיְתָה־לִּי בְּפִלֶה וְאֲנֹכִי** is it a light thing to be son-in-law of the king *when I am a poor man?* Jer. 2. 37 **עַל־רֹאשׁוֹ** thou shalt come out *with thy hands upon thy head*. Gen. 18. 12, 27; 20. 3; 24. 10; 37. 2; 44. 26, 30, Jos. 17. 14, Jud. 19. 27, Hos. 6. 4, Jer. 2. 11, Am. 3. 4-6.

(b) Naturally the graphic ptcp. is much used in such descriptive clauses. Is. 6. 1 I saw Adonai sitting **וְשׁוֹלְיוֹ** *with his train filling* the temple. 1 S. 4. 12 **וַיֵּרַץ אִישׁ וַיִּמְדֵּי קָרְעִים** there ran a man *with his garments rent*. Gen. 15. 2 **עֲרִירִי הוּא** *seeing I go* childless? Is. 53. 7 **וְהוּא גָּשׁוּ** he was oppressed, *though he was submissive*; cf. *v. 12 though (while) he bore*. Is. 11. 6 *a little child leading them*. Gen. 14. 13;

18. 1, 8, 10; 19. 1; 25. 26; 28. 12; 32. 32; 44. 14, Jud. 3. 20; 4. 1; 6. 11; 13. 9, 20, 1 S. 10. 5; 22. 6, 1 K. 1. 48; 22. 10, Is. 49. 21; 60. 11, Nah. 2. 8.

(c) The cir. cl. may be verbal with subj. first. Gen. 24. 56 **אַל־תְּאַחַזְרוּ אֹתִי בְּיַהֲרֹחַ הַצְּלִיחַ דְּרַבִּי** delay me not *when Je. has prospered* my journey. 1 K. 1. 41 the guests heard **וְהָיָה כִּלְוֵי לֶאֱמֹל** as they had just finished dinner. Gen. 26. 27 why are ye come to me **אֲתִי וְאַתֶּם שִׂנְאֶתֶם אֹתִי** when ye hate me? Ru. 1. 21. Jud. 16. 31 *he having judged*.—Gen. 18. 13; 24. 31, Ex. 33. 12, Jud. 4. 21; 8. 11, Jer. 14. 15. Gen. 34. 5, Am. 3. 4–6.

§ 139. Small emphatic words like negatives may precede the subj., e.g. in the frequent **וְלֹא יָדְעוּ** *unawares* (lit. and they, &c., do not know), Is. 47. 11, Job 9. 5, cf. 24. 22, Ps. 35. 8, Pr. 5. 6. So frequently with **וְאִין**, Is. 17. 2 **וְהָרְבִצוּ וְאִין מִחֲרִיד** they shall lie down, *none making them afraid*, Lev. 26. 6. Is. 13. 14 **וְאִין מִקְבִּץ**, Jer. 9. 21 **וְאִין מֵאִסָּף**, 4. 4, 2 K. 9. 10, Pr. 28. 1, Is. 45. 4, 5, cf. Pr. 3. 28. In particular, it is characteristic to place the pred., when a prep. with suff., or a prep. with its complement, before the subj. Jud. 3. 16 **וַיַּעַשׂ חֶרֶב וְלָהּ שְׁנֵי פִיּוֹת** he made a dagger *having two edges*. 2 S. 16. 1 a pair of saddled asses **וַיַּעַלְיָהֶם מֵאֲתֵיב** *with 200 loaves upon them*. Is. 6. 6 **וַיִּצֵּף אֶחָד מִן־הַשָּׁרִפִּים** there flew one of the S. *with a hot stone in his hand*. 2 S. 20. 8, Ez. 40. 2, Am. 7. 7, Zech. 2. 5. But also in other cases, Ps. 60. 13 **וְשֹׁנָא תְּשׁוּעַת אָדָם** *for vain is the help of man*. But cf. Ps. 149. 6.

Rem. 1. The nominal sent. seems in certain cases inverted, pred. standing first, particularly in statements of weight, measure, &c. Gen. 24. 22 he took a nose ring **וַיִּקַּח מִשְׁקָלוֹ** *its weight a beka*. Jud. 3. 16 he made a dagger **וַיִּצְרַף אֶרְפָּה** *its length a cubit*. The general rule in the nominal sent. is that the determined word is subj.; if both be determined the more fully determined is subj. Cf. § 103.

The view of pred. and subj. was perhaps not always the same as ours, cf. Amr, Mu'all. I. 31.

§ 140. The cir. cl., however, is frequently introduced without *and*. Ex. 12. 11 מְטַעֲנֶיכֶם וְתָגְרִים אֹתוֹ ye shall eat it *with your loins girt*. Jer. 30. 6 מְדוּעַ רָאִיתִי כָל־בָּנָר יָדָיו עַל־הַלְּצָיו why see I every man *with his hands upon his loins?* Gen. 12. 8 וַיִּשׁ אָהֳלָה בֵּית־אֵל מִיָּם he pitched his tent, *Bethel being on the west*. 32. 12 פָּרְיָבוֹא אִם עַל־בְּנִים lest he come and smite me, *mother with children*. Deu. 5. 4 פָּנִים בְּפָנִים דָּפָר face to face he spoke. Gen. 32. 31, Jud. 6. 22, Nu. 12. 8 מוֹתָן לְמוֹתָן, Jer. 32. 4, 1 S. 26. 13, Jud. 15. 8, Is. 30. 33; 59. 19.

Especially with shortened expressions. 2 S. 18. 14 בָּלֵב חַי עוֹרְצוֹ דָד into the heart of Absalom *when still alive*. Ex. 22. 9, 13 אֵין רֹאֶה וְיָמָת . . . אֵין כֶּסֶף אֵין without money. Am. 5. 2, and often, as Ex. 21. 11 אֵין כֶּסֶף אֵין without money. Is. 47. 1 תְּרוֹמָה לֵאלֹהִים, Jer. 2. 32 לֵאלֹהִים לֵאלֹהִים. Hos. 3. 4; 7. 11. Ps. 88. 5. Gen. 43. 3, 5.

Rem. 1. It is possible that such phrases as *face to face*, אֵין אֵין with *face to the ground* Gen. 19 1, *mouth to mouth* and the like, may now be adverbial acc. Originally at any rate they were real propositions, *face was to face, faces were groundwards*, &c. So Ar. says, I spoke to him *fāhu* (nom.) 'ila fiyya, *his mouth (was) to my mouth*; but also *fāhu* (acc.) 'ila fiyya, *with his mouth to my mouth*. Similarly in Gen. 43. 3 בְּלִי אֵין אֵין אֵין בְּלִי is a conj., not a prep., *except your brother be*, &c.

§ 141. The subordinate character of the cir. cl. is generally shown by its place *after* the principal sent. In some cases, however, the concomitant event is placed first, with the effect of greater vividness. Gen. 42. 35 וַיְהִי הֵם מְרִיקִים . . . וְהִנֵּה . . . and it was, *they were emptying their sacks, and behold*, &c., i.e. as they were emptying, behold. 15. 17 וַיְהִי הַשָּׁמֶשׁ בָּאוֹהַב וְהַיָּרֵחַ בָּאוֹהַב

וְהָיָה and it was, *the sun had gone down, and behold, i.e. the sun having gone down.* 2 K. 2. 11; 8. 5; 13. 21; 19. 37; 20. 4, 1 S. 23. 26; 25. 20 (וְהָיָה = וְהָיָה, so 2 S. 6. 16), 1 K. 18. 7; 20. 39, 40. In ref. to fut. 1 K. 18. 12.

The relation of the two events (concomitant and principal) to one another is still more vividly expressed when the clauses containing them are placed parallel to one another, with no introductory formula like *and it was*. Gen. 44. 3 אֲנִי וְהָאֲנָשִׁים שָׁלְחוּ אֹרֶר הַבֶּקֶר הַבֹּקֶר *the morning broke, and the men were let go, i.e. when the morning broke (had broken) the men, &c.* 1 S. 9. 27 וְהָיָה וְהָיָה אֲמַר *as they were coming down S. said.* Gen. 29. 9 עֹדֵנִי מְדַבֵּר וְרָחֵל בָּאָה *as he was still speaking R. came.* Particularly when the subj. of both clauses is the same. Jud. 18. 3 הָיָה עִם־בֵּית מִיכָה *as they were at the house of Mic. they recognised.* Gen. 38. 25, 1 S. 9. 11.

Rem. 1. In some cases the accentuation wrongly makes the following noun or pron. subj. to the introductory וְהָיָה, *e.g.* 2 K. 20. 4, 1 K. 20. 40, Gen. 24. 15, 1 S. 7. 10, 1 K. 18. 7; other passages show that וְהָיָה is impersonal, 1 S. 25. 20, 2 K. 13. 20, 21, cf. 19. 37; 2 S. 13. 30.

Rem. 2. The construction is the same with or without the introductory formula. The second clause in the balanced sent. always begins with *vav*, the first most commonly without. It is the first cl. that to our modes of thought appears circumstantial. 1. When the first cl. has a perf. the two events were contemporaneous or the *circumstance* had *just* occurred when the main event happened. 2. When the first has a ptc. or a nominal sent. equivalent, the main event occurred during the action expressed by the ptc. 3. When both clauses have ptc. the two actions, main and subordinate, were going on simultaneously. Some ex. of perf. in first cl.: Gen. 19. 23, cf. 27. 30 for a more precise way of stating that the circumstance had *just* happened (cf. Jud. 7. 19). Gen. 24. 15; 44. 3, 4, Ex. 10. 13, Jos.

2. 8 (מָרַם with impf. = perf., Gen. 24. 15), Jud. 3. 24; 15. 14; 18. 22, 1 S. 9. 5; 20. 36, 41, 2 S. 2. 24; 6. 16; 17. 24, 2 K. 20. 4. Some ex. of ptcp. in first cl.: Jud. 19. 22 (11), 1 S. 7. 10; 9. 14, 27; 17. 23; 23. 26; 25. 20, 2 S. 13. 30; 20. 8, 1 K. 1. 14, 22; 14. 17 (? or, ptcp. = perf.); 18. 7; 20. 39, 40, 2 K. 2. 11, 23; 4. 5; 8. 5; 9. 25; 13. 21; 19. 37. With עָוָה Gen. 29. 9, 1 K. 1. 14, 22, 42, 2 K. 6. 33, cf. Job 1. 16-18.—In 1 K. 13. 20 the consn. is unusual יְהִי הֵם יִשְׁבְּיָם וְיְהִי דִבְרֵי יְהוָה, cf. the usual one 2 K. 20. 4.

Rem. 3. On the use of perf. in attributive and circ. clauses where other languages would use ptcp. cf. § 41, R. 3; on similar use of impf. § 44, R. 3. The impf. is much used in circ. cl., cf. Nu. 14. 3, 1 S. 18. 5 went out *prospering*, Is. 3. 26 *sitting* on the ground, 5. 11 wine *inflaming* them, Jer. 4. 30 *beautifying thyself*, Ps. 50. 20 *sattest speaking*, Job 16. 8 *answering* to my face. The finite tense must be used with *neg.*, Lev. 1. 17 *not dividing*, Job 29. 24; 31. 34 *not going out*. In Ar. the circumstantial impf. may express an accompanying action of the subj. or one purposed by him, and Job 24. 14 יִקְטֹל עֵינִי seems = *to kill*, lit. he will kill. Perhaps 30. 28 is rather, I stand up *crying out*, cf. Ps. 88. 11; 102. 14. See § 82.

Obs.—The use of this *and* of circumstance is common in language.

And shall the figure of God's majesty
Be judged, and he himself not present!
How can ye chaunt, ye little birds,
An' I sae weary, fu' o' care!
Played me sic a trick,
An' me the El'r's dochter!

RELATIVE SENTENCE

§ 142. The rel. sent. may be nominal or verbal, *e.g.* Deu. 1. 4 the Amorite אֲשֶׁר יוֹשֵׁב בְּהַשְׁבּוֹן *who dwelt*. The Engl. relative sentence embraces various kinds of sentences, as—
(a) the proper rel. sent., Gen. 18. 8 he took בְּרֵהֱבֵרֶת אֲשֶׁר בָּרָהּ עֵשָׂה *the calf which he had made ready*, in which the ante-

cedent is determined; and (*b*) the attributive or descriptive sent., as Gen. 49. 27 Benj. is **זֵאֵב יִטְרֹף** *a wolf which ravins* (a ravining w.), in which the antecedent is indefinite. In the former class of sentences the word **אֲשֶׁר** is expressed, in the descriptive and circumstantial sentences it is omitted. But the language does not strictly adhere to either side of the rule, e.g. Jer. 13. 20 **אֵיזָה הָעֵדֶר נִתְּנָה לְךָ** where is *the* flock *that* was committed to thee? Ex. 18. 20. The omission of **אֲשֶׁר** where it should stand occurs mostly in poetry and elevated style. On omission of retrospective pron. cf. § 9 *seq.* In the following cases of omission of **אֲשֶׁר** it can be noted whether the omission be according to the rule *a*, *b*, above, or not.

§ 143. When the antecedent is expressed.—The **אֲשֶׁר** may be omitted—(*a*) When the retrospective pron. is subj., and whether this pron. be expressed (implied in the verb) or not. Deu. 32. 15 **וַיַּטֵּשׁ אֱלֹהֵי עֲשָׂו** he forsook God *who made him*; v. 17 new gods *which* had lately come. Jer. 13. 20; 20. 11; 31. 25, Is. 10. 3, 24; 30. 5, 6; 40. 20; 55. 13; 56. 2, and often in second half of Is., Mic. 2. 10, Song 1. 3, Zeph. 3. 17, Job 31. 12. Particularly in comparisons, Jer. 14. 8, 9; 23. 29; 31. 18, Hos. 6. 3; 11. 10, Ps. 38. 14; 42. 2; 49. 13; 83. 15; 125. 1, Job 7. 2; 11. 16, Lam. 3. 1, Hab. 2. 14.—So in nominal sent., Jer. 5. 15 **גֹּי אֲיִתָּן הוּא** *a nation which is ancient*. Gen. 15. 13 **בְּאֶרֶץ לֹא לָהֶם** in a land *which is not theirs*. Gen. 39. 4, cf. v. 5, Hab. 1. 6, Ps. 58. 5, Pr. 26. 17.

(*b*) When the retrospect. pron. is obj., whether it be expressed or not. Deu. 32. 17 **לֹא יָדְעוּם אֱלֹהִים** gods *whom* they knew not, cf. Jer. 44. 3. Is. 42. 16 **בְּדַרְךָ לֹא יָדְעוּ** in a way *which* they know not. Mic. 7. 1, Is. 6. 6; 15. 7; 55. 5, Ps. 9. 16; 18. 44; 118. 22, Job 21. 27. And in comparisons; Nu. 24. 6 **כְּצִמְעַת יְהוָה קִמְצָה לִים** like aloes *which* Je. has planted. Jer. 23. 9, Ps. 109. 19, Job 13. 28.

(c) When the retrops. pron. is gen. by noun or prep.; Jer. 5. 15 גוי לא־תִדַע לְשׁוֹנוֹ a people *whose speech* thou shalt not understand. 2. 6 אִישׁ בָּהּ אֵיךְ לֹא עָבַר בָּהּ *through which* no one passed. Ps. 49. 14 נְדָה דְרָפָם כְּסֵל לְמוֹ this is their fate *who are confident*. Deu. 32. 37, Ex. 18. 20, Ps. 32. 2 with Jer. 17. 7, Job 3. 15. With omission of retrops. pron., Is. 51. 1 הַצֵּיֹר הַצֵּיֹר הַצֵּיֹר the rock *out of which* ye were hewn, cf. Job 38. 26.

§ 144. When אֲשֶׁר means *he-who*, &c., § 10.—In this case אֲשֶׁר may also be omitted. Is. 41. 24 הַזֵּבֶחַ יִבְחַר בְּכֶם an abomination is *he-who* chooses you. Nu. 23. 8 מַה אֶקְבֵּל לֹא קָבַח אֱלֹהִים אֲשֶׁר בֵּיטַע אֲשֶׁר I will set in safety *him-whom* they snort at, Is. 41. 2, 25.—Jer. 2. 8 אַחֲרֵי לֹא־יִוָּעִילוּ הַלְכֵנוּ after *those-which* profit not they have gone, cf. *v.* 11. Ex. 4. 13 שְׁלַח בְּיַד שְׁלַח הַשְׁלַח send *through* (by the hand of) *him-whom* thou wilt send. Is. 65. 1 נִדְרַשְׁתִּי לְלוֹא שְׂאֵלוֹ I was to be inquired of *by them-that* asked not, Jer. 2. 11.—Ps. 35. 15; 65. 5; 81. 6, Job 24. 19; 34. 32, 1 Chr. 15. 12, 2 Chr. 1. 4, Jer. 8. 13, 2 Chr. 16. 9, Ps. 144. 2, Song 8. 5 *she that bore*. Lam. 1. 14 בְּיַד לֹא אוּכַל קִיּוֹם the hands of *those-whom* I cannot withstand.

Rem. 1. Such cases as 1 S. 10. 11 מַה־זֶּה הָיָה, 1 K. 13. 12 אִי־זֶה הַדָּרָךְ הַלֵּךְ are probably to be construed: what is this *which* has happened? which is the way *that* he went? but in usage אֲשֶׁר is omitted; cf. Jud. 8. 1, Gen. 3. 13, 2 K. 3. 8. So usually Ar. *ma dha* what? The same consn. also in מִי הוּא, &c., with omission of אֲשֶׁר, cf. 1 S. 26. 14, Job 4. 7; 13. 19, Is. 50. 9.

Rem. 2. Words of *time*, *place*, and occasionally of *manner*, are apt to be put in cons. state before a clause, which takes the place of a *gen.*, אֲשֶׁר being frequently omitted. See the exx. § 25.

Rem. 3. Phrases like: a man, *whose name* was Job, are

usually made thus : אִישׁ לְשׂוֹן אֵיבֹב 1 S. 1. 1; 9. 1. 2; 17. 12, 2 S. 3. 7, &c.; but occasionally אֵיבֹב לְשׂוֹן, a transposed descriptive sentence; Job 1. 1, 1 S. 17. 4, 23, 2 S. 20, 21. 1 K. 13. 2, Zech. 6. 12. The antecedent is indefinite (1 S. 17. 4, 23 is doubtful owing to the obscurity of אִישׁ הַבְּנִים), and אֲשֶׁר seems nowhere expressed, though after a def. antecedent it might be, cf. Dan. 10. 1, and in Aram. 2. 26; 4. 5.—In cases of identification, as Gen. 14. 2, 8 Bela, *which* is Zoar, the usage is בְּלַע הַיָּרְצָר, cf. *vs.* 3, 17, and often. Similarly with persons, Jud. 7. 1, &c.—On the other hand, in giving the geographical position of a place אֲשֶׁר is used. Gen. 33. 18; 50. 10, 11, Jud. 18. 28, 1 S. 17. 1, 1 K. 15. 27, 1 Chr. 13. 6.

Rem. 4. The אֲשֶׁר is sometimes omitted with *and* and a verb. Mal. 2. 16 וְכַסָּה *and* (I hate) *him-who* covers. Is. 57. 3 וְהַזֵּינָה (seed of an adulterer) *and of her-who* committed whoredom. Am. 6. 1 וְבָאוּ *and they-to-whom* the house of Is. comes (freq.).

Rem. 5. Some instances of omission of אֲשֶׁר in later prose are, Ezr. 1. 5, Neh. 8. 10, 1 Chr. 15. 12; 29. 3, 2 Chr. 1. 4; 16. 9; 20. 22; 30. 19.—In 2 K. 25. 10 *rd.* prep. אַחַת before רַב with Jer. 52. 14; and 2 Chr. 34. 22 *rd.* אַחֲרַי after rel.

Rem. 6. The text Zeph. 3. 18 reads: those sorrowing far away from the assembly will I gather, which (they) are of thee, (thou) on whom reproach lay heavy (lit. was a burden). Well. suggests חֲרַפָּה . . . מְשִׁאת *so that no reproach be taken up* against her.

TEMPORAL SENTENCE

§ 145. 1. The prep. (many of which are nouns in cons. state), *e.g.* ב, כ, ל, מִן, לִפְנֵי, אַחֲרַי, עַד, &c., are joined with the *nominal* form of the verb, the inf. cons. 2. These prep. become conjunctions when the rel. אֲשֶׁר, כִּי, is added to them, and are then joined with the *finite* forms of the verb. 3. The rel. element אֲשֶׁר, however, is often omitted, though not usually after strict cons. forms like לִפְנֵי, &c.

(a) *When* may be expressed by ב, כ, with inf., or by כִּי, כִּי־אֲשֶׁר with finite. Gen. 39. 18 כִּי־רִמַּי קוֹלִי *when* I lifted up, 24. 30.—4. 8 בְּשָׂדֵה בְּהִיּוֹתָם *when* they were in the field, 45. 1.—Hos. 11. 1 כִּי נַעַר יִשְׂרָאֵל *when* Isr. *was* a child, Gen. 44. 24, Jos. 17. 13.—Gen. 24. 22 כִּי־שָׁתוּתוּ לְשָׂתוּת *when* they had done drinking, Jud. 8. 33; 11. 5. The form כִּמוֹ is more poetical, Gen. 19. 15. After designations of time the simple אֲשֶׁר may be *when*, Hos. 2. 15, Ps. 95. 9, cf. § 9 c. Also אִם *if, when*, with freq. actions, Gen. 38. 9.

(b) *After*, by אַחֲרַי with inf., or אַחֲרֵי אֲשֶׁר with finite. Gen. 14. 17 אַחֲרֵי שׁוּבוֹ מִן־הַחַיִּים *after* his returning, 13. 14; 24. 36.—Deu. 24. 4 אַחֲרֵי אֲשֶׁר הִטְמָאָהָ *after* she has been defiled. Jos. 9. 16, Jud. 11. 36; 19. 23, 2 S. 19. 31.

(c) *Before*, by לְפָנַי with inf., Gen. 13. 10 לְפָנַי שָׁחַת י' *before* Je. destroyed Sodom, 36. 31, 1 S. 9. 15, 2 S. 3. 35.—Very often by בְּטָרְם, usually with impf. even when referring to past; Gen. 27. 33 בְּטָרְם תָּבוֹא *before* thou camest, 37. 18; 41. 50. Of fut., Gen. 27. 4; 45. 28. Occasionally with *perf.*, Ps. 90. 2, Pr. 8. 25 (*inf.* Zeph. 2. 2, text dubious). The simple טָרְם properly *not yet* (usually with impf., Gen. 2. 5, Ex. 9. 30; 10. 7), has also sense of *before*, with *impf.*, Ex. 12. 34, Jos. 3. 1, Is. 65. 24.

(d) *Since*, by מֵאָז, with *perf.*, Ex. 9. 24 מֵאָז הָיְתָה לְגוֹי *since* it became a nation. Gen. 39. 5, Ex. 5. 23, Jos. 14. 10, Is. 14. 8, Jer. 44. 18. Once with inf., Ex. 4. 10. As prep. with noun, Ru. 2. 7, Ps. 76. 8.—As adv. *formerly, long ago, &c.* Is. 16. 13; 44. 8; 45. 21; 48. 3, 5, 2 S. 15. 34, Ps. 93. 2, Pr. 8. 22.

(e) *Then*, אָז, with *perf.* 1 K. 8. 12 אָז אָמַר שְׁלֹמֹה *then* said Sol., Gen. 49. 4, Jud. 5. 11, 2 S. 21. 17. Not uncommonly with impf., Deu. 4. 41, 1 K. 8. 1; 9. 11; 11. 7, cf. § 45. On אָז in apod., cf. § 131, R. 2. Jos. 22. 31, 2 K. 5. 3, 1 Chr. 14. 15.

(f) *Until*, עַד, with infin., or עַד אֲשֶׁר, עַד נִי, עַד אִם, עַד אֲשֶׁר אִם with finite, with ref. to past or fut. Gen. 27. 45 עַד שֶׁיִּשְׁבַּע אָבִי אֶתְּיָדִי *till thy brother's anger turn away*. 27. 44 עַד שֶׁיִּשְׁבַּע אָבִי אֶתְּיָדִי *till thy brother's rage shall turn away*. Gen. 29. 8, Ex. 23. 30, Deu. 3. 20, Jud. 4. 24, 1 S. 22. 3; 30. 4, 1 K. 17. 17.—Ex. of עַד כִּי Gen. 26. 13; 41. 49; 49. 10, 2 S. 23. 10. Of אִם עַד Gen. 24. 19, 33, Is. 30. 17. Of אֲשֶׁר עַד Gen. 28. 15, Nu. 32. 17, Is. 6. 11. By falling away of rel. the simple עַד often stands with finite, Gen. 38. 11, Jos. 2. 22, 1 S. 1. 22, 2 K. 7. 3, Ps. 110. 1, Pr. 7. 23.

(g) *As often as*, (דִּי) מְדַי with inf., 1 S. 1. 7; 18. 30, 1 K. 14. 28, 2 K. 4. 8, Is. 28. 19; once impf. Jer. 20. 8.

Rem. 1. The word *after* in some cases = *seeing that* Gen. 41. 39, Jos. 7. 8, Jud. 11. 36, 2 S. 19. 31, cf. Ezr. 9. 13 (common in post-biblical Heb.). *After* has also a pregnant sense = *after the death of*, or *departure of* (Ar. *ba'd*). Gen. 24. 67 אַחֲרֵי אִמּוֹ *after his mother*. Job 21. 21, Pr. 20. 7. Frequent in Ecc., אַחֲרֵי *when I am gone*. Cf. לְפָנַי *before I came*, Gen. 30. 30. In Lev. 25. 48, 1 S. 5. 9 אַחֲרֵי with finite tense. Jos. 2. 7 בְּאִשֶׁר *after when*, pleonastic, if text right.

Rem. 2. Is. 17. 14 בְּמָרָם construed with noun. Ps. 129. 6 לְפָנַי *before* is unique.

Rem. 3. Some adverbs of time are: *when?* מִתְּנִי, Gen. 30. 30; *how long, till when?* עַד מִתְּנִי; with *neg.*, *how long . . . not?* 2 S. 2. 26, Hos. 8. 5, Zech. 1. 12.—*still, yet*, עוֹד. The noun may be in *casus pend.*, resumed by suff., Gen. 18. 22 עוֹרְנִי עִמָּךְ וְאֵבֶר and Abr. *was still standing*, 1 S. 13. 7, cf. Gen. 45. 26, 28; 25. 6. With ptc. § 100.

Rem. 4. On the expression of *when, while* by the circums. clause, cf. § 137. On the expression of sentences like *and when thou overtakest them thou shalt say* (Gen. 44. 4) by two *vav perf.* cf. § 132; and such sentences as *and when he overtook them he said* (44. 6) by two *vav impfs.* § 51, R. 1. In general cf. the circums. cl., the conditional sent., and sections on *vav perf.* and *vav impf.*

SUBJECT AND OBJECT SENTENCE

§ 146. It is usually only clauses containing an infin. that are subject, and mostly to a nominal pred. (§ 90, R. 1). In a few cases a clause introduced by **כִּי אֲשֶׁר** *that*, is the subj. to a nominal sent., 2 S. 18. 3, Lam. 3. 27, Ecc. 5. 4 (all with pred. *good, better*).

The object sent. is mostly introduced by **כִּי** *that*, and may be nominal or verbal. 1 S. 3. 8 **קָרָא לְיַעֲרֹב** and E. perceived *that Je. was calling* the child, Gen. 3. 11; 6. 5.—Gen. 8. 11 **וַיֵּדַע כִּי קָלַו הַמַּיִם** knew *that the waters were abated*; 15. 8; 16. 4; 29. 12; in a long sent. **כִּי** repeated, 1 K. 20. 31.—Not so commonly in earlier books, but often in later, **אֲשֶׁר** *that*. 1 S. 18. 15 **וַיֵּרָא שָׂאוּל אֲשֶׁר הוּא מְשָׁכִיל** and S. saw *that he prospered* greatly. Ex. 11. 7, Deu. 1. 31, 1 K. 22. 16, Is. 38. 7, Jer. 28. 9, Ez. 20. 26, Neh. 8. 14, 15, Est. 3. 4; 4. 11; 6. 2, Ecc. 6. 10; 7. 29; 9. 1, Dan. 1. 8. Also **אֲשֶׁר** *the fact, circumstance that, how that*. 2 K. 20. 3 **זְכַרְנָא אֵת אֲשֶׁר הִתְהַלַּכְתִּי** remember *how that I have walked*. 2 S. 11. 20 **אֵת אֲשֶׁר יִרְוּ** *that they would shoot?* Deu. 9. 7, Jos. 2. 10, 1 S. 2. 22; 24. 19. So **אֵת כָּל אֲשֶׁר**, 1 K. 19. 1 **וְאֵת כָּל־אֲשֶׁר הָרַג** *how all* he had slain.

It is common for the logical subj. of the object sent. to be attracted as obj. into the governing clause. Gen. 49. 15 **וַיֵּרָא מְנוּחָה כִּי טוֹב** he saw *rest that it was good* (that rest was). 1 K. 5. 17 **יָדַעַת אֶת־דָּוִד אָבִי כִּי לֹא יָלַל** *that my father D. was unable*. Gen. 31. 5, Ex. 2. 2, 2 S. 17. 8. Gen. 1. 4, 31, Nu. 32. 23.

Rem. 1. After the verb *say*, &c., the words of the speaker are often quoted directly. Gen. 12. 12 **וַיֹּאמְרוּ אִשְׁתּוֹ זֹאת** they shall say, "this is his wife," v. 19; 20. 2, 13; 26. 7; 43. 7, Jud. 9. 48, 1 S. 10. 19, 2 S. 3. 13, 1 K. 2. 8, Ps. 10. 11. Or with some equivalent for *say*, Ps. 10. 4 "there is no

God" are all their thoughts. But there is a tendency to pass into the semi-oblique form, as Gen. 12. 13 אָמַרְתָּ אֵת אָחֹתִי אֵת say, *thou art my sister*. Gen. 41. 15, 2 S. 21. 4, Hos. 7. 2, Ps. 10. 13; 50. 21; 64. 6; Job 19, 28; 22. 17; 35. 3, 14. This is usual in language—

Die Welt ist dumm, die Welt ist blind,
Wird täglich abgeschmackter!
Sie spricht von dir, mein schönes Kind:
Du hast keinen guten Charakter.

Rem. 2. Even when words are given directly they are often introduced by כִּי (כי recitativum). 1 K. 1. 30 I swear saying אָחֲרַי יִמְלֹךְ אַחֲרַי כִּי שׁ בְּנֵי בְנֵי יִמְלֹךְ אַחֲרַי "Sol. thy son shall reign after me." Jud. 6. 16 כִּי אֶהְיֶה עִמָּךְ Je. said, "I will be with thee." Gen. 29. 33, Jos. 2. 24, Jud. 11. 13, 1 S. 13. 11, 1 K. 11. 22; 21. 6, 2 K. 8. 13, 1 Chr. 4. 9; 21. 18; 29. 14. Cf. Gen. 45. 26. Jud. 10. 10, where כִּי only in second clause.—Rarer אֲשֶׁר recit.; 1 S. 15. 20, 2 S. 1. 4, Neh. 4. 6, Ps. 10. 6 (last words, though the sense, *one-who* shall not have misfortune, is good). Ps. 118. 10–12, 128. 2 are hardly ex. (Hitz.), cf. Is. 7. 9, Job 28. 1. The clause with כִּי as well as the direct quotation in R. 1 occupies the place of obj. in the sentence.

Rem. 3. The כִּי of obj. sent. is sometimes omitted, Ps. 9. 21 may know אֲנָשׁ הֵמָּה *that they are men*. Am. 5. 12, Is. 48. 8, Zech. 8. 23, Job 19. 25, cf. 2 K. 9. 25.

Rem. 4. A clause with *and* occasionally takes the place of an obj. sent. Gen. 30. 27 נְחַשְׁתִּי וַיְבַרְכֵנִי אֲנִי I have divined *and = that* Je. has blessed. 47. 6 אִם-יִדְעָה וְיִשְׂבָּם if thou knowest *and there be = that there are* among them. Dan. 2. 13 the law went out *and = that* the wise men were to be slain (ptcp.). Nu. 14. 21, Is. 43. 12.—A usual brachylogy occurs with *command*, Gen. 42. 25 וַיִּמְלְאוּ Jos. commanded (to fill) *and they filled*, Jon. 2. 11, cf. Am. 6. 11; 9. 9. In Ar., God decreed *that* the Christians *were defeated*, for, should be defeated and they were defeated.

THE CAUSAL SENTENCE

§ 147. A lighter way of suggesting causality is afforded by *and*, especially in circums. clauses. Ex. 23. 9, ye shall not oppress a stranger **וְאַתֶּם יְדַעְתֶּם נַפְשׁ הַגֵּר** *because yourselves know* the feelings of a stranger; cf. Neh. 2. 3. Cf. § 137.

Commonly used is **כִּי** *because*, Gen. 8. 9. Similarly, **אֲשֶׁר** Gen. 30. 18, 1 S. 26. 16, 1 K. 3. 19, 2 K. 17. 4, (both, Zech. 11. 2), Jer. 20. 17.—Also the prep. **יַעַן** coupled with rel. **אֲשֶׁר** or **כִּי**. Is. 7. 5 **יַעַן כִּרְעִיעַז רָעָה** *because he has purposed* evil. The phrase is affected by Is., 3. 16; 8. 6; 29. 13; elsewhere, Nu. 11. 20, 1 K. 13. 21; 21. 29 (always with perf.). Very common **יַעַן אֲשֶׁר לֹא הֵלְכוּ עִמִּי**; 1 S. 30. 22 *because they went not* with me. Gen. 22. 16, Deu. 1. 36, Jud. 2. 20, 1 K. 3. 11; 14. 7, 15 (always with perf.—except Ez. 12. 12?). Also **יַעַן** simply as conj., Nu. 20. 12 **יַעַן לֹא הֵאֱמַנְתֶּם** *because ye believed not*, 1 K. 14. 13, 2 K. 22. 19. As a prep. with inf., Is. 30. 12 **יַעַן כִּמְאַסְכֶּם** *because of your rejecting*, 37. 29, Jer. 5. 14; 7. 13; 23. 38, Am. 5. 11, &c.—only in the prophets and 1 K. 21. 20.

Rem. 1. Several prep. have causal force, as **כִּי**, **מֵן**, **עַל**, **תַּחַת**, mostly in composition with **אֲשֶׁר** or **כִּי**. Gen. 39. 9 **בְּאִשֶּׁר אַתְּ אִשְׁתּוֹ** *because thou art* his wife; *v.* 23. Is. 43. 4 **מֵאִשֶּׁר יָקָרָה** *because thou art dear*. 2 S. 3. 30 **עַל אֲשֶׁר הִמִּית** *because he slew*. Deu. 29. 24, 1 K. 9. 9; neg., **עַל אֲשֶׁר לֹא** 2 K. 18. 12; 22. 13. So **עַל כִּי** Jud. 3. 12, Deu. 31. 17 (nominal sent.), Ps. 139. 14. With rel. omitted in neg. sent., Gen. 31. 20, Ps. 119. 136. Often **עַל** with inf., Am. 1. 3, 6, 9, 11, &c.—So **תַּחַת אֲשֶׁר לֹא** Deu. 28. 47 **תַּחַת אֲשֶׁר לֹא עָבַדְתָּ** *because thou hast not served*. 1 S. 26. 21, 2 K. 22. 17, Is. 53. 12. So **תַּחַת כִּי**, Deu. 4. 37.—Of the same meaning is **עַקְבֵּי אֲשֶׁר** Gen. 22. 18; 26. 5, 2 S. 12. 6 (*עַל אֲשֶׁר* in next clause). So **עַקְבֵּי כִּי**, Am. 4. 12, 2 S. 12. 10. Without rel., Nu. 14. 24. For other forms cf. Deu. 23. 5, Jer. 3. 8.

Rem. 2. Repetition of **יַעַן** for emphasis, Lev. 26. 43, Ez. 13. 10, cf. 36. 3.

FINAL OR PURPOSE SENTENCE

§ 148. Lighter ways of expressing purpose are—(a) The use of ׀ (simple *vav*) with juss., coh., *e.g.* after an imper., or anything with the meaning of imper., as juss., cohort. Gen. 24. 14 הֵטִירָנָא כִּדְדָּ וְאִשְׁתָּהּ ׀ let down thy pitcher *that I may drink*. Cf. Is. 5. 19 after לִמְעַן in first clause. Similarly after optative, neg., and interrog. sentences. See §§ 62, 63. In this case the *neg.* purpose is expressed by לֹא with impf., or sometimes לֹא simply (לֹא in poetry, Is. 14. 21).

(b) The inf. cons. with ל. Jud. 3. 1 לְנִסּוֹת בָּם אֶת־יִשְׂרָאֵל׀ *in order to prove* Israel by them. The *neg.* purpose in this case is expressed by לְבַלְלֵתִי הַכּוֹת־אֹתוֹ׀ Gen. 4. 15 לְבַלְלֵתִי הַכּוֹת־אֹתוֹ׀ *that whoever found him might not kill him*. Gen. 38. 9. Cf. § 95.

§ 149. More formal telic particles are—לְמַעַן אֲשֶׁר with impf., Jer. 42. 6 לְמַעַן אֲשֶׁר יִיטַב־לָנוּ׀ *that it may be well with us*; oftener לְמַעַן simply, with impf. or inf. cons., Gen. 27. 25 לְמַעַן הַבְּרִכָּה נַפְשִׁי׀ *in order that* my soul may bless thee. Jud. 2. 22 בָּם לְמַעַן נִסּוֹת׀ *in order to prove* by them, cf. simple ל inf., Jud. 3. 1 (in *b* above). Jud. 3. 2, Jos. 11. 20.—Gen. 18. 19, Lev. 17. 5, 2 S. 13. 5.—Gen. 12. 13, Ex. 4. 5, Deu. 4. 1, Hos. 8. 4, Is. 41. 20.—Gen. 37. 22, 1 K. 11. 36, Am. 2. 7, &c. The simple אֲשֶׁר is also common, Deu. 4. 10 אֲשֶׁר יִלְמְדוּן לְיִרְאָה אֹתִי׀ *that they may learn* to fear me. Nu. 23. 13, Deu. 4. 40; 6. 3 (cf. *v.* 2); 32. 46. The *neg.* clause is best made by לֹא אֲשֶׁר לֹא, Gen. 11. 7, Ex. 20. 26; but also by לֹא אֲשֶׁר לֹא, Deu. 20. 18, Nu. 17. 5, and by לֹא אֲשֶׁר לֹא, Ez. 19. 9; 26. 20, Ps. 119. 11, 80; 125. 3, Zech. 12. 7.

In the same sense בְּעֵבֹר אֲשֶׁר with impf., Gen. 27. 10; more usually בְּעֵבֹר simply with impf., Gen. 27. 4, or inf.

cons., 2 S. 10. 3.—Gen. 21. 30; 46. 34, Ex. 9. 14; 19. 9.—
Ex. 9. 16, 1 S. 1. 6, 2 S. 18. 18.

On פֶּן *lest, that not*, cf. § 127 c.

Rem. 1. The form לִמְעַן Ez. 21. 20; so בְּעֵבֶר 1 Chr. 19. 3. On the other hand לְכַעְבוֹר 2 S. 14. 20; 17. 14.—Jos. 4. 24 *rd.* לִמְעַן יִרְאֲתֶם inf.

Rem. 2. In Ez. 13. 3 $\text{וּלְבַלְתִּי רְאוּ}$ is not telic, but probably means, and after that which *they have not seen*; possibly וּלְבַלְתִּי should be *rd.* = לֹא רְאוּ (1 S. 20. 26). In Ez. 20. 9, 14, 22 הַחֵל is inf. niph.—Jer. 27. 18 בְּאוּ seems euphonic contraction for impf., cf. 42. 10; 23. 14 should perhaps be pointed in the same way שָׁבוּ = impf. Ex. 20. 20, 2 S. 14. 14.

Rem. 3. The particles לִמְעַן , &c. are always telic, and do not express merely result. But sometimes the purpose seems to animate the action rather than the agent, Am. 2. 7, Hos. 8. 4, Mic. 6. 16, Ps. 30. 13; 51. 6.

Rem. 4. Peculiar, Deu. 33. 11 מִדִּיקֻמָּתוֹ *that they rise not up* (= מֵאֲשֶׁר). Ps. 59. 14 $\text{וַיֹּאמְרוּ} \dots \text{פָּקַח}$ *consume . . . that they be no more*, cf. Job 3. 9 וְאֵין .

CONSEQUENTIAL SENTENCE

§ 150. Lighter ways of expressing consequence are the use of *vav impf.* and *vav perf.* Also use of simple *vav* וְ with impf. (juss.) after neg. sent., as Nu. 23. 19 $\text{לֹא אִישׁ לֵאלֹהִים יִכְבֹּד}$ *God is not a man so that he should lie*. So interrog. sent., Hos. 14. 10.

More formal particles of consequence are כִּי *that*, אֲשֶׁר *that, so that*. 2 K. 5. 7 $\text{אֲנִי כִרְחֹה שְׁלַח אֵלַי}$ *am I God, that this person sends to me?* And often in questions, Gen. 20. 10, Ex. 3. 11, Nu. 16. 11, Job 6. 11; 7. 12, Ps. 8. 5.—Gen. 40. 15 I have done nothing בְּבוֹר אֶתִּי *that they should have put*. With אֲשֶׁר , 2 K. 9. 37 $\text{זֹאת לֹא יֹאמְרוּ זֹאת}$ *so that they shall not say*, This is Jez. Gen. 22. 14, Deu. 28. 27, 51, Mal. 3. 19, Ps. 95. 11, 1 K. 3. 12, 13.—Ez.

36. 27 וְעָשִׂיתִי אֶת אֲשֶׁר תִּלְכוּ I will cause *that ye shall walk* (sent. of consequence construed as object sent.).

COMPARATIVE SENTENCE

§ 151. This form of sent. has usually כִּי־אֲשֶׁר in prot. and כִּי in apod. Gen. 41. 13 הָיָה כִּי הָיָה אֵשׁ פָּתַרְלָנוּ בְּכִי as he interpreted to us, *so* it was. Ex. 1. 12, Jud. 1. 7, Is. 31. 4; 52. 14, 15; 65. 8, Ps. 48. 9; cf. transposed order, Gen. 18. 5, Ex. 10. 10, 2 S. 5. 25.—Or כִּי with inf. or noun in prot., Hos. 4. 7 כָּרְבָם כִּי הִטְאוּ לִי as they multiplied, *so* they sinned. Ps. 48. 11; 123. 2, Pr. 26. 1, 8, 18, 19, 1 S. 9. 13 (temporal).

In the prot. כִּי־אֲשֶׁר may be omitted. Hos. 11. 2 קָרָאוּ לָהֶם כִּי הָלְכוּ as (the more) they called them, *so* they went away. Jud. 5. 15, Jer. 3. 20, Is. 55. 9, Ps. 48. 6. In vigorous style the compar. particle may be omitted both in prot. and apod., Is. 62. 5. The two clauses are then often equated by *vav*, especially in proverbial comparisons. Prov. 26. 14 the door turns on its hinges וְעָצֵל עַל־מִטָּתוֹ and (so) a sluggard on his bed. Pr. 11. 16; 17. 3; 25. 3, 20, 25; 26. 7, 9, 21, Job 5. 7; 12. 11; 14. 11, 12. And sometimes without *and*, Pr. 25. 26, 28, Job 24. 19.

Rem. 1. In some passages כִּי *so* expresses the corresponding immediateness of the result or consequence of the prot. Ps. 48. 6 they saw *so* they feared (as soon as they saw, &c.), cf. Nah. 1. 12, 1 K. 20. 40.

Rem. 2. With כִּי . . . וְכִי or וְכִי . . . כִּי the first word is usually compared to the second, *so . . . as*. Gen. 44. 18 כָּמוֹךָ כִּי־אַתָּה כָּמוֹךָ Ph. (so thou as Ph.), 18. 25 כִּי־צַדִּיק כִּי־רָשָׁע the righteous like the wicked, Hos. 4. 9, 2 Chr. 18. 3. But sometimes the reverse, *as . . . so*, 1 S. 30. 24, Jud. 8. 18, Is. 24. 2, Jos. 14. 11.

DISJUNCTIVE SENTENCE

§ 152. The conj. *and* often expresses our *or, nor, e.g.* after a *neg.*, the neg. denying the whole combination of words.

Gen. 45. 6 אין חריש וקציר *neither earing nor harvest.* I K. 17. I ומטר מל יהיה אם *there shall not be dew or rain.* Gen. 19. 35, Nu. 23. 19, Deu. 5. 14, Jud. 6. 4, Is. 10. 14, 2 K. 5. 25, Ps. 37. 25; 129. 7. Or more strongly וגם, Jud. 2. 10 לא ידעו אתי וגם אתהמעשה *nor yet the work,* I S. 16. 8, cf. 28. 6. The conjunctive *both . . . and* becomes disjunctive *neither . . . nor* when preceded by *neg.*, § 136.

The disjunctive *or* is expressed by או, Gen. 24. 49 על־ימין או על־שמאל *to the right or to the left.* 44. 8 איך נגנב כסף או *how should we steal silver or gold?* Gen. 24. 50; 44. 19, Ex. 5. 3; 21. 18, 28, 32, 33, 37, Deu. 13. 2, Jud. 21. 22, I S. 2. 14.

When repeated, או . . . או is *whether . . . or* (*sive . . . sive*). Ex. 21. 31 יגח ארבת יגח ארבע *whether it gore a boy or a girl,* Lev. 5. 2. In the same sense אם . . . אם, Ex. 19. 13 אם בבהמה אם איש לא יהיה *whether beast or man, it shall not live.* Deu. 18. 3, 2 S. 15. 21. So ואם . . . אם, Gen. 31. 52, Jer. 42. 6, Pr. 20. 11. Less commonly ׀ . . . ׀, Ex. 21. 16.

RESTRICTIVE, EXCEPTIVE, ADVERSATIVE SENTENCES

§ 153. Restrictive particles are אך, רק *only, howbeit.* Gen. 18. 32 אך הפעם *only this time.* Ex. 10. 17, Jud. 6. 39; 16. 28. Gen. 27. 13 אך שמע בקולי *only, however,* listen to my voice. Gen. 20. 12 *only not.* Ex. 12. 16, Nu. 22. 20, I S. 8. 9 (אך כִּי); 12. 20; 18. 8; 20. 39, I K. 17. 13. The use of רק is similar. Gen. 6. 5; 14. 24; 24. 8, Deu. 2. 28, Jud. 14. 16, I S. 1. 13, I K. 14. 8, Am. 3. 2. Both combined, Nu. 12. 2 אך במשנה דבר י' אפס, Nu. 22. 35, cf. v. 20; 23. 13. On the affirmative force of אך &c., cf. § 118.

§ 154. Particles modifying in the way of exception something preceding are, כי אפס *saving that,* אם בלתי or בלתי alone, כי אפס *except.* Am. 9. 8 לא אשמיד כי לא אפס *saving*

that I will not destroy. Nu. 13. 28, Deu. 15. 4, Jud. 4. 9. And אפס simply, 2 S. 12. 14.¹—Am. 3. 3 shall two walk together נועדו אִם בָּלְתִי אִם נִעְדוּ *except* they have met? Gen. 43. 3 בָּלְתִי אֶחָיִכֶם אֶחָיִכֶם אֶחָיִכֶם *except* your brother be with you, Is. 10. 4. There is often ellipse of the verb or its equivalent, Gen. 47. 18 *except our* bodies, Jud. 7. 14.—Am. 3. 7 Je. doeth nothing כִּי אִם-גָּלָה סֹדְדוּ *except* he have revealed his counsel. Gen. 32. 27 אִם-בֵּרַכְתִּנִּי כִּי *except* thou bless me. Ru. 3. 18, Is. 55. 10, Lev. 22. 6. And with ellipse or continuation of the verb, Gen. 28. 17; 39. 6, 9 *except* the bread, *except* thee, 1 S. 30. 17, 2 K. 4. 2. Naturally *except* chiefly follows a neg. or interrog. with neg. force, Mic. 6. 8, Is. 42. 19.

§ 155. The simple *vav* is often used where we employ adversative particles. Ps. 2. 6 וְאֲנִי נִסְכָּתִי *but* I have set. Gen. 17. 5 וְיִהְיֶה שְׁמִיךָ *but* thy name shall be. Gen. 2. 17, 20; 3. 3; 37. 30; 42. 10, Ecc. 11. 9 *but know*. A more pronounced adversative is וְאֵלֶּם, וְאֵלֶּם *but, howbeit*. Gen. 28. 19, Ex. 9. 16, Nu. 14. 21, 1 K. 20. 23, Mic. 3. 8, Job 2. 5; 5. 8; 11. 5; 13. 3, 4; 14. 18. So וְגַם is a correlative adversative, Am. 4. 6, 7 וְגַם אֲנִי נִתְתִּי *and I on my part*. Gen. 20. 6, Jud. 2. 21, Ps. 52. 7, Job 7. 11, Pr. 1. 26.

After a neg. *but* is expressed by אִם כִּי, Gen. 32. 29 לֹא יַעֲקֹב... כִּי אִם יִשְׂרָאֵל *not Jacob but Israel*. 1 S. 21. 5, 2 K. 23. 9, Jer. 16. 14, 15. Or simply by כִּי, Gen. 45. 8 לֹא אַתֶּם שְׁלַחְתֶּם כִּי א' *it is not you who sent but God*. 1 K. 21. 15, 2 Chr. 20. 15.

¹ When כִּי belongs to a phrase it may be omitted before another כִּי with a different sense, or the one כִּי serves both uses, e.g. אַחַךְ כִּי *how much more*, &c. may = כִּי כִּי אַחַךְ *how much more, when*, 2 S. 4. 11, 1 S. 21. 6; 23. 3, 2 K. 5. 13, Pr. 21. 27.



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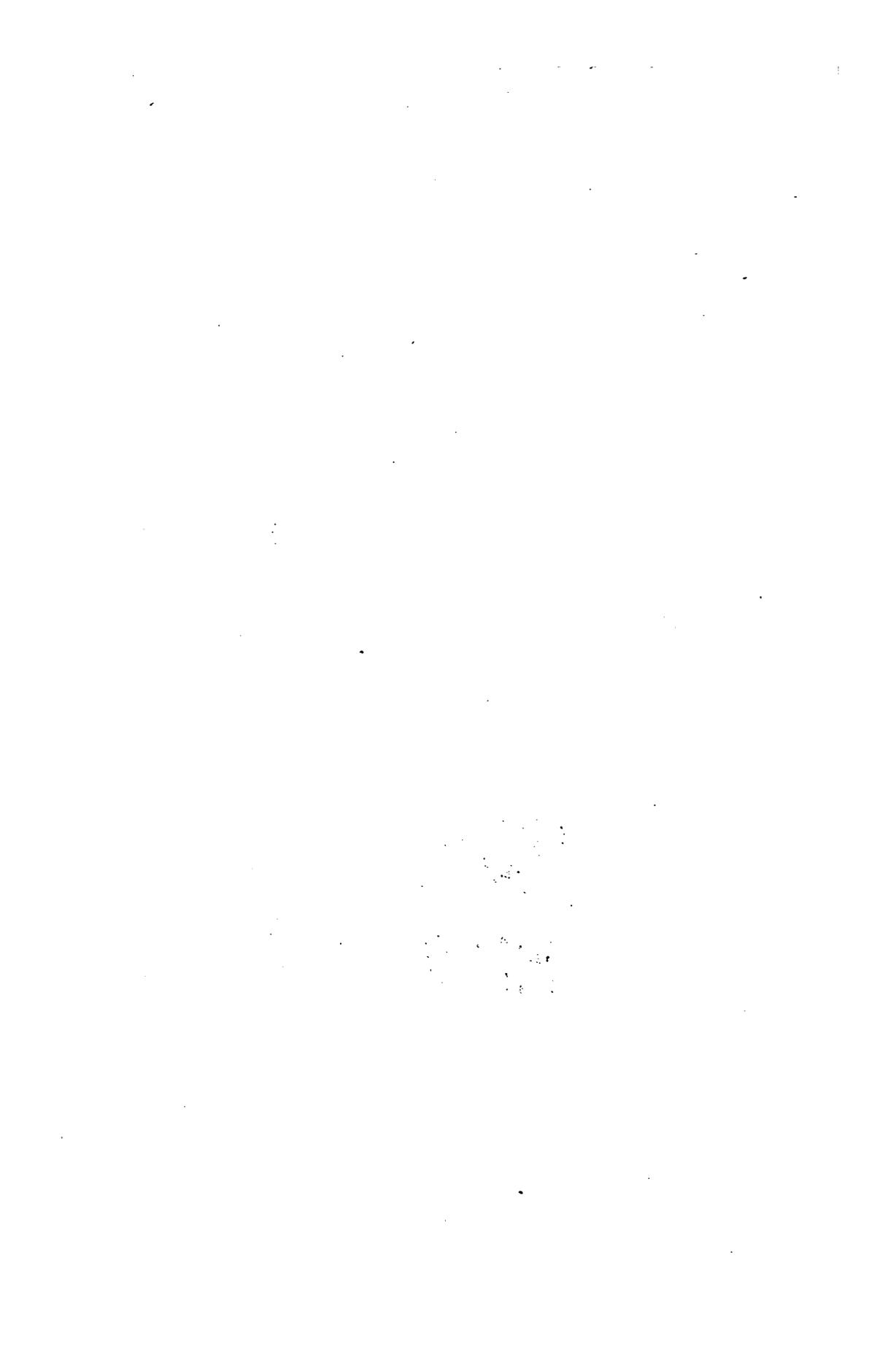
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