

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 אֶתָּה גַם דָּמָךְ *thine own* blood. 2 S. 17. 5 מִדִּבְרֵי גִם־דָּוִד 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 בִּי־אֲנִי הָעֹן on *me* be the guilt. 1 K. 1. 26, Ezr. 7. 21. In the acc. Gen. 27. 34 בָּרַכְנִי גִם־אֲנִי bless *me* too. Pr. 22. 19. So when emphasis falls on noun in the oblique case. Gen. 4. 26 לְשֵׁת גִּם־דָּוִד 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 the pron. being co-ordinated with the following nouns. Cases like Is. 18. 2 are different, מִן־הוּא being = מֵאִשֶּׁר הוּא (היה) *since it was*. Nah. 2. 9 מִיָּמֵי הָיָא = מִיָּמֵי אֲשֶׁר הָיָא *since the days she was*, i.e. *all her days*, cf. 2 K. 7. 7. Such a sense is usually מִיָּמֵיהָ (1 S. 25. 28, 1 K. 1. 6, Job 27. 6; 38. 12), and the text is doubtful. Jer. 46. 5 הִנֵּה חַתִּים is a clause, חַתִּים pred. and הִנֵּה 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 הִנֵּה 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 וְכָה אֵדַע *and thereby* (the circumstance) shall I know. Is. 47. 7 לֹא זָכַרְתָּ אַחֲרֵיהֶּם *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 וַיִּבְרְנוּ לָהֶם תַּעֲפֻסָּתָהּ *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 אָחִיו *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 וּמַטְהָרָהּ וּפְתִילָהּ *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 בְּעִבְיֶיהָ for *thy* sake, 39. 10 אֶצְלָה beside *her* (at *her* side).

(b) The verbal suff. is in acc. of direct *obj.* Gen. 3. 13 הַנָּחָשׁ הִשְׁיֵאֵנִי the serpent beguiled *me*. 4. 8 וַיַּהַרְגֵהוּ and slew *him*. See § 73, R. 4. The suff. to אָת is also acc. Gen. 40. 4 וַיַּשְׁרֵת 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 קָדֶשׁ 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 מְדוּ בָד *his* linen garment, see Nomin. Appos.

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

Rem. 1. The suff. to some particles which have a certain verbal force, as הִנֵּה *behold*, יֵשׁ *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 אֶתְּןָ אֶת־שִׂכְרִי I will give *thy* hire, i.e. give *thee* hire. Gen. 30. 18, Jud. 4. 9 לֹא תִהְיֶה תְּפִאֲרָתָד 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 *this*

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

In usage זה 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 יֵלֶךְ אִתְּךָ הוּא יֵלֶךְ *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 בַּיּוֹם הַהוּא on *that day* (time just spoken of), Is. 4. 2.

The pron. זה 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 לָזֹאת יִקְרָא *this* shall be called. 1 S. 21. 12, 1 K. 22. 17. Is. 29. 11 זֶה קָרָא־נָה read *this* (writing). 2 S. 13. 17 שְׁלַח־נָה 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־הָאֵלֶּה 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 וְחַיִּי 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 זה is repeated it is equivalent to *this . . . that, the one . . . the other*. Is. 6. 3 וְהָאֵלֶּה זֶה וְהָאֵלֶּה and *the one* called to *the other*. 1 K. 3. 23 הַזֹּאת אָמְרָת . . . הַזֹּאת אָמְרָת *this one* says . . . and *the other* says. Jos. 8. 22 אֵלֶּה מְנָה

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 הַנֶּה עֲשֵׂה הַהֵנָּה 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 בַּלַּיְלָהָהּ *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 אֶתֵּי אֵלֶּה *these my signs.* With another adj. or several Demons. stands last. Gen. 41. 35. See § 32. The form הַלָּהּ *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 וְזֶה מֹשֶׁה, Jud. 5. 5. With noun defined by suff., Josh 9. 12, 13, Hab. 1. 11. The noun is rarely undefined, Ps. 80. 15 זֶה נֶחֱם *this vine*, Mic. 7. 12 (text uncertain). Phenic. says זֶה קֶבֶר *this grave*, and זֶה קֶבֶר. Cf. Moab. St. 1. 3 זֶה הַבֵּית *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 וְזֶה 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 וְהִנֵּה זֶה מַלְאָךְ *and lo! an angel.* 1 Kings 17. 24 וְהִנֵּה זֶה יָדַעְתִּי *now indeed I know!*

2 K. 5. 22 have *just* come to me. Gen. 27. 36 **וְהָ עַמִּים** *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 אֶהְבֵּיתִי 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 **מָה** *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 הִגִּיד לְךָ** *who* told thee? 24. 65; 33. 5, Is. 6. 8. The gen., Gen. 24. 23 **אֵת בִּתְּמִי אֵת** *whose* daughter art thou? 32. 18 **לְמִי אֵתָה** *to whom* belongest thou? 1 S. 12. 3; 24. 15, Ps. 27. 1. And acc., Is. 6. 8 **אֶתְּמִי אֲשַׁלַּח** *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 הֵהָלֵכִים** *who all* are they that are to go?

(b) The neut. **מָה** is also used in all the cases. Gen. 31. 36 **מָה־פָּשַׁעִי** *what* is my offence? 32. 28, 2 K. 9. 18. The gen. by prep., Gen. 15. 8 **בְּמָה אֲדַע** *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 **מָה עָשִׂיתָ** *what* hast thou done? 15. 2. The **אֵת** is not used before

what. In Jer. 23. 33 **אֶת־מִדְּמֹנְשָׁא** *rd.* **אַתֶּם הַמִּשָּׂא** *ye are the burden.*

With adj. and verbs **מִדְּ** has the sense of *how*. Gen. 28. 17 **מִדְּנֹרָא** *how terrible!* 2 K. 4. 43 **מִדְּ אֶתֶּן 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 **בְּנִי־נָה הַנֶּעַר** *whose son (I wonder) is the lad?* 1 S. 10. 11 **מִדְּנָה הָיָה** *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 **יָשָׁב . . . יִרְאָה מִי** *whoever is afraid* let him return. Ex. 32. 26 **לִיהוֹה אֵלַי מִי** *whoever is for Je.*, Unto me (let him come)! 2 S. 18. 12 **שָׁמְרוּ מִי** *have a care whoever ye be!* Ex. 24. 14, Is. 54. 15.—1 S. 19. 3 **וְרָאִיתִי מִה וְהִגַּדְתִּי לָךְ** *and if I observe aught I will tell thee.* 2 S. 18. 23 **וְיִהְיֶהמָה** *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. **מִדְּשֵׁשׁ** 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.* **חַיִּי** *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־אַתָּה בְּתִי** with Jud. 18. 18 **מִה אַתָּם**, 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 **מַה־בִּנְעַע** *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־פָּחַדְךָ 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 מִן־מְדוּר** *what sort of beloved?* is no evidence for *gen.*, which cannot be the relation of the words.

Rem. 3. These uses of **מ** 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 יִשְׁלֹם**. 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 **מ** naturally passes over to be a negative, *not*. (Ar.).

Rem. 4. The expression **אֵי־זֶה** is an interrog. adj. *which?* *what?* Jon. 1. 8 **אֵי־מָה עַם־אֵתָהּ** *of what people art thou?* 2 S. 15. 2 **אֵי־מָה עִיר־אֵתָהּ** *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 **אֵי־לָמָּה** *for what?* In many cases **אֵי־זֶה** 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 gend., 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** **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 **אֲנִי י' 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 כָּבְדֶתֶם אֹתִי** I am Jos. *whom ye sold*. Ps. 1. 4 **כַּמֶּץ אֲשֶׁר תִּדְרֹסֵנוּ רוּחַ** 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** gods *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 **גֹּוי אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנוֹ** a nation *whose tongue* thou shalt not understand. Gen. 24. 3, the Canaanite **אֲשֶׁר אֲנִי יוֹשֵׁב בְּקִרְבּוֹ** **הָאָרֶץ** **אֲשֶׁר אַתָּה שֹׁכֵן עָלֶיהָ** *in whose midst I dwell*. 28. 13 **הָאָרֶץ** 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 **הַמָּקוֹם אֲשֶׁר הָיָה** the place *where* was his tent. 20. 13 **כָּל־הַמָּקוֹם 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 עֵינַיִךְ** *thou whose* eyes. Is. 42. 24 **וְיִי הֲטָאֵנִי לֹא** 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 **אֶת** 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 **וַיֵּשְׁאָר 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 **וַיִּצַּו 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 בְּיַד 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 עִמָּי** 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, 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. *haithu hua*).

Rem. 4. On use of **וְ**, &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 **וְאִירָא וְאֶחָבֵא** I was afraid, and *hid myself*. 45. 1 **לֹא יָכַל לְהִתְאַמֵּץ** 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 **אֲשֶׁר נִשְׁבַּעְתָּ לָּהֶם** 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 י'** Je. has sworn *by himself*. 1 S. 18. 1, 3. Plur., Jer. 37. 9. So **לֵב, קֶרֶב** *heart*. Gen. 8. 21 **וַיֹּאמֶר י' אֶל־לִבּוֹ** and Je. *thought with himself*. 18. 12 **וַתִּצְחַק ש' בְּקֶרְבָּהּ** 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 הֵלְכִים בְּקֶרֶב** *thou thyself* going into battle (*rd. perh. בְּקֶרֶב among them*). Ez. 6. 9 **וְנִקְשׁוּ** *they shall loathe themselves*. Ex. 33. 14, Deu. 4. 37, Ez. 20. 43; 36. 31, Job 23. 17. In ref. to *things*, **עצָם** *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 מַדְדָּאֵי בְנִי *some of thy son's mandrakes*. Jer. 19. 19 מִזִּקְנֵי הָעָם *some of the elders*. Ex. 17. 5, Ps. 137. 3, and often in later style.

(b) *Any, every* by כָּל. Deu. 16. 21 an Ashera כָּל־עֵץ *any* (kind of) *wood*. *Any one, one*, by אִישׁ. Gen. 13. 16 אִם אִישׁ יוּכַל *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 יִצְלָנָה לֹא אִישׁ *none* shall deliver her. 2 K. 10. 25 אִישׁ לֹא חָסְרֶתָ *let no one* go out. Ex. 16. 19. Deu. 2. 7 חָסְרֶתָ לֹא חָסְרֶתָ *thou didst want nothing*; 22. 26, 2 S. 17. 19, 1 K. 18. 21. Sometimes strengthened by כָּל, 2 S. 18. 13. Cf. Gen. 3. 1, thou shalt eat of *no tree*. Ex. 12. 48. The phrase... לֹא מֵאֲמָה *nothing*, 1 S. 12. 4, cf. Gen. 22. 12.

(c) *This... that, the one... the other*, by הַ... הַ. Is. 6. 3 (§ 5), or אַחֵר... אַחֵר, Ex. 17. 12, 1 K. 3. 25. *One another* by אֶחָיו... אִישׁ or הָעֵדוּת... 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 לְמִסְכּוֹ 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 הִנֵּה-אִישׁ צִרּוֹר-בִּכְפּוֹ *every man's* bundle of money; 15. 10; 41. 12; 42. 25, Nu. 17. 17. So Gen. 9. 5 מִיֵּד אִישׁ אֶחָיו at the hand of *every man's* brother, unless אִישׁ אֶחָיו 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 אֶחָיו the hurt of *one another*, cf. 8. 17 for the sense.

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

כְּזֹאת וְכֹזֶה *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 *thou art mine* ; Gen. 48. 5. Gen. 26. 20 לָנוּ הַמַּיִם *the water is ours*. Jer. 44. 28 they shall know מִי יִקוּם 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 אַיִל *a hart*, fem. אַיִלָּת, עַלְמָה *a youth*, fem. עַלְמָה, עֵגֶל *a calf*, fem. עֵגֶלָּה.

(b) By different words, as אָב *father*, אִם *mother*, חֲמוֹר *he-ass*, אֶתוֹן *she-ass*, אֵיל *ram*, רֵחֵל *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 דָּב שָׁכוֹל *a bear robbed of her whelps*, 2 K. 2. 24 שְׁתֵּי דָבִים *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.; אַרְנֶבֶת *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*, צִדּוֹן *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 בֵּית *daughter* of inhabitants or people, as בֵּית בָּבֶל.

(b) Common names of definite places, as districts, quarters of the earth, &c., as עִיר *city*, תֵּבֵל *the world*, כְּפָר *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 אָף *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 נֶאֱמָנָה *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 אֲחֻזָּה

a caravan (from אָרֶה *a traveller*), גּוֹלָה *captivity* (גּוֹלָה one going captive), יֹשְׁבֵי *inhabitants*, Is. 12. 6, אֹיְבֵת *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, שֵׁעָרָה *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; מִצְחַי *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. זאת *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 בָּהֶם = 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 עֲצֻבָּהֶם** 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 **הַבָּמֹת** *their bundles of money*. 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*, **צווארים** *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*, **זָקֵנִים** *time of old age*, &c. Comp. **סֵפָרִים** *a letter* (also sing.), 2 K. 20. 12, Jer. 29. 25.

(b) Abstract nouns. As **סְנוּרִים** *blindness*, **בְּתוּלִים** *virginity*, **מִישְׁרִים** *uprightness*, **כְּפָרִים** *atonement*, **זִנוּנִים** *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 **קְדוּשָׁה** *Holy One*, Hos. 12. 1, Pr. 30. 3, **עֲלִיוֹנִים** *Most High*, Dan. 7. 18; so ptp. referring to God, Is. 54. 5, Ps. 149. 2, Job 35. 10. Similar words are **אֲדֹנִים** *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 בָּקָר *cattle*, צֹאן *sheep, goats*, יָטַף *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*, נָפֶשׁ *persons*, עֵץ *trees*, Gen. 3. 8, שׁוֹר *oxen*, Gen. 49. 6, אֲרָבָה *locusts*, עִיר *cities*, אֶבֶן *stones*. 1 K. 22. 47 הִקְדֹּשׁ *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. חָלָל *slain*, 2 S. 23. 8, נְעָרָה בְּתוּלָה *young virgins*, Jud. 21. 12, מְלָךְ *kings*, 1 K. 20. 1 (more usual Jud. 1. 7), גֶּפֶן *vines*, Is. 7. 23, מִשְׁל *proverbs*, 1 K. 5. 12; and expressions like עֵשָׂה מִלְחָמָה *warriors*, 2 Chr. 26. 13, רֵעָה 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 יְדֹעוֹת *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 דְּבָרִי *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. πῶμα 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־עַמָּהּ *every stay*, Deu. 7. 14. Also by the use of contrasted expressions, as Zech. 7. 14 וְשָׁב עֲבֵר *passing or returning*, 9. 8, and the common וְעָצָר וְחָנֵּן *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 צֹאֲנִים 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 יָם בִּנְקָר.

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 **סוס האיש** *the man's horse*. (b) All words governed by a prep. are in gen., as **לריוח היום** *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 **סוסו** *his horse* (h. of him), **אצלה** *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 **קריית חנה דוד** *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, **ויקח אתהואדם** *he took the man*. The verbal suffixes are usually direct obj., **ויניחורו** 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 **אחרי** *behind*, **אצל** *beside*, &c., are really nouns in this kind of acc., except when preceded by another prep., as **מאחרי** *from behind*, when, of course, they are in the gen. (d) Many times clauses with **כי** *that*, **אשר**, **את אשר** *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.* **וזהב הארץ** *and the gold of that land is good*; or gen. **בתוך** *in the midst* of the garden, where *midst* is gen. by prep.; or acc. **לשמור דרך עץ החיים** *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. 1 **אִישׁ הָיָה** there was *a man*. 1 K. 3. 24 **קְחוּרְלִי חֶרֶב** fetch me *a sword*.

The predicate naturally is indeterminate and without Art. Gen. 3. 1 **הַנָּחָשׁ 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 **כְּחֹשֶׁכֶה כָּאֹרֶחַ** *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 נָבִיא** *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.	' <i>abdu</i> n a serv.	'el ' <i>abdu</i> the ser.	' <i>abdu</i> lmaliki the s. of the king.
G.	' <i>abdi</i> n	'el ' <i>abdi</i>	' <i>abdi</i> lmaliki.
A.	' <i>abda</i> n	'el ' <i>abda</i>	' <i>abda</i> lmaliki.
	DUAL.		
N.	' <i>abdi</i> ni	'el ' <i>abdi</i> ni	' <i>abdi</i> lmaliki.
G.A.	' <i>abdi</i> ni	'el ' <i>abdi</i> ni	' <i>abdi</i> ni lmaliki.
	PLURAL.		
N.	' <i>abdi</i> na	'el ' <i>abdi</i> na	' <i>abdi</i> lmaliki.
G.A.	' <i>abdi</i> na	'el ' <i>abdi</i> na	' <i>abdi</i> ni 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 שֶׁבֶת 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 הָהָר הַרְבֵּב *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 שְׁאוֹל *hades*, תֵּבֵל *the inhabited world*, תְּהוֹם *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 רִנְיִים *princes*, Ps. 2. 2, אָנוּשׁ *man*, Ps. 8. 5, שָׂדֵי *field*, Ps. 8. 8, צִלְמוֹת *darkness, midnight*, Ps. 23. 4, חֵכְמָה *wisdom, power*, Is. 28. 29, Job 6. 13. Also רֶאֶם *wild ox*, even in a comparison, Ps. 92. 11. So the divine names אֱלֹהִים, שְׁדַי, עֲלִיֹן.

§ 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 יְהוָה *Jehovah*, מֹשֶׁה *Moses*, מוֹאָב *Moab*, צֹר *Tyre*, פָּרָת *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 הֵנָּה הַדָּבָר *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 בֵּית מִי אֵתָּה *the husband of Naomi*. Gen. 24. 23 בֵּית מִי אֵתָּה *the daughter of whom (whose d.) art thou?* 2. 25 הָאָדָם *the man and his wife*. 2. 19 הַבְּהֵמָה *the beast of*

the field. 3. 24 עֵץ הַחַיִּים הָרֶדֶד *the way of the tree of life*,
6. 18 נָשִׁי בְנֵיהָ.

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 הַלְבָנֹן Lebanon (*the white mountain?*), הַיַּרְדֵּן Jordan (*the river?*), הַגִּבְעָה Gibeah (*the hill*), הָעֵי 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 בְּנִימִן *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 הָזָהָב *the gold* (so called generic Art. § 22), *i.e. gold*, and so Gen. 41. 42 רֶכֶּר הָזָהָב *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 הָעֶזְרִי Ebenezer. And so with gentilics, Jud. 6. 11, 24 אֲבִי הָעֶזְרִי *the Abiezrite*, 1 S. 17. 58 בֵּית הַלְחֵמִי *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. המַּטְלָכוֹת 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 בְּמִשְׁלָא בְּמִשְׁלָא* (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 **הַנֶּחֱמָה** is *voc.* and perhaps protected by Lam. 2. 13 **הַבֵּית 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 **אֲנִי הָאֵל 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 קִבֵּר**). 1 K. 14. 24, Art. may have slipped in mechanically after **כָּל**. Jud. 16. 14 possibly **הַיָּתִיד הָאֵרֶץ** being subsequent gloss. Ezr. 8. 29 perhaps **הַבַּיִת**, “house of God” being in loose appos., and “weigh” a virtual verb of motion (carry to and weigh). Ps. 123. 4 (**לְשֹׁנֵינוּ** as second clause). Nu. 21. 14, 2 S. 10. 7, 1 K. 16. 24, &c., are cases of appos.

With suff. Lev. 27. 23 **הָעֵרְפָה**, the phrase is technical and suff. otiose. Jos. 8. 33 **הַחֲצִי** *the* (other) half of it. Is. 24. 2 **פְּנִימָה** in assonance with the other words. Mic. 2. 12 possibly **יִדְבָּר הָאֵל**. 2 K. 15. 16 after **כָּל**. Jos. 7. 21, Pr. 16. 4, Ezr. 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 **בֶּן־דִּבְקָר אֲשֶׁר עָשָׂה** he took *a* calf; v. 8 he took **בֶּן־דִּבְקָר** *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-הַשִּׁקָּה into *the trough* (of course existing where there were flocks to water). 35. 17 וְהַאֲמָר וְהַמִּלְדָּה *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 הַצִּיעִיף *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 וְהַשִּׁפְחָה וְהַגִּידָה *and a wench* always went and told them. 1 S. 9. 9 אָמַר הָאִישׁ כֹּה thus spoke *a man* when he went, &c. Jos. 2. 15 וְהִתְּרִידָם בַּחֶבֶל *and she let them down with a rope*. Ex. 17. 14 כָּתַב זֹאת בַּסֵּפֶר *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 הָעֹלָמָה *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 *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 to-day*, *הַלַּיְלָה to-night*, *הַעַתָּה this time*, Gen. 2. 23, *הַשָּׁנָה 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 *בְּיוֹם* *that* (a former) *day* is defined by the circumstance that occurred on it.

Rem. 2. To *e* belongs the phrase *וַיְהִי 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 *הַצְדִּיק* *the righteous*,

הַרָשָׁע *the wicked*. Ptcp., Jos. 8. 19 הָאוֹרֵב *the ambush*, 1 S. 13. 17 הַמַּשְׁחִית *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 הָעֶרֶב *a raven*, v. 8 *a dove*. Esp. in comparisons. Jud. 14. 6 כְּשֹׁפֵעַ as one rends *a kid*. 2 S. 17. 10 כְּלֵב הָאֲרִיָּה like the heart of *a lion*. Ps. 33. 17 שָׁקֶר הַפִּיִּם 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 עֲבָדָה הַכֶּלֶב 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 הָהָרֵב *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־יִהְיֶה חֲמֹאִיְכֶם כַּשָּׁלֵג כַּשָּׁנִים כַּשָּׁלֵג if your sins be *like crimson*, they shall be white *like snow*. 10. 14 וְהִמָּצָא כֶּקֶן יָדִי 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 הַסְּתוּרִים *blindness*, Zech. 12. 4 *madness*, &c., 2 S. 1. 9 הַשָּׁכֵחַ *dissiness*? 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 לִפְנֵי 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 τῆς συναγωγῆς), 1 K. 16. 16 צָבָא יֵרֵךְ *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 ראש *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 עֲרָף *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 כָּל 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 כָּל־חַי *all living*, כָּל־בָּשָׂר *all flesh*.—The phrase

פָּעִלִי אֵן is usually anarthrous (Ps. 125. 5 Art.). And certain terms are used with a kind of technical brevity, *e.g.* גְּבֻל *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 הִבָּאָה *which is come*; 46. 27, Is. 51. 10, Ru. 1. 22; 4. 3. Gen. 21. 3 הוֹלֵךְ 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 תִּבְלָה. 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 הָאֵלִיָּה.—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 בֶּן־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 יְמֵי אָבִל אָבִי the days of mourning for my father; 3. 24 דֶּרֶךְ עֵץ הַחַיִּים the way to the tree of life; 42. 19 שֶׁבֶר רַעְבוֹן בְּתֵיכֶם corn (needful) for the famine of your houses; 2 S. 8. 10 אִישׁ מִלְחָמוֹת תִּעַי I am engaged in wars with *Toi*; Is. 9. 6 קְנֵאת יְהוָה תַּעֲשֶׂה-זֹאת the zeal of Je. will do this; 26. 11 יִחְזוּ קְנֵאת-עַם they shall see thy zeal for the people (Ps. 69. 10). Gen. 16. 5 חֲמָסִי עָלַי my wrong (that done me) be on thee; 29. 13 שְׁמִעַי הָיָה סֵתֶר וָרֶם a covert from the rain. Ps. 60. 10 מוֹאֵב סִיר רִחְוִי Moab is my wash-pot. Is. 56. 7 בֵּית תְּפִלָּתי my house of prayer. Gen. 44. 2 כֶּסֶף שֶׁבֶר 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 הֵיכַל יְהוָה the temple of Je.; Gen. 4. 1 אִשְׁתִּי his wife. (b) The *subject* to which any quality or attribute belongs, 1 K. 5. 10 חֲכֵמַת 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 מִיָּהּ אֱלֹהִים stricken of God; or the instrument, Is. 22. 2 וְלֹא חָלְלִי חֶרֶב nor 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 אֲדֹנֵי 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 מְשִׁי הֶעָן *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 גֶּן־עֵדֶן the *garden of Eden*; 15. 18 נְהַר־פָּרָת 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 חֲסֵד מְלָכֵי הַסּוּר *clement kings*; Jud. 11. 1 גִּבּוֹר חַיִּל a *valiant hero*; Lev. 19. 36 מֵאֻנֵּי צֶדֶק *right balances*; Is. 43. 28 שְׂרֵי קֹדֶשׁ *holy princes*, and very often in later writings. Or more generally: Is. 51. 11 שִׂמְחַת עוֹלָם *everlasting joy*; Zech. 11. 4 צֹאן הַהֲרָגָה the *flock (destined) for slaughter*; Is. 13. 3 עֲלִיּוֹי גִּאֲוֹתֵי *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 **כָּל אִישׁ רָע וּבְלֵיַעַל** every *bad* and *worthless* man.

(d) Under the explicative gen. may also be classed the gen. of restriction or specification. Adj. and ptcp. are construed with a gen. which specifies the extent or point of their application: Is. 6. 5 **אִישׁ טִמְאֵי-שִׁפְתָּיִם** a man *unclean of lips*; Ex. 32. 9 **עַם-קָשָׁה-עֶרְףָּהּ הוּא** they are a *stiffnecked people*; Gen. 24. 16 **וְהַנְעִיר 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 וַיִּפֶּת תֹּאמַר הָאִישׁ רַע מַעַלְלִים** 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.* חֲשׂוֹפִי); 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 קֹדְשִׁי** *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*, **בֵּן**, **בַּת** *son*, *daughter*, **בָּעַל** *owner*, *possessor*. Ex. 4. 10 **אִישׁ דְּבָרִים** a *good speaker*, Job 11. 2 **א' שִׁפְתָּיִם** a *babbler*, 2 S. 16. 7 **א' דְּמַיִם** a *bloodshedder*, Pr. 25. 24 **אִשָּׁה מְדִינָיִם** 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 **בֶּן-חַיִּל** *mighty man*, 26. 16 **בְּנֵי מוֹת** *deserving death*, 1. 16 **בֶּן-בְּלֵיַעַל** 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 **בְּרֵית־שָׁנָה וְשִׁמְנֹת שָׁנָה** 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' שֵׁשׁר hairy, Pr. 23. 2 נַפֶּשׁ 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 חָנָם הָיָה *causeless* bloodshed, Nu. 29. 6 עֹלֶת הַחֹמֶד the *continual* burnt-offering, Ez. 39. 14, אֲנָשֵׁי ה' a *few* men, Jer. 13. 27 אַחֲרֵי כָּהֵן 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 הַמֵּסֵבֵן הָרוּמָה he who is poor *in oblation*, Job 15 10 בְּיָדֵי מֵאֲבִיר 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 צְבִיאוֹת אֵלִי is probably breviloquence for אֵלֵי 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 מָקוֹם אֲשֶׁר יוֹסֵף אֶסּוּר שָׁם *the place where* J. was confined; Is. 29. 1 קִרְיַת 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-הַשֵּׁלֶח *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 אֲדֹנֵי 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 שָׁנֵי חַיֵּי אֲבֹתַי *the days of the years of the lives of my fathers*; 1 K. 2. 5 לְשְׁנֵי שָׂרֵי 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 אֲחִי 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 (אֲשֶׁר) לָאִישׁ (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 מִשְׁקָה וְהָאֹפֶה מֶלֶךְ־מִצְרָיִם the butler of the king of E. and the baker; Ps. 64. 7 וְקֶרֶב אִישׁ וְלֵב עֶמְק׃ 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 הַמִּשְׁקָה 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 יִשְׁשִׁי a son of Jesse; cf. 20. 27 בֶּן־יִשְׁשִׁי 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 *all* (of) *the earth*, Ps. 51. 3 רַב רַחֲמִיּוֹה according to *thy many* mercies. So the numerals. Gen. 40. 12 שְׁלֹשֶׁת 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־יָדַי

הַחֶהְלֵכֶנּוּ (Pr. 6. 22), Ps. 4. 8 = מַעַח לֵב דִּנְנָם (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 מִשְׁכֵּימִי בִבְקָר 11; (so Sep.) with *Art.* — Is. 5. 11 מִשְׁכֵּימִי בִבְקָר 11; 9. 2 שְׂמֹחַת בְּקָצִיר 2; 28. 9 וְסֹמֵל מִחֶלֶב 9, 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 *var 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 מִשְׁרָרִי אֹחִי 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 יְקִירַת of *preciousness* of a foundation; perhaps v. 1, 4 flower נֶבֶל 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 שְׂמֵנִים הָלוֹם יין the *fat valley* of those stricken down of wine; v. 3 נֶאֱוָה. 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 11 wanting in Sep. Is. 32. 13 קִרְיָה עֲלֵיהָ may be loose subord. in acc. On Is. 19. 8, cf. Rem. 1.—The consn. 2 S. 1. 9, בִּי עוֹד נֹפֵשׁ בִּי (Job 27. 3, Hos. 14. 3), where בִּי seems separated from its gen., is uncertain. The בִּי appears rather to be used adverbially, *wholly, in whole*, cf. Ecc. 5. 15 (Ps. 39. 6; 45. 14) and the Chald. בִּל קַבֵּל 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 אֶחָד 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 יְהוּדָה the book of the Chronicles of the Kings of Judah, 2 K. 11. 4 הַמֵּלָכִים the centurions, Ru. 2. 3 חֵלקַת הַשָּׂדֶה לְבֹעַז the field-portion (property) of Boaz, 2 S. 23. 11 הַשָּׂדֶה (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 נֶחֱמֵה of the life of N., 1 K. 3. 18 בְּיוֹם הַשְּׁלִישִׁי לְלִדְתִּי 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 לְיָהוּהָ the sword of Je. 5. The gen. suff. is circumscribed in the same way, perhaps with some emphasis. 1 K. 1. 33 לִי הַפָּרְדָּה 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 כִּרְמִי 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 בַּעֲלַת הַיֵּבֶט אִשָּׁה a woman

possessing an Ob. Is. 23. 12; 37. 22 בְּתוּלַת בֵּית 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 בְּאֵרוֹת חֹמֶר בְּאֵרוֹת *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 פָּרַת *the river Euphrates*, Gen. 14. 6 בְּהָרֵם שְׂעִיר *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. ל before the appellative has to be repeated. Gen. 24. 4 לְבִנִּי לְיִצְחָק to my son Isaac; 21. 10. Gen. 4. 2 וַתֵּסֶף לְלֶדֶת 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 וַתִּקַּח אֶת-הַגֵּר שִׁפְחָתָהּ 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 הַנְּעִיר הַנְּבִיא the prophetic youth (not, the youthful prophet); Ex. 24. 5 זִבְחֵי שְׁלָמִים וְזִבְחֵי שָׁלוֹם 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 הַמַּיִם הַהֵם 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 אֲשֶׁרָה כָּל-עֵץ הַבְּקָר הַנְּחֹשֶׁת the brazen oxen; Deu. 16. 21 אֲשֶׁרָה כָּל-עֵץ an Ashera (of) any wood; Ex. 39. 17 הַעֲבֹתֹת הַזֹּהָב 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 הַכְּרוֹיִבִים הַזֶּהב the cher. (of, in) gold, Lev. 6. 3. In 2 K. 16. 14 רָד. perh. abs. הַמְּזִיגָה; but cf. 23. 17.

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

29. 40 רְבַעִית הַהֵין 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 שְׁנָתַיִם 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 בְּכֶבֶדִּים נָסָף 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 מִסְפָּר 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 לַחֲץ *water of distress* (scanty as in stress); Ps. 60. 5 יַיִן תַּרְעִילָה *wine of reeling*; Pr. 22. 21 אֲמָתִי אֱמָתָה *words of truth*, Zech. 1. 13, Is. 3. 24 *work of crisping*, Dan. 8. 13. Ez. 18. 6 אִשָּׁה נִדְהָה. 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 רֹחַ הַמֶּלֶךְ* (רוח for רוח). 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 מַחֲנִים with מִי בְּרִכִּים.

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 מַחֲסִי עוֹ my *strong refuge*, Ez. 16. 27 וְפֶה וְרֶגֶל *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 יַעֲקֹב, &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. הַמִּלְחָמָה, cf. v. 10, as explanatory margins. Jos. 13. 5 הָאָרֶץ הַזֹּאת might be like Nu. 34. 2 (but Sep. otherwise). Jud. 8. 32 perhaps עִפְרַת like 6. 24. Is. 11. 14 רֹד בְּכַחֲךָ. 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 כֻּלּוֹ, 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 *מִן* *כָּלֶהֶם* or *כָּלֶהֶם*?).—In such phrases as 1 S. 4. 10 *לְאֶחָדָם* *אִישׁ וְיָנֹס* *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 *וַתֵּרְאֶהוּ אֶחָדָם* *and she saw him, the child*, Ez. 10. 3 *כִּבְאוֹ 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. ב, 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*; Gen. 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 בל 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 מִשְׁתָּה גְדֹלָה** thou hast brought on me *a great sin*; Is. 5. 9 **בָּתִּים רַבִּים לְשֹׁמֵה** *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 **שְׁלֹשָׁת 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 **בְּחַרְבּוֹ הַקָּשָׁה וְהַגְּדֹלָה 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 **קַשְׁלוֹת בְּרַגְלֵים** *failing knees*; 42. 7 **לִפְקַח עֵינַיִם עִוְרוֹת** 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 הַנִּמְצָא**. § 115.

With the plur. of eminence the adj. is usually *sing.*; Is. 19. 4 **אֱלֹהִים צָדִיק קָשָׁה** *a harsh master*. Ps. 7. 10 **אֱלֹהִים צָדִיק** *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 הַיּוֹם א' *the living God*, Deu. 5. 23, Jer. 23. 36, but also הַיּוֹם א' 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. הַזֶּה, הַהוּא *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 אֶלֶּה *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 וְהַנּוֹרָא הַהוּא *that great and terrible wilderness*; Gen. 41. 35 הַשָּׁנִים הַטּוֹבוֹת הַבָּאֹת הָאֵלֶּה *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 צָדִיק 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 הַמָּוֶה. (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 לַגֶּבֶן, 1 S. 15. 9 where *rd.* נִבְּוָה וְנִמְצָאָם (cf. 1 K. 19. 11) at any rate. Dan. 8. 13; 11. 31. So formulas like אֱלֹהִים חַי 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 מִיּוֹם = מִיְּחִיּוֹם. (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 הַגִּבּוֹרִים. (4) With ptc. 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.* הָלַיְלָהּ (cf. Jer. 10. 19). In 1 S. 17. 17 *num.* may define לַחַם (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 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 פָּבֵר a *great force*, Is. 22. 24 כָּל־כֵּלִי 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 הַלְבֵנָה the *moon (the white)*, הַחֹמֶה the *sun (the hot)*, 30. 16 קַל the *horse (swift)*, Jer. 8. 16, Mal. 3. 11 הָאֹכֵל the *consumer (locust)*. Mostly in poetry and less common than in Ar.

THE ADJECTIVE. COMPARISON

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

than you; Hos. 2. 9 **אָז מֵעַתָּה לִי טוֹב** *it was better for me then than now*; 1 S. 9. 2 **גְּבוּהָ מִכָּל־הָעָם** *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 מִמְּךָ** *I will be greater than thou*; 29. 30 **וַיֹּאמֶר אֶת־רֵחֶל מִלְאָה** *he loved R. more than L.*, 2 S. 1. 23 **מִנְּשָׁרִים קָלוּ מֵאַרְיֹת גְּבִירוֹ** *they were swifter than eagles and stronger than lions*. Gen. 19. 9 **עַתָּה נָרַע לָהּ** *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 הַגְּדוֹלָה** *my eldest (elder) daughter*, Deu. 21. 3. — 2 K. 10. 6 **הַגְּדֹלִי הָעִיר** *the greatest men of the city*; Jer. 6. 13 **מִקְטָנָם וְעַד־גְּדֹלָם** *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 **הַנְּעָרָה 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 ('afḏalu), as **אֶכְזָר** *cruel*, **אֶכְזָב** *deceptive*, **אֵיתָן** *perennial*. But in Ar. many adj. of this form have no compar. sense, 'ahmaru, *red*; 'ahmaqu, *foolish*.

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

to contain, Gen. 4. 13 גִּדְלוֹ מְנִשּׁוֹא *too great to bear*, Ps. 61. 3 the rock מְנִי יְרוֹם *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 בְּרוּר, 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, מְהֵל 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 תִּשְׁבֹּל מִנְּשִׁים 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, יָמִיב *the best* 1 S. 15. 9, 15, מְבַחַר *the choicest* Ex. 15. 4, Deu. 12. 11, ראשִׁית, 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 עֵיר גְּדוֹלָה לֵאלֹהִים (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 **אֶחָד בְּיוֹם** *in one day*, 1 K. 18. 23 **הָאֶחָד הַפָּר** *the one ox*, Gen. 11. 6 **שִׁפְהָ 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 מֵמֵנוּ** *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 **שְׁלֹשָׁה בָּנִים** *three sons*. 24. 10 **עֲשָׂרָה גְּמָלִים** *ten camels*. 1 K. 3. 16 **שְׁתֵּי 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 **שְׁלֹשֶׁת 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 שְׁלֹשָׁת *three thousand*. Jos. 8. 12 חֲמִשָּׁת אֲלָפִים *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 עֲשָׂרַת הַדְּבָרִים *the ten words*. Jos. 10. 16 חֲמִשָּׁת הַמְּלָכִים *the five kings*. Jud. 3. 3 חֲמִשָּׁת סִרְיֵי מְלָכֵיהֶם *the five lords of the Ph.* 1 S. 16. 10 שִׁבְעַת בָּנָיו *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 רָד בְּפֶרֶק מִשְׁלָשׁ.

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 (צֶמֶחַ, בֶּקָר), 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 אֲנִי וְשְׁתֵּי אֶחָיו *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 אֶתְלָת 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 וְשָׁנִים אֵלֶּף 22 thousand (cf. Rem. 1).
Nu. 7. 88 ע' וְאַרְבָּעָה פָּרִים 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 אֵלֶּף *thousand*, אֲלָפִים, אֲלָפִים (cons. אֲלָפִי occasional, Ex. 32. 28, Job 1. 3). 1 K. 18. 4 מֵאָה נְבִיאִים 100 prophets. Jud. 15. 4 שְׁלֹשׁ-מֵאוֹת שְׁוֹעָלִים 300 foxes. 1 K. 3. 4 אֵלֶּף מֵאָה אֵלֶּף יְאִילִים 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־אֱלֹף וּמֵאָה the 300 men (Rem. 1). 17. 3 אֶת־אֱלֹף וּמֵאָה the 1100 (shekels) of silver. 1 S. 30. 21 מֵאֲתַיִם 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), אֶלֶף *thousands*, אַמְפָּה *cubits* (often pl.), בֵּר, בֵּית (measures), כֶּכֶר *talents* (also pl.), נִיָּה, שָׁקֶל (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, עֶשְׂרֵי עֶשֶׂר occur Deu. 1. 3, Jer. 1. 3; 39. 2, Ez. 26. 1, but chiefly belong to later style. In *twelve* the forms עֶשְׂרֵה שְׁתַּיִם עֶשֶׂר, שְׁתַּיִם עֶשֶׂר are usual, the cons. שְׁנַיִ &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 יָעָרִים *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 בְּאַמָּה 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 הַחֲמִישִׁים הַשְּׁלִישִׁי *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 הָעָשָׂר הָאֵלֶּם *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 הָרְבִיעִי *on the fourth day*. 2 K. 18. 9 בַּשָּׁנָה הָרְבִיעִית *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 בַּשָּׁנָה הָעֲשָׂרִית *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 בַּחֲמִשָּׁה עָשָׂר 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 בְּאַחֶר 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 בְּשָׁנָה 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 בְּשָׁנָה הַחֲשֵׁעִית *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 שָׁנִים הָעָשָׂר with 1 Chr. 25. 19 הַשָּׁנִים 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 כָּכֶם, כָּהֶם, 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 אַרְבַּעַתִּים *fourfold*. Gen. 4. 15 שִׁבְעָתִים *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 פָּעַם (beat). Gen. 2. 23 הַפְּעַם *this time*. Jos. 6. 3 אַחַת פ' *one time*. Neh. 13. 20 רַשְׁתִּים פ' *once or twice*. Gen. 27. 36; 43. 10 פַּעַמַּיִם *two times*. Ex. 23. 17 שְׁלֹשׁ פַּעַמַּיִם *three times*, &c. Gen. 33. 3, Nu. 14. 22, 2 K. 13. 19, Job 19. 3, Neh. 4. 6.—2 S. 24. 3 מֵאָה פַּעַמַּיִם *100 times*. Deu. 1. 11 אֶלֶף פַּעַמַּיִם *1000 times*, 1 K. 22. 16.—The word *time* may be omitted. 2 K. 6. 10 אַחַת שְׁתַּיִם *once, twice*. 1 K. 10. 22, Job 40. 5. Also בְּאַחַת בְּשָׁתַיִם 1 S. 18. 21, Job 33. 14, Nu. 10. 4. With similar omission, שְׁנִיָּה *a second time*, Gen. 41. 5, Is. 11. 11; שְׁלִישִׁית *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 מַנִּים Gen. 31. 7.

Rem. 6. *Fractions*.—Apart from הָצֵי *half*, 1 K. 16. 21, &c., fractions are formed: (a) by separate words, as רִבְעֵה *a fourth*, Nu. 23. 10, 2 K. 6. 25; חֲמִישֵׁה *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. עֶשְׂרִים), peculiar to P. The *tithe* is מִעֲשֵׂר. (b) By the *fem.* of Ordinal, as שְׁלִישִׁית *a third*, 2 S. 18. 2, 2 K. 11. 5, Ez. 5. 2, 12; רִבְעִית *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־י' אֲתִי** *they have forsaken the Lord*. In this case the pres. must sometimes be used in Eng., Ps. 2. 1 **לָמָּה רָגְשׁוּ גּוֹיִם** *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 לָקַחְתִּי** *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 **אִתְּהוּ אִשָּׁר יָצַר** the man *whom he had made*; 6. 6 **וַיִּנָּחֵם י' בִּי עָשָׂה אֶתְהוּאָדָם** 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 **וְאֵבִי לֹא קָרַב** 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 חָפֵץ לְהַמִּיתָנוּ לֹא לָקַח עֲלָהּ** *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 **בְּמַעַט 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 וַיָּמָת** 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 י'** *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 **וְנִתַּנִּי לָא יָדַעְתִּי יוֹם מוֹתִי** *I am old, I know not, &c.*; Jud. 14. 16 **וְלֹא שָׂנֵאתָנִי וְלֹא אָהַבְתָּנִי** *thou only hatest me, and lovest me not*; Gen. 42. 31 **לֹא הָייִנוּ 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 **כִּי יִעֲצָתִי הַיּוֹם הַזֶּה** *I profess this day*; 2 S. 17. 11 **כִּי יִעֲצָתִי** *I advise*; 2 S. 19. 8 **בַּיהוָה 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 **אָמַר** *saith* Je., or **כֹּה א' י'** *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 **שָׁמְרוּ אֶת-עֵת בֹּאָהָן** *observe the time of their coming*; Job 7. 9 **כָּלָה עָנָן וַיִּלָּךְ** *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. זָכַר *remember*, Nu. 11. 5, Jer. 2. 2; סָאָן *refuse*, Ex. 7. 14, Nu. 22, 13, Deu. 25. 7; בָּטַח *trust*, 2 K. 18. 19, 20; שָׂמַח *rejoice*, 1 S. 2. 1, Is. 9. 2; חָפֵץ *to wish*, Deu. 25. 8, Is. 1. 11; צָדִיק *be just*, Gen. 38. 26, Ps. 19. 10; גָּבַה *be high*, Is. 3. 16; 55. 9; גָּדֹל *be great*, Gen. 19. 13; קָטָן *be small*, Gen. 32. 11; עָמֵק *be deep*, Ps. 92. 6; טָהוֹר *be clean*, Pr. 20. 9; מָלֵא *be full*, Is. 2. 6, Mic. 3. 8; אָבֵל *to mourn*, Is. 33. 9, Joel. 1. 9; אָבָה *be willing*, Deu. 25. 7; מָאָס *loathe*, Am. 5. 21, Job 7. 16; שָׂבַע *be sated*, Is. 1. 11; רַב *be many*, Ps. 3. 2 (רַבָּה = become many); קָהָה *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 עֲבָדִי נִתְּנִי רוּחִי עָלָיו behold my servant, *I will put* my spirit upon him; Is. 6. 5 אוֹרְלִי כִּי־נִדְמִיתִי woe is me *for I am undone*; Ru. 4. 3 חֵלְקַת הַשָּׂדֶה מְכַרָּה גַּעֲמִי 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 מְבִלִּידֵת עַמִּי גָלָה my people *is gone into captivity*; 9. 5 נִי יֶלֶד יֶלֶד לָנוּ for *a child has been born to us*; 9. 1 הַחֲלָכִים בַּחֹשֶׁךְ רָאוּ אֹר 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-כִּלּוּ לְשָׁתוֹת *until they (shall) have done drinking*; 2 S. 5. 24 לְפָנֶיהָ כִּי אָז יָצָא י' *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 *לֹא הִרְחִיקוּ* *not having gone far*; 44. 12 *הָחֵל* *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 *מָה רָאִיתָם עֲשִׂיתִי* *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 (precatif perf.). Job 21. 16 the counsel *הִחֲסֶה* *be far!* 22. 18. Lam. 1. 21 *הִבֵּאתִי* *bring thou*, where structure of verse requires ref. to fut; 3. 56 seq., where *v.* 55 continues 54; Ps. 18. 47. Is. 43. 9 *יִקְרָצֵנִי* may be form of imper., and Ps. 7. 7 *צִיָּה* 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 תִּהְיֶה לְךָ 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 עֵצ־הַגֶּן אֵם *if* 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 אֲשַׁכֵּל שְׂנִיכֶם *why should I*

be bereaved of you both? 44. 8 וְאִידָּךְ נִגְנַב *and how should we steal!* 2. 19 לִרְאוֹת מַה יִּקְרָא לוֹ *to see what he would call it;* Jud. 9. 28 מִי־שָׁכֶם כִּי נַעֲבֹדֵנּוּ *who is Shechem that we should serve him?* Job 9. 29 אֲנִכִּי 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 אֲוִלִּי 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 יֵאֱמִינוּ לְמַעַן *that they may believe;* Deu. 4. 40 אֲשֶׁר לֵךְ *that it may be well with thee* (cf. next clause); Gen. 3. 3 פֶּן תִּמְתּוֹךְ 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 **עַל־כֵּן יֹאמַר קִנְמֹרֶד** 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** a wise son *makes a*
father glad. Particularly with **כֵּן** *so*, **כַּאֲשֶׁר** *as*, and similar
 words. 1 S. 24. 14 **הַקְדַּמְנִי מִרָשָׁעִים יֵצֵא** *as says* the proverb, Out of the evil *cometh forth evil*;
 Jud. 7. 5 **כַּאֲשֶׁר 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
לֹא־יַעֲשׂוּ מַעֲשִׂים אֲשֶׁר לֹא־יִעֲשׂוּ 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
כָּל אֲשֶׁר יִדְבֹּר בָּא יֵבֹא 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
וַיִּמְעַל קָטָן וַאֲדַר יַעֲלֶה and a mist *used to go up*. 1 S. 2. 19
וַתַּעֲשֶׂה־לּוֹ אִמּוֹ and a little robe his mother *used to make for*
him. 2 Chr. 9. 21 once every three years **תְּבוֹאֲנָה אֲנִיּוֹת**
תָּרָשׁ *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 **וְיָרֵשׁ לֹא יִמְצֵא** a smith

was not to be found; Gen. 2. 25 **וְלֹא יִתְבַּשְׁשׁוּ** *they were not* (at any time) *ashamed*; 1 S. 1. 13 **שִׁפְתֶיהָ נָעוּת וְקוֹלָהּ לֹא** *her lips moved, but her voice was not heard*. Ex. 21. 36, 1 K. 8. 8, 27 (cf. 22. 8 in *a*); 18. 10, 2 K. 23. 9 (contrast neg. impf. and pos. perf.), Jer. 13. 7. Cf. Rem. 1.

Rem. 1. Other exx. Gen. 6. 4; 29. 2; 31. 39, Ex. 8. 20, Nu. 11. 5, 9, Deu. 2. 11, 20, Jud. 5. 8; 6. 4, 5; 17. 6, 1 S. 1. 7; 13. 18; 14. 47 (*rd.* perhaps **וַיָּשֶׁעַ**); 18. 5; 23. 13; 25. 28, 2 S. 1. 22 *never returned*; 2. 28 *did not engage in the pursuit*; 12. 3, 31; 17. 17; 20. 18; 23. 10, 1 K. 5. 25, 28; 6. 8; 10. 5; 17. 6; 18. 10; 21. 6, 2 K. 3. 25; 4. 8; 13. 20, Jer. 36. 18, Ps. 106. 43, Job 1. 5, 1 Chr. 20. 3.

Rem. 2. This impf. is used, *e.g.*, 1. in describing a boundary line and naming its *successive* points, Jos. 16. 8, interchanging with *var perf.*, 15. 3 and often. 2. In describing the course of an ornamentation, 1 K. 7. 15, 23 *ran round*, 2 Chr. 4. 2. 3. In stating the amount of metal that went to *each* of a class of articles, 1 K. 10. 16, 2 Chr. 9. 15; and so of the number of victims offered in a great sacrifice, 1 K. 3. 4, cf. 10. 5. 4. In describing the quantity which a vessel, &c., contained, 1 K. 7. 26. So the details of collecting and disbursing moneys, 2 K. 12. 12–17.—In 2 K. 8. 29 (9. 15) the preceding *plur.* “wounds” perhaps distributes the verb *wounded* (*perf.* 2 Chr. 22. 6), just as *the rest* does Joab’s action, 1 Chr. 11. 8, and *all the cities* David’s, 1 Chr. 20. 3, and *all the land* the effect of the flies, Ex. 8. 20, cf. Deu. 11. 24. So 2 S. 23. 10 of the people returning in parties or successively (*v.* 9 their dispersion). Jer. 52. 7, Ezr. 9. 4.

Rem. 3. Allied to § 44*a* above is the use of impf. to form attributive or adjectival clauses, descriptive of the subj. or obj. of a previous sentence. The restricted sphere of the ptcip. enlarges this usage. Gen. 49. 27 **בֶּן יִצְחָק יֹאכֵב** *Benj. is a ravening wolf*; Is. 40. 20 **עֵץ לֹא-יִרְקֵב** *a tree that doth not rot*; Hos. 4. 14 **עַם לֹא-יִדְבֹּן** *an undiscerning people*; Is. 51. 2 **שָׂרָה** *your mother (who bears you)*; v. 12 **אִישׁ מֵת** *man that dies (mortal man)*. 55. 13, Ps. 78. 6, Job 8. 12, cf. Ex. 12. 34,

Nu. 11. 33, Zeph. 3. 17. Is. 30. 14 *unsparingly*, Ps. 26. 1 *without wavering*. Particularly in comparisons. Job 9. 26 בְּנִשָּׁר יִמְלֹךְ 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 יָשָׁר מֹשֶׁה אָז *then sang* Moses; Gen. 19. 4 טָרָם יִשְׁכְּבוּ *they were not yet lain down* when, &c. 27. 33 וְאָכַל בְּטָרָם הַבּוֹא 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 הִנֵּה 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 אֶגֶּר *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 *אָנֹכִי* 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 *יִסְצֹאֵהוּ* found (findeth) him; Ps. 80. 9 a vine from Eg. *תִּפְסֶיעַ* thou bringest, thou drivest out the nations; Job 4. 15. 16 a breath *יִחַלֵּף חִסְפָּר* passes, my hair *stands up*; it stops, &c. So an instantaneous effect is graphically expressed. Ex. 15. 12 thou didst stretch thy hand *אָרַץ תִּבְלַעֲמוּ* the earth *swallows them*, v. 14 the nations heard *יִרְאוּן* 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 *יִבְחֵנִי* bringeth me. Ps. 18. 7; 104. 6-8. Hitz. (Ps. 18. 4) so explains 1 K. 21. 6 *כִּי אֶדְבֹּר*; *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... וַיִּלְחֹשֶׁף קָרָא Gen. 4. 4, 5 וַיִּשַׁע י' אֶל-הָבֶל וְאֶל-קַיִן לֹא שָׁעָה 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 אִם הִגֵּד תִּגְדִּירוּ לִי הִתְלַת בִּי וְהִדַּבֵּר אֵלַי בְּנֹבִים thou *hast cheated me, and told me lies.* With *vav perf.*, Jud. 14. 12 עֲשֵׂה if ye *will tell it me, and find it out.* After עֲשֵׂה *to do, vav impf.* is often merely explanatory, 1 K. 18. 13. אֵת אֲשֶׁר עָשִׂיתִי וְאֲחֵבָא 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 *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 וְאָכַל the serpent *deceived me, and I ate.* 4. 1; 7. 19, 1 S. 15. 24. With neg., Gen. 4. 5 unto Cain קָמָר לְקַיִן *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 וַיָּבֹא . . . וְלֹא מָצָא 41. 21, Jud. 6. 10.

(b) It continues perf. in sense of Eng. perf. with *have*. Gen. 3. 17 כִּי שָׁמְעָתָּ לְקוֹל אֲשֶׁרֶה וְתֹאכַל *hast hearkened and eaten*. 16. 5 וַיִּקְלַל *and I am despised*; 32. 31. With interr., Deu. 4. 33 וַיִּהְיֶה א' קוֹל א' הַשָּׁמַע עִם קוֹל א' *has a people heard the voice of God and lived?* With neg. 1 S. 15. 19 וְלָמָּה וְלָמָּה לֹא-שָׁמְעָתָּ בְּקוֹל י' וְתַעֲמַת *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 *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 וַיֵּגָס *had left his garment and fled*; 31. 34 וַתִּשְׁמַח . . . וְתִקַּח *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 וַיִּתְּנוּק *heard that he had been sick, and was better*.

(d) After hypothetical or conditional perf. 1 S. 25. 34 לֵאמֹר לֵאמֹר לֵאמֹר לֵאמֹר (so *rd.*) unless thou hadst made haste and come; Ex. 20. 25 כִּי חִרְפָּה הִנֵּפְתָּ עָלֶיהָ וְתִחַלְלָהּ *hast thou lifted up thy iron upon it, thou hast polluted it*. Pr. 11. 2 וְכָל בָּא זָדוֹן וַיָּבֹא 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 וַיִּבְרַח א' וַיִּפְגַּע בְּנֶפֶשׁ א' וַיִּפְגַּע בְּנֶפֶשׁ א' 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 וַתִּסְיֵנִי 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 וַיֵּלֶךְ 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 הַקּוֹרֵא לַמֵּי הַיָּם וַיִּשְׁפְּכֵם 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 נִתַּן לָנוּ וַיִּקְרָא a son has been given us, *and the government is laid* upon his shoulder, *and they have called*. Ps. 22. 30 אָכְלוּ וַיִּשְׁתַּחֲוּ 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 וַיִּשַׁח אָדָם וַיִּשְׁפַּל-אִישׁ 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 ptcip. which is used in a sense equivalent to a perf., and even a simple impf. having reference to past time. Gen. 39. 18 **וָאָקַרָא קוֹלִי בְהִרְיָמִי** when I lifted up my voice *and cried*; 35. 3 **לְאֵל הָעֲנָה אֹתִי יְהִי 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 **קוֹלִי אָלֵי אָקַרָא וַיַּעֲנֵנִי** 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 **בַּיּוֹם הַשְּׁלִישִׁי וַיִּשָּׂא אֶת־עֵינָיו** on the third day *he lifted up* his eyes; Is. 6. 1 **וַאֲרָאָה הַמֶּלֶךְ וְאָרָאָה** 1 S. 4. 20; 21. 6, Hos. 11. 1, Ps. 138. 3. 1 K. 15. 13 **וְגַם אֶת־מִ' וַיִּסְרָה מִגְבִּירָה** and also Maacha his mother *he removed* from being dowager, 12. 17. Hos. 13. 6 **וַיִּשְׂבְּעוּ קְמַרְעֵיתָם** 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 הִנֵּה Nu. 22. 11. In 2 S. 11. 12 **וַיִּמְחָרֶת** begins *v.* 13. Similarly after a clause stating the ground or reason. 1 S. 15. 23 **וַיִּמְאַסָּה מִמֶּלֶךְ . . . מֵאִסָּה** . . . 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. וַיִּלְיֵנוּ), cf. 1 S. 2. 16. Pr. 25. 4 (inf. abs.).

And vav impf. regularly continues another vav impf., as Nu. 22. 21, 22 **וַיִּחַרְאֵף א' . . . וַיֵּלֶךְ . . . וַיִּחַבֵּשׁ בַּל'** 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 בְּהִיוֹתָם 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. . . . *וַיִּרְאוּ בְּרֵאשִׁיתָם*. . . . *וַיְהַלְלוּ*. 2. . . . *בְּרֵאשִׁיתָם* . . . *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* . . . *בְּרֵאשִׁיתָם* without *and* (cf. 2 S. 15. 10); or mainly late, as *וַיְהַלְלוּ* . . . *וַיִּבְרְאוּ* or *וַיְהַלְלוּ* . . . *וַיִּבְרְאוּ* 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* . . . *וַיִּבְרְאוּ* ק'. 3. *וַיְהִי* . . . *וַיִּבְרְאוּ* ק'. 4. *וַיְהִי* . . . *וַיִּבְרְאוּ* ק'. 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 *הֵנָּה* is usually followed by ptc. 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 *וַיֵּלֶךְ*, &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 *וְיָ*. Is. 51. 12, 13 *וְיָיִתְּ אֱלֹהִים מִיָּדְךָ* 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* *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 *וַיִּקְטֹל . . . !* = *וַיִּקְטֹל* vav perf.; and *וַיִּקְטֹל . . . !* =

וַיִּקְטֹּל, and so וַיִּקְטֹּל . . . ! = וַיִּקְטֹּל. 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 וַיִּקְטֹּל, וַיִּקְטֹּל = וַיִּקְטֹּל and וַיִּקְטֹּל = וַיִּקְטֹּל, 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 (וַיִּקְטֹּל &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, וַאֲוִיד, 43. 28 וַאֲחַלל, 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 *and the wolf shall dwell with the lamb*, and the leopard shall lie down with the kid; Hos. 2. 9 וּבִקְשָׁתָם 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 וְהִיְתִי רוּחַ שָׁקֶר *I will go out and be a lying spirit*; Jud. 6. 16 אֶהְיֶה עִמָּךְ

וְהָכִיתָ *I will be with thee, and thou shalt smite* Midian. With interrog. Ex. 2. 7 וְקָרָאתִי הָאֱלֹהִי shall I go *and call*? Jud. 15. 18, Ru. 1. 11, 1 S. 23. 2. With neg. Jer. 22. 10 וְרָאָה לֹא יָשׁוּב עוֹד 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 יִלְךָ וְנִלְחָם thy servant *will go and fight*. Of command, Ex. 20. 24 מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה לִּי וְזָבַחְתָּ an altar of earth *shalt thou make me, and sacrifice* upon it; v. 9.—Gen. 37. 26 וְכִי נִהְרַג אֶת־אֶחָיו וְכָסִינוּ אֶת־דָּמּוֹ *that we should kill* our brother, *and cover* his blood? 1 S. 29. 8.—Gen. 27. 12 וְיִמְשְׁנִי וְהָיִיתִי כְמִתְעַתֶּעַ אֵילִי 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 תִתְנַגֵּד בְּרַעַה *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 וְנָתַתִּי לוֹ . . . וְיִכָּה קָם וְיִלְכְּדָה *whoever smites* Kirjath Sepher, *and takes it, I will give, &c.* Gen. 44. 9. After עַד אֲשֶׁר 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 וְהָכִינוּ פָּנָיו לְכַדֵּם lest he come *and smite me*. Is. 28. 13 וְנִשְׁבְּרוּ וְנִשְׁפָּרוּ לְמַעַן יִלְכּוּ וְנִשְׁפָּרוּ 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 **פָּרוּי־אֲנִי וְתִאבְדּוּ** 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 (**לִפְחוּ**); Ex. 23. 12, Is. 41. 20 (**לִמְעַן**). And **אֵלַי** *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 **בָּשָׂרָם תָּבוֹא הַמִּיֻּלֶּדֶת וְהָלְדוֹ** before the midwife comes they are delivered; Hos. 7. 7 **כָּלֵם יִחַמוּ כְּתִנּוֹר** they all get heated like an oven, and devour their judges; Is. 36. 6 **אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וְבָא בְכַפּוֹ** on which one leans, and it goes into his hand; Am. 5. 19 **כְּאֲשֶׁר יָנוּס מִפְּנֵי הָאִישׁ הַיָּרִי וַתִּגְעֹו הַדֵּב** 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 **וַיֵּצֵלָה** ומִשְׁקָה . . . a mist used to go up, *and water*; 2. 10 **וַיִּפְרָד וְהָיָה** from there it separated itself, *and became* four heads; 1 S. 2. 19, 20, and a little robe **וַתַּעֲשֶׂה לּוֹ** 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 *אָם* 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., *וַיָּקָם* 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 *וַיִּקְרָא וְהָאֱלֹהִים* and one cried (continuously) to the other; 2 S. 12. 16 *וַיָּבֵא וְלָן וַיִּשְׁכַּב* 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 *וַיַּעֲלֶה שְׁשָׁלֹשׁ* 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 *שָׁמַע בְּקוֹלָם וַיִּמְלֹךְ* listen to their voice, and appoint a king; 1 K. 2. 31 *וַיִּפְגַּעֲבוּ וַיִּקְבְּרֻהוּ* 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 *נִכְרְתָה בְרִית לֵעֵד* let us make a cov. and it shall be a witness; Ru. 2. 7. After juss., Ex. 5. 7 *יֵלְכוּ וַיִּקְשְׁשׁוּ תִבְנֶן* 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־זִבְחָה 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 אֶחָיו וְשָׁחֵת** *and stifled his compassions*; Jer. 7. 9, 10 **הִגְנֹב רָצַח וְנָאֵף . . . וּבִאתֶם** *and then come and stand before me!* 23. 14.

(c) Ptcp.—In ref. to fut., Ex. 7. 17 . . . **הִנֵּה אֲנִכִּי מִכָּה** *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 **מִכָּה אִישׁ** *any one who smites a man so that he dies*; 2 S. 14. 10 **הַמְדַּבֵּר אֵלַי וְהִבֵּאתָו אֵלַי** *whoever speaks to thee bring him to me* (it is scarcely necessary to read **וְהִבֵּאתָו**, cf. Jer. 2. 27, Song 5. 9, Jos. 2. 17, 20). 1 S. 2. 13, 14 **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** *on the day ye eat your eyes shall be opened.* Obad. 8. Hos. 1. 4 **עוֹד קָצַט וּפָקַדְתִּי** *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 **נָגַע זֶה עַל־שַׁפְּתֶיךָ וְסָר עֲוֹנֶךָ** *this has touched thy lips, and thine iniquity shall depart.* Ps. 25. 11 **לְמַעַן שְׁמֶיךָ י' וְסָלַחְתָּ** *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 **וְהָיְתָה . . . כִּי כָל־סֶאֱוֹן סֶאֱוֹן** *for every boot of him that trampeth in the fray . . . shall be for burning*; 10. 26

וּמִטָּהוּ עַל־הַיָּם וְנִשְׁאֹר 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 הִנֵּנוּ וְעָלִינוּ ; Jer. 23. 39 הִנֵּנוּ וְנִשְׁרִינִי (so *rd.* = וְנִשְׁאֲרִי). 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 וְחָי ... 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 וְחָי ... וְהָיָה אִם־נִשְׁשָׁף אֶת־אִישׁ וְהִבִּיט ... וְחָי and *it was* if a serpent had bitten a man, *he looked ... and lived*; Jud. 6. 3 וְהָיָה אִם־זָרַע יִשְׂרָאֵל וְעָלָה מִדְּבָר וְהָיָה אִם־זָרַע יִשְׂרָאֵל 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 יְרֵעָתָם *at evening, then ye shall know*. Cf. Nu. 16. 5 בֹּקֶר יִרְעֶה *in the morning he will show*. Jud. 16. 2. Pr. 24. 27 וּבִנְיַת 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 וְהָרַגְנִי *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 וְהוֹשַׁבְתֶּם *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 ^{וְאָכְלָהּ} 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 בְּיוֹם הַהוּא וְשָׁבַרְתִּי} *I will break*; and Hos. 2. 23 ^{וְהָיָה בְּיוֹם 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 ^{וְקָטַל} 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 ^{וְאֲנִי זָקֵנָתִי וְשֹׁבֵנִי} *I am old and grey*; Is. 1. 2 ^{וְבָנִים גִּדְּלָתִי וְרוֹמְמָתִי} *I have nourished and brought up children*. Gen. 31. 7 ^{וְהָיָה כִּי יִשְׁכַּח אֶת הַחֵרֶשׁ} 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 **וְשָׁאַלְתָּ יָמִים . . . לֹא שָׁאַלְתָּ יָמִים** thou hast not asked long life . . . *but hast asked*, &c. Jer. 4. 10, thou saidst, Ye shall have peace **וְהָיָה חֶרֶב עֲדָה־נַּפֶּשׁ** *whereas the sword reaches to the life*. 1 S. 10. 2 he has lost thought of the asses **וְדָאָג 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 **וְהָיָה אִבְיָה** and Abr. *child 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 **וַתִּפֹּל**, 1 K. 20. 21, Gen. 15. 6? The two cases of **וַיַּעַל** 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 **וַיִּצְוָה** has almost plup. sense. In 1 K. 6. 32, 35 **וַיִּקְלַע** 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 **וַאֲמַר**.

§ 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 וְאֶפְרַיִם . . . אֶחָלֵקם *I will divide them . . . and I will scatter them*; Hos. 5. 14 אֶטְרֶף וְאֶלֶד *Sometimes with force of contrast*, Hos. 6. 1 טָרַף וְיִרְפְּאֵנוּ *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 נא is often added; Gen. 27. 26 הִגִּידִי נָא לִי *come here and kiss me!* 24. 23 וְשָׂדֶךְנָא *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 יִקְדֹּחַנָּא *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 יֵרְדָּה אֵלַי אֶל־הָעֶמֶד *come down to me, delay not*; Deu. 9. 7 זָכֹר אֶל־הַשִּׁכַּח *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 חָלְשָׁה *hasten*, עֲרָה *awake*, הֵבִי־שָׁמָּה *bring near*, הִשְׁבַּעְתָּ *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 יִרְחֹקִי *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. הֵלֵךְ 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 וְעָרַמְתָּ וְרָאִיתָ, *v.* 22 sing., Jer. 2. 19. Different order, Jer. 5. 1 וְרָאִיתָ וְעָרַמְתָּ, 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.	yaqtulana	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 **אֶל־יָרָא** with 20. 17 **אֶל־יָרָא**.

§ 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 **נִלְכֶה וְנַעֲבֹדָה א' אֲחֵרִים** *we will go and serve* other gods. The particle **נָא** is often added, Gen. 18. 21 **אֲנִי יֵרָדָה נָא** *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 **נִפְלֶה נָא בְּיָדִי וּבְיַד אָדָם אֶל־אֶפְלָה** ... 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 תֵּחַל** seven days *thou shalt wait*. Particularly in neg. sentences, Deu. 3. 26 **אֶל־תּוֹסֵף דִּבֵּר אֵלַי עוֹד** *speaking to me no more*; Hos. 4. 4 **אִישׁ אֶל־יִרְבֵּ וְאֶל־יִכַּח אִישׁ** *let none contend and none reprove*. If there be several neg. clauses **לֹא** is often used after the first, 1 K. 20. 8 **אֶל־תִּשְׁמַע 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 *תִּהְיֶנָּה לָּךְ תַּחֲתֶיהָ* *have her* instead of her; Gen. 41. 33 *יֵרָא פְּרַעַה אִישׁ וַיִּשְׁתַּחֲוֶהוּ* (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 *תִּשְׁבֶּנָּה יְהוָה יְקָם י' דְּבָרֹו* *may Je. fulfil his word*; 1 K. 17. 21 *תִּשְׁבֶּנָּה הַנְּפֹשָׁה הַזֶּה* *may the soul of this child return*; Gen. 18. 30 *אַל־נָא יַחַר לִאֲדֹנָי* *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 *יִסְּף* &c. (hiph. of *יסף*) 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 *אסף* as a *פֶּאֶ*; 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 וְחִיּוּ *do this and live*; 2 K. 5. 13 וְחָץ וְטָהַר *wash and become clean*; Is. 45. 22 אֵלֵי הִוָּשְׁעוּ *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 וְחַתִּי *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 וְהָבִיאתָ לִי וְאָכַלְתָּ *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 וְיָמַת אֶת־בְּנֵךְ *bring out thy son, that he may die*; Ex. 32. 10 וְיָחַר־אַפִּי לִי וְיִחַר־אַפִּי *let me alone, that my anger may burn*; Gen. 42. 2 וְנָחִיָּה וְלֹא נָמוּת *buy corn for us, that we may live, and not die*; 1 S. 5. 11 וְיָשָׁב וְלֹא יִשְׁלַח *... 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 וְיִתֵּן אֶת־הָעָם הַזֶּה בְּיָדִי וְאָסִירָהּ *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 לֹא אִישׁ אֵל יִכְנוֹב *that he should lie*; cf. inf. 1 S. 15. 29. Ps. 51. 18 לֹא תִחַפֵּץ זָבַח וְאַתָּנָה *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 יַפְתֶּהּ אֶת־אֲחָאָב וַיַּעַל *who will entice Ahab to go up?* Am. 8. 5 מָתַי יַעֲבֹר הַחֹדֶשׁ וְנִשְׁבְּרָה 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 וְיִשְׁמָע, 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 אֶכֶל וְיִשְׁיִבוּ *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 תִחְמֹד וְלֹא תִבְרֹא וְהָיִיתָ . . . לְאִמָּה* 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 *וְלֹא* 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 *כִּי יִצְרֶהוּ* (imp. *pl.* מְנֶה) *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 *יְרִמֶּנּוּ* 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 *אֲלֶכֶּה*, 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 *נִשְׂמְחָה 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. יִרָא is parall. to יִשְׁקִיף, 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	יִקְטֹל	regular convers. forms.
3a	יִקְטֹל	3b	יִקְטֹל	vav copulative.
		4b	יִקְטֹל	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 וְתִשֵּׁם בְּפֶרֶךְ רִגְלִי *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 וְעֹלָה בְּאֵשׁוֹ וְחַעַל צַחְחָתוֹ his smell shall come up *and his stink shall ascend*, where וְחַעַל = וְעֹלָה or וְתֵעָלָה; Zeph. 2. 13 וַיִּטֵּן יָדוֹ *and he shall stretch his hand*, for וְנִטָּה or וַיִּטָּה. I K. 8. 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 יִחַזֵּק *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 י or י (vav conv.) in a number of cases where Mass. has י with juss. forms. *E.g.* Job 34. 37 יִּי for יִּי, Is. 63. 3 יִּי for יִּי. 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 יִּי for יִּי. 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 יִּי may be read יִּי or יִּי 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 יִּי Is. 12. 1, Job 10. 16, Ecc. 12. 7, Dan. 11. 10, 18, 19, 28. יִּי Zeph. 2. 13, Ps. 85. 14, Job 13. 27; 24. 25; 33. 11, Dan. 11. 17. יִּי Is. 35. 1, 2; 61. 10, Zech. 10. 7, Pr. 23. 25, &c. יִּי Gen. 49. 17, 1 S. 10. 5, Lev. 15. 24, Ps. 72. 16, Job 18. 12; 20. 23; 24. 14. יִּי *hiph.* Is. 27. 5; 42. 6, Job 18. 9. יִּי *hiph.* 1 S. 2. 10, 2 S. 22. 14, Job 37. 4, 5; 40. 9 (nowhere in indic.). יִּי *hiph.* Job 15. 33; 27. 22, Dan. 8. 12, cf. Ps. 68. 15. יִּי *hiph.* Mic. 3. 4, Job 34. 29. יִּי Is. 50. 2, Job 36. 14. יִּי Ps. 72. 13 and often. יִּי *hiph.* Ps. 11. 6, Job 20. 23. יִּי 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 יִבְעֹר אִישׁ** seems due to the accentual rhythm, and no more implies an intermediate **יִבְעֹר** than **מִיָּנֶקֶת** implies anything but **מִיָּנֶק**. 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 *הנה* *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 מות *thou shalt die*; 18. 18 יהיה לגוי גדול *he shall be a great nation*; Is. 6. 9 שמעו שמעו *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 וקצפתה צרתה בסנעם *and her rival (fellow-wife) continually aggrieved her*; Lam. 1. 8 יבשו בשת חטא חטא ירושלם *Jer. sinned (a sin)*; Is. 42. 17 יבשו בשת חטא חטא *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 וקשרו קשר *and they made a conspiracy*, so 15. 30; Gen. 40. 8 חלמנו חלום *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 נקשו אהבו *they loved*.

he loved him with his love for his own soul; Jer. 22. 19
 יָקִיבֵר 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 גְּדֹלָה וּמָרָה עַד־מָאֹד 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 בְּ, 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 גָּדוֹל *were*
weeping with a loud voice, Prov. 10. 4 עֹשֶׂה בְּרַדְמָה 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 *hēdad*.

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 מַלְכֵּנוּ
on the day of our king; 2 S. 21. 9 תְּחִלַּת קִצִּיר שְׁעָרִים *in the*
beginning of barley harvest; Ps. 127. 2 יִתֵּן לִידֵּיוֹ 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. בְּ);

Ps. 119. 62 חֲצוֹת לַיְלָה *at midnight*; Ps. 5. 4; 6. 11. (b) In answer to *how long*? Gen. 3. 14 כָּל־יְמֵי חַיֶּיךָ *all the days* of thy life; Hos. 3. 4 יָמִים רַבִּים יֵשְׁבוּ *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 בֵּית *house*, פֶּתַח *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 הֲיֵשׁ בֵּית־אָבִיו מָקוֹם *is there room in thy father's house*? 2 S. 9. 4 מְכִיר בֵּית הַנֶּהְדוּחַ *he is at the house of M.*; Gen. 18. 1, 10 וְהוּא יֹשֵׁב פֶּתַח־הָאֹהֶל *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 בֵּית 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 צֵא הַשָּׂדֶה *go out to the field*; 45. 25 וַיָּבֹאוּ אֶרֶץ כְּנָעַן *and they came to the land of C.* The ה of direction is frequently appended, Gen. 24. 16 וַתֵּרֶד הָעֵינָה *and she went down to the fountain*; 12. 5; 39. 1, 12; 42. 38; 43. 17. Of course prepp. (עַד, אֶל, &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 וַיָּבֹאוּ אֶרֶץ כְּנָעַן אֶל־יַעֲקֹב *to the land of C. to Jacob* (cf. Jer. 27. 3). The prep. is used also with creatures, Gen. 31. 4 וַתֵּשְׁבֶה אֶל־צֹאֲנוֹ *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 כְּשָׂדִים 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 מַעַן 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 אֵת־פָּנֶי, 1 S. 1. 22; 2. 11, 17, 18, Ex. 34. 23, &c., אֵת 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 מִנִּים *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 מִסְפָּר *according to the number*, Job 1. 5, Jer. 2. 28, Ex. 16. 16. Or it is acc. of limitation.

Rem. 4. The verb בָּא *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 יָבֵם 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 וְאֶנְכִי הוּלָלָה עֵרִירִי seeing *I go childless*; Is. 20. 3 הָלַךְ עַבְדִּי 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 הַיָּלֶד 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 מִדֶּלֶה נִדְּמָה 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 מִר צִרָה גְבוּר *bitterly* crieth the hero; Ez. 27. 30 וַיִּזְעֻקוּ וַיִּמָּרָה and they shall cry *bitterly*; 1 S. 12. 11 וַיִּשְׁכְּבוּ בַטַּח and ye dwelt *in confidence*, Hos. 14. 5 אֶהְבֶּם נְדָבָה I will love them *freely*, 1 S. 15. 32 וַיֵּלֶךְ אֵלָיו אָגָג מְעֵדָנֹת 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 וְשִׁוְקָה רֹאשׁ he shall bruise

thee *on the head*; 37. 21 **לֹא נִכְנֹוּ נַפְשׁ** let us not smite him *as to life* (mortally), 1 K. 15. 23 **חָלָה 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 הָאִישׁ הַיֵּצֵא** they saw *the man who was coming out*. (c) **רָאוּ הָאִישׁ יֵצֵא** 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 **דִּי 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 **רוֹמָה**, Ps. 56. 3 **מְרוֹם** *haughtily*,¹ Is. 60. 14 **שָׁחוּחַ** *bowing down*, Prov. 31. 9 **צָדָק** *in*

¹ Ye shall not walk **רוֹמָה** *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 עָרִירִי** childless; Is. 20. 3 **וַיֵּחָף וַיֵּלֶךְ** walked naked and barefoot; Prov. 1. 1 **וַיִּשְׁלַח ה' אֱלֹהֵינוּ** swallow them up alive (1 K. 20. 18).

וַיֵּלֶךְ הוֹלֵךְ חַי is used, 2 S. 12. 21 **וַיֵּלֶךְ הוֹלֵךְ 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.

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

Ps. 124. 3, Job 12. 17.

nature of adj., Gen. 3.

44. 33 let him abide

like a lion, Job 24.

נִרְדָּם what means

(b) Words denoting

Certain words denoting

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usually used before persons, and especially *as to life* which it assumes as suff. in the case of the discarded *א* is also used, however, before things. Gen. 6. 11, Jud. 1. 17 he took *the man*; 2. 24 וַיִּקַּח אֶת-אִבְרָם *he took his father and his mother*; 4. 11 לָקַחְתָּ וְיִשְׁרָתָהּ *receive thy brother's blood*; 40. 4 וַיִּתֵּן אֹתָם *he put me*. For *א* is common, it is very often wanting, less employed in poetry and elevated contexts than in the broader prose writing. It is wanting for ex. in the poems, Ex. 15., Deu. 32., and other poetical passages.

The direct obj. when a pron. is often appended to verb. as suff., esp. in earlier style, Gen. 4. 8 וַיַּהַרְגֵהוּ *he slew him*; in later style *א* with suff. has greater frequency. But *א* must be used in these cases: (a) when for sake of emphasis the obj. is to be placed before the verb; Jud. 14. 3 אֶתְּהָ קַחְלִי *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 suff.; Gen. 41. 43 וַיִּתֵּן 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 וַיִּרְאֵנִי אֹתוֹ *he will let me see it*; Gen. 29. 20 בְּאַהֲבָתוֹ *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* *א* 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 *א*. Gen. 8. 1; 10. 15-18; 12. 5, 20; 15. 19-21; 21. 10.

Rem. 3. The use of *א* 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 **אֵין** 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; **אֲחֵר** another, Jer. 16. 13. So with **אֶחָד** 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, **אֵין** 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 **אֵין בְּעֵינַי אֶת־הַדָּבָר** = *take not amiss* the thing; so 1 S. 20. 13 (*rd.* יֵטֵב) Neh. 9. 32 **אֵין יָמַעַם לִפְנֵיךָ אֶת כָּל־הַתְּלָאָה** *regard not as little*; so even the noun **מַעַם** 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 בְּסֻמִּי** *behold* (Sep. *thou seest*) the place of my throne. But in many cases **אֵין** 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־צֶפֶת* 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*, *שכל* *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 *שבע* with acc. of person, so *מלא* Ex. 15. 9.

(d) Verbs of *putting on* and *putting off* clothes, as *לבש* *put on*, *פשט* *strip*, *עטה* *be clothed with* (more poetical). 1 K. 22. 30 *וְאַתָּה לְבַשׁ בְּגָדֶיךָ* but *don thou thy robes*; 1 S. 19. 24 *וַיִּפְשֹׁט גַּם־הוּא בְּגָדָיו* he, too, *stripped himself of his clothes*; 28. 14 *וְהוּא עֹטֶה 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 יִצְאוּ בָנַי יָצְאוּ מֵעִי 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. נָחַל *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 עָלָה *to come up* (be overgrown) *with*, Is. 5. 6 תֵּלְחָה שִׁמְרִי תֵּלְחָה it shall come up *in thorns and briars*; 34. 13.

Rem. 3. Under (d) come such verbs as אָזַר *to gird* (one-self) *with*, 1 S. 2. 4; הָיִר *to gird on*, 1 S. 25. 13, Is. 15. 3; עָרְהָה *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 אֹנִי 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*. קַדְשִׁיִּךְ קַדְשִׁיִּךְ 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 אֲדַרְדֹּם is explained by Hitz. *in Rücksicht auf sie*; perhaps *pi*. אֲדַרְדֹּם.

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 וַיֵּבֵא וַיְבִיאָהּ and brought *them*, 1 S. 17. 31 וַיַּגִּידוּ they told *them*, 1 S. 19. 13 וַתִּשֶׂם 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 *forgive*, sc. עון, Is. 2. 9, Gen. 18. 24. כרת sc. ברית 1 S. 20. 16, 2 Chr. 7. 18. הָפִיל sc. לוֹל *lot*, 1 S. 14. 42, Job 6. 27, cf. Jud. 18. 1. שים sc. לֵב Job 4. 20, so בּוֹנֵן Job 8. 8. שָׁמַר *to retain*, sc. אף *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 מָלֵא אַחֲרַי sc. לִלְכָּת *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 הָרִים 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 קרא 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 מְכַסִּים *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 K_{al}; Deu. 8. 3 וַיֹּאכְלֶה אֶת־הַמָּן he fed thee with manna; Jud. 4. 19 הִשְׁקִינֵנָּה מַעַט־מַיִם give me a little water to drink; 4. 22 אֶרְאֶךָ אֶת־הָאִישׁ I will show thee the man. So הוֹדִיעַ to show, 1 S. 14. 12; הוֹרָה, הִבִּין to show Is. 28. 9; הִנְחִיל make to inherit, Deu. 3. 29; 31. 7; לָמַד to teach, Jud. 3. 2, Deu. 4. 5; הִשְׁמִיעַ 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 בָּרְאוּ אֶת־קִלְיָהֶם בָּר they filled their sacks with corn; 26. 15. 1 K. 18. 13 לָחֵם וּמַיִם לָהֶם וַאֲבִלְקָלָם I supported them with bread and water, Gen. 47. 12, Is. 50. 4. הִשְׁבִּיעַ to satisfy with, Ps. 132. 15. חָפַר 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 הִלְבִּישׁ אֶת־דָּוִד מִדָּוִד he put his garments on David, Gen. 41. 42, Ps. 132. 16, 18. Gen. 37. 23 הִפְשִׁיטוּ אֶת־קִנְיָתוֹ 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 הִתְפַּשֵּׁט he stripped himself of the robe. Comp. § 73, R. 4.

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

the sense of *intrusting to*, &c. (§ 73 f). Is. 58. 2 וְשִׁאלוּנִי מִשְׁפָּטֵי צֶדֶק they ask *me for judgments* of righteousness. 1 K. 12. 13 וַיַּעַן אֶת־הָעָם קָשָׁה he returned *the people a harsh answer*, 1 S. 20. 10. So the phrase הָשִׁיב דָּבָר Gen. 37. 14 וְהָשִׁבֵנִי דָּבָר and return *me an answer* (or, bring *me word*), 2 S. 24. 13, 1 K. 12. 6. 1 S. 21. 3 הַמֶּלֶךְ צִוִּי דָּבָר intrusted *me with a matter*. So שָׁלַח in this sense, Ex. 4. 28, 1 K. 14. 6. To *call*, Gen. 41. 51, 52. Is. 45. 11, Ps. 137. 3. 1 K. 18. 21.

Similarly the verbs in § 73, R. 1; הוֹלִיךְ Hos. 2. 16, Deu. 8. 2, Lam. 3. 2.

§ 76. When two nouns might form the subj. and pred. in a simple affirmation they become under a verb a double obj. acc. There are two cases: e.g. *man* is *dust*;—he made *man* of *dust* (so-called acc. of *Material*); and, *the stones* are *an altar*;—he built *the stones* into *an altar* (so-called acc. of *Product*). The nearer obj. is usually *def.* and the more remote *indef.* Such verbs are those of *making*, *placing*, *putting*, *appointing*, and verbs of the mind as to *see*, *know*, *consider*, *think*, *find*, &c. Gen. 2. 7 וַיַּצֵּר אֶת־הָאָדָם עָפָר he made *the man* (out of) *dust* of the ground. Deu. 27. 6 וַיִּבְנֶה אֶת־הָאֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבֵּחַ י' (of) *whole stones* shalt thou build *the altar* of Je. Gen. 27. 9, Ex. 20. 25; 25. 18, 28; 38. 3, 1 K. 7. 15, 27.—1 K. 18. 32 וַיִּבְנֶה אֶת־הָאֲבָנִים מִזְבֵּחַ he built *the stones* into *an altar*. Is. 3. 7 לֹא תִשְׁמְנִי קֶצֶין עָם appoint *me* not *a ruler* of a people, 5. 6; 28. 15, Gen. 28. 18, Ex. 32. 4, 1 S. 28. 2, Mic. 4. 13; 6. 7. Deu. 1. 15 וָאֲתִן אֹתָם רָאשִׁים and I made *them heads*, 1 K. 14. 7, Is. 3. 4. Gen. 15. 6 וַיִּחְשְׁבֶהָ לוֹ צְדָקָה he counted *it righteousness* to him.

The same consn. occurs with adj. and ptpc., which then forms a predicate acc. (tertiary pred.). Gen. 7. 1 אֶתֶּךָ רָאִיתִי וְיָתֵקָה י' נָנָה thee have I perceived *righteous*, Deu. 28. 25 וְיָתֵקָה י' נָנָה thee have I perceived *righteous*, Deu. 28. 25

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 וַיִּשְׁעֶהוּ שֵׁרֶק 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 (קדם *pi.*); Ps. 88. 8. Jos. 7. 25 וַיִּרְגְּמוּ אוֹתוֹ אֲבָן 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 קָלְלָה cursed *me* with a bitter curse, 2 K. 17. 21, 1 K. 8. 55; acc. of *condition*, Gen. 27. 6 כִּדְבַר אֲבִיךָ שָׁמַעְתִּי 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 כָּסַף *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; מָחַח *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 לגוי 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 כלל *to make* (to be) a *full end*, utterly destroy, Neh. 9. 31 לא עשיהם כלל, 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, 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 בטרולי *spies*, Ps. 44. 12.—Unique perhaps is הויר with 2 acc., Ez. 43. 10. 2 S. 15. 31 rd. הויר; 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־אַבִּישָׁג* *let Abishag be given*; Jer. 35. 14 *הַיְּקִים אֶת־דְּבָרֵי יְהוֹנָדָב* the commands of Jon. *are performed*; Gen. 40. 20 *יּוֹם הַלֵּדָתָהּ* the day Ph. *was born* (inf.). Ex. 21. 28 *לֹא יֵאָכַל 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 *וַיִּמָּלֵא הַבַּיִת עָשָׁן* and the house was filled *with smoke*; Ex. 1. 7, Is. 2. 7, 8; 38. 10. Gen. 31. 15 *הֲלוֹא נִכְרִיּוֹת נִחְשְׁבָנוּ לוֹ* are we not counted *for strangers* by him? Cf. 15. 6, Is. 40. 17. Mic. 3. 12 *צִיּוֹן שָׂדֵה חֲרָשׁ* Zion shall be ploughed *into a field*; Is. 6. 11; 24. 12. 1 K. 6. 7 the house *אֲבָן שֶׁלֹמֶה בְּנָה* 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 עֲלִיּוֹן* blessed *by God*; 31. 15 *נִחְשְׁבָנוּ לוֹ* we are counted *by him*; Is. 65. 1 *לֹא בִקְשָׁנִי* 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 מן (*from, of source*), Hos. 7. 4 *תִּנּוֹר בִּיעָרָה בְּאִפְהָ* 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 (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-הַלֵּוִי וְהָיָה לְפָנֶיךָ וְהָיָה לְפָנֶיךָ and it shall be shown to the priest, cf. Ex. 26. 30. So Ar. can say, 'uṭiya 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 וְקָרָא אִשָּׁה לִזְמַת יִקְרָא אִשָּׁה *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 נִתְּבָאֵת

הִקְשִׁיתָ לְשֹׂאֹל לָבֹרָח thou hast fled away *secretly*; 2 K. 2. 10 לָבֹרָח thou hast asked *a hard thing* (lit. *done hardly as to asking*); Ex. 8. 24 לֹא תִרְחִיקוּ לָלֶכֶת ye shall not go *far away*; Ps. 55. 8. Jer. 13. 18 הִשְׁפִּילוּ שְׁבִי 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 שָׁב, יָסָף *to do again*, הִרְבָּה, הִגְדִּיל &c.

(b) When the two verbs express distinct ideas. Gen. 11. 8 וַיַּחְדְּלוּ לִבְנוֹת 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 וַיֵּלֶךְ לָלֶכֶת.

§ 83. Modes of connection.—(a) The second verb is subordinated 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 וַתַּחַדְּ וַתִּזְחַק וַתִּפְּחֶה she *hasted to let down* her pitcher; 44. 11. 2 K. 6. 3 וַיֵּלֶךְ וַיֵּלֶךְ consent *to go*; Jud. 19. 6. Gen. 25. 1 וַיִּקַּח אִשָּׁה אַבְרָם וַיֵּשֶׁב וַיֵּשֶׁב and *took another wife*; 1 K. 19. 6 וַיֵּשֶׁב וַיֵּשֶׁב 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 וְלִקְחֹתִי 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 שְׁנַיִם הֹאֵל please *take* two talents; 1 S. 3. 5 שָׁב וְשָׁב *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 אֲרוּסָה עוֹד אֲרוּסָה I *will no more pity*; Gen. 30. 31 אֲשׁוּבָה אֲרַעָה צֹאנִי I *will keep* thy flock *again*; 1 S. 2. 3 אֲלֵתִּרְבּוּ תִּרְבּוּ *speak 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 וְשָׁפְלִיתָ thou shalt speak low out of the ground (1 S. 20. 19 *rd.* תִּפְקַד וְשָׁפְלִיתָ shalt be greatly missed a third time, cf. v. 18).—*Perf.* Ps. 106. 13 קָדְחוּ וְשָׁכְחוּ speedily they forgot. Hos. 5. 11; 9. 9, Zeph. 3. 7, Zech. 8. 15.—*Ptcp.* Hos. 6. 4; 13. 3.—The vigorous הָיִיתִי וְאֶבְלִי . . . 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 יִגְדֹּל לְמַעַן צִדְקוֹ יְהוָה Je. was pleased to make great; Job 32. 22 לֹא יֵדְעָמִי אֲכַנָּה I am not good at flattering; Is. 47. 1 לֹא תוֹסִיפִי יִקְרָאוּ לָךְ 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 בְּהַחֲמִידְךָ שׁוֹדֵד when thou art done destroying; 1 S. 3. 2 תִּיַּיֵּן הַחֹלֹי 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.* § 83 *c* 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, לָכָּה come, קום arise, are used almost as interjections though construed regularly, Is. 22. 15 לָכֵּן בֵּא, 1 K. 1. 13 לָכֵּן וּבֵא, v. 12, Gen. 19. 15, 1 S. 9. 5. The *mas.* לָכָּה 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*, וַתֵּלֶד וַתְּהַר *conceived and bore* = *she bore*, Gen. 21. 2. Text 1 S. 1. 20 is probably quite right. Comp. 1 Chr. 4. 17 where וַתְּהַר alone is used for the whole phrase.

Rem. 5. In some instances the modifying verb stands second, Jer. 4. 5 קְרָאוּ כָלֵא *cry with full voice*, cf. 12. 6 קְרָאוּ כָלֵא. 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. בל טוב) *not good*, but also otherwise. Pr. 28. 21 הַכֹּפְּרָנִים 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 הַיָּטִיב *learn to do well*; 42. 24 לֹא אָבִי הָלֹךְ *they willed not to walk*. Is. 7. 15; 57. 20, Pr. 15. 12, Job 9. 18; 13. 3. Rarely in gen. Is. 14. 23 בְּמִטְאֵט הַשִּׁמְד *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 קָרַת בְּרִית *making covenants*; Is. 22. 13 בָּקֶר דָּרַג *kill* וְשֹׂחַט צֹאן *and slaying sheep*. Is. 5. 5; 21. 5;

59. 4, 13, Pr. 25. 4, 5. Or prep., Is. 7. 15 **מֵאֵס בְּרָע וּבָחַר** 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 **מֹת תָּמוּת** *thou shalt (surely) die!* 16. 10; 18. 10, 2 S. 5. 19. Frequently in injunctions; Ex. 21. 28 **יִסְקַל הַשּׂוֹר** the ox *shall be stoned*, 23. 4, Deu. 12. 2, and often. *Antithesis*: Jud. 15. 13 **לֹא בִי אָסַר נֶאֱסַרָה וְהָיִיתָ לֹא נִמְיָדָה** *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 הָעֶבֶד** 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 הָלַכְתָּ** *well, thou hast gone off* because, &c. (but why steal my gods?). 1 S. 2. 30. In *questions*: Gen. 24. 5 **הֲהָשִׁיב הַמֶּלֶךְ** *am I, then, to bring back?* 37. 8, 10 **הֲמִלְכָה עָלֵינוּ** *shalt thou rule (forsooth) over us?* 43. 7 **הֲיָדָע 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, **אֲדָּה**, **כִּי**, are used, Gen. 27. 30; 44. 28, Jud. 7. 19.

(b) In negative sent. inf. abs. precedes the neg. Is. 30. 19 **לֹא־תִבְכֶּה בְּכֹךְ** *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** *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 **וְאָנֹכִי אֶעֱלֶה גַם־עִלָּה** *I will also bring thee up;* 31. 15, Nu. 16. 13. Inf. abs. always stands after *imper.* and *ptcp.*, Nu. 11. 15 **הָרַגְנִינָא הָרַג** *kill me rather* (at once); Jer. 22. 10

לְהִלָּךְ בָּכוּ בָּכוּ *weep, indeed*, for him that is gone away. Jud. 5. 23, Is. 6. 9. With ptcp. 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 שִׁטּוֹחַ *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 יָצִיא וָשׁוּב *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 קִדְּחָהּ וְהִפְּךָ, 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, שׁוּב, 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 **וַחֲכֹת** text amiss (but cf. § 96, R. 4), Ez. 11. 7 **רד. אַחֲזִיא**. Cf. however, Jos. 4. 3; 7. 7, Ez. 7. 14.

Rem. 4. The verb **הִלֵּךְ** with its inf. abs. is followed: (a) mostly by another inf. abs. as above in c, e.g. 2 S. 3. 16. **וַיֵּלֶךְ הָלוֹךְ וַיִּבְנֶה**, Jos. 6. 9, 2 K. 2. 11; but (b) also by ptcp. 2 S. 18. 25 **וַיֵּלֶךְ הָלוֹךְ וַיִּקְרַב**, Jer. 41. 6, cf. 2 S. 16. 5; and (c) by a finite tense, 2 S. 16. 13 **וַיֵּלֶךְ הָלוֹךְ וַיִּשְׁלַל**, Jos. 6. 13, 1 S. 19. 23, 2 S. 13. 19, cf. Is. 31. 5.

But **הִלֵּךְ** is often used in a metaphorical sense to express *progress, continuance*, &c. in an action or condition, which is expressed by ptcp. or adj. Gen. 26. 13 **וַיֵּלֶךְ הָלוֹךְ וַיִּגְדַּל** *he grew ever greater*. Jud. 4. 24, 1 S. 14. 19, 2 S. 5. 10, 1 Chr. 11. 9. In the same sense the ptcp. **הֹלֵךְ** is used in a predication. 2 S. 3. 1 **וַיִּדָּר הֹלֵךְ וַיִּחַזַּק** *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 **הָלַךְ** expresses the same idea of progress or endurance. Gen. 12. 9 **וַיֵּסַע הָלוֹךְ וַיִּנְסֹעַ** *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 **וַאֲכַת מַחֲוֹן הֵימֵב** *and I beat it, grinding it small*; 1 S. 3. 12 **אֲקִים אֶת כָּל-אֲשֶׁר דִּבַּרְתִּי הַחֵל וְכֵלָה** *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 **בַּחֲשֵׁף**. 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 *וְאָרַרְתִּי . . . הַשָּׁמַיִם וְהָאָרֶץ* 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 *וַיִּבְרוּ 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 בַשּׁוֹפָרוֹת וַיִּשְׁפְּרוּ הַכִּיּוֹרִים* they blew with the trumpets, *and broke* the pitchers; 1 K. 9. 25 *וַיִּקְטֹרֶשׁ שׁוֹלֹמוֹן* and Solomon offered sacrifices (freq.) *and burnt incense*; Jer. 14. 5 *וַיַּעַזְבֵהָ אֵלֶּיהָ* even the hind calves, *and forsakes* (her young); Jer. 32. 44 *וַיִּקְנוּ שָׂדוֹת וַיִּתְּבוּ וַיִּשְׁפְּרוּ וַיִּתְּבוּ* 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 *זָכוֹר 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 וְבֹא הִתְחַפֵּשׂ *disguise myself* (will I), *and go* into the battle! 2 K. 4. 43 כֹּה אָמַר אֲכֹל וְהוֹתֵר י' thus saith Je., *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 וַיֵּחָף וַיֵּהָרֵץ 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 הַמִּתְהַלֵּל הַשָּׂפֵל יִדְעֵ אֹתִי *in this* let one glory, *in understanding and in knowing me*; Is. 58. 6 is not *this* the fast that I like, פָּתַח חֲרָצוֹת 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 *וְ* 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 (לָשׁוּב), 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 הָיִיתָ הָאָדָם לְבַדּוֹ *man's being alone* is not good; Is. 7. 13 הַמְעֵט מִכֶּם הִלָּאוֹת 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 עֲשׂוֹת יְהוָה in the day of *Jehovah's making*; 14. 17 אַחֲרֵי שׁוֹבוֹ 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 אֵדָע 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 אֶת 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 וַיֵּסֶף עוֹד לְדַבֵּר, 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 וַעֲנוּחַר; 1 K. 16. 31 הִנֵּגְל is ptc., cf. 1 S. 18. 23. In 2 S. 24. 13 נִסְךְ is loosely appended to preceding words. Is. 37. 29 שְׁאֲנִיָּה if text right may be an ex., or adj. used substantively (vocalisation varies). Ps. 17. 3 זַמְחִי 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 הַבֹּחַז *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 שׁוֹבָהָ *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 בָּשַׁלַּח אֹתוֹ קִרְגָּזִין *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 **אֶחָדִי הוֹדִיעַ אֶת־ה'** *after God's showing thee*; Hos. 3. 1 **אֶת־בְּנֵי יִשְׂרָאֵל** *as Je. loveth the children of Israel*; and with pron. as subj. Gen. 39. 18 **כִּהְרִמֵּי 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 **כִּרְאָה** *when he saw*; 19. 29, Deu. 4. 21, 1 K. 20. 12, Ez. 8. 6. (b) When general and indeterminate, Gen. 33. 10 **כִּרְאָה** *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 *gameç*; 2 S. 19. 20 **לְשׁוֹם הַמֶּלֶךְ** with Gen. 16. 3 **לְשַׁבֵּת אֲבָרָם**, 1 K. 6. 1, Job 37. 7. The inf. hiph. of עָו verbs is never shortened except with suff. (Gen. 39. 18 in c above), e.g. Is. 10. 15 **כִּהְנִיף שִׁבְטֵהֶם**, 14. 3 **כִּיּוֹם הִנִּיחַ**, 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 **כִּשְׂסַע הַיָּדִי** *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 קִרְבַּת אֱלֹהִים *to draw near to God*, Mic. 6. 8, so Aram. Ezr. 4. 22. So the common לִקְרָאתִי *to meet me*, לִקְרַאת 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.* לְהוֹצִיאוֹ, Jer. 39. 14, and 1 *pl.* לְהוֹצִיאֵנִי, 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 אֲנִי. A gen. *obj.* would in many cases be awkward, as Gen. 37. 4 דִּבְרָו *to speak to him*, and where the suff. is parallel to אֲנִי 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 מן precedes, and even when other prepp. are prefixed.—Nu. 22. 13 לְחַתִּי = לְחַתִּי, and Jer. 27. 8 חָתִּי 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 בְּהִיּוֹתָם 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 קוֹלִי *when I lifted up*, cf. 37. 23 בָּא אֲשֶׁר *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 הָעָם הַטָּאִים לֶאֱכֹל עַל-הַדָּם the people are sinning *in eating* with the blood; 1 K. 5. 23 תַּעֲשֶׂה אֶת-חֲפָצִי לָתֵת לָחֶם בֵּיתִי 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 לֵאמֹר *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 לְכַרֵּת 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 יהִי הַשָּׁמֶשׁ לְבֹא and it was, *the sun was about to set*, Jos. 2. 5. Is. 38. 20 יְהִי 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 קָבְּרוּ 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 הֵיטָב לְדַבֵּר לָךְ *what is to be done for thee? should one speak for thee to the king?* 2 K. 13. 19 לְהַכּוֹת חֲמִשׁ אֲרָשָׁא *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 אֵין 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.

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(b) The inf. as periphrastic fut. or gerundive (§ 94) is negated by לֹא or אֵין. Am. 6. 10 לֹא לְהוֹפִיר בְּשֵׁם י' the name of Je. *must not be mentioned*; Jud. 1. 19 (could not dispossess), 1 Chr. 5. 1. Est. 4. 2 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 and אֵין, 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 וַאֲקָרָא קוֹלִי וַאֲקָרָא lifted up my voice *and cried*; 2 K. 18. 32 וְלָקַחְתִּי עַד בָּאִי 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 (§ 95) occurs 2 K. 23. 10 (cf. לֹא לְמַעַן Ez. 21. 20), and מִבְּלִיתִי Nu. 14. 16 *because Je. was not able*.—The inf. is sometimes negated by prep. מִן *away from*, as Is. 5. 6 מִן־מִטְּמֵר 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 לֵאמֹר *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 וְעַל־אֲשֶׁר רַבָּה עַל רֹב עֲוֹנוֹ וְרַבָּה *i.e. and because . . . is great*;

so Jer. 30. 14, 15. So perhaps 1 S. 4. 19 וַיָּמָת . . . אֶל־הַקֶּחֶךְ, *i.e.* וַיָּמָת (עַל) אִשְׁרָיִם 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 אֶמְרִי *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 וַיֵּלֶךְ, 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. לְ 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*, מָאֵן, *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 אֹהֵב *friend*, אֹיֵב *enemy*, שֹׁפֵט *judge*, שֹׂמֵר *watchman*, חֹזֵה *seer*, &c., and that pass. ptcps. should in usage become adjectives. The ptcp. *niph.* in particular has the sense of the Lat. gerundive and adj. in *bilis*, as נֹרָא *to be feared*, terrible, נִחָשׁ *æstimandus*, נִחְמָד *desirable*, נִחָעַב *detestable*, נִכְבָּד *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 אֶלְכִי אֹתוֹ *I fear him*; 25. 28 רָבֵקָה אֶהְבֶּת *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 הִמְלִיכָם־שָׁנִי *who clothed you with crimson*. Zeph. 1. 9.

(b) Or, nominally, being in cons. with following gen. Gen. 3. 5 יָדְעִי טוֹב וְרָע *knowing good and evil*; Hos. 2. 7 נָתַנִּי לַחֲמִי וּמִיָּמִי *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 אֱתָהּ *thou fearest God*; Hos. 3. 1 אִשָּׁה אֲהַבְתָּ 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 בְּרֵכְתָּךְ *blessed by Je.*, 2 S. 5. 8 הָטָה *hated by*, Is. 53. 4, Job 14. 1. Frequently the *cause* or *instrument* takes the place of the subj., Is. 1. 7 אֵשׁ שָׂרְפֹתָ *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 מְבָרְכֶיךָ *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 יֵרֵד-בֹּר *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 קָמִי *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. ptc. also may retain the acc. of act. verb, as 1 S. 2. 18 חֲגֹר אֶפֶסֶד *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 ptc. (§ 24 d). Is. 3. 3 נִשָּׂא פָּנָיו *he whose face is lifted up*. Ps. 32. 1 חֲסִי חַטָּאתָה *he whose sin is covered*. 2 S. 13. 31, Is. 33. 24, Pr. 14. 2. In 2 S. 15. 32 קָרַע בְּתָנִיתוֹ ב' 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 ptc. 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 אִשׁ אֹכֶלֶת *a devouring fire*, 4. 34 *an out-stretched arm*, Gen. 22. 13, Is. 18. 2, 5, Jud. 1. 24 יֵרָאוּ אִישׁ *they saw a man coming out*. Am. 5. 3, Is. 2. 13; 10. 22. With the art. the ptc. 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 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 ptc. with art. has the meaning very much of a relative clause. Gen. 12. 7 הֵנָּה אֵלָיו י' *Je. who had appeared to him*; 1 S.

1. 26 אֲנִי הָאִשָּׁה הַנִּצְבֶּתִי 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), 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 אֲתָה מוֹמֵת to-morrow *thou shalt be slain*; Gen. 38. 25 הִוא מוֹצֵאת *she was brought forth*; 1 S. 9. 11 הֵמָּה עֹלִים *they were going up*. The pron., however, is often omitted if

the subj. has just been mentioned, particularly after הִנֵּה Gen. 24. 30 וַיָּבֹא 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 וַיִּבֹּט הָאִישׁ מִשְׁתַּחֲוֹתָהּ לָהּ *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 כִּי יָדַע א' *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 אֲדָּה 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 דָּמִי אֶחָיִד לְעֵקֶם *thy brother's blood crieth*. Gen. 19. 13, 14 כִּי מַשְׁחִיתִים 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 פֹּרֵתֵר

אתם *there was none interpreting* them; cf. different order, 40. 8; 41. 15. Ex. 5. 16 תֵּבֶן אֵין נָתַן *straw is not given*; 1 K. 6. 18 אֵין אֶבֶן 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 וַיְהִי עִמָּדִי הָעֵנָה אֲתִי וַיֵּדֵי עִמָּדִי the God *who answered me, and was* with me; 27. 33 הָצֵד צִיד הַיָּבֵא *who hunted venison, and brought it*. In animated speech without *and*, Is. 5. 8 מְגִיעֵי בֵית בְּבֵית שָׂדֶה בְּשָׂדֶה *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 ptc. 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 וְהִנֵּה, 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 ptc., § 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 מעליה** 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 **הינה**, 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 ptc. 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 ptc., even without copula, may express *juss.* sense; Gen. 3. 14 **אָרַר אֶתְּךָ** *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 ptc., 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 אתי** *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. ptc. 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 ptc. 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 *לֹא יִחַם* Hos. 1. 6, *לֹא יִחַם* 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 *לִיְמֵי מַכְסִּים* waters *covering the sea*. Nu. 10. 25, Deu. 4. 42, Am. 6. 3 (cf. Is. 66. 5), Is. 14. 2. So in Ar., *limâlihi fîha muhîna*, 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 *עַתָּה מוֹלִיכְךָ* 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 *רָדָה לְשִׁבְרָתָהּ*. 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 *בְּטוֹחַ* *trusting*, Ps. 103. 14 *זָכוֹר* *mindful*, Is. 53. 3 *יָדוּעַ* *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 **וּבְחֶסֶד 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 **לְמַשְׁיָי**, Job 15. 3 for **וּבְמַלִּים**, 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-הַקִּירָשׁ מִמֶּנּוּ** *be not silent* (turning away) *from us*. Ps. 22. 22 **מִקְרָנִי יָרִים עֲנִיתָנִי** *heard* (and delivered) *me from* the horns. 1 S. 24. 16 **מִיָּדָה** *profane* (and cast) *thee from* the mount, Ps. 28. 1; 18. 22; 73. 27, Ezr. 2. 62.—Gen. 19. 27 **אֶל-הַמָּקוֹם וַיֵּשְׁבֻם** *he rose early* (and went) *unto* the place, Song 7. 13. Gen. 42. 28 **וַיִּתְרָדּוּ אִישׁ אֶל-אָחִיו** *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 **יָדַעְתִּי** 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 מִקְדֹּיֹת 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 וַיִּנָּחֵם 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, בַּבֹּקֶר. Hence its use with verbs *to touch* נָגַע, *to cleave to* דָּבַק, *to hold* אָחַז, חָמַס. From the sense of *in* (in the sphere of, embodied in) comes its use with pred. (*beth essentialis*), as Ps. 68. 5 בִּיהָ שֵׁמוֹ (in) *Jah is his name*, Ex. 18. 4 God בְּעֻזִּי *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 בְּעֹכְרֵי *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*, בְּחֵיל 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 בְּיָהוּה *through Je.*, Gen. 9. 6. Similar is ב of *price*, Gen. 30. 16, בְּנֵי בְרִידָאִי *for* (with) *the mandrakes*, v. 26, 33. 19; 37. 28, 1 K. 10. 29. Finally ב has partitive sense, Job 7. 13 my bed בְּשִׁיתִי *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־יֹסֵף** *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 to *unto* the complexion of *hostility*, Gen. 4. 8 rose up **אֶל־חֵבֶל** *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 **לְמַחֵר**, though the **ל** is not to be translated. In particular, **ל** is used to introduce the indirect obj. (dat.), Jud. 1. 13 **וַיִּתֵּן־לּוֹ** 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, *incommodi*, Jer. 2. 21, Mic. 2. 4, Ez. 37. 11, Ps. 137. 7), Is. 6. 8 **כִּי יִלְדֶנִּי** 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־לָּךְ** *get thee*, 22. 5 **שִׁבְרָלְכֶם** *sit you here*, 21. 16 **וַיֵּשֶׁב 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 *לָךְ לְשָׁלוֹם* *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 (וְעַד) עַד . . . מִן, Gen. 31. 24 *מִטּוֹב עַד-רָע* *good or evil* (from g. to e.), 14. 23; 19. 11, Ex. 22. 3, 1 K. 6. 24, Is. 1. 6. The form לְמִן 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 *מִדְּרָאִי בְנֵיךָ* *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 *מִפֶּלַע* *away from the dew*, Job 11. 15 *מִפֹּחַם* *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 *חמסי עליך* 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 *כָּסָה*, to *pity, spare* *חָסַל*, to *burden*, as Is. 1. 14 *היו עלי לטח* they are *a burden upon me*, 2 S. 15. 33, Job 7. 20. So to express *obligation*, 2 S. 18. 11 *לָהֹת לִי* *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 *על־בנותי* *in addition to* my daughters, 32. 12 *על־בנים אִם* mother *with* children, Gen. 28. 9; 48. 22, Hos. 10. 14, Am. 3. 15. Other uses of *על* are similar, as Jud. 9. 17 *נלחם עליכם* 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 *על־פְּלִימִים* *by* the rivers of water, 2 S. 9. 10 *על־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־כִּדְרֵים *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 אֲבָה *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 תִּבְּרָה *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־בְמִרְיָה *as at* M., 83. 10 do to them כִּי־סִרְאָה *as to* S., Gen. 34. 31 הַכֹּזֵנָה *as with* a harlot? Hos. 2. 5 הַיּוֹלָדָה כִּי־יוֹם *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 מִפְּנֵי 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 לִבִּי רָדָי *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־יָדָי, 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 הָיִיתָ הָאָדָם לְבַדּוֹ** *that man be alone* is not good. So 2 K. 9. 33 **וַיִּזְרֶם מִדָּמָהּ** *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 שָׁכֵם** *who is Shechem?* A noun, Gen. 39. 9 (above), an adj. or ptc., 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 הָבְדֵּלָה** *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 כְּהָיָא טוֹב *and the gold of that land is good*; 13. 13 וְאֲנָשֵׁי קֶדֶם 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 הָיָה, 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 צַדִּיק אַתָּה יְהוָה *righteous art thou, Je.* Particularly if the adj. be in the comparative, 1 S. 24. 18 צַדִּיק אַתָּה מִמֶּנִּי *thou art more righteous than I*; Gen. 29. 19 טוֹב תִּתְּנִי אֵתָהּ לָךְ *it is better that I give her to thee*. Gen. 4. 13, Hos. 13. 12, Ps. 111. 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 יָדַע אֱלֹהִים כִּי יֵרָע *for God knows*, 3. 6; 22. 12. Esp. if subj. be a pron.; 3. 10 אָנֹכִי כִּי עֵרִים *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? 1 S. 17. 43 **אֲנִי הַכֶּלֶב** *am I a dog?* Gen. 18. 17. **הַמְבַסֶּה אֹנִי** *shall I hide?* Gen. 4. 9, Jud. 2. 22, 1 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 . . . **מֵאֵין אַתֶּם** *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 **וּלְלֶבֶן שְׁתֵּי בָנוֹת** *and L. had two daughters*. 19. 8; 31. 16; 48. 5, Ex. 2. 16, Jud. 3. 16, 1 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 יֶלֶד 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 הִשְׁיֵאֲנִי *the serpent* beguiled me; 37. 33 כְּתָנֶת בְּנֵי חַיָּה רָעָה אֲכָלְתָּהּוּ *it is my son's coat, an evil beast* hath devoured him; 37. 27 וַיִּדְּנוּ אֶל-תְּהִיבוֹ but let not *our hand* be upon him. Often the antithesis is expressed: Is. 1. 3 יָדַע שׁוֹר קִנְיָהּ יִשְׂרָאֵל *the ox knoweth his owner, Israel* does not know; Gen. 4. 2 Abel was a shepherd אֲדָמָה עֶבֶד אֲדָמָה *but Cain* was a tiller of the ground; 1 S. 1. 22 ... וַיַּעַל הָאִישׁ *the man* went up, *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 why stand outside וְאֲנֹכִי פָנִיתִי הַבַּיִת *when I* have made ready the house? Job 21. 22 הַלְאֵל יִלְמְדֵדַע וְהוּא רָמִים לְשָׁפוֹט 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 קִי *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 עֲוֹנְךָ וְחַטָּאתְךָ 7** יִסָּר. 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 אָבִירֵקֹן קָן** instead of **מֵת אָבִירֵקֹן**. 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 נָתַנָּה . . . הָאִשָּׁה** *the woman whom thou gavest, &c., she gave me*; 15. 4 **הוּא יֵרֶשֶׁה** *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** *we are all sons of one man*; Is. 1. 13 **קִמְצַת תּוֹעֵבָה הִיא לִי** *incense (sacrificial smoke) is an abomination to me*. Jer. 12. 6 **גַּם־אֶחָיָה . . . גָּבְדוּ בְּךָ** *even thy brethren have acted treacherously*. Gen. 14. 24; 22. 24; 30. 33; 31. 16;

34. 21; 41. 25; 44. 17; 45. 20, Ex. 12. 16, Jud. 4. 4, 2 S. 5. 1, Deu. 1. 30, 38, 39.

(b) Gen.—Jud. 17. 5 **וְהָאִישׁ מִיכָה לוֹ בַּיִת א'** *the man Micah had a house of God*. 2 K. 1. 4 **הַמִּטָּה אֲשֶׁר עָלֶיהָ** *from the bed* which thou hast gone up into *thou shalt not come down*. Is. 4. 3 **קְדוֹשׁ . . . הַנִּשְׁאָר** *he that is left shall be called holy*. The prep. is sometimes placed before the main subj., and repeated with the pron. Gen. 2. 17 **וּמִעֵץ הַדַּעַת . . . לֹא תֹאכַל מִמֶּנּוּ** but thou shalt not eat *of the tree of knowledge*. 2 S. 6. 23.—Gen. 17. 4, 15; 48. 7, 1 S. 12. 23, 1 K. 1. 20; 12. 17, Is. 3. 12; 9. 1; 11. 10, Hos. 9. 8, 11, Ps. 10. 5; 11. 4; 125. 2, Jon. 2. 7.

(c) Acc.—Gen. 24. 27 **אָנֹכִי בַדֶּרֶךְ נֹחֲנִי י'** *Je. led me in the way*. Gen. 28. 13 **לָהּ אֶתֶּנָּה . . . הָאָרֶץ** *the land* on which thou liest will I give thee. Is. 1. 7 **אֲדַמְתְּכֶם זָרִים** *your land* strangers devour in your sight. The main subj. may be acc., which is resumed: Gen. 47. 21 **וְאֶת־הָעָם הָעֶבְרִי אֹתוֹ** *and the people* he removed. Gen. 13. 15; 49. 8, Nu. 22. 35, Jud. 11. 24, 1 S. 9. 13; 25. 29, 1 K. 15. 13; 22. 14, 2 K. 9. 27, Is. 8. 13, Ps. 125. 5, Deu. 13. 1; 14. 6.

(d) In the verbal sent. the expression of the resumptive pron. throws emphasis upon the subj., the place of which at the head gives it prominence. The same is the case in the nominal sent. when the pred. is definite, as 1 K. 18. 39 **יְהוָה הוּא הָאֱלֹהִים** *Jehovah is God!* Deu. 18. 2 **יְהוָה הוּא** *Jehovah is his inheritance*. In this case the pron. precedes the pred. Gen. 2. 14; 9. 18; 42. 6, Deu. 10. 17; 12. 23; 31. 6, 8, Is. 9. 14; 33. 6, 1 S. 17. 14.

When the pred. of the nominal sent. is indefinite the pron. usually follows the pred., and there is a balance of emphasis on subj. and pred., the resumptive pron. sinking almost to the rank of a copula. Gen. 41. 25 **חֲלוֹם פָּרְעָה** *the dream* of Ph. is *one*; 47. 6 **אָרֶץ מִצְרַיִם לְפָנֶיהָ** *the dream* of Ph. is *one*;

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 הַנֶּפֶשׁ, 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 הוּא הָאֱלֹהִים. 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 יְהוָה Ecc. 1. 17, 1 Chr. 22. 1, and אֱלֹהֵי הָיָה 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 elṭariq* (van Dyck), *I am the way*, in the more classical trans. of the Jesuits is *ana elṭariq, 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 **יְהוָה הוּא יִצְדִּיק** *one is she, my dove*; Song 6. 8, 9 **יִזְנִתִּי אֶחָת הָיָא** *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 אֶחָי** (Sep. otherwise), cf. Ps. 87. 5.

EXPRESSION OF SUBJECT IN VERBAL SENTENCE

§ 107. In the verbal sent. the subj. is expressed by the inflectional element of the form, except in 3rd pers., as **יָדַעְתִּי** *I know*, **מָכַרְתָּם** *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 **וְהֵם לֹא הִכְרִירוּ** *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** *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. l. 21 seq. Pleonastic expression of אֲנִי 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 **וַיִּקְרָא שְׁמָהּ בָּבֶל** *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 **וַיִּבֶּן יְהוָה יְבִיא וַיִּקְשֹׁת** *with arrows and bow shall one go there*; Ex. 10. 5 **וְלֹא יוּכַל** *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 הָעֶדְרִים** *from that well they watered the flocks*; 1 S. 27. 5 **יִתְּנֵנִי לָךְ** *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 **וְהָיוּ עֹשִׂים** *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 ptc. sing. or plur., קָרָא קָרָא *a caller*, or הַקָּרָא *the caller*, called. The ptc. is often expressed: Is. 28. 4 אִשֶּׁר יֵרְאֶה הָרְאָה 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 אִישׁ 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 לֵי לִי *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 ptc. 4. 28, 29. Peculiar ptc. sing., Jud. 13. 19 וּמִפְּלֵא לַעֲשׂוֹת and something marvellous was done.

Rem. 3. The use of 2nd person for the indeterminate subj. is rare, except in the phrase בְּאֵיךְ, עַד-בְּאֵיךְ (בְּאַיִכָּה) *till thou comest = as far as*, 1 K. 18. 46, Gen. 10. 19, 30; 13. 10. Apparently, Is. 7. 25 תְּבוֹא 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 וַיִּצָּר לָהֶם *they were greatly distressed*; Gen. 32. 8. 1 S. 30. 6 וַתִּצָּר לְדָוִד *and it was*, וַתִּהְיֶה *and it shall be*. So many words followed by prep. ל; as ל *to be amiss to*, Nu. 22. 34, Gen. 21. 12, 2 S. 19. 8; Jer. 7. 6. ל *to be good* 1 S. 16. 16, Hos. 10. 1, Jer. 7. 23. ל *bitter*, Ru. 1. 13, Lam. 1. 4. ל *to have heat*, 1 K. 1. 1, 2, Hag. 1. 6. Job 3. 13 אָז יִנָּח 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 לָקְרָא הוֹדִיל לָקְרָא then *it was begun* to invoke; Ez. 16. 34 וְאֶחָרָיו לֹא זִנָּה there *was no whoring* after thee. The *pass.* in this case often governs like the *act.* (§ 79), Am. 4. 2 וְנִשָּׂא 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 טֹב, 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 מַצָּה יָתֵן *there comes* strife (es giebt). Rarely with suff., Job 6. 17 בָּחַם *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 יָקִים *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 וַשְׁמִתִּיהָ (*it*, putting out their eye), Gen. 15. 6 counted *it* (the fact that he believed) Ex. 30. 21, Jos. 11. 20 הִיתָה, 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 קוֹלִי 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 קל, &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 **על־גִּחְוֹנְךָ תֵּלֵךְ. וְעָפָר תֹּאכַל** *on thy belly shalt thou go, and dust shalt thou eat.* 1 S. 20. 8 **לְמַדְוֶה תְּבִיאֵנִי וְעֶד־אָבִיךָ** *but why bring me to thy father?* 1 K. 2. 26 **עֲנֵתָה לָּךְ** *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*, **בְּרִאשִׁית** *at first*, &c., precede.

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

(a) Obj., verb, subj. 1 S. 2. 19 **וּמַעֲוֵל קָטָן תַּעֲשֶׂה־לּוֹ אִמּוֹ** *and a little robe his mother used to make him.* Gen. 42. 4, 1 S. 17. 36, 1 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. 1 S. 15. 33 **כָּאֲשֶׁר שָׁקְלָה נָשִׁים** *as thy sword has bereaved women.* Gen. 21. 7, Nu. 19. 7, 18, 1 K. 8. 63; 19. 10, Is. 19. 13.

(c) Subj., obj., verb. Is. 1. 15 **יִדְיָכֶם דְּמִים מִלְּאֹו** *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 מִפְּיָר מַעַלְמֵי* *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־צָרָתָם וְאֶת־עֲשָׂתָם* . . . *עָנִי*, 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 וְתִרְדָּמָה נָפְלָה and *a sleep fell*; v. 17 וַתֵּשֶׁבֶת הַשָּׁמֶשׁ בָּאָה the *sun was gone down*; 16. 1. But exceptions occur; Mal. 2. 6 לֹא נִמְצְאָה עוֹלָה *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 *היה* to *be*. The subj. having once been mentioned, however, following verbs are in proper agreement. Gen. 1. 14 יְהִי מְאֹרֹת וְיִהְיֶה אֲנֵיהֶם *let there be lights, and let them be signs*. Is. 17. 6 וְנִשְׁאַרְבוּ עַלְלוֹת there *shall be left gleanings*; 2 K. 3. 26 חֲזָק מִמֶּנּוּ הַמִּלְחָמָה *the battle was too strong for him*, cf. v. 18. Deu. 32. 35, Is. 13. 22; 24. 12, Jer. 36. 32. Nu. 9. 6 וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ 1 K. 11. 3 וַיְהִי לָהּ נָשִׁים וַיְהִי לָהּ נָשִׁים *he had wives, princesses*, 700. The *mas.* is apt to be used for 3 pl. fem. impf.; 1 K. 11. 3 וַיִּשְׁוּ *his wives perverted his mind*; 2 S. 4. 1 וַיִּפְּסוּ *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 ptcip. Gen. 48. 10 עֵינֵי יִשְׂרָאֵל כָּבְדוּ מִזֶּקֶן 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 וַאֲבִשָׁלָיִם 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 יִקְחֻלָּב *take away* the understanding. Hos. 9. 2, Deu. 8. 13. Neh. 5. 14 אֲנִי וְאֶחָי לֹא אֶכְלָתִי 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 וַתֹּאמַרְנָה וַיֹּאמְרוּ R. and L. *answered and said*; Nu. 12. 1 וַיֹּאמְרוּ . . . וַתְּדַבֵּר מִרְיָם וְאַהֲרֹן *Mir. and Aaron spoke and said*; Gen. 3. 8 וַיִּתְּבֹאוּ 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 בָּאֲתָתָה וְכָל־בֵּיתְךָ go *thou* and all thy house, Jud. 7. 10, 11. Jud. 11. 38 וְהָעוֹתִיָּהּ הִיא וַתֵּלֶךְ *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 אִמִּי וּבְנִי 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 אֲתָדָה 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 נִגְלָה עַמִּי *is gone away*; Is. 9. 8 וְיָדְעוּ הָעָם כָּלֹי the people *shall know* all of it. 1 K. 18. 39 וַיִּסְּלוּ כָּל־הָעָם וַיִּסְּלוּ. Ex. 1. 20; 4. 31, Jud. 2. 10. Gen. 41. 57 וַיָּבֹאוּ כָּל־הָאָרֶץ בָּאֵי all the world *came*; 1 S. 14. 25; 17. 46, 2 S. 15. 23. Nu. 14. 35 הָעֵדָה הַזֹּאת הִנּוּעָרִים this congregation *that are met together*. With creatures: Gen. 30. 38 תְּבִיאָנָה 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 עָשָׂה אֶבְדּוֹ יִתְרָת 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 קָמָה *and his eyes were set*, Mic. 4. 11. Jo. 1. 20 בְּהֵמוֹת שָׂדֵה תַעֲרַג אֵלֶיךָ *the beasts of the field pant unto thee*. Ps. 103. 5 תִּתְחַדֵּשׁ בְּנֶשֶׁר נְעֻרֶיךָ *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 מִמִּנְדָּה (sins of Jeroboam); 13. 11, Is. 59. 8. There is no reason for K'ri Ps. 73. 2, שִׁפְכָה. 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 הַדָּרִיחַ הַרְבֵּעִים *the four fifths it shall be*. 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. יַעֲצִדוּ). In particular a sing. suff. frequently refers back to a plur. Is. 2. 20 אֲשֶׁר עָשְׂרוּ *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 אֵינִי (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 אֵדִילִי מִמֶּנִּי בִן *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 **וַיִּפְּחֶת 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 כְּשִׁפְטֵי־דָן** *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 **וְרַעַה** is collec., cf. Deu. 14. 7, Ezr. 3. 9, Neh. 2. 16.

Rem. 4. Plurals of Eminence such as **אֱלֹהִים** *God*, **אֲדֹנָיִם** *lord, owner*, when referring to a single person, are usually in concord with sing., Ex. 21. 29 **וְיָמָת בְּעָלָיו יוּמָת** *its owner shall be killed*, Is. 19. 4 **וְאֲדֹנָיִם 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 **יָדָהּ לְאִשְׁרָא** . . . **בְּיָמָהּ**, Zech. 6. 7. Sometimes text may be at fault, Jud. 4. 20 **עָבַד**, inf. abs.? 1 S. 2. 20 **לֹא שָׁאֵל**; 25. 27 **הִכְיָאָה**, 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 **בְּיָדֵי אֲדֹנָי**. But any words may be uttered as exclamations, 2 K. 4. 19 **רֹאשִׁי רֹאשִׁי** *my head!* 11. 14 **קֶשֶׁר קֶשֶׁר** *treason! treason!* Jer. 4. 19 **מִבְּטְנִי** *my 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 **אֶל-אָזְנוֹ** *to thy mouth the trumpet!* 2 S. 13. 12 **אַל-תֵּאָחֶז** *don't!* my brother! Gen. 49. 4. So adverbs: **לֹא** *no!* **הֵן** *well, yes!* **טוֹב** *good!* *well!* Also the imper. of some verbs, as **הֵבֵה** (**יֵהָבֵה**) *go to!* Gen. 38. 16, Ex. 1. 10; **לָבֵה**, **לָבֵה** (even to a woman, Gen. 19. 32) *come!*

More strict interjections are **הִם** *hush! silence!* Jud. 3. 19, Am. 6. 10, Zeph. 1. 7, Hab. 2. 20, Zech. 2. 17. A verb **הִסָּה** is denom. from **הִסָּה** 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** *woe!* 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 **אֵלַי לִי** Mic. 7. 1, Job 10. 15.—**וְהוּא אָדָּוִי** *woe! alas!* in lament for the dead, 1 K. 13. 30 **וְהוּא אָדָּוִי**; fuller form for the king, Jer. 22. 18. In the form **הוּא** Am. 5. 16. In a more general sense, Jer. 48. 1; 50. 27. Also in threatening remonstrance, Is. 1. 4 **הוּא גֹי חָמָא** *Ha!* sinful nation, and often in Is.—Other forms, Jo. 1. 15 **אָהָה לַיּוֹם** *alas!* for the day. Ez. 30. 2 **וְהָיָה לַיּוֹם**, 6. 11 **אָהָה**.—An exclamation of *delight*, **וְהָיָה** 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. **כֵּן** *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 **כֵּן הָיָה מִתְלַאֲחָה** *Oh what a bore!* And so **כֵּן** *who!* Mic. 7. 18, &c.

The particle **הִנֵּה** also, as **הִנֵּנִי** *here I am!* Gen. 18. 9 **הִנֵּה בָּאֵהָל** *there! in the tent* (is she). 16. 11 **הִנֵּה קָרָה** *see thou art with child!* Very passionately Job 9. 19, is it a question of strength? **הִנֵּה**! 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 מִיָּחוּס כְּשָׁלִי**, 24. 7, 1 K. 21. 3 (so *ru.* 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 **וְהָיָה**. 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 **וְהָיָה בְּנִימִן** 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*, וַ, &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 אֲמֵן *truly*, Gen. 42. 21 אֲמֵן אֲנַחְנוּ אֲשָׁמִים *verily* we are guilty; 2 S. 14. 5, 1 K. 1. 43; later a particle of contrast, Dan. 10. 7, 21. — אִם *truly*, *surely*, Gen. 26. 9 אִם אֲשֶׁתְּךָ הוּא *in truth* she is thy wife. 1 S. 16. 6, Hos. 12. 9. So אֲכֵן, Ex. 2. 14 אֲכֵן נֹדַע הַדָּבָר *verily* the thing is known. Gen. 28. 16, 1 S. 15. 32, Is. 53. 4.

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

The word כִּי often strengthens. Gen. 18. 20 the cry of Sodom כִּי רָבָה (surely) *it is great*. Particularly in antithesis after neg.: Gen. 18. 15 כִּי צָחַקְתָּ לֹא נָא, thou *didst* laugh. 1 K. 3. 22 כִּי בָנִי הֵחָיִי לֹא 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, אֱלֹהִים, יְהוָה, אֵל as *I live*, as *God*, *Je. liveth*; but הִי נַפְשָׁךְ, פָּרְעָה as *thy soul*, *Phar., &c., liveth*. With pron. *I* and divine names the form is הִי, otherwise הָיִי, cf. the curious הִי אֱלֹהֶיךָ דָּן Am. 8. 14 as *thy god*, O Dan, *liveth*.—Jud. 8. 19 הִי יְהוָה. 2 S. 2. 27 הִי יְהוָה, Jer. 44. 26 הִי אֱלֹהֵי יִשְׂרָאֵל, Job 27. 2 הִי יְהוָה, 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' רְחִי נַפְשִׁי**, 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 **יִשָּׁבַע לִי חַי י' אִם יוּמָת** *he shall not be put to death*, 1 K. 1. 51 **יִשָּׁבַע לִי חַי י' אִם יוּמָת** *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 **חַי י' כִּי אֶלּוֹ הַיּוֹם אֶרְאֶה אֵלָיו** *I will show myself to him to-day*; Is. 45. 23 **כִּי נִשְׁבַּעְתִּי כִּי לִי תִכְרַע כָּל-בָּרָה** *I have sworn by myself that to me every knee shall bow*. 1 S. 14. 44; 20. 3; 29. 6. Job 1. 11 **אִם לֹא יִבְרַךְ (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 **כִּי**, § 153.

Rem. 2. **חַי אַתָּה** is not said; **חַיִּךְ** *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 **כִּי יַעֲשֶׂה לִּי 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 **רָדָה לְרִדִּי** 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 **נִי** is often repeated, 2 S. 2. 27; 3. 9; 15. 21, 1 K. 1. 30, Jer. 22. 24, Gen. 22. 16. In **אִם נִי** the **אִם** is sometimes merely conditional, *that, if*, 1 S. 14. 39, Jer. 22. 24, cf. Deu. 32. 40. In other cases the use of **אִם נִי** is peculiar. (1) 2 S. 3. 35 with 2 K. 3. 14 seems to show that the use of **נִי** in the oath was customary without ref. to the pos. or neg. nature of the thing sworn (apod.). The **נִי**, 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 **אִם** seems pleonastic. Its idiomatic use may in some way add force to the **נִי**, though the origin of the idiom is difficult to trace. It can scarcely be the same use of **אִם** 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 לְנֶעֱר** *is the child well?* 2 S. 11. 11 **וְנָאֲנִי אָבוֹא אֶל־בֵּיתִי** *and shall I go to my house?* 1 S. 21. 16 **חָסֵר מְשֻׁנָּעִים אֵנִי** *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 אֶחָדִי אֶחָבִי** *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 **וְ** and **אֵין**; Gen. 24. 23 **הֲיֵשׁ בֵּית אֲבִירָה** *is there room for us to lodge in the house of*

thy father? Jud. 14. 3 **הַיֵּין בְּבָנוֹת אֲדוּיָה אִשָּׁה** *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 **אֵם** (= *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 **הֲלֹא**, Gen. 13. 9 **הֲלֹא כָּל־הָאָרֶץ לְפָנֶיךָ** *is not all the land* before thee? 4. 7; 20. 5; 44. 5, Ex. 14. 12, Nu. 23. 26, Deu. 31. 17. Or by **הַיֵּין** 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 **הֲלֹא** 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 **אִי** Gen. 18. 13, 24, Am. 2. 11, Job 40. 8, or **אִם** Gen. 16. 13.

Rem. 2. The part. **הֲלֹא** implying an affirmative answer is often = **הִנֵּה**, Gen. 37. 13, Deu. 3. 11 and often. In Chr. **הִנֵּה** is sometimes used for **הֲלֹא** 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. **הִנֵּה** for **הֲלֹא**, 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 **הֲלֹא** here (Targ.).

§ 124. The disjunctive or alternative question is put by **הֲ** in first clause, and **אִם** or **וְאִם** in second. Jos. 5. 13 **הֲלֹא אַתָּה אִם לְצָרֵינוּ** *art thou for us or for our enemies?* 1 K. 22. 15 **הֲנִגְלֶה אִם נְחַדֵּל** *shall we go or forbear?* Or if neg. by **לֹא אִם** in second clause (or **אִם אֵין** if **יֵשׁ** be in the first), Gen. 27. 21 **הֲאֵתָה זֶה בְּנִי אִסְרָא** *art thou my son or not?* (cf. § 7*c*). Ex. 17. 7 **הֲיֵשׁ י' בְּעַרְבֵינוּ אִם אֵין** *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 לראת to see *whether the waters were abated*. 21. 26 לא ידעתי מי עשה I do not know *who did it*. Deu. 13. 4 לדעת הישכם אהבים to know *whether ye love*. Gen. 24. 21 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 wilt thou go? ... I will go. 1 S. 26. 17 קולי... זה בקולי *is it thy voice, my son? it is my voice*. Gen. 27. 24 אני... אתה זה בני *art thou my son? I am!* 2 S. 9. 2 עבדה... אתה זיבא *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 η in second clause, Nu. 13. 18; sometimes אִם 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 הֲאִם seems = *nonne?* In Nu. הֲמָנוּ לָנוּעַ 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 הֲאִם were a stronger form of η , the sense would be: *are we to die* (have died) *to a man?* but such a meaning of הֲאִם does not suit Job 6. 13.

Rem. 3. In the forms הֲכִי *is it that?* כִּי הֲלֹא *is it not that?* כִּי 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 , לָמָּהּ , לָמָּהּ ; מָדוּעַ , מָדוּעַ ; *why not?* לָמָּהּ לֹא , מָדוּעַ לֹא .—1 S. 19. 17 $\text{כִּי־נָפְחָה רִפְיֹתַי}$ *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 **אִם** 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*, **לֵבְלֵתִי** *lest, that not*, **טַרְם** *not yet*, **אֵסֶם** *no more*, **לֵבְלֵתִי** *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 לְהִתְאַפֵּק** and J. *was unable* to restrain himself. 3. 1 **לֹא תֹאכְלוּ מִכָּל עֵץ 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 אֶחָי תַּעֲרִיעוּ** *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 אֵתֶם שְׁלַחְתֶּם 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. 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 **אֵין יִרְאַת א' בְּמָקוֹם הַזֶּה** *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 **אֵין**, in which case the neg. is properly in the abs. in apposition. Gen. 2. 5 **וְאָדָם אֵין לְעֹבֵד** and *man was not to till.* 2 K. 19. 3 **וְלֹחַ אֵין לְיָדָהּ** *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 **אֵין וּפֹתֵר אֵתוֹ** *there is no interpreter of it;* 37. 24; 47. 13, Jer. 30. 13, Pr. 30. 27.—Mic. 7. 2 **אֵין בְּאָדָם יָשָׁר** *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 **אֵינִי נָתֵן לָכֶם תֶּבֶן** *I will not give you straw.* 2 K. 17. 26 **אֵינֶם יֹדְעִים** *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 **וְאִינֶנּוּ** *and he was not,* Jer. 31. 15; but a subst. is put in *casus pendens*, and resumed by suff., Gen. 42. 36 **יֹסֵף אֵינֶנּוּ** *J. is not;* cf. v. 13; 37. 30. With a clause, Gen. 37. 29 **אֵין יוֹסֵף בְּבֹר** *Jos. was not in the pit.* 44. 31, Nu. 14. 42.

(c) The telic neg. **פֶּן** *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 **לֹא תִגְעוּ בּוֹ פֶּן תָּמֹתוּ** *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 **פֶּן יָבוֹא וְהִכָּנִי** *lest he come and smite me,* 26. 7, 9. Gen. 3. 22 **פֶּן יִשְׁלַח יָדוֹ** 19. 19. Frequently in this sense after **אָמַר** *to say, think.* Gen. 38. 11 **כִּי אָמַר** *for he thought, Lest he die too,* 31. 31; 42. 4, Nu. 16. 34, Deu. 32. 27.—Also after *beware*, Gen. 31. 24 **הִשָּׁמֶר לֵךְ פֶּן תִּדְבֹּר** *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־הַבְּרִית *ne ineas 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 יָדַע).—The word אָפֶס (אָפֶס *to be done*) means *ceasing, being done, no more, nothing*. Is. 5. 8 אָפֶס מְקוֹם עַד אָפֶס *till there be no more place*. 2 S. 9. 3 הָאָפֶס עוֹד אִישׁ *is there none still remaining?* Am. 6. 10 אָפֶס . . . 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 אֲפָסִי 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 הַמִּבְלִי אֵין קְבָרִים *is it because there are no graves* (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 אֵין. Is. 6. 11 יֹשֵׁב מֵאֵין יִשָּׁב *so that there shall be no* (=without) *inhabitant*, Is. 5. 9; Jer. 4. 7. Cases like Is. 50. 2 מֵאֵין מַיִם, Jer. 7. 32 מֵאֵין 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 ptcip. (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 חָסִיד *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־בָהּ

the *not-strength, strengthless*, abstract noun for adj. (or to be resolved into לֹא־כֹחַ), Is. 5. 14.

Rem. 2. The neg. אֵל with juss. &c., sometimes expresses merely the subjective feeling and sympathy of the speaker with the act. Is. 2. 9 $\text{וְאֵל־הַמָּוֶה לָהֶם}$ 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 אֵל the verb is occasionally suppressed or deferred to a second clause, 2 S. 13. 12 אֵל־אֲחִי *don't!* my brother, v. 25 אֵל־בְּנִי *nay!* 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 וְאֵל־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 אֵל־וְיִשְׁעֶךָ perhaps, *if Je. help thee not!* For אֵל 1 S. 27. 10 רָאֵם־אֵל־סִי (Sep.) or אֵן *whither?* — In composition אֵל is little used, Pr. 12. 28 אֵל־מוֹת *not-death*, immortality.

Rem. 3. The particle אֵין frequently forms abbreviated circums. clauses, as אֵין סֹפֶר (there is) *no number, without number, countless*, § 140. In this sense לֹא in poetry, 2 S. 23. 4 לֹא עָבֹת 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־יֵשׁ , 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 פֶּרַח־יֵשׁ occurs owing to the verbal force of יֵשׁ , Deu. 29. 17, 2 K. 10. 23. With *perf.* פֶּרַח־יֵשׁ expresses what is feared *may have* happened, 2 K. 2. 16; 10. 23, 2 S. 20. 6.

Rem. 5. In Poetry. $\text{פֶּלֶל} = \text{לֹא}$ *not*, Hos. 7. 2 $\text{וַיִּלֵּא־יֵאמְרוּ}$ 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 בִּלְקָרוֹ (when) *there is not coming nigh* (they do not come)—בִּלְ = לֹא or יֵאֵן. With finite vb. Is. 14. 6, Hos. 8. 7; 9. 16 (Cod. Petrop. בִּלְ), Job 41. 18 (once in prose, Gen. 31. 20). With adj. 2 S. 1. 21, בִּלְ מְשִׁיחַ *un-anointed*, Hos. 7. 8 ptc., Ps. 19. 4. With noun = *without*, Job 8. 11 בִּלְ-מַיִם *without water*, 24. 10; 30. 8; 31. 39, Ps. 59. 5; 63. 2, Is. 28. 8.

With a preceding prep. Deu. 4. 42 בִּבְלִי דַעַת *without knowledge* (unawares), cf. Is. 5. 14, Job 38. 41; 41. 25.—בִּבְלִי *from lack of*, Deu. 9. 28 יִכְלֹת בִּבְלִי *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 בִּלְיִ 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*, **לִי** *if*; less common **אֲשֶׁר** *when, if*, and **הֵן** *if*; *neg.* **לֹא** *אם*, **אִין** *אם* *if not*, **לֹא־לֵא** *if not, unless*. These may be strengthened by other particles, **כִּי**, **אִם**, **גַּם** *כי* *אם* 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 **אם תֵּלְכִי עִמִּי וְהִלַּכְתִּי וְאִם־לֹא תֵּלְכִי לֹא אֵלֶיךָ** *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 תִבְרַכְנֻהוּ** *if thou meetest anyone thou shalt not salute him.* Gen. 18. 28 **לֹא אֲשַׁחֲתִי אִם־אֶמְצָא** *I will not destroy if I find.* 13. 16 **אִם יוּכַל אִישׁ לִקְמוֹת . . . גַּם זֶרְעֶךָ וְיִמְנָה** *if one could count the dust, thy seed also might be counted.* Of course a ptcp. may take the place of impf., Gen. 43. 4, 5 **אִם־יִשָּׁע קִשְׁלֶיךָ** *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 לְכֹה אַחֲרָיו** *if Jehovah be God, follow him*; Ex. 7. 27 **אִם מֵאֵן אַתָּה הֵנִּי אֶנֶכִּי נִגַּח** *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 גלחתיו וסר כחי** *if I be shaved my strength will depart*; 2 S. 15. 33 **אם עברת אתי והיית 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' הקייתך ירח** *if Je. has set thee on, let him smell* an offering (=if it be Je. that has); Jud. 9. 19 **אם באמת 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 . . . **אם ימצא איש אשר יעשה** *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 יְהִיָּה 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 יָקֻם נָבִיא 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 נִשְׁמָאָה וְהִתְמַעַל** *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, 1 S. 1. 11; 12. 14, 15; 17. 9, 2 S. 15. 34, 1 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, 1 S. 12. 15; 20. 6, 1 K. 6. 12; coh. after **אִם** Job 16. 6. With impf. in apod.: Gen. 30. 31; 42. 37, Ex. 20. 25, 1 S. 12. 25, 1 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, 1 S. 20. 13, 2 S. 7. 12, 1 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, 1 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, 1 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, 1 S. 1. 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. **הוּא 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 **נִפְשׁ כִּרְחֻמָּא**, 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 **לֹא** (**לֹא**) *if*, and **לֹא־לִי** (**לֹא־לִי**) *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** *if he had wished to kill us he would not have taken*, 8. 19; Gen. 31. 42 **לֹא־לִי אֱלֹהֵי 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.* **לֹא־לִי**), 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 אֶחָשֶׁלֶּה יָדַי . . . לֹא אֶנֶּכִּי שֶׁקֶל** *if I weighed 1000 shekels on my palms I would not put forth my hand*, 2 K. 3. 14; Deu. 32. 29 **לֹא חֲכָמֵי 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 **לוֹ** 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 **וְעַתָּה אֶתְּחַבֵּר 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, imperf. will be used in either clause, Nu. 23. 20 וְיִבְרַךְ וְלֹא אֶשְׁיבֶנָּה *if he blesses I cannot reverse it*; 2 K. 18. 21 אֲשֶׁר יִסְמְךָ אִישׁ עָלָיו וּבֹא 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 וְזאת עֲשׂוּ חַיֵּיכֶם *this do and live* (if ye do, ye shall), Is. 8. 9 הִתְאַזְרוּ חַיֵּיכֶם *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 *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 וְאֵשׁ, לֹא, עוֹד, &c. Jud. 6. 13 וְאֵשׁ י' עִמָּנִי *if then Je. be* with us. So 2 K. 10. 15 וְאֵשׁ *if it be* (a larger accent should be on first אֵשׁ). 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 וְאֶנְחֵנוּ מִחֻשִּׁים. Cf. 2 S. 19. 8 וְאֶנְחֵנוּ מִחֻשִּׁים.

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 נָחֲשָׁבוּ . . . אֲכַחֵב *though I wrote . . . they would be considered*; so Is. 26. 10. Ps. 139. 18 אֲסַפְּרֵם *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 אֲדַבֵּר *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. Perf.—Am. 3. 8 אֲדַבֵּר *if the lion roars*. Job 7. 20 חָטָאתִי *be it I have sinned*. Ps. 139. 18 *if I awake*. Pr. 26. 12 רְאִיתָ *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 לִרְאֵי *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 ptc. with כָּל *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 הָנוּ 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 כְנֻעֵר אֹיְבֵי אֲדֹנָי *may the enemies of my lord be as that young man*. With or without נָא, 2 S. 24. 14 נִפְלְהֵנָּה *let us fall*; 1 S. 1. 23 דְּבַרְיָם י' *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 **לִדְמֹתֵנוּ בְּאֶרֶץ מִ' would we had died** in the land of Egypt; Nu. 20. 3, Jos. 7. 7. Is. 63. 19 **לֹא קִרַּעְתָּ 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 **יִחְיֶה לִּי יִשְׁחָן O that Ishmael might live**; Job 6. 2 **לִּי שָׁקֹל יִשְׁקָל בְּעָשִׂי O that my trouble were weighed** (apod. **כִּי עָתִיד**). 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 יֵרָאֵנוּ 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 אֵנִי תִּהְיֶה 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 **אם, לו**, 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 **אִחֲלִי, אֲחַלִּי** (out of **אח** and **לי=לו**), 2 K. 5. 3, Ps. 119. 5 (**אֲחַלִּי** in apod.).

Rem. 3. The consn. of **מִי יתן** 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 דַּבֵּר 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, *e.g.* 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-מִקְפּוֹא גַּם-תֵּבָן* *both* straw *and* provender. Or with several words, 43. 8 *גַּם-אֶתְּנוּ גַּם-אֶתְּנוּ גַּם-טַפֵּנוּ* *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 *וְהָיוּ*, 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 הָיָה 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 וְשִׁמְשָׁה, Ps. 68. 10 וְלֵאמֹר, Lam. 3. 26 וְדִמָּם *and that* in silence. Somewhat different 2 S. 3. 39 וְיִשְׁחָרְצָה מֶלֶךְ 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 וְתֵתְלִי 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 מָהֵר 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 וְאַיִי 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 עָבָר וְאָנִי מִצָּד 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.

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 אִתִּי בַיְהוָה הַצֵּלִים דִּרְכִּי** delay me not *when Je. has prospered* my journey. 1 K. 1. 41 the guests heard **וְהָיָה כִּלּוֹ לֶאֱכֹל** as they had just finished dinner. Gen. 26. 27 why are ye come to me **וְהָיָה שִׂנְאֶתְכֶם אִתִּי** 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 **וְאֵין**, Is. 17. 2 **וְרָבְצוּ וְאֵין מִחְרִיד** they shall lie down, *none making them afraid*, Lev. 26. 6. Is. 13. 14 **וְאֵין מִקְבִּץ**, Jer. 9. 21 **וְאֵין מֵאֶסֶף**, 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 **וַיַּעַלְהֶם מֵאֲתָנִים** with 200 loaves upon them. Is. 6. 6 **וַיִּזְעַף אֶחָד מֵהֶם** 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 מִשְׁקָלָו** its weight a beka. Jud. 3. 16 he made a dagger **וַיַּעַשׂ 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 מִתְעִיכֶם תֵּעָרִים ye shall eat it *with your loins girt*. Jer. 30. 6 מִדּוּעַ רָאִיתִי כָּל־בָּנִר יָדָיו עַל־חֻלְצָיו why see I every man *with his hands upon his loins*? Gen. 12. 8 וַיִּשָּׂא אֶהְלֵה בֵּית־אֵל מִזֵּם he pitched his tent, *Bethel being on the west*. 32. 12 פָּרִיבּוּא עַל־בָּנָיו lest he come and smite me, *mother with children*. Deu. 5. 4 פָּנִים בְּפָנִים דָּבָר face to face he spoke. Gen. 32. 31, Jud. 6. 22, Nu. 12. 8 מִפִּי לִפְּמִי mouth to mouth, Jer. 32. 4, 1 S. 26. 13, Jud. 15. 8, Is. 30. 33; 59. 19.

Especially with shortened expressions. 2 S. 18. 14 בָּלַב עַד־לִבְּאִשָּׁלֹם into the heart of Absalom *when still alive*. Ex. 22. 9, 13 וְיָמָת . . . אֵין רָאָה and it die, *none seeing it*, Am. 5. 2, and often, as Ex. 21. 11 אֵין כֶּסֶף without money. Is. 47. 1 תֵּרֵם־לֵךְ, Jer. 2. 32 תֵּרֵם־לֵךְ. Hos. 3. 4; 7. 11. Ps. 88. 5. Gen. 43. 3, 5.

Rem. 1. It is possible that such phrases as *face to face*, אִפְּפִים אִפְּפִים *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 אֶחָיוּכֶם אֶחָיוּכֶם 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 . . . וַיִּהְיֶה and it was, *they were emptying their sacks, and behold*, &c., i.e. as they were emptying, behold. 15. 17 וַיִּהְיֶה הַשָּׁמֶשׁ בָּאָה וַיִּהְיֶה

וַהֲיָה 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 (וַהֲיָה = וַיְהִי, 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 וַיִּשְׁלַח אֹר הַבֹּקֶר הַמֹּרֶן שָׁלַח *the morning broke, and the men were let go, i.e. when the morning broke (had broken) the men, &c.* 1 S. 9. 27 וַיָּרֶד אֶמֶר וַיָּרֶד *as they were coming down S. said.* Gen. 29. 9 וַיָּבֹא 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 וַיְהִי, 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 וַיְהִי 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 (מַרְם 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 יָהִי הֵם יִשְׁכְּבוּ, 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 יִסְכַּל עָנִי 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 יָשָׁב בְּחֶשְׁבוֹן** *who dwelt*. The Engl. relative sentence embraces various kinds of sentences, as—
(a) the proper rel. sent., Gen. 18. 8 he took **בְּרֵהָבֶקֶר אֲשֶׁר עָשָׂה** *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 **וְאֵבֶר 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 בְּתוֹךְךָ** 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 אֲיִתָן 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 retrosp. pron. is obj., whether it be expressed or not. Deu. 32. 17 **לֹא יָדְעוּ אֱלֹהִים** gods *whom* they knew not, cf. Jer. 44. 3. Is. 42. 16 **בְּדֶרֶךְ 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 **כְּאֶלֶּם יָטַע יְהוָה** like aloes *which* Je. has planted. Jer. 23. 9, Ps. 109. 19, Job 13. 28.

(c) When the retrosp. pron. is gen. by noun or prep.; Jer. 5. 15 **לֹא-יָדַע לְשׁוֹנוֹ** גוי a people *whose speech* thou shalt not understand. 2. 6 **לֹא עָבַר בָּהּ אִישׁ** *through which* no one passed. Ps. 49. 14 **זֶה דְּרָכָם כָּסֵל לָמוּ** 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 retrosp. 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 **הַיּוֹעֵבָה יִבְחַר בָּכֶם** an abomination is *he-who* chooses you. Nu. 23. 8 **מִה אֶקְבֵּל** *how shall I curse him-whom* God has not cursed! (next clause without pron.). Ps. 12. 6 **אֲשִׁית בְּיִשָּׁע** I will set in safety *him-whom* they snort at, Is. 41. 2, 25.—Jer. 2. 8 **אֲחֵרֵי לֹא-יִזְעִילוּ הֵלָכִי** after *those-which* profit not they have gone, cf. *v.* 11. Ex. 4. 13 **שְׁלַח בְּיָדְךָ** send *through* (by the hand of) *him-whom* thou wilt send. Is. 65. 1 **נִדְרַשְׁתִּי לָלוֹא שְׂאֵלִי** 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 **בְּיָדֵי לֹא אוּכָל קוֹם** the hands of *those-whom* I cannot withstand.

Rem. 1. Such cases as 1 S. 10. 11 **מַה-זֶּה הָיָה**, 1 K. 13. 12 **מַה-זֶּה הָיָה** 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 וְשָׂמוֹ אֵיבֹב* 1 S. 1. 1; 9. 1. 2; 17. 12, 2 S. 3. 7, &c.; but occasionally *אֵיבֹב וְשָׂמוֹ*, 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 הַבָּנִים*), and *אֵשֶׁר* 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 *בִּלְעָה הִיא צֹאֵר*, cf. *vv.* 3, 17, and often. Similarly with persons, Jud. 7. 1, &c.—On the other hand, in giving the geographical position of a place *אֵשֶׁר* 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 *אֵשֶׁר* is sometimes omitted with *and* and a verb. Mal. 2. 16 *וְכַסֶּה* *and* (I hate) *him-who* covers. Is. 57. 3 *וְהַזֵּנָה* (seed of an adulterer) *and of her-who* committed whoredom. Am. 6. 1 *וּבְנֵי* *and they-to-whom* the house of Is. comes (freq.).

Rem. 5. Some instances of omission of *אֵשֶׁר* 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. *אֶת* before *לְבַ* with Jer. 52. 14; and 2 Chr. 34. 22 *rd.* *אֶתְרִ* 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 *הִרְפָּה . . . מִשָּׂאת* 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*, *אַחֲרֵי*, *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 **כ**, **ב**, with inf., or by **כִּי**, **כַּאֲשֶׁר** with finite. Gen. 39. 18 **כִּהְרִימִי קוֹלִי** *when* I lifted up, 24. 30.—4. 8 **בַּשָּׂדֶה 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 **כַּאֲשֶׁר כָּלּוּ לְשָׁתֹת** *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 **אַחֲרֵי** with inf., or **אַחֲרֵי אֲשֶׁר** with finite. Gen. 14. 17 **אַחֲרֵי שׁוּבוֹ מִהַכּוֹת** *after* his returning, 13. 14; 24. 36.—Deu. 24. 4 **אַחֲרֵי אֲשֶׁר הִטְמְאָהָ** *after* she has been defiled. Jos. 9. 16, Jud. 11. 36; 19. 23, 2 S. 19. 31.

(c) *Before*, by **לִפְנֵי** with inf., Gen. 13. 10 **לִפְנֵי שְׂחִית י'** *before* Je. destroyed Sodom, 36. 31, 1 S. 9. 15, 2 S. 3. 35.—Very often by **בְּמָקָם**, usually with impf. even when referring to past; Gen. 27. 33 **בְּמָקָם הָבֹא** *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 **מָקָם** 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*, **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, with finite, with ref. to past or fut. Gen. 27. 45 עַד אֲשֶׁר אִם עַד אֲשֶׁר אִם till thy brother's anger *turn away*. 27. 44 עַד אֲשֶׁר תָּשׁוּב חֲמַת אַחִיךָ 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 עַד אִם Gen. 24. 19, 33, Is. 30. 17. Of עַד אֲשֶׁר אִם 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*, מְדַי (דִּי) 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. לִפְנֵי before I came, Gen. 30. 30. In Lev. 25. 48, 1 S. 5. 9 אַחֲרֵי with finite tense. Jos. 2. 7 בְּאֲשֶׁר after when, pleonastic, if text right.

Rem. 2. Is. 17. 14 בְּמָרָם construed with noun. Ps. 129. 6 שֶׁנֶּקְדַּמְתָּ before is unique.

Rem. 3. Some adverbs of time are: *when?* מִתֵּי, Gen. 30. 30; *how long, till when?* עַד מִתֵּי; 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 עוֹדֵנִי עֹמֵד וְאֵבְרָא and Abr. was still standing, 1 S. 13. 7, cf. Gen. 45. 26, 28; 25. 6. With ptcip. § 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 impf.* § 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 לְנֶעֱר** 8 **יִבֶן עָלַי כִּי י'** *Je. was calling* the child, Gen. 3. 11; 6. 5.—Gen. 8. 11 **וַיָּדַע כִּי קָלוּ 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** *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 **זָכְרָנָא 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 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 **וַאֲמָרוּ 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 אַתָּה אֶחָתִי אָמַר 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 כִּי שׁ בְּנִךְ 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 וַיְבָרֵכֵנִי 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 וַיְצִי יוֹ וַיִּמְלֵאוּ 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 פִּרְעֶץ 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 הָלַכְו עִמִּי** *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 הֵאֱמִינְתֶּם** *because ye believed not*, 1 K. 14. 13, 2 K. 22. 19. As a prep. with inf., Is. 30. 12 **יַעַן מִאֲסַקְכֶם** *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 **עַל**, **כִּן**, **בְּ**, mostly in composition with **אֲשֶׁר** or **כִּי**. Gen. 39. 9 **בְּאֲשֶׁר אָתָּא אִשְׁתּוֹ** *because thou art* his wife; v. 23. Is. 43. 4 **מֵאֲשֶׁר יִקְרָא** *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 **וְתַחַת אֲשֶׁר לֹא** Deu. 28. 47 **עֲבַדְתָּ** *because thou hast not served*. 1 S. 26. 21, 2 K. 22. 17, Is. 53. 12. So **וְתַחַת 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 ו (simple *vav*) with juss., coh., *e.g.* after an imper., or anything with the meaning of imper., as juss., cohort. Gen. 24. 14 וְאַשְׁתָּה כִּדְדָה הַפִּיטָנָא 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 וְלֹא with impf., or sometimes לֹא simply (בִּלְ in poetry, Is. 14. 21).

(b) The inf. cons. with ל. Jud. 3. 1 לְנִפְּוֹת בָּם אֶת־יִשְׂרָאֵל *in order to prove* Israel by them. The *neg.* purpose in this case is expressed by לְבִלְתִּי הִנּוּחַ-אֹתוֹ Gen. 4. 15 לְבִלְתִּי הִנּוּחַ-אֹתוֹ *that whoever found him might not kill him*. Gen. 38. 9. Cf. § 95.

§ 149. More formal telic particles are—לִמְעַן אֲשֶׁר with impf., Jer. 42. 6 לִמְעַן אֲשֶׁר יֵיטֵב-לָנוּ *that it may be well with us*; oftener לִמְעַן simply, with impf. or inf. cons., Gen. 27. 25 לִמְעַן תְּבָרֵךְ נַפְשִׁי *in order that* my soul may bless thee. Jud. 2. 22 בָּם לִמְעַן נִפְּוֹת *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 לִירְאָה 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 וְלֹא אֲשֶׁר, Gen. 11. 7, Ex. 20. 26; but also by לֹא אֲשֶׁר, Deu. 20. 18, Nu. 17. 5, and by לִמְעַן, 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 **לְעֵבֹר** 1 Chr. 19. 3. On the other hand **לְעֵבֹר** 2 S. 14. 20; 17. 14.—Jos. 4. 24 *rd.* **לִמְעַן יִרְאֻתָּם** inf.

Rem. 2. In Ez. 13. 3 **וְלִבְלֹתִי רָאוּ** is not telic, but probably means, and after that which *they have not seen*; possibly **וְלִבְלֹתִי** should be *rd.* = **רָאוּ** (1 S. 20. 26). In Ez. 20. 9, 14, 22 **וְהָחֵל** is inf. niph.—Jer. 27. 18 **בָּאוּ** 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 **מִדִּיקֻמָּן** *that they rise not up* (= **מֵאֲשֶׁר**). Ps. 59. 14 **וְאֵינִימָה . . . תִּקַּח** *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* with impf. (juss.) after neg. sent., as Nu. 23. 19 **לֹא אִישׁ אֵל** *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 **אֲמַלְחִים אֲנִי כִּי־תִשְׁלַח 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 בָּבוֹר אֶתִּי כִּי־שָׂמוּ* *that they should have put*. With **אֲשֶׁר**, 2 K. 9. 37 **וְזֹאת לֹא־יֹאמְרוּ** *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 בְּאִשֶּׁר in prot. and בֵּן in apod. Gen. 41. 13 הָיָה בֵּן הָיָה *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 בֵּן חֲטָאוֹ 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. כֵּן may be omitted. Hos. 11. 2 קָרָאוּ לָהֶם בֵּן הָלָכוּ *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 וְעָלָה עַל-מַטְוֶהָ *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 בֵּן *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 . . . כִּי or וְכִי . . . כִּי the first word is usually compared to the second, *so* . . . *as*. Gen. 44. 18 כָּמוֹךָ כָּמוֹךָ thou art *as* Ph. (*so* thou *as* Ph.), 18. 25 כְּצִדִּיק כְּרָשָׁע 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 חֲרִישׁ וְקָצִיר *neither earing nor harvest*. 1 K. 17. 1 וּמָטָר מֵל יִהְיֶה אִם *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 וְגַם, Jud. 2. 10 לֹא יִדְעוּ אֶת־יְהוָה וְגַם אֶת־הַמַּעֲשֶׂה *nor yet the work*, 1 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 עַל־יְמִין אוֹ עַל־שְׂמאל *to the right or to the left*. 44. 8 אֵיךְ נִגְנֹב כֶּסֶף אוֹ זָהָב *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, 1 S. 2. 14.

When repeated, או . . . או is *whether . . . or* (*sive . . . sive*). Ex. 21. 31 יִגַּח אֶרְבֶּת יִגַּח אֶרְבֵּן *whether it gore a boy or a girl*, Lev. 5. 2. In the same sense אִם . . . אִם, Ex. 19. 13 אִם בְּהֵמָה אִם אִישׁ לֹא יִחְיֶה *whether beast or man, it shall not live*. Deu. 18. 3, 2 S. 15. 21. So אִם . . . אִם, Gen. 31. 52, Jer. 42. 6, Pr. 20. 11. Less commonly וְ . . . וְ, Ex. 21. 16.

RESTRICTIVE, EXCEPTIVE, ADVERSATIVE SENTENCES

§ 153. Restrictive particles are אֲדָּהּ, רַק *only, howbeit*. Gen. 18. 32 אֲדָּהּ הַפֶּעַם *only this time*. Ex. 10. 17, Jud. 6. 39; 16. 28. Gen. 27. 13 אֲדָּהּ שָׁמַע בְּקוֹלִי *only, however, listen to my voice*. Gen. 20. 12 *only not*. Ex. 12. 16, Nu. 22. 20, 1 S. 8. 9 (אֲדָּהּ כִּי); 12. 20; 18. 8; 20. 39, 1 K. 17. 13. The use of רַק is similar. Gen. 6. 5; 14. 24; 24. 8, Deu. 2. 28, Jud. 14. 16, 1 S. 1. 13, 1 K. 14. 8, Am. 3. 2. Both combined, Nu. 12. 2 וְ בְּמִשְׁחָה דְּבָרִי אֲדָּהּ הָרַק. Similarly אֲפָס, Nu. 22. 35, cf. v. 20; 23. 13. On the affirmative force of אֲדָּהּ &c., cf. § 118.

§ 154. Particles modifying in the way of exception something preceding are, כִּי בְּלֹא אֲפָס *saving that*, אִם בְּלֹא or בְּלֹא אִם *alone, except*. Am. 9. 8 לֹא אֲשַׁמֵּיד כִּי אִם *saving*

that I will not destroy. Nu. 13. 28, Deu. 15. 4, Jud. 4. 9. And אַפֶּס simply, 2 S. 12. 14.¹—Am. 3. 3 shall two walk together אִם נִוָּעְדוּ except they have met? Gen. 43. 3 אִם יֵאָחֶזְקֶיךָ אֶחָיִךְ 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 סוֹדוֹ except he have revealed his counsel. Gen. 32. 27 אִם-בֵּרַכְתִּינִי 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 וְיָדֶיךָ שְׂמֶךָ *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, אֵלֶּם *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 גַּם is a correlative adversative, Am. 4. 6, 7 אֲנִי נִתְּתִי וְגַם *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 כִּי אִם, 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 כִּי, Gen. 45. 8 'אֵלָּא אַתָּם שְׁלַחְתֶּם כִּי אֵל *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. אֵפֶךָ כִּי *how much more*, &c. may = כִּי כִּי אֵפֶךָ *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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