

GESENIUS'  
HEBREW  
GRAMMAR

EDITED AND ENLARGED  
BY  
E. KAUTZSCH

SECOND ENGLISH EDITION  
BY  
A. E. COWLEY

Preface

Contents

Alphabets

Abbreviations

1 Introduction

2 History of the Hebrew Language

3 Grammatical Treatment of the Hebrew language

4 Division and Arrangement of the Grammar

5 The Individual Sounds and Characters

6 Pronunciation and Division of Consonants

7 The Vowels in General

8 The Vowel Signs in particular

9 Character of the several Vowels

10 The Half Vowels and the Syllable Divider

11 Other Signs which affect the Reading

12 Dagesh in general, and Dagesh forte in particular

13 Dagesh lene

14 Mappiq and Raphe.

15 The Accents

16 Of Maqqeph and Metheg

17 Of the Qere and Kethibh

18 Peculiarities and Changes of Letters

19 Changes of Consonants

20 The Strengthening of Consonants

21 The Aspiration of the Tenues

22 Peculiarities of the Gutturals

23 The Feebleness of the Gutturals

24 Changes of the Weak Letters

25 Unchangeable Vowels

26 Syllable-formation

27 The Change of the Vowels

28 The Rise of New Vowels and Syllables

29 The Tone

30 Stems and Roots

31 Grammatical Structure

32 The Pronoun

33 Pronominal Suffixes  
34 The Demonstrative Pronoun  
35 The Article  
36 The Relative Pronoun  
37 The Interrogative and Indefinite Pronouns  
38 The Verb  
39 Ground-form and Derived Stems  
40 Tenses. Moods. Flexion  
41 Variations from the Ordinary Form of the Strong Verb  
42 The Strong Verb  
43 The Pure Stem, Or Qal  
44 Flexion of the Perfect of Qal  
45 The Infinitive  
46 The Imperative  
47 The Imperfect and its Inflexion  
48 Shortening and Lengthening of the Imperfect and Imperative  
49 The Perfect and Imperfect with Waw Consecutive  
50 The Participle  
51 Derived Conjugations  
52 Piel and Pual  
53 Hiphil and Hophal  
54 Hithpael  
55 Less Common Conjugations  
56 Quadrilaterals  
57 Strong Verb with Pronominal Suffixes  
58 The Pronominal Suffixes of the Verb  
59 The Perfect with Pronominal Suffixes  
60 Imperfect with Pronominal Suffixes  
61 Infinitive, Imperative and Participle with Pronominal Suffixes  
62 Verbs with Gutturals  
63 Verbs First Guttural  
64 Verbs Middle Guttural  
65 Verbs Third Guttural  
66 The Weak Verb  
67 Verbs Ayin-Ayin  
68 Verbs Aleph-Pe  
69 Verbs Yodh-Pe  
70 Verbs Yodh, Secconf Class  
71 Verbs Waw-Pe Third Class

72 Verbs Waw-Ayin

73 Verbs Middle

74 Verbs Aleph-Lamedh

75 Verbs He-Lamedh

76 Verbs Doubly Weak

77 Relation of the Weak Verbs to one another

78 Verbs Defectiva

79 The Noun

80 The Indication of Gender in Nouns

81 Derivation of Nouns

82 Primitive Nouns

83 Verbal Nouns in General

84a Nouns derived from the Simple Stem

84b Formation of Nouns from the Intensive Stem

85 Nouns with Preformatives and Afformatives

86 Denominative Nouns

87 Of the Plural

88 Of the Dual

89 The Genitive and the Construct State

90 Real and Supposed Remains of Early Case-endings

91 The Noun with Pronominal Suffixes

92 Vowel Changes in the Noun

93 Paradigms of Masculine Nouns

94 Formation of Feminine Nouns

95 Paradigms of Feminine Nouns

96 Nouns of Peculiar Formation

97 Numerals. (a) Cardinal Numbers.

98 Numerals. (b) Ordinal Numbers

99 The Particles

100 Adverbs

101 Prepositions

102 Prefixed Prepositions

103 Prepositions with Pronominal Suffixes and in the Plural Form

104 Conjunctions

105 Interjections

106 Syntax of the Verb

107 Use of the Imperfect

108 Use of the Cohortative

109 Use of the Jussive

- 110 The Imperative
- 111 The Imperfect with Waw Consecutive
- 112 The Perfect with Waw Consecutive
- 113 The Infinitive and Participle
- 114 The Infinitive Construct
- 115 Construction of the Infinitive Construct with Subject and Object
- 116 The Participles
- 117 The Government of the Verb
- 118 The Looser Subordination of the Accusative to the Verb
- 119 The Subordination of Nouns to the Verb by means of Prepositions
- 120 Verbal Ideas under the Government of a Verb
- 121 Construction of Passive Verbs
- 122 Indication of the Gender of the Noun
- 123 The Representation of Plural Ideas by Means of Collectives
- 124 The Various Uses of the Plural-form
- 125 Determination of Nouns in general. Determination of Proper Names
- 126 Determination by Means of the Article
- 127 The Noun determined by a following Determinate Genitive
- 128 The Indication of the Genitive Relation by means of the Construct State
- 129 Expression of the Genitive by Circumlocution
- 130 Wider Use of the Construct State
- 131 Apposition
- 132 Connexion of the Substantive with the Adjective
- 133 The Comparison of Adjectives
- 134 Syntax of the Numerals
- 135 The Personal Pronoun
- 136 The Demonstrative Pronoun
- 137 The Interrogative Pronoun
- 138 The Relative Pronoun
- 139 Expression of Pronominal Ideas by all means of Substantives
- 140 The Sentence in General
- 141 The Noun-clause
- 142 The Verbal-clause
- 143 The Compound Sentence
- 144 Peculiarities in the Representation of the Subject
- 145 Agreement between the Members of a Sentence
- 146 Construction of Compound Subjects
- 147 Incomplete Sentences
- 148 Exclamations

[149 Sentences which express an Oath](#)

[150 Interrogative Sentences](#)

[151 Desiderative Sentences](#)

[152 Negative Sentences](#)

[153 Restrictive and Intensive Clauses](#)

[154 Sentences connected by Waw](#)

[155 Relative Clauses](#)

[156 Circumstantial Clauses](#)

[157 Object-Clauses](#)

[158 Causal Clauses](#)

[159 Conditional Sentences](#)

[160 Concessive Clauses](#)

[161 Comparative Clauses](#)

[162 Disjunctive Sentences](#)

[163 Adversative and Exceptive Clauses](#)

[164 Temporal Clauses](#)

[165 Final Clauses](#)

[166 Consecutive Clauses](#)

[167 Aposiopesis, Anacoluthon](#)

[Hebrew Word Index](#)

[Scripture Index](#)

[Subject Index](#)

[The Paradigms](#)

# Gesenius' Hebrew Grammar

As Edited And Enlarged By The Late  
E. Kautzsch Professor Of Theology  
In The University Of Halle  
Second English Edition  
Revised In Accordance With  
The Twenty-Eighth German  
Edition (1909) By  
A. E. Cowley

With A Facsimile Of The Siloam Inscription  
By J. Euting, And A Table Of Alphabets  
By M. Lidzbarski Clarendon Press. Oxford

Oxford University Press, Walton Street, Oxford OX2 6DP  
Oxford New York Toronto Delhi Bombay Calcutta Madras  
Karachi Petaling Jaya Singapore Hong Kong Tokyo Nairobi  
Dar es Salaam Cape Town Melbourne Auckland and  
associated companies in Berlin Ibadan

Oxford is a trade mark of Oxford University Press

Published in the United States by Oxford University Press, New York  
ISBN 0-19-815406-2 Second English edition 1910

Reprinted from corrected sheets of the second edition

All rights reserved. No part of this publication may be reproduced,  
stored in a retrieval system, or transmitted, in any form or by any means,  
electronic, mechanical, photocopying, recording, or otherwise, without  
the prior permission of Oxford University Press

Printed in the United States of America on acid-free paper

1 The first edition appeared at Halle in 1813 (202 pp. small 8vo); twelve more editions were published by W. Gesenius himself, the fourteenth to the twenty first (1845-1872) by E. Rödiger, the twenty-second to the twenty eighth (1878-1910) by E. Kautzsch. The first abridged edition appeared in 1896, the second at the same time as the present (twenty-eighth) large edition. The first edition of the 'Übungsbuch'(Exercises) to Gesenius-Kautzsch's Hebrew Grammar appeared in 1881, the sixth in 1908.

## TRANSLATOR'S PREFACE

THE translation of the twenty-sixth German edition of this grammar, originally prepared by the Rev. G. W. Collins and revised by me, was published in 1898. Since that date a twenty-seventh German edition has appeared; and Prof. Kautzsch was

already engaged on a twenty-eighth in 1908 when the English translation was becoming exhausted. He sent me the sheets as they were printed off, and I began revising the former translation in order to produce it as soon as possible after the completion of the German. The whole of the English has been carefully compared with the; new edition, and, it is hoped, improved in many points, while Prof. Kautzsch's own corrections and additions have of course been incorporated. As before, the plan and arrangement of the original have been strictly followed, so that the references for sections and paragraphs correspond exactly in German and English. Dr. Driver has again most generously given up time, in the midst of other engagements, to reading the sheets, and has made numerous suggestions. To him also are chiefly due the enlargement of the index of subjects, some expansions in the new index of Hebrew words, and some additions to the index of passages, whereby we hope to have made the book more serviceable to students. I have also to thank my young friend, Mr. Godfrey R. Driver, of Winchester College, for some welcome help in correcting proofs of the Hebrew index and the index of passages.  $\text{ba } x\text{mXy } \sim\text{kx } !\text{b}$ . any corrections have been sent to me by scholars who have used the former English edition, especially the Rev. W. E. Blomfield, the Rev. S. Holmes, Mr. P. Wilson, Prof. Witton Davies, Mr. G. H. Skipwith, and an unknown correspondent at West Croydon. These, as well as suggestions in reviews, have all been considered, and where possible, utilized. I am also much indebted to the Press-readers for the great care which they have bestowed on the work.

Finally, I must pay an affectionate tribute to the memory of Prof. Kautzsch, who died in the spring of this year, shortly after finishing the last sheets of the twenty-eighth edition. For more than thirty years he was indefatigable in improving the successive editions of the Grammar. The German translation of the Old Testament first published by him in 1894, with the co-operation of other scholars, under the title *Die Heilige Schrift des A Ts*, and now (1910) in the third and much enlarged edition, is a valuable work which has been widely appreciated: the *Apocryphen und Pseudepigraphen des A Ts*, edited by him in 1900, is another important work: besides which he published his *Grammatik des Biblisch-Aramaischen* in 1884, two useful brochures *Bibelwissenschaft und Religionsunterricht* in 1900, and *Die bleibende Bedeutung des A Ts* in 1903, six popular lectures on *Die Poesie und die poetischen Bücher des A Ts* in 1902, his article  $\hat{\text{O}}$ Religion of Israel<sup>213</sup>; in Hastings' *Dictionary of the Bible*, v. (1904), pp. 612–734, not to mention minor publications. His death is a serious loss to Biblical scholarship, while to me and to many others it is the loss of a most kindly friend, remarkable alike for his simple piety and his enthusiasm for learning.

A.C.

MAGDALEN COLLEGE, OXFORD, Sept. 1910.

**FROM THE GERMAN PREFACE**



THE present (twenty-eighth) edition of this Grammar,<sup>1</sup> like the former ones, takes account as far as possible of all important new publications on the subject, especially J. Barth's *Sprachwissenschaftliche Untersuchungen zum Semitischen*, pt. i, Lpz. 1907; the important works of C. Brockelmann (for the titles see the heading of § 1; vol. i of the *Grundriss* was finished in 1908); P. Kahle's *Der masoretische Text des A Ts nach der Überlieferung der babylonischen Juden*, Lpz. 1902 (giving on p. 51 ff. an outline of Hebrew accidence from a Babylonian MS. at Berlin); R. Kittel's *Biblia Hebraica*, Lpz. 1905 f., 2 vols. (discriminating between certain, probable, and proposed emendations; see § 3 g, end); Th. Noldeke's *Beiträge zur semit. Sprachwissenschaft*, Strassburg, 1904; Ed. Sievers' *Metrische Studien* (for the titles of these striking works see § 2 r). The important work of J. W. Rothstein, *Grundzüge des hebr. Rhythmus*, &c. (see also § 2 r), unfortunately appeared too late to be used. The two large commentaries edited by Nowack and Marti have been recently completed; and in P. Haupt's Polychrome Bible (*SBOT.*), part ix (Kings) by Stade and Schwally was published in 1904.

For full reviews of the twenty-seventh edition, which of course have been considered as carefully as possible, I have to thank Max Margolis (in *Hebraica*, 1902, p. 159 ff.), Mayer Lambert (*REJ.* 1902, p. 307 ff.), and H. Oort (*Theol. Tijdschrift*, 1902, p. 373 ff.). For particular remarks and corrections I must thank Prof. J. Barth (Berlin), Dr. Gasser, pastor in Buchberg, Schaffhausen, B. Kirschner, of Charlottenburg, (contributions to the index of passages), Pastor Köhler, of Augst, Dr. Liebmann, of Kuczkw, Posen, Prof. Th. Noldeke, of Strassburg, Pastor S. Preiswerk junior, of Bale, Dr. Schwarz, of Leipzig, and Prof. B. Stade, of Giessen (died in 1906). Special mention must be made of the abundant help received from three old friends of this book, Prof. P. Haupt, of Baltimore, Prof. Knudtzon, of Kristiania, and Prof. H. Strack, of Berlin, and also, in connexion with the present edition, Prof. H. Hyvernat, of the University of Washington, who has rendered great service especially in the correction and enlargement of the indexes. I take this opportunity of thanking them all again sincerely. And I am no less grateful also to my dear colleague Prof. C. Steuernagel for the unwearied care with which he has helped me from beginning to end in correcting the proof-sheets.

Among material changes introduced into this edition may be mentioned the abolition of the term *Seʿwaḏmedium* (§ 10 d). In this I have adopted, not without hesitation, the views of Sievers. I find it, however, quite impossible to follow him in rejecting all distinctions of quantity in the vowels. It is no doubt possible that such matters may in the *spoken* language have worn a very different appearance, and especially that in the period of nearly a thousand years, over which the Old Testament writings extend, very great variations may have taken place. Our duty, however, is to represent the language in the form in which it has been handed down to us by the Masoretes; and that this form involves a distinction between unchangeable, tone-long, and short vowels, admits in my opinion of no doubt. The discussion of any earlier stage of development belongs not to Hebrew grammar but to comparative Semitic philology.

The same answer may be made to Beer's desire (*ThLZ.* 1904, col. 314 f.) for an

"historical Hebrew grammar describing the actual growth of the language on a basis of comparative philology, as it may still be traced within the narrow limits of the Old Testament ". Such material as is available for the purpose ought indeed to be honestly set forth in the new editions of Gesenius; but Beer seems to me to appraise such material much too highly when he refers to it as necessitating an "historical grammar". In my opinion these historical differences have for the most part been obliterated by the harmonizing activity of the Masoretes.

E. KAUTZSCH.

HALLE, *July*, 1909.

## NOTE TO THE FIFTEENTH IMPRESSION

For this impression the Index of Passages has been extensively revised and corrected—it would hardly be an exaggeration to say re-compiled—by the Revd. John B. Job, Tutor in Old Testament Studies at Cliff College, Calver. The publishers are most grateful to him and to those members of the Society for Old Testament Study and others who reported mistakes in the original index.

### Additions and Corrections

Of the additions and corrections prefixed to earlier impressions those that could be fitted into the text without difficulty have been transferred to it. The rest are printed below.

Page 63, § 15 p. [See also Wickes, *Prose Accentuation*, 130 f., 87 n. (who, however, regards the superlinear, Babylonian system as the earlier); and Ginsburg, *Introduction to the Hebrew Bible*, 76, 78. In Ginsburg's *Hebrew Bible*, ed. 2 (1908), pp. 108 f., 267 f., the two systems of division are printed *in extenso*, in parallel columns—the 10 verses of the superlinear (Babylonian) system consisting (in Exodus) of v. [2](#), [3–6](#), [7](#), [8–11](#), [12](#), [13](#), [14](#), [15](#), [16](#), [17](#) (as numbered in ordinary texts), and the [12](#) verses of the sublinear (Palestinian) system, consisting of V. [2–3](#), [4](#), [5](#), [6](#), [7](#), [8](#), [9](#), [10](#), [11](#), [12](#), [13–16](#), [17](#).—S. R. D.]

[Page 65, note 1](#), for  $\text{אנא}$  read  $\text{אנא}^{\text{t}}$  (as [§ 105 a](#)).

[Editions often vary in individual passages, as regards the accentuation of the first syllable: but in the 7 occurrences of  $\text{אנא}$ , and the 6 of  $\text{חנא}$ , Baer, Ginsburg, and Kittel agree in having an accent on both syllables (as  $\text{אנא}^{\text{t}}$  in [Gn 50:17](#), [Ex 32:31](#), y [Ps 116:16](#), and Metheg on the first syllable and an accent on the second syllable (as  $\text{חנא}^{\text{t}}$ ) in [2 K 20:3](#)=[Is 38:3](#) [Jon 1:14](#), [4:2](#), y [Ps 116:4](#), [118:25](#), [25](#), [Dn 9:4](#), [Ne 1:5](#), [11](#), except that in y [Ps 116:4](#) Ginsburg has  $\text{חנא}^{\text{t}}$ .—S. R. D.]

Page 79, [§ 22 s](#), before  $\text{חנא}^{\text{t}}$  insert exceptions to *b* are. After [Jer 39:12](#) add y [Ps 52:5](#); and for [Ez 9:6](#) read [Ezr 9:6](#).

[So Baer (cf. his note on [Jud 20:45](#); also on [Jer 39:12](#), and several of the other passages in question): but Ginsburg only in 10 of the exceptions to *b*, and Jacob ben Hayyim and Kittel only in 5, viz. [Jer 39:12](#), [Pr 11:21](#), [15:1](#), y [Ps 52:5](#), [Ezr 9:6](#).—S. R. D.]

Page 123, [§ 45 e](#), add: cf. also  $\text{חנא}^{\text{t}}$ , followed by  $\text{א}$ , [Is 13:19](#), [Am 4:11](#) ([§ 115 d](#)).

Page 175, [§ 67](#). See B. Halper, 'The Participial formations of the Geminate Verbs' in *ZAW*. 1910, pp. 42 fr., 99 fr., 201 fr. (also dealing with the regular verb).

Page 177, at the end of [§ 67 g](#) the following paragraph has been accidentally omitted:

Rem. According to the prevailing view, this strengthening of the first radical is merely intended to give the bi-literal stem at least a tri-literal appearance.

(Possibly aided by the analogy of verbs  $\text{חנא}^{\text{t}}$  as P. Haupt has suggested to me in conversation.) But cf. Kautzsch, *Die sog. aramaisierenden Formen der*

*Verba* [ $\text{חנא}^{\text{t}}$ ] *im Hebr.*' in *Oriental Studien zum 70. Geburtstag Th. Nöldekes*, 1906, p. 771 ff. It is there shown (1) that the sharpening of the 1st radical often

serves to emphasize a particular meaning (cf.  $\text{חנא}^{\text{t}}$ , but  $\text{חנא}^{\text{t}}$  |  $\text{חנא}^{\text{t}}$  and

, |  $\text{חנא}^{\text{t}}$  |  $\text{חנא}^{\text{t}}$  and  $\text{חנא}^{\text{t}}$  ~  $\text{חנא}^{\text{t}}$  and ~  $\text{חנא}^{\text{t}}$ , and else where no doubt to dissimilate

the vowels (as  $\text{חנא}^{\text{t}}$  |  $\text{חנא}^{\text{t}}$ , never  $\text{חנא}^{\text{t}}$  |  $\text{חנא}^{\text{t}}$  &c.): (2) that the sharpening of the

1st radical often appears to be occasioned by the nature of the first letter of the stem, especially when it is a sibilant. whether the masoretic pronunciation is

based on an early tradition, or the Masora has arbitrarily adopted aramaizing forms to attain the above objects, must be left undecided.

Page 236, § 85 c, add  $h\dot{q}z\dot{h}\dot{b}$ ; [Ezr 4:22](#).

Page 273, § 93 qq end,  $tArSAm$  [Jer 5:5](#),  $\sim y[B\ddot{r}\ddot{A}] \sim yv\dot{i}L\ddot{v}$  [Ez 20:5](#),  $tAm\ddot{m}\ddot{v}$  [Is 49:8](#),  $\sim ym\ddot{m}\ddot{v}$  [La 1:16](#) (cf. König, ii. 109).

### § 3. *Grammatical Treatment of the Hebrew language.*

Gesenius, *Gesch. der hebr. Sprache*, §§ 19–39); Oehler's article, 'Hebr. Sprache,' in Schmid's *Encykl. des ges. Erziehungs- u. Unterrichtswesens*, vol. iii. p. 346 ff. (in the 2nd ed. revised by Nestle, p. 314 ff.). Cf. also the literature cited above in the headings of §§ 1 and 2; also Böttcher, *Lehrb. der hebr. Spr.*, i. Lpz. 1866, p. 30 ff.; L. Geiger, *Das Studium der Hebr. Spr. in Deutschl. vom Ende des XV. bis zur Mitte des XVI. Jahrh.*, Breslau, 1870; B. Pick, 'The Study of the Hebrew Language among Jews and Christians,' in *Bibliotheca Sacra*, 1884, p. 450 ff., and 1885, p. 470 ff.; W. Bacher, article 'Grammar' in the *Jew. Encyclopaedia*, vol. vi, New York and London, 1904. Cf. also [the note on d.](#)

#### a

1. At the time when the old Hebrew language was gradually becoming extinct, and the formation of the O. T. canon was approaching completion, the Jews began to explain and critically revise their sacred text, and sometimes to translate it into the vernacular languages which in various countries had become current among them. The oldest *translation* is the Greek of the *Seventy* (more correctly *Seventy-two*) Interpreters (LXX), which was begun with the Pentateuch at Alexandria under Ptolemy Philadelphus, but only completed later. It was the work of various authors, some of whom had a living knowledge of the original, and was intended for the use of Greek-speaking Jews, especially in Alexandria. Somewhat later the Aramaic translations, or Targums (יִמְרָגְרָי; i. e. *interpretations*), were formed by successive recensions made in Palestine and Babylonia. The *explanations*, derived in part from alleged tradition, refer almost exclusively to civil and ritual law and dogmatic theology, and are no more scientific in character than much of the textual tradition of that period. Both kinds of tradition are preserved in the *Talmud*, the first part of which, the *Misna*, was finally brought to its present form towards the end of the second century; of the remainder, the Gemara) one recension (the *Jerusalem* or *Palestinian Gem.*) about the middle of the fourth century, the other (the *Babylonian Gem.*) about the middle of the sixth century A. D. The *Misna* forms the beginning of the New-Hebrew literature; the language of the Gemaras is for the most part Aramaic.

#### b

2. To the interval between the completion of the Talmud and the earliest grammatical writers, belong mainly the vocalization and accentuation of the hitherto unpointed text of the O. T., according to the pronunciation traditional in the Synagogues and Schools (§ 7 h, i), as well as the greater part of the collection of critical notes which bears the name of Masora (מִסֹּרָה *traditio* ?).<sup>1</sup> From this the text which has since been transmitted with rigid uniformity by the MSS., and is still the received text of the O. T., has obtained the name of the Masoretic Text.

#### c

E. F. K. Rosenmüller already (*Handbuch für d. Liter. der bibl. Kritik u. Exegese*, 1797, i. 247; *Vorrede zur Stereotyp-Ausg. des A. T.*, Lpz. 1834) maintained that our O. T. text was derived from Codices belonging to a single recension. J. G. Sommer (cf. Cornill, *ZAW*. 1892, p. 309), Olshausen (since 1853), and especially De Lagarde (*Proverbien*, 1863, p. 1 ff.), have even made it probable that the original Masoretic text was derived from a single standard manuscript. Cf., however, E. König in *Ztschr. f. kirchl. Wiss.*, 1887, p. 279 f., and especially his *Einleitung ins A. T.*, p. 88 ff. Moreover a great many facts, which will be noticed in their proper places, indicate that the Masora itself is by no means uniform but shows clear traces of different schools and opinions; cf. H. Strack in *Semitic Studies in memory of ... Kohut*, Berlin, 1897, p. 563 ff. An excellent foundation for the history of the Masora and the settlement of the masoretic tradition was laid by Joh. Buxtorf in his *Tiberias seu Commentarius Masorethicus*, first published at Basel in 1620 as an appendix to the Rabbinical Bible of 1618 f. For more recent work see Geiger, *Jüdische Ztschr.*, iii. 78 ff., followed by Harris in *JQR*. i. 128 ff., 243 ff.; S. Frensdorff, *Ochla W'ochla*, Hanover, 1864; and his *Massar. Wörtsrb.*, part i, Hanover and Lpz. 1876; and Ch. D. Ginsburg, *The Massora compiled from Manuscripts, &c.*, 3 vols., Lond. 1880 ff., and *Introduction to the Massoretico-critical edition of the Hebr. Bible*, Lond. 1897 (his text, reprinted from that of Jacob b. Ḥayyīn [Venice, 1534–5] with variants from MSS. and the earliest editions, was published in 2 vols. at London in 1894, 2nd ed. 1906; a revised edition is in progress); H. Hyvernat, 'La langue et le langage de la Massore' (as a mixture of New-Hebrew and Aramaic), in the *Revue biblique*, Oct. 1903, p. 529 ff. and B: 'Lexique Massoretique,' *ibid.*, Oct. 1904, p. 521 ff., 1905, p. 481 ff., and p. 515 ff. In the use of the Massora for the critical construction of the Text, useful work has been done especially by S. Baer, in the editions of the several books (only Exod.-Deut. have still to appear), edited from 1869 conjointly with Fr. Delitzsch, and since 1891 by Baer alone. Cf. also [§ 7 h.](#)

The various readings of the Q<sup>re</sup> (see [§ 17](#)) form one of the oldest and most important parts of the Masora. The punctuation of the Text, however, is not to be confounded with the compilation of the Masora. The former was settled at an earlier period, and is the result of a much more exhaustive labour than the Masora, which was not completed till a considerably later time.

**d**

**3.** It was not until about the beginning of the tenth century that the Jews, following the example of the Arabs, began their grammatical compilations. Of the numerous grammatical and lexicographical works of R. Sa'adya, <sup>2</sup> beyond fragments in the commentary on the Sepher Yesira (ed. Mayer-Lambert, pp. 42, 47, 75, &c.), only the explanation in Arabic of the seventy (more correctly ninety) *hapax legomena* in the O. T. has been preserved. Written likewise in Arabic, but frequently translated into Hebrew, were the still extant works of the grammarians R. Yehuda Ḥayyūnī (also called

Abu Zakarya Yahya, about the year 1000) and R. Yona (Abu 'l-Waliḥ Merwaḥ ibn Gānaḥ), about 1030). By the aid of these earlier labours, Abraham ben Ezra (commonly called Aben Ezra, ob. 1167) and R. David Qimḥi (ob. c. 1235) especially gained a classical reputation by their Hebrew grammatical writings.

From these earliest grammarians are derived many principles of arrangement and technical terms, some of which are still retained, e. g. the naming of the conjugations and weak verbs according to the paradigm of  $\text{ל} \left[ \rho \right]$ , certain voces *memoriales*, as  $\text{תְּפִלָּה}$  and the like.<sup>3</sup>

**e**

4. The father of Hebrew philology among Christians was John Reuchlin (ob. 1522),<sup>4</sup> to whom Greek literature also is so much indebted. Like the grammarians who succeeded him, till the time of John Buxtorf the elder (ob. 1629), he still adhered almost entirely to Jewish tradition. From the middle of the seventeenth century the field of investigation gradually widened, and the study of the kindred languages, chiefly through the leaders of the Dutch school, Albert Schultens (ob. 1750) and N. W. Schröder (ob. 1798), became of fruitful service to Hebrew grammar.

**f**

5. In the nineteenth century<sup>5</sup> the advances in Hebrew philology are especially connected with the names of W. Gesenius (born at Nordhausen, Feb. 3, 1786; from the year 1810 Professor at Halle, where he died Oct. 23, 1842), who above all things aimed at the comprehensive observation and lucid presentation of the actually occurring linguistic phenomena; H. Ewald (ob. 1875, at Göttingen; *Krit. Gramm. der Hebr. Spr.*, Lpz. 1827; *Ausführl. Lehrb. d. hebr. Spr.*, 8th ed., Gött. 1870), who chiefly aimed at referring linguistic forms to general laws and rationally explaining the latter; J. Olshausen (ob. 1882, at Berlin; *Lehrb. der hebr. Sprache*, Brunswick, 1861) who attempted a consistent explanation of the existing condition of the language, from the presupposed primitive Semitic forms, preserved according to him notably in old Arabic. F. Böttcher (*Ausführl. Lehrb. d. hebr. Spr.* ed. by F. Mühlau, 2 vols., Lpz. 1866–8) endeavoured to present an exhaustive synopsis of the linguistic phenomena, as well as to give an explanation of them from the sphere of Hebrew alone. B. Stade, on the other hand (*Lehrb. der hebr. Gr.*, pt. i. Lpz. 1879), adopted a strictly scientific method in endeavouring to reduce the systems of Ewald and Olshausen to a more fundamental unity. E. König<sup>6</sup> in his very thorough researches into the phonology and, accident starts generally from the position reached by the early Jewish grammarians (in his second part 'with comparative reference to the Semitic languages in general') all instead of adopting the usual dogmatic method, takes pains to re-open the discussion of disputed grammatical questions. The syntax König has 'endeavoured to treat in several respects such a way as to show its affinity to the common Semitic syntax'. — Among the works of Jewish scholars, special attention may be called to the grammar by S. D. Luzzatto written in Italian (Padua, 1853–69).

The chief requirements for one who is treating the grammar of an ancient language are — (1) that he should *observe* as fully and accurately as possible the existing linguistic phenomena and *describe* them, after showing their organic connexion (the empirical and historico-critical element); (2) that he should try to *explain* these facts, partly by comparing them with one another and by the analogy of the sister languages, partly from the general laws of philology (the logical element).

## g

Such observation has more and more led to the belief that the original text of the O. T. has suffered to a much greater extent than former scholars were inclined to admit, in spite of the number of variants in parallel passages: [Is 2:2](#) ff. = [Mi 4:1](#) ff., [Is 36–39](#) = [2 K 18:13–20:19](#), [Jer 52](#) = [2 K 24:18–25:30](#), [2 S 22](#) = y [Ps 18](#), y [Ps 14](#) = y [Ps 53](#), y [Ps 40:14](#) ff. = y [Ps 70](#), y [Ps 108](#) = y [Ps 57:8](#) ff. and [60:7](#) ff. Cf. also the parallels between the Chronicles and the older historical books, and F. Vodel, *Die konsonant. Varianten in den doppelt überlief. poet. Stücken d. masoret. Textes*, Lpz. 1905. As to the extent and causes of the corruption of the Masoretic text, the newly discovered fragments of the Hebrew Ecclesiasticus are very instructive; cf. Smend, *Gött. gel. Anz.*, 1906, P. 763.

The causes of *unintentional* corruption in the great majority of cases are: — Interchange of similar letters, which has sometimes taken place in the early 'Phoenician' writing; transposition or omission of single letters, words, or even whole sentences, which are then often added in the margin and thence brought back into the text in the wrong place; such omission is generally due to homoioteleuton (cf. Ginsburg, *Introd.*, p. 171 ff.), i. e. the scribe's eye wanders from the place to a subsequent word of the same or similar form. Other causes are dittography, i. e. erroneous repetition of letters, words, and even sentences; its opposite, haplography; and lastly wrong division of words (cf. Ginsburg, *Introd.*, p. 158 ff.), since at a certain period in the transmission of the text the words were not separated.<sup>7</sup> — *Intentional* changes are due to corrections for the sake of decency or of dogma, and to the insertion of glosses, some of them very early.

Advance in grammar is therefore closely dependent on progress in *textual criticism*. The systematic pursuit of the latter has only begun in recent years: cf. especially Doorninck on [Ju 1–16](#), Leid. 1879; Wellhausen, *Text der Bb. Sam.*, Gött. 1871; Cornill, *Ezechiel*, Lpz. 1886; Klostermann, *Bb. Sam. u. d. Kön.*, Nördl. 1887; Driver, *Notes on the Hebr. text of the Books of Sam.*, Oxf. 1890; Klostermann, *Deuterocesaja*, Munich, 1893; Oort, *Textus hebr. emendationes*, Lugd. 1900; Burney on *Kings*, Oxf. 1903; the commentaries of Marti and Nowack; the *Internat. Crit. Comm.*; Kautzsch, *Die heil. Schriften des A. T.*<sup>2</sup>, 1909–10. A critical edition of the O. T. with full textual notes, and indicating the different documents by colours, is being published in a handsome form by P. Haupt in *The Sacred Books of the Old Test.*, Lpz. and Baltimore, 1893 ff. (sixteen parts have appeared: Exod., Deut., Minor Prophets, and Megilloth are still to



come); Kittel, *Biblia hebraica*<sup>2</sup>, 1909, Masoretic text from Jacob b. Ḥayyim (see [c](#)), with a valuable selection of variants from the versions, and emendations.

---

## Footnotes:

<sup>1</sup>[1] On the name Masora (or Massora, as e. g. E. König, *Einleitung in das A. T.*, p. 38 ff.; *Lehrgeb. d. hebr. Sprache*, ii. 358 ff.), and the great difficulty of satisfactorily explaining it, cf. De Lagarde, *Mitteilungen*, i. 91 ff. W. Bacher's derivation of the expression (in *JQR.* 1891, p. 785 ff.; so also C. Levias in the *Hebrew Union College Annual*, Cincinnati, 1904, p. 147 ff.) from [Ez 20:37](#) (tyrBh; trsmÈ hrsmÄ i. e. hr'sAm, being an equally legitimate form) is rightly rejected by König, l. c. The correctness of the form hr'sm<sup>t</sup> (by the side of the equally well-attested form trSm) does not seem to us to be invalidated by his arguments, nor by Blau's proposal to read trAsm. (*JQR.* xii. 241). The remark of Levias (l.c.) deserves notice, that with the earlier Masoretic trwSm is equivalent to orthography, i. e. *plene*- and *defective* writing, and only later came to mean *traditio*. — G. Wildboer, in *ZAW.* 1909, p. 74, contends that as rSm *to hand on* is not found in the O. T., it must be a late denominative in this sense.

<sup>2</sup>[1] On his independent attitude towards the Masoretic punctuation, see Delitzsch, *Comm. zu den Psalmen*<sup>4</sup>, p. 39.

<sup>3</sup>[1] On the oldest Hebrew grammarians, see Strack and Siegfried, *Lehrb. d. neuhebr. Spr. u. Liter.*, Carlsr. 1884, p. 107 ff., and the prefaces to the Hebrew Lexicons of Gesenius and Fürst; Berliner, *Beiträge zur hebr. Gramm. im Talmud u. Midrasch*, Berlin, 1879; Baer and Strack, *Die Dikduke ha-t'amim des Ahron ben Moscheh ben Ascher u. audere alte grammatisch-massorethische Lehrstücke*, Lpz. 1879, and P. Kahle's criticisms in *ZDMG.* lv. 170, n. 2; Ewald and Dukees, *Beiträge z. Gesch. der ältesten Auslegung u. Spracherklärung des A. T.*, Stuttg. 1844, 3 vols.; Hupfeld, *De rei grammaticae apud Judaeos initiis antiquissimisque scriptoribus*, Hal. 1846; W. Bacher, 'Die Anfänge der hebr. Gr.', in *ZDMG.* 1895, 1 ff. and 335 ff.; and *Die hebr. Sprachwissenschaft vom 10. bis zum 16. Jahrh.*, Trier, 1892.

<sup>4</sup>[2] A strong impulse was naturally given to these studies by the introduction of printing — the Psalter in 1477, the Bologna Pentateuch in 1482, the Soncino O. T. complete in 1488: see the description of the twenty-four earliest editions (down to 1528) in Ginsburg's *Introduction*, p. 779 ff.

<sup>5</sup>[3] Of the literature of the subject down to the year 1850, see a tolerably full account in Steinschneider's *Bibliogr. Handb. f. hebr. Sprachkunde*, Lpz. 1859.

<sup>6</sup>[1] *Historisch-krit. Lehrgeb. der hebr. Sprache mit steter Beziehung auf Qimchi und die anderen Autoritäten*: I, 'Lehre von der Schrift, der Aussprache, dem Pron. u. dem Verbum,' Lpz. 1881; II. 1, 'Abschluss der speziellen Formenlehre u. generelle Formenl.,' 1895; ii. 2, 'Historisch-kompar. Syntax d. hebr. Spr.,' 1897.

<sup>7</sup>[1] This *scriptio continua* is also found in Phoenician inscriptions. The inscription of Meša' always divides the words by a point (and so the Siloam inscription; see the facsimile at the beginning of this grammar), and frequently marks the close of a sentence by a stroke.

## § 19. Changes of Consonants.

### a

The changes which take place among consonants, owing to the formation of words, inflexion, euphony, or to influences connected with the progress of the language, are *commutation, assimilation, rejection, addition, transposition, softening*.

1. *Commutation*<sup>1</sup> may take place between consonants which are either *homorganic* or *homogeneous* (cf. § 6 q), e.g. #l ;[ã sl ;[ã zl ;[' to *exult*, ha'lã hh'l', Aram. a [l . to *be weary*, #X;l' and #Xl" to *press*, rqs' and rks' to *close*, j l m' and j l p' to *escape*. In process of time, and partly under the influence of Aramaic, the harder and rougher sounds especially were changed into the softer, e.g. qxc' into qx:f' to *laugh*, l [g" into l aġ" to *reject*, and the sibilants into the corresponding mutes: z into dã f, into tã c into j . In many cases these mutes may be regarded as a return to an earlier stage of the pronunciation.

The interchange of consonants, however, belongs rather to the lexicographical treatment of stems<sup>2</sup> than to grammatical inflexion. To the latter belong the interchange (a) of t and j in Hithpa(e)l (§ 54 b); (b) of w and y in verbs *primae*Yoð (§ 69), dl y" for dl w", &c.

### b

2. *Assimilation* usually takes place when one consonant which closes a syllable passes over into another beginning the next syllable, and forms with it a strengthened letter, as *illustri*s for *inlustri*s, *affero* for *adfero*, sunlambaṇw for sunlambaṇw. In Hebrew this occurs

### c

(a) most frequently with n, e.g. ~Fmi (for min-sam) *from there*, hWmi (for min-zê) *from this*, !Ty: (for yinten) *he gives*. n is *not* assimilated after the prefix l, e.g. @Gai i, nor as a rule before gutturals (except sometimes before X), nor when it is the third consonant of the stem, e.g. Thkiv' (cf. however Ttñ" for nathanta) except when another *Nun* follows, cf. § 44 o; nor in some isolated cases, as Dt 33:9, Is 29:1, 58:3, all in the principal pause; on @Dabi and @Daiy Ps 68:3, see § 51 k, and § 66 f.

### d

(b) Less frequently and only in special cases with lã tã d, e.g. XQyl (for yilqah) *he*

takes;  $\text{rBDmi}$  for  $\text{mithdabbe}$ ;  $\text{aMJyl}$  for  $\text{yithtimma}$ ;  $\text{!nAKTi}$  for  $\text{tithkohen}$ ;  $\text{aF\ddot{a}Ti}$  for  $\text{aF\ddot{a}t.Ti}$ ;  $\text{tX\ddot{a}}$  for 'ah\ddot{a}d'; but in [1 S 4:19](#) for  $\text{t|l'}$  read probably  $\text{td|l'}$ .

**e**

(c) In isolated cases with  $\text{h\ddot{a} w\ddot{a} y}$ , e.g.  $\text{aNa'prithe}$ ! if from  $\text{an" Ha'}$ ;  $\text{w}$  and  $\text{y}$  mostly before sibilants in the verbal forms enumerated in [§ 71](#).

**f**

In all these cases, instead of the assimilated letter, a *Dages forte* appears in the following consonant. *Dages* however, is omitted when the strengthened consonant would stand at the end of a word, since the strengthening would then be less audible ([§ 20 f](#)), e.g.  $\text{@a'}$  nose (from 'anp),  $\text{tTeto}$  give (from *tint*).

The cases are less frequent where a weak letter is lost in pronunciation,<sup>3</sup> and in place of it the preceding stronger sound is sharpened, i.e. takes *Dages*; e.g.

$\text{WTlj'q}$  from  $\text{Wht.lj'q}$ . ([§ 59 g](#)).  $\text{qSa}$  for  $\text{ql Sa}$ , ([§ 66 e](#)) is an Aramism.

**g**

3. Complete *rejection* takes place only in the case of weaker consonants, especially the sonants  $\text{m}$  and  $\text{l}$ , the gutturals  $\text{a}$  and  $\text{h}$ , and the two half vowels  $\text{w}$  and  $\text{y}$ . Such rejection takes place,

**h**

(a) at the beginning of a word (*aphaeresis*). when these weak consonants ( $\text{a\ddot{a} y\ddot{a} l\ddot{a} n}$ ) are not supported by a full vowel, but have only *Sewa*; e.g.  $\text{Wnxn'twe}$ , also  $\text{Wnxn\ddot{a}}$ ;  $\text{[D;}$  for  $\text{[d\ddot{w}}$ ;  $\text{xq;}$  for  $\text{xq;l}$ ;  $\text{fG;}$  for  $\text{fgn\ddot{a}}$ ;  $\text{yhi}$  for  $\text{yh\ddot{i}}$ ; [Ez 2:10](#).

**i**

Aphaeresis of a weak consonant with a full vowel is supposed to occur in  $\text{dr;}$  [Ju 19:11](#) for  $\text{dry'}$ ; in  $\text{hT\ddot{r}}$ ; [2 S 22:41](#) for  $\text{hT\ddot{T}\ddot{n}}$ ; in  $\text{bAV}$  for  $\text{bAVt'}$  [Je 42:10](#); on  $\text{xq'}$  [Ez 17:5](#) for  $\text{xq;l'}$ , and on  $\sim\text{x'q'}$  [Ho 11:3](#) for  $\sim\text{x'q'l}$ , see [§ 66 g](#), end. In reality, however, all these forms are to be regarded merely as old textual errors.

**k**

(b) In the middle of a word (*syncope*), when *Sewa* precedes the weak consonant<sup>4</sup>; thus in the case of  $\text{a}$  (see further [§ 23 b-f](#), and [§ 68 b-k](#)), e.g. in  $\sim\text{wm}$  for  $\sim\text{wam}$ . As a rule in such cases, however, the  $\text{a}$  is orthographically retained, e.g.  $\text{tarql'i}$  for  $\text{tarqil}$ .

Syncope occurs frequently in the case of *h*, e.g. %l mīl; for %l mīh;l. (§ 23 k and § 35 n), l yj īqy; for l yj īqhy (§ 53 a).

Syncope of *a* with *Se*wa<sup>0</sup> occurs in such cases as yn'dəB; for yn'dəB;t (cf. § 102 m); rvi[aw: Zc 11:5.<sup>5</sup> On the cases in which *a* is wholly omitted after the article, see § 35 d.

Finally, the elision of *W* and *y* in verbs h<sup>371</sup> (§ 75 h) is an instance of syncope.— On the syncope of *h* between two vowels, see § 23 k.

## I

(c) At the end of a word (*apocope*), e.g. hōl pr. name of a city (cf. yn'vō) Gilonite); ar'w; where *a* though really rejected is orthographically retained, &c. On the apocope of *W* and *y* in verbs h<sup>371</sup>, see § 24 g, and § 75 a.

Bolder changes (especially by violent apocope), took place in earlier periods of the language, notably the weakening of the feminine ending t<sup>α</sup>;ath to h<sup>α</sup>'a) see § 44 a, and § 80 f.

## m

4. To avoid harshness. in pronunciation a helping sound, Aleph prosthetic<sup>6</sup> with its vowel, is prefixed to some words, e.g. [Arzə, and [Arz>arm (cf. cqeј( ecqeј; *spiritus*, French *esprit*).—A prosthetic [ occurs probably in br'q.]; *scorpion*; cf. Arab. 'ushū bird (stem sāfara).

## n

5. *Transposition*<sup>7</sup> occurs only seldom in the grammar, e.g. rMəvhi for rMəv'thi (§ 54 b) for the sake of euphony; it is more frequent in the lexicon (fbKī and bfKī *lamb*, hl m.fī and hm'l .f; *garment*), but is mostly confined to sibilants and sonants.

## o

6. *Softening* occurs e.g. in bkAK *star*, from *kaukabh*=*kawkabh* for *kabhkabh* (cf. Syriac *raurab* = *rabrab*); tApj 'Aj t *phylacteries* for taph-tapho<sup>h</sup>; according to the common opinion, also in Vjāi *man* from 'insē cf. however § 96.

## Footnotes:

<sup>1</sup>[1] Cf. Barth, *Etymologische Forschungen*, Lpz. 1893, p. 15 ff. ('Lautverschiebungen').

<sup>2</sup>[2] See in the *Lexicon*, the preliminary remarks on the several consonants.

<sup>3</sup>[1] Such a suppression of a letter is sometimes inaccurately called 'backward assimilation'.

<sup>4</sup>[2] Syncope of a strong consonant ( [ ] ) occurs in  $\gamma\beta i$  *pritheē* ! if this stands for  $\gamma [ \beta i$  (see *Lexicon*), also in  $h\eta i v n w$  [Am 8:8](#),  $k^{\epsilon} t h i o h$  for  $h [ ' q v n i w$  (cf.  $h [ ' q v i t s$  [9:5](#)), and in  $h l \beta'$  [Jos 19:3](#) for  $h l [ \beta'$  (as in [15:29](#)). Probably, however,  $h\eta i v n w$ ) and  $h l \beta$  are only clerical errors, as is undoubtedly  $r a k'$  [Am 8:8](#) for  $r a w k$ ; ([9:5](#)).

<sup>5</sup>[1] Frensdorff, *Ochla Wöchla*, p. 97 f., gives a list of forty-eight words with quiescent  $\alpha$ .

<sup>6</sup>[2] This awkward term is at any rate as suitable as the name *Alef protheticum* proposed by Nestle, *Marginalien u. Materialien*, Tübingen, 1893, p. 67 ff.

<sup>7</sup>[3] Cf. Barth, *Etymologische Studien*, Lpz. 1893, p. 1 ff.; Königsbergcr, in *Zeitschrift f. wissenschaftliche Theologie*, 1894, p. 45 1 ff.

## § 6. *Pronunciation and Division of Consonants.*

p. Haupt, 'Die Semit. Sprachlaute u. ihre Umschrift,' in *Beiträge zur Assyriologie u. vergleich. semit. Sprachwissenschaft*, by Delitzsch and Haupt, i, Lpz. 1889, 249 ff.; E. Sievers, *Metrische Studien*, i, Lpz. 1901, p. 14 ff.

### a

1. An accurate knowledge of the original phonetic value of each consonant is of the greatest importance, since very many grammatical peculiarities and changes (§ 18 ff.) only become intelligible from the nature and pronunciation of the sounds. This knowledge is obtained partly from the pronunciation of the kindred dialects, especially the still living Arabic, partly by observing the affinity and interchange of sounds on Hebrew itself (§ 19), and partly from the tradition of the Jews.<sup>1</sup>

The pronunciation of Hebrew by the modern German Jews, which partly resembles the Syriac and is generally called 'Polish', differs considerably from that of the Spanish and Portuguese Jews, which approaches nearer to the Arabic. The pronunciation of Hebrew by Christians follows the latter (after the example of Reuchlin), in almost all cases.

### b

The oldest tradition is presented in the transcription of Hebrew names in Assyrian cuneiform; a later, but yet in its way very important system is seen in the manner in which the LXX transcribe Hebrew names with Greek letters.<sup>2</sup> As, however, corresponding signs for several sounds (j Ā [Ā cĀ qĀ v) are wanting in the Greek alphabet, only an approximate representation was possible in these cases. The same applies to the Latin transcription of Hebrew words by Jerome, according to the Jewish pronunciation of his time.<sup>3</sup>

On the pronunciation of the modern Jews in North Africa, see Bargeš in the *Journ. Asiat.*, Nov. 1848; on that of the South Arabian Jews, J. Deffenbourg, *Manuel du lecteur, &c.* (from a Yemen MS. of the year 1390), Paris, 1871 (extrait 6 du *Journ. Asiat.* 1870).

### c

2. With regard to the pronunciation of the several gutturals and sibilants, and of j and q, it may be remarked:—

1. Among the gutturals, the glottal stop ʔ is the lightest, corresponding to the *spiritus lenis* of the Greeks. It may stand either at the beginning or end of a syllable, e. g. rmaʔ lamai, ~Vayyalsam. Even before a vowel ʔ is almost lost to our ear, like the *h* in *hour* and in the French *habit, homme*. After a vowel ʔ

generally (and at the end of a word, always) coalesces with it, e. g. ארְ'q' qat̄a for an original qat̄a; Arab. qar̄a; see further, [§ 23 a](#), [27 g](#).

## d

ח before a vowel corresponds exactly to our *h* (*spiritus asper*); after a vowel it is either a guttural (so always at the end of a syllable which is not final, e. g. פֿחֿן *nähpakh*; at the end of a word the consonantal ח has a point — מֵפֿיחֿ — in it, see [§ 14](#)), or it stands inaudible at the end of a word, generally as a mere orthographic indication of a preceding vowel, e. g. חֵלֵ"ל gaḥaḥ cf. [§§ 7 b](#) and [75 a](#).

## e

ך is related to א, but is a much stronger guttural. Its strongest sound is a rattled, guttural *g*, cf. e. g. חַוֿךְ; LXX Gaza, ἡρῆμ[χ] Gomorrā; elsewhere, a weaker sound of the same kind, which the LXX reproduce by a *spiritus (lenis or asper)*, e. g. יֵלֵךְ חֵלֵי, חֵלֵי אֵמֵךְ *Amalek*.<sup>4</sup> In the mouth of the Arabs one hears in the former case a sort of guttural *r*, in the latter a sound peculiar to themselves formed in the back of the throat. — It is as incorrect to omit the ך entirely, in reading and transcribing words (יֵלֵךְ *eli*, חֵלֵי אֵמֵךְ *Amalek*), as to pronounce it exactly like *g* or like a nasal *ng*. The stronger sound might be approximately transcribed by *gh* or *rg*; but since in Hebrew the softer sound was the more common, it is sufficient to represent it by the sign ' , as [ברֵ'א; 'arba', ד[; 'ad.

## f

ח is the strongest guttural sound, a deep guttural *ch*, as heard generally in Swiss German, somewhat as in the German *Achat*, *Macht*, *Sache*, *Docht*, *Zucht* (not as in *Licht*, *Knecht*), and similar to the Spanish *j*. Like ך it was, however, pronounced in many words feebly, in others strongly.

## g

As regards ך, its pronunciation as a palatal (with a vibrating uvula) seems to have been the prevailing one. Hence in some respects it is also classed with the gutturals ([§ 22 q](#), [r](#)). On the lingual ך, cf. [o](#).

## h

2. The Hebrew language is unusually rich in sibilants. These have, at any rate in





harder sound is the original. It is retained at the beginning of syllables, when there is no vowel immediately preceding to influence the pronunciation, and is denoted by a point, Dagesēlene (§ 13), placed in the consonants, viz.  $\text{ב } b, \text{ג } g, \text{ד } d, \text{ק } k, \text{פ } p, \text{ט } t$ . The weaker pronunciation appears as soon as a vowel sound immediately precedes. It is occasionally denoted, esp. in MSS., by  $\text{פֿהֿ}$  (§ 14 e), but in printed texts usually by the mere absence of the *Dagesû*. In the case of  $\text{בֿא } k\ddot{a}, \text{כֿא } p\ddot{a}, \text{טֿא } t\ddot{a}$  the two sounds are clearly distinguishable even to our ear as *b* and *v*, *k* and German (weak) *ch*, *p* and *ph*, *t* and *th* (in *thin*). The Greeks too express this twofold pronunciation by special characters:  $\text{Κκ}, \text{κ } c; \text{Ππ}, \text{π } f; \text{Ττ}, \text{τ } q$ . In the same way  $\text{ג}$  should be pronounced like the North German *g* in *Tage*, *Wagen*, and  $\text{ד}$  like *th* in *the*, as distinguished from  $\text{ג}$  and  $\text{ד}$ .

For more precise information on the cases in which the one or the other pronunciation takes place, see § 21. The modern Jews pronounce the aspirated  $\text{ב}$  as *v*, the aspirated  $\text{ט}$  as *s*, e.g.  $\text{ברֿי}$ ; *rav* (or even *raf*),  $\text{טיבֿ}$ ; *bais*. The customary transcription (used also in this Grammar) of the spirants  $\text{בֿא } k\ddot{a}, \text{כֿא } p\ddot{a}, \text{טֿא } t\ddot{a}$  by *bh*, *kh*, *th* is only an unsatisfactory makeshift, since it may lead (esp. in the case of *bh* and *kh*) to an erroneous conception of the sounds as real aspirates, *b-h*, *k-h*.



4. According to their special character the consonants are divided into—

(a) Gutturals	$\text{ח } [ \text{ה } \text{א};$
(b) Palatals	$\text{ק } \text{כ } \text{ג};$
(c) Dentals	$\text{ט } \text{י } \text{ד};$
(d) Labials	$\text{פ } \text{ב};$
(e) Sibilants	$\text{צ } \text{ס } \text{ף } \text{ש } \text{ז};$
(f) Sonants	$\text{י } \text{וֿא }   \text{רֿא } \text{מנ}.$

In the case of ר its hardest pronunciation as a *palatal* (see above, *g*, end) is to be distinguished from its more unusual sound as a lingual, pronounced in the front of the mouth.

On the twofold pronunciation of *r* in Tiberias, cf. Delitzsch, *Physiol. und Musik*, Lpz. 1868, p. 10 ff.; Baer and Strack, *Dikduke ha-t<sup>e</sup>amim*, Lpz. 1879, p. 5, note *a*, and § 7 of the Hebrew text, as well as p. 82.

## p

In accordance with E. Sievers, *Metrische Studien*, i. 14, the following scheme of the Hebrew phonetic system is substituted for the table formerly given in this grammar:—

i. Throat sounds (Gutturals): א ה [ ח.

ii. Mouth-sounds:		w.	m.	e.	w.	m.
1. Mutes and Spirants:	Palatal	q	K	q	g	k
	Dental	D	T	j	d	t
	Labial	B	P		b	p
2. Sibilants:	...	z	s f v	c		
3. Sonants:	...	y w	l r	m n		

## q

Rem. 1. The meaning of the letters at the top is, w. = weak, m. = middle hard, e. = emphatic. Consonants which are produced by the same organ of speech are called *homorganic* (e. g. q and K as palatals), consonants whose sound is of the same nature *homogeneous* (e. g. w and y as semi-vowels). On their homorganic character and homogeneity depends the possibility of interchange, whether within Hebrew itself or with the kindred dialects. In such cases the soft sound generally interchanges with the soft, the hard with the hard, &c. (e. g. d=z, t=v, j=c). Further transitions are not, however, excluded, as e. g. the interchange of

ṭ and q (ṭ=k=q). Here it is of importance to observe whether the change takes place in an initial, medial, or final letter; since e. g. the change in a letter when medial does not always prove the possibility of the change when initial. That in certain cases the character of the consonantal sound also influences the preceding or following vowel will be noticed in the accidents as the instances occur.

## r

Rem. 2. Very probably in course of time certain nicer distinctions of pronunciation became more and more neglected and finally were lost. Thus e. g. the stronger [rg, which was known to the LXX (see above, e), became in many cases altogether lost to the later Jews; by the Samaritans and Galileans [ and X were pronounced merely as a, and so in Ethiopic, [ like a X, like h, X like s.

## s

Rem. 3. The consonants which it is usual to describe especially as *weak*, are those which readily coalesce with a preceding vowel to form a long vowel, viz. a y (as to h, cf. § 23 k), or those which are most frequently affected by the changes described in § 19 b–l, as again a w y, and n and in certain cases h and l; finally the gutturals and r for the reason given in § 22 b and q.

---

## Footnotes:

<sup>1</sup>[1] Cf. C. Meinhof, 'Die Aussprache des Hebr.,' in *Neue Jahrb. f. Philol. u. Pädag.*, 1885, Bd. 132, p. 146 ff.; M. Schreiner, 'Zur Gesch. der Ausspr. des Hebr.,' in *ZAW.* 1886, p. 213 ff.

<sup>2</sup>[2] Cf. Frankel, *Vorstudien zu der Septuag.*, Lpz. 1841, p. 90 ff.; C. Könneke, 'Gymn.-Progr.,' Stargard, 1885. On the transcription of eleven Psalms in a palimpsest fragment of the Hexapla at Milan, see Mercati, *Atti della R. Accad.*, xxxi, Turin, 1896. [Cf. Burkitt, *Fragments of ... Aquila*, Cambr. 1897, p. 13.]

<sup>3</sup>[3] Numerous examples occur in *Hieronimi quaestiones hebraicae in libro geneseos*, edited by P. de Lagarde, Lpz. 1868; cf. the exhaustive and systematic discussion by Siegfried, 'Die Aussprache des Hebr. bei Hieronymus,' in *ZAW.* 1884, pp. 34–83.

<sup>4</sup>[4] It is, however, doubtful if the LXX always consciously aimed at reproducing the actual differences of sound.

<sup>5</sup>[1] The modern Samaritans, however, in reading their Hebrew Pentateuch pronounce פ invariably as V.

<sup>6</sup>[2] The original value of S, and its relation to the original value of Š and V, is still undetermined, despite the valuable investigations of P. Haupt, *ZDMG.* 1880, p. 762 f.; D. H. Möller, 'Zur Geschichte der semit. Zischlaute,' in the *Verhandlungen des Wiener Orient. Congresses*, Vienna, 1888, Semitic section, p. 229 ff.; De Lagarde, 'Samech,' in the *NGGW.* 1891, no. 5, esp. p. 173; Aug. Müller, *ZAW.* 1891, p. 267 ff.; Nöldeke, *ZDMG.* 1893, p. 100 f.; E. Glaser, *Zwei Wiener Publicationen über Habaschitisch-punische Dialekte in Südarabien*, Munich, 1902, pp. 19 ff. — On the phonetic value of C see G. Hüsing, *OLZ.* 1907, p. 467 ff.

<sup>7</sup>[1] So at any rate at the time when the present punctuation arose.

## CHAPTER II

# PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLE AND THE TONE

### § 18.

THE changes which take place in the forms of the various parts of speech, depend partly on the peculiar nature of certain classes of letters and the manner in which they affect the formation of syllables, partly on certain laws of the language in regard to syllables and the tone.

## § 23. The Feebleness of the Gutturals *a* and *h*.

### a

1. The *a*, a light and scarcely audible guttural breathing, as a rule entirely loses its slight consonantal power whenever it stands without a vowel at the end of a syllable. It then remains (like the German *h* in *roh*, *geh*, *nahte*) merely as a sign of the preceding long vowel, e.g. *achmā* *al emā* *aycāh* (but when a syllable is added with an introductory vowel, according to [b](#) below, we have, e.g. *ynbārcmā* *ynbaycāh*,<sup>†</sup> since the *a* then stands at the beginning of the syllable, not *ynbārcmā* *ynbaycāh*), *acmā* *awl* *K'* (cf., however, [§ 74 a](#)), *t'acm'* (for *maṣā'ta*), *hn'acm.Ti*. Similarly in cases like *aj xā* *ar ywā* *aww'*, &c. ([§ 19 l](#)), and even in *avDā* *al Pī* (see above, [§ 22 e](#)), the *a* only retains an orthographic significance.

### b

2. On the other hand, *a* is in general retained as a strong consonant whenever it begins a syllable, e.g. *rmaā* *wsam*,<sup>†</sup> or when it is protected by a Hāteph after a short syllable, e.g. *l kə*,<sup>†</sup> and finally, when it stands in a closed syllable with quiescent *S<sup>e</sup>wa* after a preceding *S<sup>e</sup>ho* or Pathahle, g. *rsəyā* *rDān* *ni* *da*, *WmyDāy* *yadimu*. Even in such cases the consonantal power of *a* may be entirely lost, viz.

### c

(a) when it would stand with a long vowel in the middle of a word after *Šewâ mobile*. The long vowel is then occasionally thrown back into the place of the *Šewâ*, and the *a* is only retained orthographically, as an indication of the etymology, e.g. *~yvar'* *heads* (for *reṣā'im*), *~ytrām'* *two hundred* (for *mēcaṯa'ayim*), *^j av'* [Ez 25:6](#) for *^j aṣē* *~adAB* [Neh 6:8](#) for *~adABē* *~Wam* [Jb 31:7](#), [Dn 1:4](#) for *~Wamē* *hr'aP* for *hr'aP*. [Is 10:33](#); *~yaj* *xi* *hb*, [1 S 14:33](#) for *~yaj* *xit* (cf. [§ 74 h](#), and [§ 75 oo](#)); *ynbWarh'* [Nu 34:14](#), from *!byar*; so always *ta* *w* *x*; or *twaw* *x*; [1 K 14:16](#), [Mi 1:5](#), &c., for *tAa* *J* *X*; Sometimes a still more violent suppression of the *a* occurs at the beginning of a syllable, which then causes a further change in the preceding syllable, e.g. *hk'a* *l* *m*. *work* for *hk'a* *l* *m*; (as in the Babylonian punctuation), *l a* [*en* *vyl*] for *l a* [*m* *vyl*] *l a* *m* *f*. or *l wa* *m* *f* *the left hand*,

ground form sim'âl.

## d

(b) When it originally closed a syllable. In these cases *â* is generally (by § 22 m) pronounced with a Hâteph, *â|* or *â'*. The preceding short vowel is, however, sometimes lengthened and retains the following *â* only orthographically, e.g. *lcaYw*: [Nu 11:26](#) for *lcaYw*: (cf. [Ju 9:41](#)), and *rWdaP'* [Jo 2:6](#) for *rWdaKêr mœl* for *rœl* ( *~yha|l* for *~yha|l* ) but the contraction does not take place in *hyl y|l i|l* ) [Is 10:11](#). The short vowel is retained, although the consonantal power of *â* is entirely lost, in *yn'dœw* &c. (see § 102 m), *taYw*: [Is 41:25](#), *^dBaw* [Ez 28:16](#) for *^dBaa|w* cf. [Dt 24:10](#), [1 K 11:39](#), [Is 10:13](#).

## e

Instead of this *â* which has lost its consonantal value, one of the vowel letters *W* and *Y* is often written according to the nature of the sound, the former, with *ô* and the latter, with *ê* and *î*, e.g. *~y|re* *buffalo* for *~a|e*. At the end of the word *h* also is written for *â* *hLeny* *the fills* for *aLeny* [Jb 8:21](#) (see below, *l*).

## f

3. When *â* is only preserved orthographically or as an indication of the etymology (quiescent), it is sometimes entirely dropped (cf, § 19 k), e.g. *yticb'* [Jb 1:21](#) for *yticyb'* *yt|l m'* [Jb 32:18](#) for *ytial m'ê yticb'* [Nu 11:11](#); *zh,Tw:* [2 S 20:9](#); *WPrYw:* [Jer 8:11](#) for *WaPrYwê yn|r z|T w:* [2 S 22:40](#), but *yn|r z|T w:y* [Ps 18:40](#); *~mAT* [Gn 25:24](#) for *~mAA|Tê hN|Jxa|* [31:19](#) for *hN'a,Jxa|* *^tê v|* [1 S 1:17](#) for *3%a|v|* *~ymirey* [Ps 22:22](#) for *~ymia|e* *hwGE* [Jb 22:29](#) for *hwagê ytirBh*; [1 Ch 11:39](#) for *3%a|Bh*; and so [2 S 23:37](#); *tyr|ve* [1 Ch 12:38\(39\)](#) for *tyr|vê tAvh|*; [2 K 19:25](#) Kethîbh, for *tAavh|*. (cf. [Is 37:26](#)); *hm'xe* [Jb 29:6](#) for *hamx,* <sup>1</sup> In *TI Kôm*; [1 K 5:25](#) (for *3%ka|h*) the strengthening of the following consonant by Dagesê compensates for the loss of the *â*; in *trsm'* [Ez 20:37](#), if for *3%sa|h* (but read *rS|hm*, with Cornill), the preceding vowel is lengthened; cf. above, *c*. On *rma|o* for *rmaa|o* see § 68 g.



## g

Rem. 1. In Aramaic the *g* is much weaker and more liable to change than in Hebrew. In literary Arabic, on the other hand, it is almost always a firm consonant. According to Arabic orthography, *g* serves also to indicate a long *a*, whereas in Hebrew it very rarely occurs as a mere vowel letter after Qamesṯ, as in ~aḡ' [Ho 10:14](#) for ~q' *he rose up*; var' [Pr 10:4](#), [13:23](#) for vr' *poor*; but in [2 S 11:1](#) the Kethibh ~yḡia' l mḡh; *the messengers*, is the true reading; cf. [§ 7 b](#).

## h

2. In some cases at the beginning of a word, the *g*, instead of a compound Sēwāḳ takes the corresponding full vowel, e.g. ḡāzā' *girdle* for ḡzā', cf. [§ 84 a, g](#), and the analogous cases in [§ 52 n](#), [§ 63 p](#), [§ 76 d](#), [§ 93 r](#) (~y l ḡaṯ

## i

3. An *g* is sometimes added at the end of the word to a final uḳ iḳ or oḳe.g. aḡḡ l ḡt' for ḡ l ḡt' [Jos 10:24](#) (before a ḡ, aḡḡa' [Is 28:12](#). These examples, however, are not so much instances of 'Arabic orthography', as early scribal errors, as in aḡḡ l ḡt' [Jer 10:5](#) for ḡ l ḡt' and in aḡḡ l ḡt' [Ps 139 20](#) for ḡ l ḡt') cf. also aḡḡ l ḡt' [Ec 11:3](#) ([§ 75 s](#)); ayḡḡ' for yḡḡ' *pure*; aḡḡ for ḡḡ *if*; aḡḡa' for ḡḡa' *then (enclitic)*; aḡḡ l ḡt' for ḡ l ḡt' *myriad*, [Neh 7:66](#), [71](#). On aḡḡ and ayḡḡ see [§ 32 k](#).

## k

4. The *h* is stronger and firmer than the *g*, and never loses its consonantal sound (i.e. *quiesces*) in the middle of a word<sup>2</sup> except in the cases noted below, in which it is completely elided by syncope. On the other hand, at the end of a word it is always a mere vowel letter, unless expressly marked by Mappōḳ as a strong consonant ([§ 14 a](#)). Yet at times the consonantal sound of *H* at the end of a word is lost, and its place is taken by a simple *h* or more correctly *hf* with Rappōḳ as an indication of its non-consonantal character, e.g. ḡḡ l ḡt' *to her* for ḡḡ l ḡt', [Zc 5:11](#), &c. (cf. [§ 103 g](#), and [§§ 58 g, 91 e](#)); cf. also ḡḡ' for ḡḡ' (from ḡḡḡ') in proper names like ḡḡḡ' &c. — Finally, in very many cases a complete elision of the consonantal *h* takes place by *syncope*: (a) when its vowel is thrown back to the place of a preceding Sēwāḳ mobile (see above, [c](#), with

a), e.g.  $\text{rqB}^{\text{h}}$  for  $\text{rqB}^{\text{h}}\text{h}$  (the  $\text{h}$  of the article being syncopated as it almost always is);  $\sim\text{AYK}$  for  $\sim\text{AYh}^{\text{h}}\text{K}$  [but see [§ 35 n](#)],  $\sim\text{ym}^{\text{h}}\text{V}^{\text{h}}\text{B}$  for  $\sim\text{ym}^{\text{h}}\text{V}^{\text{h}}\text{h}^{\text{h}}\text{B}$ .  $\dot{\text{E}}$   $\text{!th}^{\text{h}}\text{Ay}^{\text{h}}$  for  $\text{!th}^{\text{h}}\text{A}^{\text{h}}\text{h}^{\text{h}}\text{y}^{\text{h}}$ , perhaps also  $\sim\text{hyn}^{\text{h}}\text{B}$  for  $\sim\text{hyh}^{\text{h}}\text{h}^{\text{h}}\text{B}$  [Ez 27:32](#). (b) By contraction of the vowels preceding and following the  $\text{h}$ , e.g.  $\text{AS}^{\text{h}}\text{WS}$  (also written  $\text{hS}^{\text{h}}\text{WS}$ ) from  $\text{su}^{\text{h}}\text{ahu}$  ( $\text{a}+\text{u}=\text{o}$ ). — A violent suppression of  $\text{h}$  together with its vowel occurs in  $\sim\text{B}'$  (from  $\sim\text{hB}'$ ), &c.

**I**  
 Rem. In connexion with  $\text{o}$  and  $\text{e}$  a  $\text{h}$  which only marks the vowel ending is occasionally changed into  $\text{w}$  or  $\text{y}$  ( $\text{Aar}' = \text{har}'$ ,  $\text{yK}^{\text{h}} = \text{hK}^{\text{h}}$ ; [Ho 6:9](#)), and with any vowel into  $\text{a}$  in the later or Aramaic orthography, but especially with  $\text{a}$  e.g.  $\text{an}^{\text{h}}\text{ve}$  sleep,  $\text{y}$  [Ps 127:2](#) for  $\text{hn}^{\text{h}}\text{ve}$   $\dot{\text{E}}$   $\text{avn}^{\text{h}}$  [Jer 23:39](#) for  $\text{Qvn}^{\text{h}}$ , &c. Thus it is evident that final  $\text{h}$  as a vowel letter has only an orthographical importance.

---

### Footnotes:

<sup>1</sup>[1] In [Jer 22:23](#),  $\text{T}^{\text{h}}\text{X}^{\text{h}}\text{N}^{\text{h}}\text{E}$  is unquestionably a corruption of  $\text{t}^{\text{h}}\text{X}^{\text{h}}\text{N}^{\text{h}}$  for  $\text{T}^{\text{h}}\text{X}^{\text{h}}\text{N}^{\text{h}}\text{h}$

<sup>2</sup>[1] Only apparent exceptions are such *proper names* as  $\text{lan}^{\text{h}}\text{f}^{\text{h}}\text{r}^{\text{h}}\text{w}^{\text{h}}\text{chd}^{\text{h}}\text{P}$ , which are compounded of two words and hence are sometimes even divided. Cf. forms like  $\text{lan}^{\text{h}}\text{z}^{\text{h}}$  for  $\text{lan}^{\text{h}}\text{z}^{\text{h}}\text{h}$ . Another exception is  $\text{h}^{\text{h}}\text{p}^{\text{h}}\text{h}^{\text{h}}\text{p}^{\text{h}}$ , the reading of many MSS. for the artificially divided form  $\text{h}^{\text{h}}\text{p}^{\text{h}}\text{-h}^{\text{h}}\text{p}^{\text{h}}$  in the printed texts, [Jer 46:20](#).



Hiphçî might be traced to an original iâ (as in other cases the e and î in the final syllable of the 3<sup>rd</sup> *sing. masc. perfect* of these conjugations), although this iâ may have only been attenuated from an original aâ. According to another, and probably the correct explanation, however, both the Sêre and the S<sup>e</sup>ghoî are due to the analogy of verbs h<sup>3</sup> ( § 75 l ) in consequence of the close relation between the two classes, cf. § 75 nn.—No form of this kind occurs in Puçal; in the *perfect* Hophçal only the 2<sup>nd</sup> *masc. sing.* ht'abîhu [Ez 40:4](#), lengthened according to rule.

## e

(b) Before suffixes attached by a connecting vowel (e. g. ynâir'qyl) the â retains its consonantal value; so before .and ~k, e. g. ačma, [Ct 8:1](#); ar'ḫi [Ez 28:13](#) (cf. § 65 h), not ačma, &c., since these suffixes, by § 58 f, are likewise attached to the verb-form by a connecting vowel in the form of S<sup>U</sup>ewaîmobile.—As *infinitive Qal* with suffix notice aχmî, [Ez 25:6](#); *participle* with suffix ar'ḫi [Is 43:1](#); *infinitive Piçe* ~kaMjîB.—The doubly anomalous form Aar'qyl [Jer 23:6](#) (for Whair'qyl or Waîr'qyl) is perhaps a *forma mixta* combining the readings Aar'qyl and War'qyl

## f

3. When â begins a syllable (consequently before affirmatives which consist of or begin with a vowel, as well as before suffixes) it is necessarily a firm consonant, and the form then follows the analogy of the strong verb, e. g. ha'çm't<sup>ma</sup> [Ez 40:4](#) Waçm't &c. (in *pause* ha'çm' Waçm').

## REMARKS.

## g

1. Verbs *middle e*, like a l'ân' to be full, retain the Sêre also in the other persons of the *perfect*, e. g. ytial'ân' (Aal' m. [Est 7:5](#) has<sup>ç</sup> owing to its transitive use; for ~tary' [Jos 4:24](#) read with Ewald ~tary'). Instead of ha'çm't the form tar'q' she names, on the analogy of the h<sup>3</sup> -forms noticed in § 75 m, occurs in [Is 7:14](#) (from tar'q', cf. § 44 f), and with a different meaning (*it befalls*) in [Dt 31:29](#), [Jer 44:23](#), in both places before â, and hence, probably, to avoid a hiatus (on the

other hand,  $taj'xw$  [Ex 5:16](#), could only be the 2nd *sing. masc.*; the text which is evidently corrupt should probably be emended to  $Mi'f:l . t'aj'xw$  (with the LXX); in Niph $\dot{\zeta}$ al  $tal'pnly$  [Ps 118:23](#); in Hoph $\dot{\zeta}$ al  $tab'hu$  [Gn 33:11](#).—The 2nd *fem. sing.* is written  $tar'q'$  by Baer, [Gen 16:11](#), &c., according to early MSS.

## h

2. The *infin. Qal* occurs sometimes on the analogy of verbs  $h^3w$  ( $tAl G$  &c., see [§ 75 nn](#)) in the feminine form; so always  $ta'd m.$  *to fill* (as distinguished from  $ad m.$  *fullness*), [Lv 8:33](#), [12:4](#), [6](#), [25:30](#), [Jer 29:10](#), [Ez 5:2](#), also written  $twad m.$  [Jer 25:12](#); [Jb 20:22](#), &c., and  $taAl m.$  [Est 1:5](#). Cf. further,  $tar'q.$  [Ju 8:1](#);  $taof.$  [Pr 8:13](#); before suffixes, [Ez 33:12](#), and likewise in *Niph.* [Zc 13:4](#); also in Pi $\dot{\zeta}$ e $\dot{\ell}$   $taLm:l$  [Ex 31:5](#), [35:33](#), or  $tAaLm:l$  [Dn 9:2](#), &c. K<sup>e</sup>thi $\dot{b}$ h; with suffix [2 S 21:2](#).—On the (aramaizing) *infinitives*  $aV'm$ ; and  $tAafm$ ; see [§ 45 e](#); on  $tar'qli$  *obviam*, [§ 19 k](#).— $\sim ka'cmB$  *when ye find*, [Gn 32:20](#), stands, according to [§ 93 q](#), for  $\sim ka'cm'$ . The tone of the lengthened *imperative*  $ha'p'r$  [Ps 41:5](#) as Mil<sup>e</sup>ra $\dot{\zeta}$  (before  $yV'pn$ ) is to be explained on rhythmical grounds; cf. the analogous cases in [§ 72 s](#).—The 2nd *fem. plur. imperative* in [Ru 1:9](#) has, according to Qimh $\dot{i}$ , the form  $!ac'm$ . and in verse [20](#)  $!ar'q$ ; on the other hand, the Mantua edition and Ginsburg, on good authority, read  $!acm!arq$ .

## i

3. The *participle fem.* is commonly contracted, e. g.  $tac'no$  (for  $tac'pno$ ) [2 S 18:22](#), cf. [Est 2:15](#); so Niph $\dot{\zeta}$ al  $tal'pnl$  [Dt 30:11](#), [Zc 5:7](#) (but  $ha'Fhl$  [Is 30:25](#)), and Hoph $\dot{\zeta}$ al, [Gn 38:25](#); less frequent from are  $tac'Am$ ) [Ct 8:10](#);  $taw'n^*$  [1 K 10:22](#) (cf. [§ 76 b](#),  $taf.$  beside  $taf'$  as *infinitive construct* from  $aFh'$ ) and without  $\dot{a}$  (see [k](#))  $tCAy$  (from  $aCy'$ ) [Dt 28:57](#). In the forms  $\sim yaj'xw$  *sinning*, [I S 14:33](#), cf.  $y$  [Ps 99:6](#);  $\sim ad'B$  *feigning them*, [Neh 6:8](#), the  $\dot{a}$  is elided, and is only retained orthographically ([§ 23 c](#)) after the retraction of its vowel; see the analogous cases in [§ 75 oo](#).—On the *plur. masc. ptcp. Niph.* cf. [§ 93 oo](#).

## k

4. Frequently an  $\bar{a}$  which is quiescent is omitted in writing (§ 23 f): (a) in the middle of the word, e. g.  $\text{VhBh}^1$  [S 25:8](#);  $\text{ytc}^{\text{b}}\text{m}^1$  [Nu 11:11](#), cf. [Jb 1:21](#);  $\text{ytm}^{\text{c}}\text{c}^1$  [Ju 4:19](#), cf. [Jb 32:18](#). In the *imperfect*  $\text{hnf}^{\text{f}}\text{ti}$  [Jer 9:17](#), [Zc 5:9](#), [Ru 1:14](#) (but the same form occurs with  $\text{Yo}^{\text{h}}$  pleonastic after the manner of verbs  $\text{h}^{\text{3}}$  in [Ez 23:49](#), according to the common reading; cf. § 76 b and [Jer 50:20](#)); in  $\text{Pice}^{\text{e}}\text{h}^{\text{N}}\text{J}^{\text{a}}$  (after elision of the  $\bar{a}$ , cf. § 75 oo) [Gn 31:39](#); and also in  $\text{Niph}^{\text{c}}\text{al} \sim \text{tm}^{\text{g}}\text{nl}$  [Lv 11:43](#); cf. [Jos 2:16](#). (b) at the end of the word;  $\text{Ab}^{\text{v}}\text{w}^1$ : [1 K 12:12](#)  $\text{Kethib}^{\text{h}}$ ;  $\text{HiPh}^{\text{c}}\text{i}^{\text{e}}$   $\text{yj}^{\text{h}}\text{h}^{\text{t}}$ , [2 K 13:6](#), cf. [Is 53:10](#) ( $\text{yl}^{\text{h}}\text{h}^{\text{t}}$  for  $\text{ayl}^{\text{h}}\text{h}^{\text{t}}$ , perfect  $\text{Hiph}^{\text{c}}\text{i}^{\text{e}}$  of  $\text{hl}^{\text{x}}$  formed after the manner of verbs  $\bar{a}^{\text{3}}$ ); in the *imperfect*  $\text{Hiph}^{\text{c}}\text{i}^{\text{e}}$   $\text{yV}^{\text{y}}$ : [Ps 55:16](#)  $\text{Kethib}^{\text{h}}$ ;  $\text{ynl}^{\text{y}}$  [Ps 141:5](#);  $\text{ybia}^1$  [1 K 21:29](#), [Mi 1:15](#); in the *infinitive*, [Jer 32:35](#); in the *participle*, [2 S 5:2](#), [1 K 21:21](#), [Jer 19:15](#), [39:16](#), all in  $\text{Kethib}^{\text{h}}$  ( $\text{ybme}^{\text{e}}$  always before  $\bar{a}$ , hence perhaps only a scribal error).

## I

5. In the *jussive*, *imperfect consecutive*, and *imperative*  $\text{Hiph}^{\text{c}}\text{i}^{\text{e}}$  a number of cases occur with  $\bar{i}$  in the final syllable; cf.  $\bar{a}^{\text{V}}\text{y}$ : [Is 36:14](#) (in the parallel passages [2 K 18:29](#), [2 Ch 32:15](#)  $\text{ayV}^{\text{y}}$ );  $\text{ayb}^{\text{v}}\text{w}^1$ : [Neh 8:2](#) (before [ );  $\text{aj}^{\text{h}}\text{h}^{\text{t}}$ : [2 K 21:11](#) (cf. [1 K 16:2](#), [21:22](#));  $\text{aBix}^{\text{T}}\text{w}^1$ : [2 K 6:29](#);  $\text{aCAY}^{\text{w}}\text{w}^1$ : [Dt 4:20](#), [2 K 11:12](#),  $\text{y}$  [Ps 78:16](#), [105:43](#); *imperative*  $\text{aybh}^1$  [Jer 17:18](#);  $\text{ayc}^{\text{h}}$  [Is 43:8](#) (in both cases before [ ). If the tradition be correct (which at least in the defectively written forms appears very doubtful) the retention of the  $\bar{i}$  is to be attributed to the open syllable; while in the closed syllable of the 3<sup>rd</sup> *sing. masc.* and *fem.*, and the 2<sup>nd</sup> *sing. masc.* after  $\text{W}$  *consecutive*, the  $\bar{i}$  is always reduced to  $\text{e}^{\text{e}}$ . In the examples before [ considerations of euphony may also have had some influence (cf. § 75 hh).—In [Ez 40:3](#), Baer reads with the Western school  $\text{ayb}^{\text{v}}\text{w}^1$ , while the Orientals read in the  $\text{Kethib}^{\text{h}}$   $\text{awbyw}^1$  and in the  $\text{Qere}^{\text{e}}$   $\text{ab}^{\text{v}}\text{w}^1$ .

On the transition of verbs  $\bar{a}^{\text{3}}$  to forms of  $\text{h}^{\text{3}}$  see [§ 75 nn](#).

## THE PARADIGMS.

**IN** the paradigms of the verbs, those forms which are to be especially noticed by the beginner are marked throughout by an asterisk as model forms. Thus e.g. in the strong verb the 3rd *sing. fem.*  $h|j' q'ts$  is the model for  $W|j' q't$ , which likewise has only a vocalic affirmative, and  $T|j' q'$  is the model for  $T|j' q'$ ,  $yT|j' q'$ , and  $Wh|j' q'$ , which in the same way have a toneless affirmative beginning with a consonant. On the other hand, the forms  $\sim T|j' q'$  and  $!T|j' q'$ , where the affix beginning with a consonant has the tone, stand by themselves.— In the table of the pronouns the asterisk has a different meaning; see the footnote there.—The bracketed forms (from Paradigm Gonwards) are merely analogous formations not occurring in the Old Testament.

The newly added paradigm (Q) consists of forms actually found, belonging to various verbs.

A. The Personal Pronoun. <sup>1</sup>				
Nominative of the Pronoun, or <i>Pronomen separatum</i> .	Accusative of the Pronoun,	or <i>Suffixum Verbi</i> .	Genitive of the Pronoun, or <i>Suffixum Nominis (Pron. Possesivum)</i> .	
	A.	B.	A.	B.
	Simple form.	With <i>Nuḥ energicum</i> .	Attached to a sing. noun.	Attached to a noun plur. or dual.
<i>Sing. 1 . comm.</i> $ykn\theta't$ , in pause $ykn\theta'$ ; $yn\theta$ , in pause $yn\theta'h$ <i>I.</i>	$yn\theta$ $yn\theta'n$ È $yn\theta'e$ <i>me</i> .	$yN\alpha'È$ $yN\alpha'n$	$y\alpha'i$ <i>my</i> (prop. gen. <i>mei</i> ).	$y\alpha'$ <i>my</i> .

<p>2. {  <i>m.</i> hT'a;(T'a), in  pause  hT'ah  <i>f.</i> T'a;(yTa)  } <i>thou.</i></p>	<p>^È ^αĀ in pause ^αĭ  %α'  %È %αÈ %αĀ %αĭ  } <i>thee.</i></p>	<p>&amp;αĭ (&amp;hαĭ)  not found.</p>	<p>^Ā ^αĀ in pause ^αĭ  %Ā %αĀ ;%αĀ  } <i>thy</i> (prop. <i>tui</i>).</p>	<p>^yα,"  %yαĭ  } <i>thy.</i></p>
<p>3. {<i>m.</i> aWh <i>he.</i>  <i>f.</i> ayhi <i>she.</i></p>	<p>WhĀ wÈ Whαh(hə Ā wÈ Whαĕ <i>him.</i>  hÈ HαÈ hαĭ <i>her(eam).</i></p>	<p>¿WhnαĀĀ Wnαĕ ¿wαĀ;  hNαĕ</p>	<p>WhĀ wÈ Whαĕ wO ¿hĀ <i>his</i>  (<i>eius</i> and <i>suus</i>).  hÈ HαÈ hαĭ <i>her.</i></p>	<p>wyαĀ wαĀ ¿WhyαĀĀ <i>his.</i>  hyαĕ <i>her.</i></p>
<p><i>Plur. 1 . comm.</i>  Whxnĕ] (Wh%nĕ), in  pause Whxnĕ]  (Wh%nĕ) <i>we.</i></p>	<p>WnÈ Whαĕ Whαĕ <i>us.</i></p>	<p>Wnαĕ? (see <a href="#">§ 58 k</a>)</p>	<p>WnÈ Whαĕ ¿WhαĀ <i>our.</i></p>	<p>Whyαĕ <i>our.</i></p>
<p>2. {  <i>m.</i> ~T'a;  <i>f.</i> !TəĀ hnTĕ;  } <i>you.</i></p>	<p>~kÈ ~kα.  [!kÈ !kα]  } <i>you.</i></p>	<p>these forms are not found.</p>	<p>~kÈ ~kα;  !kÈ !kα.  } <i>your.</i></p>	<p>~kyαe  !kyαe  } <i>your.</i></p>
<p>3. {  <i>m.</i> ~hĀ hMhĕ  <i>f.</i> hNhĕ  } <i>they.</i></p>	<p>(~hĀĀ~È ÈαĀ ~αĀ wĕhαĕÈ ~αĕ  (~αĕ, wĕhαĀ <i>them (eos).</i>  [!hĭĀ !È !αĀ ¿!αĕÈ !!αĕ <i>them (eas).</i></p>		<p>~hÈ ~αĀ  wĕhαĀ*  !hĀ !hĀ !α'  } <i>their.</i></p>	<p>~hyαĀ wĕhyαĕ  !hyαe  } <i>their.</i></p>

B. Strong Verb.



	Qal.			Niphʕal.	Piʕel.	Puʕal.	Hiphʕil	Hophʕal.	Hithpaʕel.
<i>Perf. Sing. 3 . m.</i>	l j q* <sup>ʔ</sup>	rbk* <sup>ʔ</sup>	!j q* <sup>ʔ</sup>	l j qnt	l Jqā l Jeqʔ	l Jqá	l yj iqhā	l j qhā	l Jeq:thā
<i>3. f.</i>	hl j qʔ	hrbkʔ	hnj qʔ	hl j qnt	hl Jqʔ	hl Jqá	hl yj iqhā	hl j qhā	hl Jq:thā
<i>2. m.</i>	Tl j q* <sup>ʔ</sup>	Trbk* <sup>ʔ</sup>	Thj q* <sup>ʔ</sup>	Tl j qnθ	TI Jqʔ	Tl Jqá	Tl Jqhā	Tl j qhā	TI Jq:thā
<i>2. f.</i>	T.l j q'	Trbk'	Tnj q'	T.l j qnl	T.l Jqi	T.l Jqu	T.l j qhi	T.l j qh'	T.l j q:thi
<i>1. c.</i>	yTil j q'	yTrbk'	yThj q'	yTil j qnl	yTil Jqi	yTil Jqu	yTil j qhi	yTil j qh'	yTil Jq:thi
<i>Plur. 3. c.</i>	Wl j qʔ	Wrbkʔ	Wnj qʔ	Wl j qnl	Wl Jqi	Wl Jqu	Wl yj iqhi	Wl j qh'	Wl Jq:thi
<i>2. m.</i>	~T.l j q.	~Trbk* <sup>ʔ</sup>	~Tnj q* <sup>ʔ</sup>	~T.l j qnθ	~T.l Jqi	~T.l Jqu	~T.l j qhi	~T.l j qh'	~T.l Jq:thi
<i>2. f.</i>	!T.l j q.	~Trbk.	~Tnj q.	~T.l j qnl	~T.l Jqi	!T.l Jqu	!T.l j qhi	!T.l j qh'	!T.l Jq:thi
<i>1. c.</i>	Whl j q'	Whrbk'	Wnj q'	Whl j qnl	Whl Jqi	Whl Jqu	Whl j qhi	Whl j qh'	Whl Jq:thi
<i>Inf.</i>	l j qā bk.v.*			l j Qhʔ	l Jeq*	wanting.	l yj iqhā	wanting.	l Jeq:thā
<i>Inf. absol.</i>	l wq q*			l j qnā l j Qhʔ	l Jeqā l Jq*	l Jqá	l j qhā	l j qhā	l Jeq:thā

<i>Imp. Sing. 2. m.</i>	I j q.*		rbK.*	I j Qhi*	I Jq,*		I j qhÁ		I Jq;thÁ
2. f.	yl ij qi*		yrbK†	yl ij Qhi*	yl Ūq,*	wanting.	yl yj qhÁ	wanting.	yl Jq;thÁ
<i>Plur. 2. m.</i>	Wl j qi		WrbKi	Wl j Qhi	Wl Jq;		Wl yj qh;		Wl Jq;thi
2. f.	hn' l j q.*		hn'r bK.*	hn' l j Qhi*	hn' l Jq;.*		hn' l j qhÁ		hn' l Jq;thÁ
<i>Impf. Sing. 3. m.</i>	I j qyl*	rBkyl*	!j qyl*	I j qyl*	I Jqy>	I JqyÁ	I yj qyÁ	I j qyÁ	I Jq;tyÁ
3. f.	I j q.Ti	rBk.Ti		I j QTi	I Jq;T.	I Jqū.	I yj q;T;	I j q.T'	I Jq;t.Ti
2. m.	I j q.Ti	rBk.Ti		I j QTi	I Jq;T.	I Jqū.	I yj q;T;	I j q.T'	I Jq;t.Ti
2. f.	yl ij q.Ti*	yrBk.Ti*		yl ij QTi*	yl Ūq;T.*	yl ŪqūÁ	yl yj q;TÁ	yl ij q.TÁ	yl Jq;t.TÁ
1. c.	I j qa,	rBka,		I j Q'a,	I Jqa]	I Jqūa]	I yj qa;	I j qa'	I Jq;ta,
<i>Plur. 3. m.</i>	Wl j qyl	WrBkyl		Wl j Qyt	Wl Jqy>	Wl Jqy>	Wl yj qy;	Wl j qy"	Wl Jq;tyl
3. f.	hn' l j q.Ti*	hn'r Bk.Ti†		hn' l j QTi*	hn' l Jq;T.*	hn' l JqūÁ	hn' l j q;TÁ	hn' l j q.TÁ	hn' l Jq;t.TÁ
2. m.	Wl j q.Ti	WrBk.Ti		Wl j QTi	Wl Jq;T.	Wl Jqū.	Wl yj q;T;	Wl j q.T;	Wl Jq;t.Ti

2. f.	hn'l j q.Ti	hn'rBk.Ti		hn'l j QTi	hn'l Jq.T.	hn'l JqT.	hn'l j q.T;	hn'l j q.T;	hn'l Jq.t.Ti
1. c.	I j qnl	rBknl		I j Qhl	I j Qnl	I Jqa>	I yj iqn:	I j qn"	I JqanFeatJnl
<i>Shortened Impf. (Jussive).</i>							I j qyA		
<i>Part. act.</i>	I j qo*	rbK'	!j q'	I j 'qnl*	I Jqm.*		I yj iqmA		I JqtmA
<i>pass.</i>	I Wj q'*					I J'qmA		I j 'qmA	

C. Strong Verb with Suffixes.										
Suffixes	1 Sing.	2 Sing. m.	2 Sing. f.	3 Sing. m.	3 Sing. f.	1 Plur.	2 Plur. m.	2 Plur. f.	3 Plur. m.	3 Plur. f.
<i>Perf. Qal</i> 3.m.	ynll j'q.	^I j'q.	%I j'q.	{WhI j'q. WI j'q.}	HI j'q.	WhI j'q.	wanting.	wanting.	~I j'q. ~vBd.	!I j'q.
3.f.	ynlt.I j'q.	^t.I j'q.	%t.I j'q.	Wht.I j'q. WTI j'q.	hTI j'q.	Wht.I j'q.	—	—	~t.I j'q.	wanting.
2.m.	ynlTil j'q.	—	—	WhTil j'q. WTI j'q.	HTI j'q.	WhTil j'q.	—	—	~Til j'q.	wanting.
2.f.	ynlyTil j'q.	—	—	WhtTil j'q.	hyTil j'q.	WhyTil j'q.	—	—	~yTil j'q.	wanting.

1.c.	—	^yTil j q.	%yTil j q.	wyTil j q. WhyTil j q.	hyTil j q.	—	~kyTil j q.	wanting.	~yTil j q.	!yTil j q.
<i>Plur.</i> 3.c.	ynWl j 'q.	^Wl j 'q. ^Wl h a]	%Wl j 'q.	WhWl j 'q.	hWl j 'q.	WhWl j 'q.	wanting.	wanting.	~Wl j 'q.	!Wl j 'q.
2.m.	ynWTil j q.	—	—	WhWTil j q.	wanting.	WhWTil j q.	—	—	wanting.	wanting.
1.c.	—	^Whd j q.	^Whl j q.	WhWhd j q.	hWhl j q.	—	~kWhl j q.	wanting.	~Whl j q.	wanting.
<i>Inf. Qal</i>	yl j q'	^B.tK'	%l j q'	Al j q'	HI j q'	Whl j q'	~k.B.tK'	wanting.	~l j q'	!l j q'
	ynll j 'q'	^l j q.					~k.l j 'q.			
<i>Imp.</i> <i>Qal 2.</i>	ynll j 'q'	—	—	Whl j q'	{h'l j q'	Whl j q'	—	—	~l j q'	—
(from an <i>Imperf.</i> in a										
	ynB%&/ynWl [m'q. )				HI j q'}					
<i>Impf.</i> <i>Qal</i> 3.m.	ynll j 'qyl	^l j 'qyl	%l j 'qyl	Whl j 'qyl	{h'l j 'qyl					
	ynvB'l yl	^vB'l yl	%vB'l yl	WhvB'l yl	hvb'l yl	Whl j 'qyl				
					HI j 'qyl}	WhvK'l yl}	~k.l j 'qyl	wanting.	~l j 'qyl	wanting.

3.m. with Nuḥ enrg.	yNII j̄ .qyl	&I j̄ .qyl	—	WI j̄ .qyl	hNI j̄ .qyl	WI j̄ .qyl	—	—	—	—
Plur. 3.m.	ynWI j̄ .qyl	^WI j̄ .qyl	%WI j̄ .qyl	WhWI j̄ .qyl WhWI aḡy]	hWI j̄ .qyl	WhWI j̄ .qyl	~kWI j̄ .qyl	wanting.	~WI j̄ .qyl	wanting.
perf. Piḥel 3.m.	ynII ḡq̄i	^I J̄q̄i	%I M̄q̄i	AI J̄q̄i	HI J̄q̄i	WhI ḡq̄i	wanting.	wanting.	~I J̄q̄i	!I J̄q̄i

### D. Verbs primae gutturalis

	Qal.		Niph'al	Hiph'il	Hoph'al
Perf. sing 3. m.	dm:['		dm:[nʾ]	dymi[hʾt]	dm:[hʾt]
3.f.	hdm:[t]		hdm:[nʾ]	hdymi[h,t]	hdm:[hʾt]
2.m.	T'dm:['		T'dm:[n)	T'dm:[h,t]	T'dm:[h't]
2.f.	T'dm:['		T'dm:[n)	T'dm:[h,t]	T'dm:[h'
1.c.	yT'dm:['		yT'dm:[n)	yT'dm:[h,t]	yT'dm:[h't]
Plur. 3.c.	Wdm:[t]		Wdm:[n)	Wdymi[h,t]	Wdm:[h't]
2.m.	~T'dm:[ʾ]		~T'dm:[h,t]	~T'dm:[h,t]	~T'dm:[h't]

2.f.	!Tɔm:[ǎ		!Tɔm:[h)	!Tɔm:[h,t	!Tɔm:[h't
1.c.	Wɔdɔm:['		Wɔdɔm:[h)	Wɔdɔm:[h,t	Wɔdɔm:[h't
Inf.	dɔm[ǎ		dɔm[ hǎ	dym[ hǎ	
Inf. absol.	dAm ['		@səhəthAm [hǎ	dɔm[h;t	dɔm[ hǎ
Imp. Sing. m.	dɔm[ǎ	qzǎ	dɔm[ hǎ	dɔm[h;t	
f.	yɔm.[i	yqzxi	yɔm.[the	yɔlym[ h;t	
Plur. m.	Wɔm.[i	Wqzxi	Wɔm.[the	Wɔlym[ h;t	wanting.
f.	hn'xɔm[ǎ	hn'qzǎ		hn'ɔm[ hǎ	hn'ɔm[ hǎ
Impf. Sing. 3. m.	dɔm[yǎ	qzxyǎ	dɔm[yǎ	dym[ yǎ	dm:[ yǎ
3. f.	dɔm[ ]T;t	qz ]T;t	dɔm[ 'Tet	dym[ ]T;t	dm:[ 'T
2. m.	dɔm[ ]T;t	qz ]T;t	dɔm[ 'Tet	dym[ ]T;t	dm:[ 't
2. f.	yɔm.[;Tǎ	yqz ]T;t	yɔm.[ 'Te	yɔlym[ ]T;t	yɔm.[ 'Tǎ

1. c.	dmd [bʰ]	qzxb,t	dme[ʰaet]	dymi[ʰa;t]	dm:[bʰt]
Plur. 3. m.	Wdm.[yʰ]	l Jqub>	ʔl81tʰli	~l ʔa	dymi[ʰa;t]
3. f.	hnʰdm[ʰT;t]	hnʰqz%T,t	hnʰdm[ʰTet]	hnʰdm[ʰT;t]	Wdm.[ʰTʰt]
2. m.	Wdm.[;T;t]	Wqzx,T,t	Tdm.[ʰTe	Wdymi[ʰT;t]	Wdm.[ʰTʰt]
2. f.	hnʰdm[ʰT;t]	hnʰqzx/T,t	hnʰdm[ʰTet]	hnʰdm[ʰT;t]	Wdm.[ʰTʰt]
1. c.	dmd[n]	qzxʰ)	dme[ʰ[h]	dymi[n]	dm:[hʰ]
Shortened Impf. (Jussive).				dme[j)	
Part. act.	dme[o]		dm[ʰnʰ]	dymi[ʰnʰ]	
pass.	dVh[ʰ]				dm[ʰmʰt]

### E. Verbs mediae gutturalis.

				Qal.	Niphʕal.	Piʕel.	Puʕal.	Hithpaʕel.
Perf.	Sing.	3.	m.	j %V'	j %vnl	%rBÁ	%rBÁ	%rBʰthÁ
		3.	f.	hj %]Vʰt	hj %]vnʰ	hkrʰBet	[hkrʰBʰt	hkrʰBʰthi

		2.	<i>m.</i>	Tj %ñv'	Tj %ñvnl	TkrᵼBe	TkrᵼBo	TkrᵼB'thi
		2.	<i>f.</i>	Tj %v'	Tj %vnl	TkrᵼBe	TkrᵼBo	TkrᵼB'thi
		1.	<i>c.</i>	yTij %ñv'	yTij %ñvnl	yTkrᵼBe	yTkrᵼBo	yTkrᵼB'thi
	<i>Plur.</i>	3.	<i>c.</i>	Wj %M't	Wj %M'nl	WkrᵼBet	WkrᵼBot	WkrᵼB'thi
		2.	<i>m.</i>	~Tj %v.	~Tj %vnl	~TkrᵼBet	~TkrᵼBot	TkrᵼK'thi
		2.	<i>f.</i>	!Tj %v.	!Tj %vnl	!TkrᵼBet	!TkrᵼBot	!TkrᵼB'thi
		1.	<i>c.</i>	Whj %ñv'	Whj %ñvnl	WkrᵼBe	WkrᵼBo	WkrᵼB'thi
<i>Inf.</i>				j %v.	j %v'hi	%rᵼB'Á	wanting.	%rᵼB'th'Á
<i>Inf.</i>	<i>absol.</i>			j A%v'	j A%vnl	%rᵼB'Á		
<i>Imp.</i>	<i>Sing.</i>		<i>m.</i>	j %v'Á	j %v'hi	%rᵼB'Á		%rᵼB'th'Á
			<i>f.</i>	yj %M'Át	yj %M'h'Á	ykrᵼB't	wanting.	ykrᵼB'thi
	<i>Plur.</i>		<i>m.</i>	Wj %M;t	Wj %M'thi	WkrᵼB't		!WkrᵼB'thi



			f.	hnj %v.	hnj %vhi	hnkrbÁ		hnkrb'thi
<i>Impf.</i>	<i>Sing.</i>	3.	m.	j %vyÁ	j %vyl	%rbyÁ	%rbyÁ	%rB'tyl
		3.	f.	j %v.Ti	j %vTi	%rkT.	%rkā.	%rk't.Ti
		2.	m.	j %v.Ti	j %vTi	%rbT.	%rbā.	%rB't.Ti
		2.	f.	yj %v.TÁ	yj %vTÁ	ykirbT.	[ykirbā]	[ykirB't.Ti]
		1.	c.	j %va,	j %v'a,	%rbā]	%rkā]	%rB'ta,
	<i>Plur.</i>	3.	m.	Wj %hyl	Wj %vyl	WkrBy>	Wkrby>	WkrB'tyl
		3.	f.	hnj %v.Ti	hnj %vTi	hnkrbT.	hnkrbāT.	hnkrB't.Ti
		2.	m.	Wj %v.Ti	Wj %vTi	WkrbT.	Wkrbā.	WkrB't.Ti
		2.	f.	hnj %v.Ti	hnj %vTi	hnkrbT.	hnkrbā.	hnkrB't.Ti
		1.	c.	j %vnl	j %vhl	%rb>	%rbā>	%rB'tnl
<i>Impf.</i>	<i>with Suff.</i>			Whj %vyl				

Part.	act.		j %v0	j %vnl	%rbmÁ		%rk'tmÁ
	pass.		j W%v'			%rbmÁ	

## F. Verbs tertiae gutturalis.

			Qal.	Niphçal.	Piçel.	Puçal.	Hiphçil.	Hophçal.	Hithpaçel.
Perf. Sing.		3.m.	%I ,v'	%I ,vnl	%L,vÁ	%L,vu	%yI ,vhÁ	%I ,vh'	%L;T,vhÁ
		3.f.	h%I ,v't	h%I ,Xnl	h%L,vi	h%L,vu	h%yI ,vhi	h%y,vh'	h%L;T,vhi
		2.m.	T%I ,v'	T%I ,vnl	T%L,vi	T%L,vu	T%I ,vhi	T%I ,vh'	T%L;T,vhi
		2.f.	T%I ,vÁ	T%I ,v'nÁ	T%L,vÁ	T%L,vÁ	T%I ,vhÁ	T%I ,vhÁ	T%L;T,vhÁ
		1.c.	yTP%I ,v'	yTP%I ,vnl	yTP%L,vi	yTP%L,vu	yTP%I ,vhi	yTP%I ,vh'	yTP%L;T,vhi
	Plur.	3.c.	W%I ,v't	W%I ,vnl	W%L,vi	W%L,vu	W%yI ,vhi	W%I ,vh'	W%L;T,vhi
		2.m.	~T%I ,v.	~T%I ,vnl	~T%L,vi	~T%L,vu	~T%I ,vhi	~T%I ,vh'	~T%L;T,vhi
		2.f.	!T%I ,v.	!T%I ,vnl	!T%L,vi	!T%L,vu	!T%I ,vhi	!T%I ,vh'	!T%L;T,vhi

		1.c.	Wh%.I ñv'	Wh%.I ñvnl	Wh%.Lñvi	Wh%.Lñvu	Wh%.I ñvhi	Wh%.I ñvhi	Wh%.LñT,yvhi
<i>Inf.</i>			%I {vÁ	%I {VhÁ	%L,vÁ		%yI ñv hÁ		%L:T,vhÁ
<i>Inf.</i>	<i>absol.</i>		%AI v'	%AI vnl	%L&v;		%I &v hÁ	%I &v hÁ	
<i>Imp.</i>	<i>Sing.</i>	<i>m.</i>	%I ,vÁ	%I ,VhÁ	%L,vÁ		%I ,v h;		%L:T,vhÁ
		<i>f.</i>	y%il .vi	y%il .Vthi	y%il L,vÁ		y%yI ñv h;		y%L:T,vhi
	<i>Plur.</i>	<i>m.</i>	W%I .vi	W%I .Vthi	W%L,v;	wanting.	W%yI ñv hi	wanting.	W%L:T,vhi
		<i>f.</i>	hn%.I ñvÁ	hn%.I ñvhi	hn%.L,vÁ		hn%.I ñv h;		hn%.LñT,vhÁ
<i>Impf.</i>	<i>Sing.</i>	<i>3.m.</i>	%I ,vyl	%I ,VyÁ	%L,vyÁ	%L,vy>	%yI ñv yÁ	%I ,vy"	%L:T,vyl
		<i>3.f.</i>	%I ,v.Ti	%I ,VTi	%L,v;TÁ	%L,vūT.	%yI ñv .T;	%I ,v.T'	%L:T,v.Ti
		<i>2.m.</i>	%I ,v.Ti	%I ,VTi	%L,v;T.	%L,vūT.	%yI ñv .T;	%I ,v.T'	%L:T,v.Ti
		<i>2.f.</i>	y%il .v.Ti	yxil .Vñ37Ti	y%il L,v;T.	y%il L,vūT.	y%yI ñv .T;	y%il .v.T'	y%L:T,v.Ti
		<i>1.c.</i>	%I ,va,	%I ,Va,	%L,v a]	%L,v a]	%yI ñv a;	%I ,va'	%L:T,v a,

	<i>Plur.</i>	<i>3.m.</i>	W%I .vyI	W%I .Vyt	W%L.vy>	W%L.vy>	W%yI űy:	W%I .vy"	W%L.T.vyI
		<i>3.f.</i>	hn%I űv.TÁ	hn%I űv'Ti	hn%Lűv;TÁ	hn%Lűvŭ.	hn%I űv.T;	hn%I űv.T'	hn%Lűv.TÁ
		<i>2.m.</i>	W%I .v.Ti	W%I .Vűi	W%L.v;T.	W%L.vŭ.	W%yI űv.T;	W%I .v.T'	W%L.T.v.Ti
		<i>2.f.</i>	hn%I űv.Ti	hn%I űv'Ti	hn%Lűv;T.	hn%Lűvŭ.	hn%I űv.T;	hn%I űv.T'	hn%Lűv.Ti
		<i>1.c.</i>	%I ,vnl	%I ,vhl	%L,vn>	%L,vn>	%yI ivn:	%I ,vn"	%L;T,vnl
<i>Shortened</i>	<i>Impf.</i>	<i>(Jussive).</i>							
<i>Impf.</i>	<i>with</i>	<i>Suff.</i>	yűP%űvyl				%I ,vy:		
<i>Part.</i>	<i>act.</i>		%I vÁ	%I vnl	%L,vmÁ		%yI ivmÁ		%L;T,vmÁ
	<i>pass.</i>		%Wl vÁ			%Lvm.		%I vm'	

G. Verbs mediae geminatae or double [

			<i>Qal.</i>		<i>Niphçal.</i>	<i>Hiphçil.</i>	<i>Hophçal.</i>	<i>Poçel.</i>	<i>Poçal.</i>
<i>Perf. Sing.</i>	<i>3. m.</i>		~TĀ bbsÁ		smeĀ bsnÁ	bshĀ bshÁ,	bsűhÁ*	bbAsÁ	bbAsÁ
		<i>3. f.</i>	hMTĀ hbb'st		hB'snÁ	hB'shÁ	hB'sűh	hbb'As t	hbb'Asjt

		2. m.	tABsÁ		tABsñÁ	tABshÁ	tABsWhjt	TbbAs	TbbAs
		2. f.	tABs;		tABsn>	tABsh]	tABsWh t	TbbAs	TbbAs
		1. c.	ytABs;		ytABsn>	ytABsh]	ytABsWh t	yTbbAs	yTbbAs
	<i>Plur.</i>	3. c.	WMTÁ Wbb's't		WBSñ"	WL%ñÁ WBSñe	WBSñh	WbbAs t	WbbAs t
		2. m.	~tABs;		~tABsn>	~tABsh]	~tABsWhjt	~TbbAsi	~TbbAs t
		2. f.	!tABs;		!tABsn>	!tABsh]	!tABsWh t	!TbbAs t	!TbbAs t
		1. c.	WhABs;		WhABsn>	WhABsh]	[WhABsWh t	Whbb'As	[WhbbAs
<i>Inf.</i>			bsÁ		bShÁ	bshÁ		bbA	
<i>Inf. absol.</i>			bAbs'		bASHÁ sMñi	bsh'	hMV'h'	bbAs	[bbAs]
<i>Imp. Sing.</i>	<i>m.</i>		bsÁ		bShi	bshÁ		bbAs	
	<i>f.</i>		yBisÁ		yBSñÁ	yBish'	wanting.	ybbAsjt	wanting.
<i>Plur.</i>	<i>m.</i>		WBSü		WBSñi	WBSñ'		WbbAs	

		<i>f.</i>	[hnʲBʲsʲ]		[hnʲBʲʂhʲ]	[hnʲBʲʂh]		[hnʲbbʲʂs]	
<i>Impf. Sing.</i>	<i>3. m.</i>		bsyá (I qy[§ 67 p])	bSyá	bSyá	bSyá bsyá	bSyá bswyá	bbAsy>	bbAsyʃ
		<i>3. f.</i>	bsǎ'	bSǎ'i	bS;Ti	bsǎ'	bsʷTʲ	bbAsT.	bbAsT.
		<i>2. m.</i>	bsǎ'	bSǎ'i	bS;Ti	bsǎ'	bsʷT	bbAsT.	bbAsT.
		<i>2. f.</i>	yBisǎ'ǎ	ybS.Ti	yBSǎ'ǎ	[yBisǎ']	yBisʷTǎ	ybbʲAsTʲ	ybbʲAsT.
		<i>1. c.</i>	bsǎ'	bSǎ,	bSǎ,	bsǎ'	[bsʷla	[bbʲAsa]	bbʲAsa]
	<i>Plur.</i>	<i>3. m.</i>	WBSǎ''	WbSyl	WBSǎ'l	WBSǎ'ǎ WBSǎ''	WBSǎ'ly	WbbʲAsyʃ	WbbʲAsyʃ
		<i>3. f.</i>	hnʲBʲsʲǎ	[hnʲbʲSǎ'ʲ]	[hnʲBʲʂ;Tʲ]	hnʲBʲsʲǎ	hnʲtʲBʲsʲʷTǎʲ	[hnʲbbʲʂʲAsTʲ]	hnʲbbʲʂʲAsT.
		<i>2. m.</i>	WBSǎ'	WbS.Ti	WBSǎ'i	WBSǎ'	WBSʷT	WbbʲAsT.	WbbʲAsT.
		<i>2. f.</i>	[hnʲBʲsʲǎʲ]	[hnʲbʲSǎ'ʲ]	[hnʲBʲʂ;Tʲ]	hnʲBʲsʲǎ.	hnʲBʲsʲʷT †	hnʲbbʲʂʲAsTʲ	hnʲbbʲʂʲAsT.
		<i>1. c.</i>	bsǎ''	bSǎl	bSǎl	bsǎ''	[bsʷlh	[bbʲAsn>	[bbʲAsn>
<i>Impf. with Waŋv consec.</i>			bsʷǎ'ǎ (pause bsʷǎ'ǎ)			bsyʷ:			

<i>Impf. with Suff.</i>			ynBšyÁ			ynBšiyÁ (~kBsij)		ynbbšyÁ	
<i>part. act.</i>			bbšo		bsh"	bšenÁ		bbšasm.	
<i>pass.</i>			bbššÁ		(fem.hBš'n)		bsšlm		bbšasm.

H. Verbs 13/0.

	<i>Qal.</i>		<i>Niphçal.</i>	<i>Hiphçü.</i>	<i>Hophçal.</i>
<i>Perf. Sing. 3. m.</i>	[vgn"]	l pn"	vGnÁ	vyGhÁ	vGhÁ
<i>3. f.</i>			hvGál	hvyGhi	hvGhu
<i>2. m.</i>			TvGál	TvGhi	TvGhu
<i>2. f.</i>			T.vGál	T.vGhi	T.vGhu
<i>1. c.</i>	regular.		yTivGál	yTivGhi	yTivGhu
<i>Plur. 3. c.</i>			WvGál	WvyGhi	WvGhu
<i>2. m.</i>			~T.vGál	~TvGhi	~T.vGhu
<i>2. f.</i>			!T.vGál	!T.vGhi	!T.vGhu

1. c.			WhvGñl	WhvGñi	WhvGñu
Inf.	tvGÁ	I pa>	vgñhi	vyGhÁ	vGhÁ
Inf. absol0	vAgn"		vgñhñ @AGnl	vGhÁ	vGhÁ
Imp. Sing. m.	vGÁ	I paÁ	vgñhi	vGhÁ	
f.	yvG>	yl ipnl	yvgñhi	yvyGñh;	wanting.
Plur. m.	WvG>	Wl pnl	Wvgñhi	WvyGñh;	
f.	hn'vGñ	hn'l pa>	hn'vgñhi	hn'vGñh;	
Impf. Sing. 3. m.	vGyÁ	I PyÁ	[vgyÁ]	vyGyÁ	vGyÁ
3. f.	vG:Ti	I PáTi		vyGñT;	vG:Tu
2. m.	vG:Ti	I PáTi		vyGñT;	vG:Tu
2. f.	yvGñTi	yl P.Ti		yvyGñT;	yvGñTu
1. c.	vGa,	I Pø,		vyGa;	vGau



Plur. 3. m.	WVGyl	WI Pyl	regular.	WVyGly:	WVGylU
3. f.	hn'vGnTi	hn'l PnTi		hn'vGnT;	hn'vGnTu
2. m.	WVGTi	WI P.Ti		WVyGnT;	WVGTu
2. f.	[hn'vGnTi	hn'l PnTi]		[hn'vGnT]	[hn'vGnTu]
1. c.	vGnl	I Pal		vyGh:	vGnU
Shortened Impf. (Jussive).			vGnÁ		
Part. act.	vgn0		vGnÁ	vyGmÁ	
Pass.	vWgn"				vGnu

<i>I. Weak Verbs, אָפּ.</i>				
	Qal.	Niphçal.	Hiphçil.	Hophçal.
Perf.	I ka'	I ka'hÁ	I ykiahÁ	I ka'hÁ
Like Verbs <i>primae gutturalis</i> .				
Inf.	I ka'Á I ka'Á	I ka'het	I ykiah't	I ka'h't

<i>Inf. absol.</i>	I ka'	I kəhət	wanting.	wanting.
<i>Imp. Sing. m.</i>	I kə/	I kəhət	I kəhət	
<i>f.</i>	yl kai	&c.	&c.	wanting.
<i>Plur. m.</i>	Wl kai			
<i>f.</i>	[hn' l kə/			
<i>Impf. Sing. 3.m.</i>	I kaŋÁ (in pause I kaŋ)	I kaŋÁ	I ykaŋÁ	I kaŋÁ
<i>3. f.</i>	I kaŋ̄	&c.	&c.	&c.
<i>2. m.</i>	I kaŋ̄			
<i>2. f.</i>	yl kaŋ̄ †			
<i>1. c.</i>	I kaÁ			
<i>Plur. 3. m.</i>	Wl kaŋ)			
<i>3. f.</i>	hn' l kaŋ̄			
<i>2. m.</i>	Wl kaŋ̄ †			

2. f.	[hnʰ kəɔ̄t]			
1. c.	l kəɔ			
Impf. with Wa#247w	rmaʋá			
consec.	l kaʋá			
Part. act.	l kəɔ	l k'ahõ	l ykiajm;t	
pass.	l wka'			l k'al

K. Weak Verbs, ʏʰ (for ʏʰ)						L. Verbs properly ʏʰ.	
	Qal.		Niphçal.	Hiphçõ	Hophçal	Qal	Hiphçõ
Perf. Sing 3. m.	bvy"		bvʌnʌ	byvʌhʌ	bvʌhʌ	bj y"	byj yhʌ
3. f.			hbvʌnʌ	hbvyvʌh	hbvʌh*		hbvyj yhe
2. m.			Tb.vʌn	Tb.vʌh	Tb.vʌh		Tbj yhe
2. f.			Tb.vʌn	Tb.vʌh	Tb.vʌh		Tbj yhe
1. c.	regular.		yTb.vʌn	yTb.vʌh	yTb.vʌh	regular	yTbj yhe

<i>Plur. 3. c.</i>			WbvAn)	WbyvÄh	WbvWlh*		yTbj yhe
<i>2. m.</i>			~Tb.vAn)	~Tb.vAh*	~Tb.vWlh*		~Tbj yhet
<i>2. f.</i>			!Tb.vAn)	!Tb.vAh*	!Tb.vWlh*		!Tbj yhet
<i>1. c.</i>			Wnb.vAn	Wnb.vÄh	Wnb.vWlh		Wnb.j yhe
<i>Inf.</i>	tbvÄÄ tvrÄ dsy>		bvWlhÄ	byvÄhÄ	bvWlhÄ	bj y>	byj yhÄ
<i>Inf. absol.</i>	bAvy"		wanting.	bvÄhÄ		bAj y"	bj yhÄ
<i>Imp. Sing. m.</i>	[DÄ bvÄ		bvWlhÄ	bvÄhÄ			bj yhÄ
<i>f.</i>	ybiv.		ybivWlh	ybjvÄh	wanting		ybjj yhe
<i>Plur. m.</i>	Wbv.		WbvWlh	WbyvÄh			Wbyj yhe
<i>f.</i>	hnbvÄ		[hnbvWlh	¿hnbvÄhÄ			¿hnbj yhÄ
<i>Impf. sing. 3. m.</i>	bvÄÄ	vryyÄ	bvWlyÄ	byvÄy	bvWlyÄ	bj yyÄ	byj yyÄ
<i>3. f.</i>	bvÄe	vryTi	bvWlyTi	byvÄT	bvWlyT	bj yTi	byj yTe

2. m.	bvĕTe	vryTi	bvŵTi	byvĀT	bvŵT	bj yT	byj jTe
2. f.	ybiv.Teġ	yvryTit	ybivŵ	ybjvĀT	ybivŵT*	ybij yTit	ybij jTe
1. c.	bvæe	vryai	bvŵaĀ	byvĀa	bvŵa	bj yai	bymiae
Plur. 3 m.	ŵbvye	ŵvryjI	ŵbvŵjI	ŵbyvĀy	ŵbvŵjy*	ŵbj yyI	ŵbyj jye
3. f.	hn̄bvŵTe	[hn̄vryjTi]	[hn̄bvŵTi]	¿hn̄bvĀTĀ	hn̄bvŵT	hn̄bj jTi	¿hn̄bj jTĀ
2. m.	ŵbv.Teġ	ŵvryTit	ŵbvŵTi	ŵbyvĀT	ŵbvŵT*	ŵbj yTit	ŵbyj jTe
2. f.	[hn̄bvŵTe]	[hn̄vryjTi]	[hn̄bvŵTi]	¿n̄bvĀTĀ	¿hn̄bvŵTĀ	¿hn̄bj jTĀ	hn̄bj jTĀ
1. c.	bvnE	vrynI	bvŵhI	byvĀn	bvŵh	bj ynl	¿byj jnE
Shortened Impf. (Jussive).				bvĀyĀ			bj jye
Impf. with ŵconsec.	bvYĀĀ			bvĀYĀ:		bj yYĀ:	bj yYĀ:
Part. act	bvġ		bvĀnĀ	byvĀmĀ		bj ġ0	byj jme
pass.	bŵvy"				bvŵmĀ	bŵj y"	

M. Weak Verbs,  $\text{W}^{\text{B}}\text{A}$

N. Weak Verbs,  $\text{Y}^{\text{B}}\text{A}$

	Qal.	Niphçal	Hiphçîð	Hophçal.	Polel.	Polal.	Qal.	Niphçal.
<i>Perf. Sing. 3.m.</i>	~qÁ t mÁ	~AqnÁ	~yqhÁ	~qWhÁ	~mAqÁ	~mAqÁ	!BÁ	!AbnÁ
<i>3.f.</i>	hm'qÁ h t mÁ	hm'AqnÁ	myqinÁ	hm'qWhjt	hmm'Aq t	[hmm]Aqjt	hnBÁ	hn'AbnÁ
<i>2. m.</i>	TmqÁ h TmÁ	tAmWqnÁ	tAmjyqhÁ	TmqWh	TmmAq	TmmAq	ThBÁ	t'AnWbn>
<i>2. f.</i>	Tmq; ; TmÁ	; tAmWqn>	tAmyqh]	TmqWh	[TmmAq]	[TmmAq]	TnBñ	[tAnWbn>
<i>1. c.</i>	yTmqiy Tmñ	yt'AmWqn>	yt'Amjyqh]	[yTmqWh	yTmmAq	yTmmAq	[yThBñ]	yt'AnWbn>
<i>Plur. 3. m.</i>	WmqñW t mē	WmAqn"	Wmyqine	WmqWh t	Wmm]Aq t	Wmm]Aq t	WnBñ	
<i>2. m.</i>	~Tmq; ~TmÁ	~tAmqñ>	~tAmyqh]	~TmqWhjt	~TmmAqjt	~TmmAqjt	~TnBñ	See
<i>2. f.</i>	;! Tmq; ; ! Tm;	! tAmAqnÁ	;! tAmyqhÁ	! TmqWh t	! TmmAq t	! TmmAq t	[! TnBñ;	Verbs $\text{W}^{\text{B}}\text{A}$ .
<i>1. c.</i>	WhmqñWh t mñ	; WhAmWqn>	WhAmjyqh]	[WhmqWh	[WhmmAq	[WhmmAq	WnBñ	
<i>Inf.</i>	~WqÁ	~AQhÁ	~yqhÁ	~qWhÁ	~mAq		!yBÁ	

<i>Inf. absol</i>	~AqÁ	gAsnÁ ~AQhÁ	~qthÁ		qWhÁ		!BÁ	
<i>Imp. Sing. m.</i>	~WqÁ	~AQhÁ	~qthÁ		~mAq		!yBÁ	
<i>f.</i>	ymWqÁ	zymAQhÁ	ymiyqthÁ		[ymimAq]†	wanting.	ynlyBñ	
<i>Plur. m.</i>	WmWqñ	WmAQhñ	Wmyqth'		WmmAq †		WhyBñ	
<i>f.</i>	hnthqÁ		¿hnthqthÁ		[hnthmth]		—	
<i>Impf. Sing. 3. m.</i>	aAby" ~WqyÁ	~AQyÁ	~yqiyÁ	~qWyÁ	~mAqy>	~mAqy>	I ygy"	
<i>3. f.</i>	~WqT'	~AQTi	~yqiT'	~qWT	~mAqT.	~mAqT <sub>3</sub>	I ygIT'	
<i>2. m.</i>	~WqT'	~AQTi	~yqiT'	~qWT <sub>3</sub>	~mAqT.	~mAqT.	I ygIT'	
<i>2. f.</i>	ymWqñT'Á	zymAQñT'Á	ymiyqñT'Á	ymiqWT †	[ymimAq T <sub>3</sub> ]	ymimAq T.	yI ygñT'	
<i>1. c.</i>	~Wqa'	~AQa,	~yqia'	[~qWa	~mAqa]	[~mAqa]	I ygla'	
<i>Plur. 3. m.</i>	WmWqy"	WmAQyñ	Wmyqy"	WmqWy*	WmmAqy†	WmmAqy†	WI ygñ224y"	
<i>3. f.</i>	hnñ.vñT'Á hnyñWqTÁ		hnyñyqñT'Á hnñqñT'Á	hnñqñWT <sub>3</sub>	hnñmñAqT.	hnñmñAqT.	hnñI gñT'	

2. m.	WmWqñ'	WmAQñ'i	Wmyqñ'	WmqWT†	WmmAqT.	WmmAqT;	Wl ygb'	
2. f.	xnyṁWqT.		ḥnhmqñ'Á	[hnhmqWT	hnhmAqT.	hnhmAqT.	hn'l gb'	
1. c.	~Wqn"	~AQnl	~yqn"	~qVh	[~mAqn>	[~mAqn>	l ygh"	
Shortened Impf.	~qyÁ		~qyÁ				l gy"	
Impf. with Waṁ consec	~qYñ: (pause ~qñ'Á)		~qYñ'Á				l gñ:	
Impf. with Suff.	ynpñvyÁ		ynhñqyÁ				ynbñry>	
Part. act.	~qÁ	~AqnÁ	~yqmÁ		~mAqm.		bfÁ ~ynll e !Abn"	
pass.	~WqÁ			~qVmÁ		~mAqm.	~WfÁ ~yfi	

O. Weak Verbs, אָנָה .

		Qal.		Niph'al.	Pi'el.	Pu'al	Hiph'el.	Hoph'al.	Hithpa'el.
Perf. Sing.	3. m.	achmÁ	al en'	achmnÁ	aCenÁ akDI	aCmuy ar'qo	aycimhi	[acmhuy	aCen;thij
	3. f.	ha'cm't	ha'l m't	ha'cmnl	[haCmij	haCmu	ha'cinhi	ha'cmhu	haCm;thi
	2. m.	t'achnÁ	t'al en'	t'acennÁ	t'aCenÁ	t'aCenu	t'acinhÁ	t'acinhuy*	t'aCen;thÁ



	2. f.	tach'	tal en'	tacennl	[taCeni]	taCenu	tacenhi	tacenuhu	[taCeni;thi
	1. c.	ytach'n'	ytal en'	ytacennl	yt'aCeni	yt'aCenu	ytacenihi	ytacenuhu	yt'aCeni;thi
<i>Plur.</i>	3. c.	Wacm't	Wal m't	Wacmnl	WaCmi	WaCmu	Waycò	Wacmhu	WaCm;thi
	2. m.	~tach.	~tal en.	~tacennl	~taCeni	~taCenu	~tacenhi	~tacenuhu	~taCeni;thij
	2. f.	[!tachij	[!tal enj	!tacennj	[!taCeni]	!taCenu	!tacenihi	!tacenuhu	!taCeni;thi
	1. c.	Vhach'n'	Vhal en'	[Vhacennl	VhaCeni	[VhaCenu	[Vhacenihi	[Vhacenuhu	[VhaCeni;thi
<i>Inf.</i>			acm.	acM'hi	aCeni;		aycình;		aCeni;thi
<i>Inf. absol.</i>			aAc'm'	aacmnl	aCm;	wanting.	aceni;	wanting.	wanting.
<i>Imp. Sing.</i>	<i>m.</i>		achmÁ	acM'hi	aCeni;		aceni;		aCeni;thij
	<i>f.</i>		yaicmi	yaicM'hi	[yaCm]		yajcình;		yaCeni;thi
<i>Plur.</i>	<i>m.</i>		Wacmi	WacM'hi	WaCm;	wanting.	Waycình;	wanting.	WaCm;thi
	<i>f.</i>		hn'acmÁ	[hn'acM'hi	[hn'aCm]		[hn'acnih]		[hn'aCeni;thi

<i>Impf. Sing.</i>	<i>3. m.</i>		achmyÁ	acMlyÁ	aCeny>	aCmy>	ayciny:	achmyU	aCen:tyl
	<i>3. f.</i>		achm.Ti	acM'Ti	aCen:T.	aCmU_Tj	aycm.T;	achm.Tu	aCen:t.Ti
	<i>2. m.</i>		achm.Ti	acM'Ti	aCen:T.	aCmU.	aycm.T;	achm.Tu	aCen:t.Ti
	<i>2. f.</i>		yaicm.Ti	yaicM'Ti	[yaCm:Tj	yaCmU.	yaicm.T;	yaicm.Tu	yaCm:t.Tij
	<i>1. c.</i>		achma,	acM'a,	aCena]	aCma]	aycina;	achmau	[aCen:ta,
<i>Plur.</i>	<i>3. m.</i>		Wacmyl	WacMylt	WaCmy>	WaCmy>	Wayciny:	WacmyU	WaCm:tyl
	<i>3. f.</i>		hn'acpn.TÁ	hn'acM'TÁ	hn'aCpn:TÁ	hnlaCpnU'Á	hn'acpn.TÁ	hn'acpn.tÁ	[hn'aCpn:t.tij
	<i>2. m.</i>		Wacm.Ti	WacM'Ti	[WaCm:tj	WaCmt.	Waycín.T;	Wacm.Tu	WaC.t.Ti
	<i>2. f.</i>		hn'acpn.Ti	hn'acM'Ti	hn'aCpn:T.	hn'aCpnU.	hn'acpn.T;	hn'acpn.Tu	hn'aCpn:t.Tij
	<i>1. c.</i>		achmnl	[acM/hj	aCenn>	[aCma>	aycinn:	achmnlU	[aCen:tnl
<i>Shortened.</i>	<i>Impf.</i>	<i>(Jussive.)</i>					aceny:		
<i>Impf. with</i>	<i>Suff.</i>		ynlačmyÁ ^ačmyl		ynlačmy>		ynlačmy:		

<i>Part. act.</i>			aceno	achnl	aCenm.		aycmm;		aCen:mi
<i>pass.</i>			allcm'			aCmm.		achmu	

*P. Weak Verbs, h<sup>3</sup>*

		<i>Qal.</i>	<i>Niphçal.</i>	<i>Piçeð.</i>	<i>Puçal</i>	<i>Hiphçið.</i>	<i>Hophçal.</i>	<i>Hithpaçeð.</i>
<i>Perf. Sing.</i>	<i>3. m.</i>	hI G*	hI għ*	hLGħ*	hLGH	hI għi	hI għ*	hLG:thi*
	<i>3. f.</i>	ht'I G†	ht'I għ†	htLGħ†	ht'LGH	ht'I għi†	ht'I għ*†	[ht'LG:thij
	<i>2. m.</i>	tyI G*	ty <sup>α</sup> tyI għ*	tyLGH*	tyLGH	ty <sup>α</sup> tyI Għi, tyI għ*	tyI Għ*	tyI għ*
	<i>2. f.</i>	tyI G"	tyI għI	tyLGI	[tyLGH]	ty <sup>α</sup> i, tyI għi	[tyI għi]	[tyLN:thij
	<i>1. c.</i>	ytyI G"	ytyI għI	ytyLGH <sup>α</sup> ytyLGI	ytyLGH	yty <sup>α</sup> i ytyI għi	yTyI għ'	yTyLGH:thi
<i>Plur.</i>	<i>3. c.</i>	WI G*	WI għI	WLGI	WLGU	WI għi	WI għ'	WLG:thi
	<i>2. m.</i>	~tyI G>	.tyI għI	~tyLGI	~tyLGH	~ty <sup>α</sup> i, ~tyI għi	~tyI għi]	~tyLG:thi
	<i>2. f.</i>	!tyI G>	[!tyI għI	[!tyLGI]	!tyLGH	[!tyI għi]	!tyI għ'	!tyLG:thij
	<i>1. c.</i>	WhyI G"	WhyI għI	WhyLGI	[WhyLGH			

						WhyI g̃hi	[WhyI g̃h'	[WhyLḡ:thi
<i>Inf.</i>		tAI G>	tAI Ghi	tALG:*	tALGḡ	tAI gh̃,*		tALG:thi
<i>Inf. absol.</i>		hI ḡ"	hqñhñhI ḡñ	hLḡhLḡ:		hI gh̃;	hI gh̃'.	
<i>Imp. Sing.</i>	<i>m.</i>	hI ḡ>	hI ḡhi	I GñhLḡ:*		hI gh̃,*		I Gñthi[hLḡ:thij
	<i>f.</i>	yI G>	yI Ghi	yLG:*		yI gh̃,*		yLG:thi
<i>Plur.</i>	<i>m.</i>	WI G>	WI Ghi	WLḡ:	wanting.	WI gh̃;	wanting.	WLḡ:thi
	<i>f.</i>	hn̄yI ḡ>	[hn̄yI ḡhi]	[hn̄yLḡ]		[hn̄yI gh̃]		[hn̄yLḡ:thij
<i>Impf. Sing.</i>	<i>3. m.</i>	hI gy*	hI ḡy*	hLgy>	hLgy>	hI gy*:	hI gy*'	hLḡ:ty*
	<i>3. f.</i>	hI gḡTi	hI ḡTi	hLḡ:T.	hLḡḡḡ.	hI gḡḡ;	hI gḡḡ'	[hLḡ:t.Tij
	<i>2. m.</i>	hI gḡTi	hI ḡTi	hLḡ:T.	hLḡḡḡ.	hI gḡḡ;	hI gḡḡ'	hLḡ:t.Ti
	<i>2. f.</i>	yI gḡḡ*	[yI ḡḡḡ]	yLḡa*	yLḡḡḡ]	yI gḡḡ*:	yI gḡḡ*'	yLḡ:t.Ti*
	<i>1. c.</i>	hI gā,	ḡñhñhI Gā,	hLgā]	[tLḡḡ]	hI gā;	hI gā'	hLḡ:ta,
<i>Plur.</i>	<i>3. m.</i>	WI gy*	WI ḡyI	WLgy>	WLgy>	WI gy*:	WI gy*'	WLḡ:tyI

	3. f.	hnŷl gʔi*	hnŷl ʕʔi*	hnŷl gʔ:T*	hnŷl gʔT,*	hnŷl gʔʔ,*	hnŷl gʔʔ*	[hnŷl ʕʔ:t.Ti]
	2. m.	WI gʔi	WI GTi	WLg:T.	WLgʔT.	WI gʔʔ;	WI gʔʔ'	WLG:t hi
	2. f.	hnŷl gʔi	hnŷl ʕʔi	hnŷl gʔ:T.	hnŷl gʔH.	hnŷl gʔH;	hnŷl gʔʔ'	[hnŷl ʕʔ:t.Ti]
	1. c.	hI gʔl	[hI GH]	hLgn>	[hLgd>	hI gʔʔ:	[hI gʔʔ"	hLG:t ni
Shortened.	Impf.	I gyʔ	I Gyʔ	I gy>		I Gyʔ:		I G:t yʔ
Impf. with	Suff.	ynll gʔʔ ^I gʔl		ynll gʔʔ ^Lgy>		ynll Gyʔ:, ^I gyʔ:		
Part. act.		hI ʕʔ	hI gʔʔ*	hLgm*:		hI gm*:		hLG:t mi*
pass.		yWI Gʔ*			hLgth*:		hI gʔ>	

Q. Verbs  $h^{3M}$  with suffixes

		1.Sing.	2.Sing. m.	3.Sing. f.	3.Sing. m.	3.Sing. f.	1.Plur.	3.Plur. m.
Perf. Qal.	3.m.	ynPʔñ	^f.[ʔt ^ar]ʔ		Whfʔ[ʔ'	Har'	Whfʔ[ʔ'	~f[ʔ'
		P.ynlfʔ[ʔ'	P.%n[ʔt ^nʔ'					

	3.f	ynlfir'			Pi.WTLiKi	Pi.hTWci		Hiph.~r:l f[wt
	2.m	ynltjair>						
		P.ynltjnl[]			Pi. wrySKI	Hryfi[]	Pi.WhrjNDI	~rynl[]
	2.f	Pi.ynltjMirI						
	1.c		^ytjair>	%tNI	Wyrjfi[]	hryjair>		~ytj[ir>
					wytjair>			
Plur.	3.c.	ynllfir'	^Wair'	Pi.^WISKi	WhWfi'	hWair'		~Wov'
	1.c		Pi.^WhjWqi		PiWhjWqi			
Imper.	2.m.	ynltā>					Hiph.Whairh;	~[e>
		ynh[]						
	2.f.	Hiph.ynlyairh;						
Plur.	2.m.	Pi.ynllSk;			WhWI rT.			Hiph~WKh;
Impf.	3.m.	ynlairy	^Dpyl		Whairy	hairy	Pi.WhWcy>	~c%yst

			^Txy:		Ww&y	hN'airy		~f&Y
	3.f		&Bv.Ti		Hiph.Whq&.T;			
	2.m	ynh&ri						
	2.f							Pi. ~ySk;T.
	1.c		&'aira,	%da,	Waira,	hN'fi[&t		~Rpa,
			^n[a,t		Whn[a,t			
Plur.	3.m	ynW'fi[y)	Pi. ^WTpy>		PiWhWTpy>	hW'fi[y:	Pi.WhWd[y>	
	2.m	ynWc;T.						
	1.c				Wqiv:n:	hN'fi[h;t		~Wc;T.

**Footnotes:**

Forms with an asterisk are exclusively poetic, those in parentheses ( ) are rare, those in brackets [ ] do not occur (cf. [§ 58 a, note](#)).

## § 58. The Pronominal Suffixes of the Verb.

Cf. the statistics collected by H. Petri, *Das Verbum mit Suffixen im Hebr.*, part ii, in the ~yḡar ~yaybḡ, Leipzig, 1890. W. Diehl, *Das Pronomen pers. suff. ... des Hebr.*, Giessen, 1895. J. Barth, 'Beiträge zur Suffixlehre des Nordsem.,' *AJSL*. xvii (1901), p. 205 f. Brockelmann, *Semit. Sprachwiss.*, i. 159 f.; *Grundriss*, p. 638 ff.

### a

1. The *pronominal suffixes* appended to the verb express the accusative of the *personal pronoun*. They are the following: —

A.	B.	C.
<i>To a form ending in a vowel.</i>	<i>To a form in the Perf ending in a consonant.</i>	<i>To a form in the Imperf. ending in a consonant.</i>
Sing. 1. com. yḡāḡ	yḡāḡ (in pause yḡāḡ)	yḡāḡme.
2. m. ^āḡ	^āḡ. (in pause ^āḡ also %ā')	thee.
f. %ā	%āe %āḡ rarely %ā'	%āe
3. m. Whāḡ A	Whāḡ A; hā	Whāḡhim.
f. h'āḡ	Hā'	h'āḡher.
plur. 1. com. Whāḡ	Whāḡ	Whāḡus
2. m. ~k'ā		~k'ā, you (vos).
f. . . . . 1		
3. m. ~h, 2 ~	~ā' (from ~h'āḡ, ~āḡ)	~āe (from ~h'āḡ eos



poet. Am <sup>α</sup> ñ	Am <sup>α</sup> ñ	Am <sup>α</sup> ñ
f. ! <sup>α</sup>	! <sup>α</sup> ñ ! <sup>α</sup> ñ	..... <sup>3</sup> eas.

**b**

2. That these suffixes are connected with the corresponding *forms of the personal pronoun* (§ 32) is for the most part self-evident, and only a few of them require elucidation.

**c**

The suffixes yn<sup>ñ</sup> Wh<sup>ñ</sup> Wh<sup>ñ</sup> h' (and ^, when a long vowel in an open syllable precedes) never have the tone, which always rests on the preceding syllable; on the other hand, ~k, and ~h, always take the tone.

**d**

In the 3<sup>rd</sup> pers. masc. Wh<sup>ñ</sup> by contraction of a and u after the rejection of the weak h, frequently gives rise to o ( § 23 k), ordinarily written A, much less frequently ho (see § 7 c). In the *feminine*, the suffix h' should be pronounced with a preceding a (cf. below, f, note), as h<sup>ñ</sup> for h<sup>ñ</sup> on the analogy of ahu instead of h<sup>ñ</sup> however, it was simply pronounced H<sup>ñ</sup>, with the rejection of the final vowel, and with *Mappiq*, since the h is consonantal; but the weakening to h<sup>ñ</sup> is also found, see below, g.

**e**

3. The *variety* of the suffix-forms is occasioned chiefly by the fact that they are modified differently according to the form and tense of the verb to which they are attached. For almost every suffix three forms may be distinguished:

(a) One beginning with a consonant, as yn<sup>ñ</sup> Wh<sup>ñ</sup> w (only after i), Wh<sup>ñ</sup> (~h) ~, &c.

These are attached to verbal forms which end with a vowel, e. g. yn<sup>ñ</sup> j qy<sup>ñ</sup> WhyTil j q, for which by absorption of the h we also get wyTil j q, pronounced q<sup>etalti</sup>; cf. § 8 m.

**f**

(b) A second and third with what are called *connecting vowels*<sup>4</sup> (yn<sup>ñ</sup> yn<sup>ñ</sup>, used with verbal forms ending with a consonant (for exceptions, see § 59 g and § 60 e). This *connecting vowel* is a with the forms of the perfect, e. g. yn<sup>ñ</sup> j 'q<sup>ñ</sup> Wh<sup>ñ</sup> j 'q<sup>ñ</sup> ~l j 'q. (on

%l j'q, the ordinary form of the 3<sup>rd</sup> masc. perf. with the 2nd fem. suffix, cf. below, [g](#)); and e (less frequently a) with the forms of the imperfect and imperative, e. g.  $\text{Whl j' qy}^{\text{h}}$  ~ l j' q'; also with the infinitive and participles, when these do not take noun-suffixes (cf. [§ 61 a](#) and [h](#)). The form  $\text{h}$  also belongs to the suffixes of the perfect, since it has arisen from  $\text{Wh}^{\text{h}}$  (cf., however, [§ 60 d](#)). With  $\text{h}^{\text{h}}$  ~ k, the connecting sound is only a vocal  $\text{Se}^{\text{h}}$  which has arisen from an original short vowel, thus  $\text{h}^{\text{h}}$  ~ k, e. g.  $\text{h}^{\text{h}}$  j' q. (q<sup>e</sup>ta<sup>e</sup>ekha), or when the final consonant of the verb is a guttural,  $\text{h}^{\text{h}}$  e. g.  $\text{h}^{\text{h}}$  j' q. In *pause*, the original short vowel (a) reappears as  $\text{Se}^{\text{h}}$  with the tone  $\text{h}^{\text{h}}$  (also %<sup>h</sup> see [g](#)). On the appending of suffixes to the final  $\text{h}$  of the imperfect ([§ 47 m](#)), see [§ 60 e](#).

## g

Rem. 1. As *rare* forms may be mentioned *sing.* 2nd pers. *masc.*  $\text{hk}^{\text{h}}$ . [Gn 27:7](#), [1 K 18:44](#), &c., in *pause* also  $\text{hk}^{\text{h}}$  (see below, [j](#)); *fem.*  $\text{yk}^{\text{h}}$   $\text{yk}^{\text{h}}$  [Ps 103:4](#), [137:6](#). Instead of the form %<sup>h</sup> which is usual even in the perfect (e. g. [Ju 4:20](#), [Ez 27:26](#)), %<sup>h</sup> occurs as *fem.* [Is 60:9](#) (as *masc.* [Dt 6:17](#), [28:45](#), [Is 30:19](#), [55:5](#) always in *pause*); with *Munah* [Is 54:6](#), [Jer 23:37](#).—In the 3<sup>rd</sup> *masc.*  $\text{h}$  [Ex 32:25](#), [Nu 23:8](#); in the 3<sup>rd</sup> *fem.*  $\text{h}^{\text{h}}$  without *Mappih* (cf. [§ 91 e](#)) [Ex 2:3](#), [Jer 44:19](#); [Am 1:11](#), with retraction of the tone before a following tone-syllable, but read certainly  $\text{XC}^{\text{h}}$   $\text{r}^{\text{h}}$ .—The forms  $\text{Am}^{\text{h}}$   $\text{Am}^{\text{h}}$   $\text{Am}^{\text{h}}$  occur 23 times, all in poetry<sup>5</sup> (except [Ex 23:31](#)) [viz. with the perfect [Ex 15:10](#), [23:31](#), y [Ps 73:6](#); with the imperfect [Ex 15:5](#) ( $\text{Wh}$  for  $\text{Am}$ ), [15:7](#), [9](#), [9](#), [12](#), [15](#), [17](#), [17](#), y [Ps 2:5](#), [21:10](#), [13](#), [22:5](#), [45:17](#), [80:6](#), [140:10](#); with the imperative y [Ps 5:11](#), [59:12](#), [12](#), [83:12](#)]. On the age of these forms, see [§ 91 / 3](#); on  $\text{Z}^{\text{h}}$  and  $\text{Z}^{\text{h}}$  as suffixes of the 3<sup>rd</sup> fem. plur. of the imperfect, [§ 60 d](#).—In [Gn 48:9](#)  $\text{an}^{\text{h}}$  ~  $\text{xq}^{\text{h}}$  (cf. ~  $\text{V}^{\text{h}}$  ~  $\text{K}^{\text{h}}$  [1 Ch 14:11](#) according to Baer), ~  $\text{h}$  has lost the tone before *Maqqeph* and so is shortened to ~  $\text{h}$ .—In [Ez 44:8](#)  $\text{h}^{\text{h}}$  is probably only an error for ~  $\text{h}^{\text{h}}$ .

## h

2. From a comparison of the verbal suffixes with the noun-suffixes ([§ 91](#)) we find that (a) there is a greater variety of forms amongst the verbal than amongst the

noun-suffixes, the forms and relations of the verb itself being more various;—(b) the verbal suffix, where it differs from that of the noun, is longer; cf. e. g.

יְנִיחֵנִי יְנִיחֵנִי יְנִיחֵנִי (me) with יָצִי (my). The reason is that the pronominal object is less closely connected with the verb than the possessive pronoun (the genitive) is with the noun; consequently the former can also be expressed by a separate word (ta in יְתִיחֵ &c.).

**i**

4. A verbal form with a suffix gains additional strength, and some times intentional emphasis, when, instead of the mere connecting vowel, a special connecting-syllable<sup>6</sup> (אָ) is inserted between the suffix and the verbal stem. Since, however, this syllable always has the tone, the אָ is invariably (except in the 1st pers. sing.) modified to tone-bearing S<sup>e</sup>ghol. This is called the Nuḥ *energicum*<sup>8</sup> (less suitably *demonstrativum* or *epentheticum*), and occurs principally (see, however, [Dt 32:10](#) bis) in pausal forms of the imperfect, e. g. וְהִנֵּי אֵלֶיךָ הוֹדוּ *he will bless him* (y [Ps 72:15](#), cf. [Jer 5:22](#)), &הִנֵּי אֵלֶיךָ הוֹדוּ *he will honour me* (y [Ps 50:23](#)) is unusual; rarely in the perfect, [Dt 24:13](#) &כִּי בֵּרַךְ אֱלֹהִים. On examples like יְנִיחֵנִי, [Gn 30:6](#), cf. [§ 26 g](#), [§ 59 f](#). In far the greatest number of cases, however, this Nuḥ is assimilated to the following consonant (נֵי k), or the latter is lost in pronunciation (so הֵ), and the Nuḥ consequently sharpened. Hence we get the following series of suffix-forms:—

- 1 *st pers.* יְנִיחֵנִי (even in pause, [Jb 7:14](#), &c.), יְנִיחֵנִי (for יְנִיחֵנִי יְנִיחֵנִי).
- 2 *nd pers.* &הִנֵּי (Jer 22:24 in pause &הִנֵּי) and, only orthographically different, הִנֵּי (Is 10:24, Pr 2:11 in pause).
- 3 *rd pers.* וְנִיחֵ (for וְנִיחֵנִי, 9 fem. הִנֵּי for הִנֵּינִי)
- [ 1 *st pers. plur.* וְנִיחֵנִי (for וְנִיחֵנִי, see the Rem.)

In the other persons Nuḥ energetic does not occur.

**k**

Rem. The uncontracted forms with Nuḥ are rare, and occur only in poetic or elevated style ([Ex 15:2](#), [Dt 32:10](#) [bis], [Jer 5:22](#), [22:24](#)); they are never found in the 3<sup>rd</sup> fem. sing. and 1<sup>st</sup> plur. On the other hand, the contracted forms are tolerably frequent, even in prose. An example of וְנִיחֵנִי as 1<sup>st</sup> plur. occurs perhaps in [Jb 31:15](#) [but read וְנִיחֵנִי and cf. [§ 72 cc](#)], hardly in [Ho 12:5](#); cf. וְנִיחֵנִי behold us,

[Gn 44:16](#), [50:18](#), [Nu 14:40](#) for  $\text{𐤍𐤏𐤃𐤀}$  (instead of  $\text{𐤍𐤏𐤃𐤀}$ ; see [§ 20 m](#)).— In [Ez 4:12](#) the Masora requires  $\text{𐤏𐤃𐤀}$ , without Dages in the Nu $\text{̣}$ .

I

That the forms with Nu $\text{̣}$  *energicum* are intended to give greater emphasis to the verbal form is seen from their special frequency in *pause*. Apart from the verb, however, Nu $\text{̣}$  *energicum* occurs also in the union of suffixes with certain particles ([§ 100 o](#)).

This Nu $\text{̣}$  is frequent in Western Aramaic. In Arabic the corresponding forms are the two *energetic moods* (see [§ 48 b](#)) ending in *an* and *anna*, which are used in connexion with suffixes (e. g. *yaqtulan-ka* or *yaqtulanna-ka*) as well as without them.

---

### Footnotes:

<sup>1</sup>[1] According to Diehl (see above), p. 61,  $\sim k_1$  occurs only once with the perfect (see [§ 59 e](#)), 7 times with the imperfect, but never in pre-exilic passages, whereas the accus.  $\sim k_1 ta_1$  occurs 40 times in Jer. and 36 times in Ezek. —  $\sim h_1$  occurs only once as a verbal suffix ([Dt 32:26](#), unless, with Kahan, *Infinitive* u. *Participien*, P. 13,  $\sim hyapa_1$  from  $\text{𐤏𐤃𐤀}$  is to be read), while the forms  $!k_1$  (2nd f. pl.) and  $!a_1$  and  $!h_1$  (3rd f. pl.), added by  $\text{𐤏𐤃𐤀}$ , never occur.

<sup>4</sup>[1] We have kept the term *connecting vowel*, although it is rather a superficial description, and moreover these vowels are of various origin. The connective *a* is most probably the remains of the old verbal termination, like the *i* in the 2nd pers. fem. sing.  $\text{𐤏𐤃𐤀}$   $\text{𐤏𐤃𐤀}$ . Observe e. g. the Hebrew form  $q^e ta_1$ –ani in connexion with the Arabic *qatala-ni*, contrasted with Hebrew  $q^e ta_1$ –ni and Arabic *qatalat-ni*. König accordingly prefers the expression 'vocalic ending of the stem', instead of 'connecting syllable'. The connective  $e_1 a_1$  as Prätorius (*ZDMG.* 55, 267 ff.) and Barth (ibid. p. 205 f.) show by reference to the Syriac connective *ai* in the imperf. of the strong verb, is originally due to the analogy of verbs  $\text{𐤏𐤃𐤀}$  ( $\text{𐤏𐤃𐤀}$  =  $\text{𐤏𐤃𐤀}$  from  $\text{𐤏𐤃𐤀}$ ), in which the final  $e_1$  was used as a connecting vowel first of the imperat., then of the impf. (besides many forms with *a*, [§ 60 d](#)), and of the infin. and participle.

<sup>5</sup>[1] Thus in  $\text{𐤏𐤃𐤀}$   $\text{𐤏𐤃𐤀}$  occurs five times [four times attached to a noun or preposition, [§§ 91 f](#), [103 c](#)], and  $\sim a_1$  only twice.

<sup>6</sup>[2] It is, however, a question whether, instead of a connecting syllable, we should not

assume a special verbal form, analogous to the Arabic *energetic mood*, (see [I](#), at the end) and probably also appearing in the Hebrew cohortative (see [the footnote on § 48 c](#)).—As M. Lambert has shown in *REJ*. 1903, p. 178 ff. (' De l'emploi des suffixes pronominaux ...'), the suffixes of the 3<sup>rd</sup> pers. with the impf. without *waw* in prose are  $\text{W}^{\alpha}\tilde{\text{h}}$  and  $\text{h}^{\alpha}\tilde{\text{h}}$  but with *waw* consec.  $\text{W}^{\alpha}\tilde{\text{h}}$  and  $\text{h}^{\alpha}\tilde{\text{h}}$  or  $\text{H}^{\alpha}$ ; with the jussive in the 2<sup>nd</sup> and 3<sup>rd</sup> pers. always  $\text{W}^{\alpha}\tilde{\text{h}}$   $\text{h}^{\alpha}\tilde{\text{h}}$  in the 1<sup>st</sup> pers. more often  $\text{W}^{\alpha}\tilde{\text{h}}$  than  $\text{W}^{\alpha}\tilde{\text{h}}$  and always  $\text{h}^{\alpha}\tilde{\text{h}}$

<sup>7</sup>[3] According to Barth 'n-haltige Suffixe' in *Sprachwiss. Untersuchungen*, Lpz. 1907, p. 1 ff., the connecting element, as in Aramaic, was originally *in*, which in Hebrew became *en* in a closed tone-syllable.

<sup>8</sup>[4] So König, *Lehrgeb.*, i. p. 226.

<sup>9</sup>[1] On  $\text{An} = \text{W}^{\alpha}$ , [Nu 23:13](#), see [§ 67 o](#).

CHAPTER I

THE PRONOUN

Brockelmann, *Semit. Sprachwiss.*, p. 98 ff.; *Grundriss*, i. 296 ff. L. Reinisch, 'Das persönl. Fürwort u. die Verbalflexion in den chamito-semit. Sprachen' (*Wiener Akad. der Wiss.*, 1909).

§ 32. *The Personal Pronoun. The Separate Pronoun.*

**a**

1. The personal pronoun (as well as the pronoun generally) belongs to the oldest and simplest elements of the language (§ 30 s). It must be discussed *before* the verb, since it plays an important part in verbal inflexion (§§ 44, 47).

**b**

2. The independent principal forms of the personal pronoun serve (like the Gk. *egw*( *su*, Lat. *ego*, *tu*, and their plurals) almost exclusively to emphasize the nominative-subject (see, however, § 135 d). They are as follows:

	<i>Singular.</i>			<i>Plural.</i>	
1.	Com. <i>yknə'</i> , in pause <i>yknə'</i> ; <i>ynə</i> ] in pause <i>ynə</i> ].	I	1.	Com. <i>Whxnə</i> ] in pause <i>Whxnə</i> ] ( <i>Whxnə</i> ) in pause <i>Whxnə</i> , ( <i>wna</i> )} <i>we</i> .	we
2.	m. <i>hTə</i> ; ( <i>Tə</i> ), in pause <i>hTə</i> for <i>hTə</i> . <i>Tə</i> ; ( <i>yTə</i> ; properly <i>yTə</i> ), in pause <i>Tə</i> '	thou	2.	{m. <i>~Tə</i> ; f. <i>hnTə</i> ; ( <i>hNTə</i> ); <i>!Tə</i> ; ( <i>!Tə</i> )} <i>ye</i> .	ye
3.	m. <i>aWh</i> f. <i>ayhi</i>	he(it) she(it)	3.	{m. <i>~he</i> ( <i>~h</i> ), <i>hMhə</i> . <i>hN'hə</i> after prefixes <i>!hā</i> <i>!h</i> } <i>they</i> .	they

The forms enclosed in parentheses are the less common. A table of these pronouns with their shortened forms (*pronominal suffixes*) is given in [Paradigm A](#) at the end of this Grammar.

REMARKS.

I. *First Person.*

### c

1. The form  $ykn\hat{a}'t$  is less frequent than  $ynb\hat{a}$ .<sup>1</sup> The former occurs in Phoenician, Moabite, and Assyrian, but in no other of the kindred dialects;<sup>2</sup> from the latter the suffixes are derived (§ 33). The  $\hat{o}$  most probably results from an obscuring of an original  $\hat{a}$  (cf. Aram.  $an\hat{a}$ , Arab.  $lan\hat{a}$ ). The pausal form  $ynb\hat{a}h$  occurs not only with small disjunctive accents, but even with conjunctives; so always in  $ynb\hat{a}h yx$ ; as *I live*! also [Is 49:18](#) with *Munah*, y [Ps 119:125](#) with *Merkha* (which, however, has been altered from  $D^{eh}\hat{i}$ ), and twice in [Mal 1:6](#). In all these cases there is manifestly a disagreement between the vocalization already established and the special laws regulating the system of accentuation.

### d

2. The formation of the plural, in this and the other persons, exhibits a certain analogy with that of the noun, while at the same time (like the pronouns of other languages) it is characterized by many differences and peculiarities. The short form  $wna$  ( $wna'$ ) from which the suffix is derived occurs only in [Jer 42:6](#) *Kethib*. The form  $wnxn\hat{o}$  (cf. § 19 h) only in [Ex 16:7, 8](#), [Nu 32:32](#), [La 3:42](#);  $wnxn'$  in *pause*, [Gn 42:11](#); in Arabic  $nanhu$  is the regular form. In the *Misna*  $wna$  ( $wna'$ ) has altogether supplanted the longer forms.

### e

3. The pronoun of the 1st person only is, as a rule in languages, of the *common gender*, because the person who is present and speaking needs no further indication of gender, as does the 2nd person, who is addressed (in Greek, Latin, English, &c., this distinction is also lacking), and still more the 3<sup>rd</sup> person who is absent.

## II. Second Person.

### f

4. The forms of the 2nd person  $hT'a\hat{a}$   $T'a\hat{a}$  ~  $T'a\hat{a}$   $hnT'a\hat{a}$ ; &c., are contracted from  $\hat{a}nta\hat{o}$  &c. The kindred languages have retained the  $n$  before the  $\hat{t}$ , e. g. Arab.  $\hat{a}nta\hat{o}$  fem.  $\hat{a}nti$ , thou; pl.  $\hat{a}ntum$ , fem.  $\hat{a}ntu\hat{h}na$ , ye. In Syriac  $t\hat{n}a$ ; fem.  $y\hat{t}n\hat{a}$ ; are written, but both are pronounced  $\hat{a}t$ . In Western Aramaic  $T\hat{n}a$ ; is usual for both genders.

### g

$T'a$ ; (without  $h$ ) occurs five times, e. g. y [Ps 6:4](#), always as *Kethib*, with  $hT'a$ ; as

Q<sup>re</sup> In three places Tā; appears as a masculine, [Nu 11:15](#), [Dt 5:24](#), [Ez 28:14](#).

## h

The feminine form was originally yTā; as in Syriac, Arabic, and Ethiopic. This form is found seven times as K<sup>ethibh</sup> ([Ju 17:2](#), [1 K 14:2](#), [2 K 4:16](#), [23](#), [8:1](#), [Jer 4:30](#), [Ez 36:13](#)) and appears also in the corresponding personal ending of verbs (see [§ 44 f](#)), especially, and necessarily, before suffixes, as ynyTā; j q, [§ 59 a](#) [c]; cf. also iōas the ending of the 2nd fem. sing. of the imperative and imperfect. The final iō was, however, gradually dropped in pronunciation, just as in Syriac (see above, [f](#)) it was eventually only written, not pronounced. The y therefore finally disappeared (cf. [§ 10 k](#)), and hence the Masoretes, even in these seven passages, have pointed the word in the text as yTā; to indicate the Q<sup>re</sup> Tā; (see [§ 17](#)). The same final yā; appears in the rare (Aramaic) forms of the suffix ykīā; ykīyā; ([§§ 58, 91](#)).

## i

5. The plurals ~Tā; (with the second vowel assimilated to the fem. form) and !Tā; (!Tā), with the tone on the ultima, only partially correspond to the assumed ground-forms ĩantumū fem. ĩantina Arab. ĩantum (Aram. !Tā; !Tā) and ĩantuĥna (Aram. !yTā; !yTā). The form !Tā; is found only in [Ez 34:31](#) (so Qimhī expressly, others !Tā); hnTā; (for which some MSS. have hnTā) only four times, viz. [Gn 31:6](#), [Ez 13:11](#), [20](#), [34:17](#); in [13:20](#) ~Tā; (before a m) is even used as feminine.

### III. Third Person.

## k

6. (a) In aWh and ayhi (hu and hi) the ā (corresponding to the 'Elif of prolongation in Arabic, cf. [§ 23 i](#)) might be regarded only as an orthographic addition closing the final long vowel, as in aWh Ā ayqih, &c. The ā is, however, always written in the case of the separate pronouns,<sup>3</sup> and only as a toneless suffix ([§ 33 a](#)) does aWh appear as Wh, while ayhi becomes h'. In Arabic (as in Syriac) they are written Wh and yh but pronounced huĥwa; and hiĥya; and in Vulgar Arabic even huĥwa and hiĥya. This Arabic pronunciation alone would not indeed be decisive, since the vowel complement might have arisen from the more consonantal pronunciation of the W and y; but the Ethiopic we<sup>e</sup>tuū (= huā-tū) for aWh, ye<sup>e</sup>tiū (= hiā-ti) for ayhi (cf.



also the Assyrian *ya-u.a* for *awhy* show that the *ā* was original and indicated an original vocalic termination of the two words. According to Philippi (*ZDMG.* xxviii. 172 and xxix. 371 ff.) *awh* arose from a primitive Semitic *ha-va*, *ayhi* from *ha-ya*.

**I**

(b) The form *awh* also stands in the consonantal text (*K<sup>ethiḥ</sup>*) of the Pentateuch<sup>4</sup> (with the exception of eleven places) for the *fem.* *ayhi*. In all such cases the Masora, by the punctuation *awhi*, has indicated the *Q<sup>ere</sup>ayhi* (*Q<sup>ere</sup>Perpetuum*, see § 17). The old explanation regarded this phenomenon as an archaism which was incorrectly removed by the Masoretes. This assumption is, however, clearly untenable, if we consider (1) that no other Semitic language is without the quite indispensable distinction of gender in the separate pronoun of the 3<sup>rd</sup> pers.; (2) that this distinction does occur eleven times in the Pentateuch, and that in [Gn 20:5](#), [38:25](#), [Nu 5:13](#), [14](#) *awhi* and *ayhi* are found close to one another; (3) that outside the Pentateuch the distinction is found in the oldest documents, so that the *ayhi* cannot be regarded as having been subsequently adopted from the Aramaic; (4) that those parts of the book of Joshua which certainly formed a constituent part of the original sources of the Pentateuch, know nothing of this epicene use of *awh*. Consequently there only remains the hypothesis, that the writing of *awh* for *ayh* rests on an orthographical peculiarity which in some recension of the Pentateuch-text was almost consistently followed, but was afterwards very properly rejected by the Masoretes. The orthography was, however, peculiar to the Pentateuch-text alone, since it is unnecessary to follow the Masora in writing *ayhi* for *awh* in [1 K 17:15](#), [Is 30:33](#), [Jb 31:11](#), or *awh* for *ayhi* in [Ps 73:16](#), [Ec 5:8](#), [1 Ch 29:16](#). The Samaritan recension of the Pentateuch has the correct form in the *K<sup>ethiḥ</sup>* throughout. Levy's explanation of this strange practice of the Masoretes is evidently right, viz. that originally *ah* was written for both forms (see [k, note](#)), and was almost everywhere, irrespective of gender, expanded into *awh*. On the whole question see Driver, *Leviticus* (in Haupt's Bible), p. 25 f. In the text Driver always reads *ah*.

## **m**

7. The plural forms *~he(hMhā)* and *hNḥā* (after *prefixes !hā !h*) are of doubtful origin, but *~hā hMhe* have probably been assimilated to *hNḥā* which goes back to a

form  $h\ddot{u}n\ddot{a}$  In Western Aram.  $!AMh\ddot{A}$   $AMhi$  ( $!Mh\ddot{A}$   $!Maj$ ), Syr.  $henu\ddot{h}$  (' $enu\ddot{h}$ '), Arab.  $hu\ddot{m}u\ddot{}$  (archaic form of *hum*), and Ethiop.  $ho\ddot{m}u\ddot{}$  an  $o\ddot{}$  or  $u\ddot{}$  is appended, which in Hebrew seems to reappear in the poetical suffixes  $Am\ddot{A}$   $Am\ddot{A}$   $Am\ddot{A}$  (§ 91 l, 3).

## n

In some passages  $hMh\ddot{A}$  stands for the feminine ([Zc 5:10](#), [Ct 6:8](#), [Ru 1:22](#); cf. the use of the suffix of the 3<sup>rd</sup> masc. for the 3<sup>rd</sup> fem., § 135 o and § 145 t). For the quite anomalous  $\sim hed$  [[2 K 9:18](#) read  $\sim hyd\ddot{A}$ ] ([Jb 32:12](#)).

## o

8. The pronouns of the 3<sup>rd</sup> person may refer to *things* as well as persons. On their meaning as *demonstratives* see § 136.

---

## Footnotes:

<sup>1</sup>[1] On the prevalence of  $ykn\ddot{A}$  in the earlier Books compare the statistics collected by Giesebrecht in *ZAW*. 1881, p. 251 ff., partly contested by Driver in the *Journal of Philology*, 1882, vol. xi. p. 222 ff. (but cf. his *Introduction*, ed. 6, p. 135, line 1 f.), but thoroughly established by König in *Theol. Stud. u. Krit.*, 1893, pp. 464 ff. and 478, and in his *Einleitung in das A. T.*, p. 168, &c. In some of the latest books  $ykn\ddot{A}$  is not found at all, and hardly at all in the Talmud. [For details see the Lexicon, s. v.  $yn\ddot{A}$ ] and  $ykn\ddot{A}$ .]

<sup>2</sup>[1] In Phoenician and Moabite (inscription of  $Me\ddot{A}$ , line 1) it is written  $\$na$ , without the final  $y\ddot{A}$ . In Punic it was pronounced *anec* (Plaut. *Poen.* 5, 1, 8) or *anech* (5, 2, 35). Cf. Schröder, *Phöniz. Sprache*, p. 143. In Assyrian the corresponding form is *anaku*, in old Egyptian *anek*, Coptic *anok*, *nok*.

<sup>3</sup>[1] In the inscription of King  $Me\ddot{A}$  (see § 2 d), lines 6 and 27, we find  $ah$  for  $amh$ , and in the inscription of 'Esmunazar, line 22, for  $ayhi$ , but in the Zenjirli inscriptions (see § 1 m) both  $ah$  and  $wh$  occur (Hadad i, l. 29).

<sup>4</sup>[2] Also in twelve places in the Babylonian Codex (Prophets) of 916 A.D.; cf. Baer, *Ezechiel*, p. 108 f.; Buhl, *Canon and Text of the O. T.* (Edinb. 1892), p. 240.

## SECOND PART

# ETYMOLOGY, OR THE PARTS OF SPEECH

### § 30. Stems and Roots<sup>1</sup>: Biliteral, Triliteral, and Quadriliteral.

#### a

1. Stems in Hebrew, as in the other Semitic languages, have this peculiarity, that by far the majority of them consist of three consonants. On these the meaning essentially depends, while the various modifications of the idea are expressed rather by changes in the vowels, e.g.  $Qm\bar{[}$  ( $Qm\bar{[}'$  or  $Qm\bar{[}';$  the 3rd pers. sing. perf. does not occur) *it was deep*,  $Qm\bar{[}'$  *deep*,  $Qm\bar{[}$  *depth*,  $Qm\bar{[}$  *a valley, plain*. Such a stem may be either a verb or a noun, and the language commonly exhibits both together, e.g.  $[r\bar{z}''$  *he has sown*,  $[r\bar{z}''$  *seed*;  $\sim r\bar{x}'$  *he was wise*,  $\sim r\bar{x}'$  *a wise man*. For practical purposes, however, it has long been the custom to regard as the stem the 3rd pers. sing. Perf. Qal (see § 43), since it is one of the simplest forms of the verb, without any formative additions. Not only are the other forms of the verb referred to this stem, but also the noun-forms, and the large number of particles derived from nouns; e.g.  $Vdq'$  *he was holy*,  $Vdq'$  *holiness*,  $VAdq'$  *holy*.

#### b

Sometimes the language, as we have it, exhibits only the verbal stem without any corresponding noun-form, e.g.  $!qs'$  *to stone*,  $qhn''$  *to bray*; and on the other hand, the noun sometimes exists without the corresponding verb, e.g.  $!ba\bar{i}$  *stone*,  $bgn\bar{e}$  *south*. Since, however, the nominal or verbal stems, which are not now found in Hebrew, generally occur in one or more of the other Semitic dialects, it may be assumed, as a rule, that Hebrew, when a living language, also possessed them. Thus, in Arabic, the verbal stem  $\sim ab\bar{i}$  (*to become compact, hard*) corresponds to  $!ba\bar{i}$  and the Aramaic verb  $n^e gab$  (*to be dry*) to  $bgn\bar{e}$ .

#### c

Rem. 1. The Jewish grammarians call the stem (i.e. the 3rd pers. sing. Perf. Qal)  $V\bar{r},V\bar{i}$  *root*. Hence it became customary among Christian grammarians to call the stem *radix*, and its three consonants *litterae radicales*, in contradistinction to the *litterae serviles* or *formative letters*. On the correct use of the term *root*, see [g](#).

#### d

2. Others regard the three stem-consonants as a *root*, in the sense that, considered as *vowelless* and unpronounceable, it represents the common foundation of the verbal and nominal stems developed from it, just as in the vegetable world, from which the figure is borrowed, stems grow from the hidden root, e.g.

Root:  $\$ | m$ , the indeterminate idea of *ruling*.

Verb-stem, %l m' *he has reigned*.

Noun-stem, %l mīking.

For the historical investigation of the language, however, this hypothesis of unpronounceable roots, with indeterminate meaning, is fruitless. Moreover, the term *root*, as it is generally understood by philologists, cannot be applied to the Semitic trilateral stem (see [f](#)).<sup>2</sup>

**e**

3. The 3rd sing. Perf. Qal, which, according to the above, is usually regarded, both lexicographically and grammatically, as the ground-form, is generally in Hebrew a dissyllable, e.g. l j q'. The monosyllabic forms have only arisen by contraction (according to the traditional explanation) from stems which had a weak letter (W or Y) for their middle consonant, e.g. ~q' from qaṣaṣ; or from stems whose second and third consonants are identical, e.g. rC; and rrc' (but see below, §§ 67, 72). The dissyllabic forms have themselves no doubt arisen, through a loss of the final vowel, from trisyllables, e.g. l j q' from qatata, as it is in literary Arabic.

**f**

2. The law of the trilateral stem is so strictly observed in the formation of verbs and nouns in Hebrew (and in the Semitic languages generally), that the language has sometimes adopted artificial methods to preserve at least an appearance of trilateralism in monosyllabic stems, e.g. tbyr for the inf. constr. of verbs W%O; cf. § 69 b. Conversely such nouns, as ba' father, ~ae mother, %a' brother, which were formerly all regarded as original monosyllabic forms (*nomina primitiva*), may, in some cases at least, have arisen from mutilation of a trilateral stem.

**g**

On the other hand, a large number of trilateral stems really point to a biliteral base, which may be properly called a *root* (*radix primaria, biliteralis*), since it forms the starting-point for several trilateral modifications of the same fundamental idea. Though in themselves unpronounceable, these roots are usually pronounced with aḥ between the two consonants, and are represented in writing by the sign √, e.g. √rk as the root of rrkā hrkā rwkā rka'. The reduction of a stem to the underlying root may generally be accomplished with certainty when the stem exhibits one weak consonant with two strong ones, or when the second and third consonants are identical. Thus e.g. the stems %rDā %WDā akDā hkd' may all be traced to the idea of *striking, breaking*, and the root common to them all is evidently the two strong consonants \$d (*dakh*). Very frequently, however, the development of the root into a stem is effected by the addition of a strong consonant, especially, it seems, a sibilant, liquid or guttural.<sup>3</sup> Finally, further modifications of the same root are produced when either a consonant of the root, or the letter which has been added, changes by phonetic laws into a kindred letter (see the examples below). Usually such a change of sound is accompanied by a modification of meaning.

## h

Examples: from the root #q (no doubt *onomatopoetic*, i. e. imitating the sound), which represents the fundamental idea of *carving off, cutting in pieces*, are derived directly: #Cq and hCq *to cut, to cut off*; the latter also metaph. *to decide, to judge* (whence !yCq', Arab. qaḥli, a judge); also bCq' *to cut off, to shear*, @Cq' *to tear, to break*, [Cq' *to cut into*, rCq' *to cut off, to reap*. With a dental instead of the sibilant, j q' d' q', whence bj q' *to cut in pieces, to destroy*, l j q' *to cut down, to kill*, @j q' *to tear off, to pluck off*. With the initial letter softened, the root becomes Sk, whence XSK' *to cut off*, and ~SK' *to shave*; cf. also SKn Syr. *to slay (sacrifice), to kill*. With the greatest softening to Zq and dq; ZZG'' *to cut off, to shear*; hZG'' *to hew stone*; ZWG'' ~ZG'' [ZG'' l ZG'' rZG'' *to cut off, to tear off, eat up*; similarly ddG'' *to cut into*, [dG'' *to cut off*; cf. also hdG'' @dG'' rdG''. Allied to this root also is the series of stems which instead of a palatal begin with a guttural (X), e. g. ddX' *to split, cut*; cf. also l dx' qdx' rdx' vdx, and further SWX' #WX' hZX' ZZX' bj x' jj x' @j x' l sx' ~sx' @sx' bcx' hcx' #cx' rcx in the Lexicon.

The root ~h expresses the sound of *humming*, which is made with the mouth closed (mu,v); hence ~j h' ~Wh' hmh' ~hn' (~an'), Arab. hainhama, *to buzz, to hum, to snarl*, &c.

As developments from the root [r cf. the stems d[r' l [r' ~[r' [[r' #[r' v[r'. Not less numerous are the developments of the root rb (rp' l p) and many others.<sup>4</sup>

Closer investigation of the subject suggests the following observations:

## i

(a) These roots are mere *abstractions* from stems in actual use, and are themselves not used. They represent rather the hidden germs (*semina*) of the stems which appear in the language. Yet these stems are sometimes so short as to consist simply of the elements of the root itself, e. g. ~T'; *to be finished*, l Q'; *light*. The ascertaining of the root and its meaning, although in many ways very difficult and hazardous, is of great lexicographical importance. It is a wholly different and much contested question whether there ever was a period in the development of the Semitic languages when purely *biliteral* roots, either isolated and invariable or combined with inflexions, served for the communication of thought. In such a case it would have to be admitted, that the language at first expressed extremely few elementary ideas, which were only gradually extended by additions to denote more delicate shades of meaning. At all events this process of transformation would belong to a period of the language which is entirely outside our range. At the most only the gradual multiplication of *stems* by means of phonetic change (see below) can be

historically proved.

## k

(b) Many of these monosyllabic words are clearly imitations of sounds, and sometimes coincide with roots of a similar meaning in the Indo-Germanic family of languages ([§ 1 h](#)). Of other roots there is definite evidence that Semitic linguistic consciousness regarded them as onomatopoeic, whilst the Indo-Germanic instinct fails to recognize in them any imitation of sound.

## l

(c) Stems with the harder, stronger consonants are in general ([§ 6 r](#)) to be regarded as the older, from which a number of later stems probably arose through softening of the consonants; cf.  $r\dot{z}p$  and  $r\dot{z}b\ddot{a}$   $qxC$  and  $qxf\ddot{a}$   $q[C$  and  $q[z\ddot{a}$   $\#l [$  and  $zl [\ddot{a}$   $sl [ \grave{e}$   $qqr$  and  $\%kr$ , and the almost consistent change of initial  $\mathbb{W}$  to  $y$ . In other instances, however, the harder stems have only been adopted at a later period from Aramaic, e. g.  $h[j$ , Hebr.  $h[t$ . Finally in many cases the harder and softer stems may have been in use together from the first, thus often distinguishing, by a kind of sound-painting, the intensive action from the less intensive; see above  $\#CQ$  to *cut*,  $ZZQ$  to *shear*, &c.

## m

(d) When two consonants are united to form a root they are usually either both emphatic or both middle-hard or both soft, e. g.  $\#q\ddot{a}$   $j$   $q\ddot{a}$   $sk\ddot{a}$   $zg\ddot{a}$   $dq$  never  $\#k\ddot{a}$   $\#g\ddot{a}$   $j$   $g\ddot{a}$   $sg\ddot{a}$   $zq$ . Within (triliteral) stems the first and second consonants are never identical. The apparent exceptions are either due to reduplication of the root, e. g.  $hdd$  ( $y$  [Ps 42:5](#), [Is 38:15](#)), Arabic *adad*, or result from other causes, cf. e. g.  $hBb$  in the Lexicon. The first and third consonants are very seldom identical except in what are called concave stems (with middle  $\mathbb{W}$  or  $y$ ), e. g.  $!wn\ddot{a}$   $\#wC$ ; note, however,  $!gn\ddot{a}$   $!tn\ddot{a}$   $vmv\ddot{a}$   $vrV$ , and on  $[l [$  [Jb 39:30](#) see [§ 55 f](#). The second and third consonants on the other hand are very frequently identical, see [§ 67.5](#)

## n

(e) The softening mentioned under *l* is sometimes so great that strong consonants, especially in the middle of the stem, actually pass into vowels: cf. [§ 19 o](#), and  $l z\grave{a}z'$  [ $]Lv$  [16:8 ff.](#) if it is for  $l z\grave{a} z'$  [ $]$ .

## o

(f) Some of the cases in which triliteral stems cannot with certainty be traced back to a biliteral root, may be due to a combination of two roots—a simple method of forming expressions to correspond to more complex ideas.

3. Stems of *four*, or even (in the case of nouns) of *five* consonants<sup>6</sup> are secondary formations. They arise from an extension of the trilateral stem: (a) by addition of a fourth stem-consonant; (b) in some cases perhaps by composition and contraction of two trilateral stems, by which means even *quinquilaterals* are produced. Stems which have arisen from reduplication of the biliteral root, or from the mere repetition of one or two of the three original stem-consonants, e. g.  $\text{I K} \dot{\text{K}}$  from  $\text{I W K}$  or  $\text{I y k} \dot{\text{A}}$   $\text{r x r x s}$  from  $\text{r x s}$ , are usually not regarded as *quadrilaterals* or *quinqueliterals*, but as *conjugational* forms (§ 55); so also the few words which are formed with the prefix V, as  $\text{t b h} \dot{\text{I}}$   $\text{v}$ ; *flame* from  $\text{b h} \dot{\text{I}}$   $\text{'}$ , correspond to the Aramaic conjugation  $\text{S} \dot{\text{a}} \text{p h} \dot{\text{e}} \text{I}$ ,  $\text{b h} \dot{\text{I}}$   $\text{v}$ ;

### q

Rem. on (a). The letters *r* and *l*, especially, are inserted between the first and second radicals, e. g.  $\sim \text{S K} \dot{\text{A}}$   $\sim \text{S r k} \dot{\text{I}}$  *to eat up*;  $\text{j y B i r} \dot{\text{v}}$  =  $\text{j b, v} \dot{\text{A}}$  *sceptre* (this insertion of an *r* is especially frequent in Aramaic);  $\text{h p} \dot{\text{'I}}$   $\text{z}$  *hot wind* from  $\text{@ [z]}$  *to be hot*. Cf. Aram.  $\text{I G r} \dot{\text{I}}$ ; *to roll*, expanded from  $\text{I G r} \dot{\text{I}}$ ; (conjugation  $\text{P a} \dot{\text{e}} \text{I}$ , corresponding to the Hebrew  $\text{P i} \dot{\text{e}} \text{I}$ ). In Latin there is a similar expansion of *fid*, *scid*, *tud*, *jug* into *findo*, *scindo*, *tundo*, *jungo*. At the end of words the commonest expansion is by means of  $\text{I}$  and  $\text{'}$ , e. g.  $\text{! z r} \dot{\text{G}}$  *axe*,  $\text{I m, r k}$ ; *garden-land* (from  $\sim \text{r k} \dot{\text{I}}$ ,  $\text{I [b G]}$  *corolla* ( $\text{[y b G]}$  *cup*); cf. § 85, xi.

### r

Rem. on (b). Forms such as  $\text{[D r p c]}$  *frog*,  $\text{t I C b x}$  *meadow-saffron*,  $\text{t w m} \dot{\text{I}}$   $\text{C}$ ; *shadow of death*,<sup>7</sup> were long regarded as compounds, though the explanation of them all was uncertain. Many words of this class, which earlier scholars attempted to explain from Hebrew sources, have since proved to be *loan-words* (§ 1 i), and consequently need no longer be taken into account.

### S

4. A special class of formations, distinct from the fully developed stems of three or four consonants, are (a) the *Interjections* (§ 105), which, as being direct imitations of natural sounds, are independent of the ordinary formative laws; (b) the *Pronouns*. Whether these are to be regarded as the mutilated remains of early developed stems, or as relics of a period of language when the formation of stems followed different laws, must remain undecided. At all events, the many peculiarities of their formation<sup>8</sup> require special treatment (§ 32 ff.). On the other hand, most of the particles (adverbs, prepositions, conjunctions) seem to have arisen in Hebrew from fully developed stems, although in many instances, in consequence of extreme shortening, the underlying stem is no longer recognizable (see § 99 ff.).

### Footnotes:

<sup>1</sup>[1] On the questions discussed here compare the bibliography at the head of § 79.

<sup>2</sup>[1] Cf. Philippi, 'Der Grundstamm des starken Verbuns,' in *Morgenländische Forschungen*,

Leipz. 1875, PP. 69–106.

<sup>3</sup>[1] That *all* trilateral stems are derived from biliterals (as König, *Lehrg.* ii. 1, 370; M. Lambert in *Studies in honour of A. Kohut*, Berl. 1897, p. 354 ff.) cannot be definitely proved.

<sup>4</sup>[2] Cf. the interesting examination of the Semitic roots QR, KR, XR, by P. Haupt in the *Amer. Journ. of Sem. Lang.*, xxiii (1907), p. 241 ff.

<sup>5</sup>[1] Consonants which are not found together in roots and stems are called *incompatible*. They are chiefly consonants belonging to the same class, e. g.

kgā qqā qkā j dā j tā @bā @mā dzā szā #zā scā [aā [x, &c., or in the reverse order.

<sup>6</sup>[2] In Hebrew they are comparatively rare, but more numerous in the other Semitic languages, especially in Ethiopic.

<sup>7</sup>[1] So expressly Nöldeke in *ZAW.* 1897, p. 183 ff.; but most probably it is to be read t̄w̄m̄ | C; *darkness* from the stem ~ | C [Arab. z\_alima, to be dark].

<sup>8</sup>[2] Cf. Hupfeld, 'System der semitischen Demonstrativbildung,' in the *Ztschr. f. d. Kunde des Morgenl.*, vol. ii. pp. 124 ff., 427 ff.



## A. THE PURE STEM, OR QAL.

### § 43. *Its Form and Meaning.*

#### a

The common form of the 3<sup>rd</sup> sing. masc. of the *Perfect Qal* is  $\text{לִּיִּן}$ , with  $\text{a}(\text{Pathah})$  in the second syllable, especially in transitive verbs (but see § 44 c). There is also a form with  $\text{e}(\text{Sere, originally i})$ , and another with  $\text{o}(\text{Hblem, originally u})$  in the second syllable, both of which, however, have almost always an *intransitive*<sup>1</sup> meaning, and serve to express states and qualities, e. g.  $\text{דָּבִיל}$  to be heavy,  $\text{לִּיִּן}$  to be small.

In [Paradigm B](#) a verb *middle a*, a verb *middle e* and a verb *middle o* are accordingly given side by side. The second example  $\text{דָּבִיל}$  is chosen as showing, at the same time, when the *Dagesilene* is to be inserted or omitted.

#### b

Rem. 1. The vowel of the second syllable is the principal vowel, and hence on it depends the distinction between the transitive and intransitive meaning. The *Qamesl* of the first syllable is lengthened from an original  $\text{a}(\text{cf. Arabic } \text{qatāṭa})$ , but it can be retained in Hebrew only immediately before the tone, or at the most (with an open ultima) in the counter-tone with *Metheg*; otherwise, like all the pretonic vowels ( $\text{a}(\text{e})$ ), it becomes *Sewa* e. g.  $\sim \text{לִּיִּן}$ . 2<sup>nd</sup> plur. masc. In the Aramaic dialects the vowel of the first syllable is always reduced to *Sewa* as  $\text{לִּיִּן} = \text{Hebr. } \text{לִּיִּן}$ . The intransitive forms in Arabic are  $\text{qatīṭa}$ ,  $\text{qatūṭa}$ ; in Hebrew (after the rejection of the final vowel)  $\text{i}(\text{being in the tone-syllable has been regularly lengthened to } \text{e}(\text{and } \text{u}(\text{to } \text{o}(\text{$

#### c

2. Examples of *denominatives* in *Qal* are:  $\text{רָמַח}$  to cover with pitch, from  $\text{רָמַח}$  pitch;  $\text{חָלַם}$  to salt, from  $\text{חָלַם}$  salt;  $\text{רָבַח}$  (usually *Hiph.*) to buy or sell corn, from  $\text{רָבַח}$  corn; see above, § 38 c.

---

### Footnotes:

<sup>1</sup>[1] But cf. such instances as [Jer 48:5](#). In Arabic also, transitive verbs are found with middle  $\text{i}(\text{corresponding to Hebrew verbs with } \text{e}(\text{in the second syllable. Hence P. Haupt (Proc. Amer. Or. Soc., 1894, p. ci f.) prefers to distinguish them as } \textit{verba voluntaria} \text{ (actions which depend on the will of the subject) and } \textit{involuntaria} \text{ (actions or states independent of the will of the subject).$

## § 44. Flexion of the Perfect of Qal.<sup>1</sup>

### a

1. The formation of the persons of the Perfect is effected by the addition of certain forms of the personal pronoun, and marks of the 3<sup>rd</sup> fem. sing. and 3<sup>rd</sup> pl. (as *affirmatives*) to the *end* of the verbal-stem, which contains the idea of a predicate, and may be regarded, in meaning if not in form, as a *Participle* or *verbal adjective*. For the 3<sup>rd</sup> pers. sing. masc. Perfect, the pronominal or subject idea inherent in the finite verb is sufficient: thus,  $\text{I j q}'$  *he has killed*,  $\text{T'-I j q}'$  *thou hast killed* (as it were, *killing thou*, or *a killer thou*),  $\text{hT'a; I j q; ary}$  *he was fearing*,  $\sim\text{t, ary}$  *ye were fearing* =  $\sim\text{T'a; ary}$ . The ending of the 1st pers. plur. ( $\text{W}^\alpha$ ) is also certainly connected with the termination of  $\text{W}^\alpha\text{xn}^\alpha\text{A}$   $\text{wna}$  *we* (§ 32 b, d). The affirmative of the 1st pers. sing. ( $\text{yTi}$ ) is to be referred, by an interchange of k and t (cf. § 33 f), to that form of the pronoun which also underlies  $\text{ykn}^\alpha\text{t}$ .<sup>2</sup> In the *third* person  $\text{h}^\alpha$ ' (originally  $\text{t}^\alpha$ ; cf. below, f) is the mark of the feminine, as in a great number of nouns (§ 80 c), and  $\text{W}$  is the termination of the plural; cf., for the latter, the termination of the 3<sup>rd</sup> and 2nd pers. plur. Imperf.  $\text{u}^\alpha\text{na}$  in Arabic and  $\text{u}^\alpha$  (often also  $\text{!W}$ ) in Hebrew, also  $\text{u}^\alpha\text{na}$  (in the construct state  $\text{u}^\alpha$ ) as the plural termination of masc. nouns in literary Arabic.

### b

2. The characteristic Pathahl of the second syllable becomes  $\text{S}^\alpha\text{wa}^\alpha$  before an affirmative beginning with a vowel, where it would otherwise stand in an open syllable (as  $\text{hI j q}^\alpha\text{t}$   $\text{WI j q}^\alpha\text{t}$ ; but in *pause*  $\text{hI j q}^\alpha$   $\text{WI j q}^\alpha$ ). Before an affirmative beginning with a consonant the Pathahl remains, whether in the tone-syllable ( $\text{T'I j q}^\alpha$   $\text{T.I j q}^\alpha$   $\text{yTI j q}^\alpha$   $\text{W}^\alpha\text{I j q}^\alpha$ ; in *pause*  $\text{T'I j q}^\alpha$  &c.) or *before* it. In the latter case, however, the Qamesl of the first syllable, being no longer a pretonic vowel, becomes vocal  $\text{S}^\alpha\text{wa}^\alpha$  as  $\sim\text{T}^\alpha\text{I j q}^\alpha$   $\text{!T}^\alpha\text{I j q}^\alpha$ ; cf. § 27 i and § 43 b. On the retention of  $\text{a}^\alpha$  with *Metheg* of the counter-tone in the *Perf. consecutive*, cf. § 49 i.

### c

Rem. 1. Verbs *middle e* in Hebrew (as in Ethiopic, but not in Arabic or Aramaic) generally change the E-sound in their inflexion into Pathahl (frequently so even in the 3<sup>rd</sup> sing. masc. Perf.). This tendency to assimilate to the more common verbs *middle a* may also be explained from the laws of vocalization of the tone-bearing closed penultima, which does not readily admit of  $\text{S}^\alpha\text{re}$ , and never of  $\text{H}^\alpha\text{req}$ , of which the  $\text{S}^\alpha\text{re}$  is a lengthening (cf. § 26 p). On the other hand,  $\text{S}^\alpha\text{re}$  is retained

in an open syllable; regularly so in the weak stems אָמַר (§ 74 g), before suffixes (§ 59 i), and in the pausal forms of the strong stem in an open tone-syllable, e. g. *hqbD'* *it cleaveth*, [Jb 29:10](#) (not *hqbD'*) cf. [2 S 1:23](#), [Jb 41:15](#); even (contrary to § 29 q) in a *closed* pausal syllable, e. g. *!kV'*, [Dt 33:12](#) (out of pause *!kV'*, [Is 32:16](#)); but *!mQ'* [Is 33:9](#), &c., according to § 29 q.

## d

2. In some weak stems *middle a*, the Pathah under the second radical sometimes, in a closed toneless syllable, becomes אָ and, in one example, אָ. Thus from *vry''* אֶתְּוֹרְיָא *and thou shall possess it*, [Dt 17:14](#); *~Tvrjw'* [Dt 19:1](#); *~Tvrjw'* [Dt 4:1](#), and frequently; from *dl y''* *to bring forth, to beget*, אֲדַלֵּיךְ [Ps 2:7](#) (cf. [Nu 11:12](#), [Jer 2:27](#), [15:10](#)); from *vmpE'* *~Tvpw'* [Mal 3:20](#); from *lavE'* אֲשַׁלֵּא *I have asked him*, [1 S 1:20](#) ([Ju 13:6](#)), and three times *~Tlav'* [1 S 12:13](#), [25:5](#), [Jb 21:29](#). Qimhi already suggests the explanation, that the *iç(e)* of these forms of *lav'* and *vry''* is the original vowel, since along with *lav'* and *vry''* are also found *lav'* and *vry''* (see the Lexicon). The possibility of this explanation cannot be denied (especially in the case of *vry''*, see § 69 s); the *iç* in these forms might, however, equally well have arisen from an attenuation of *aç* (§ 27 s), such as must in any case be assumed in the other instances. Moreover, it is worthy of notice that in all the above cases the *iç* is favoured by the character of the following consonant (a sibilant or dental), and in most of them also by the tendency towards assimilation of the vowels (cf. § 54 k and § 64 f).

## e

3. In verbs *middle o* the Hblem is retained in the tone-syllable, e. g. *Treg''* *thou didst tremble*; אִלְלֵיךְ in *pause* for אִלְלֵיךְ *they were able*; but in a toneless closed syllable the original short vowel appears in the form of a Qames hatuph; אִלְלֵיךְ *have prevailed against him*, אִלְלֵיךְ [Ps 13:5](#); אִלְלֵיךְ (see § 49 h) *then shalt thou be able*, [Ex 18:23](#); in a toneless open syllable it becomes vocal Sêwa' e. g. אִלְלֵיךְ אִלְלֵיךְ.

## f

4. Rarer forms<sup>3</sup> are: *Sing. 3<sup>rd</sup> fem.* in ת<sup>א</sup>; (as in Arabic, Ethiopic, and Aramaic), e. g. תלואת *it is gone*, [Dt 32:36](#); תכננה [Is 23:15](#) (in the Aramaic form, for חכנה), from a verb כתב, cf. [§ 72 o](#). This original feminine ending. -ath is regularly retained before suffixes, see [§ 59 a](#); and similarly in stems חכ, either in the form אח (which is frequent also in stems אכ [§ 74 g](#)), or with the Pathah weakened to vocal Sheva before the pleonastic ending ת<sup>א</sup>, e. g. חתל [§ 75 i](#). In [Ez 31:5](#) the Aramaic form אחב occurs instead of חב

## g

*2nd masc.* חת for ת (differing only orthographically), e. g. חתה *thou hast dealt treacherously*, [Mal 2:14](#); cf. [1 S 15:3](#), [Gn 3:12](#) (חתה" which is twice as common as תה", cf. [§ 66 h](#)); [Gn 21:23](#), [2 S 2:26](#), [2 K 9:3](#), [Is 2:6](#), y [Ps 56:9](#) (so also in Hiphil; [2 K 9:7](#), [Is 37:23](#), y [Ps 60:4](#)).

## h

*2nd fem.* has sometimes a Yodh at the end, as in חתה *thou wentest*, [Jer 31:21](#); cf. [2:33](#), [3:4](#), [5](#), [4:19](#) (but read the ptcp. חת with the LXX, instead of the *2nd fem.*), [46:11](#), and so commonly in Jeremiah, and Ez ([16:18](#), &c.); see also [Mi 4:13](#), [Ru 3:3](#), [4](#). חתה, &c., is really intended, for the vowel signs in the text belong to the marginal reading חת (without y)<sup>4</sup> as in the corresponding pronoun חתה (חתה) [§ 32 h](#). The ordinary form has rejected the final *i*, but it regularly reappears when pronominal suffixes are added ([§ 59 a, c](#)).

## i

*1st pers. comm.* sometimes without Yodh, as חתה y [Ps 140:13](#), [Jb 42:2](#), [1 K 8:48](#), [Ez 16:59](#) (all in Kethibh), y [Ps 16:2](#), without a Qere in [2 K 18:20](#) also חתה is really intended, as appears from [Is 36:5](#). The Qere requires the ordinary form, to which the vowels of the text properly belong, whilst the Kethibh is probably to be regarded as the remains of an earlier orthography, which omitted vowel-letters even at the end of the word.

## k

ת, as the termination of the *2nd plur. m.* for ת, [Ez 33:26](#), might just possibly be

due to the following  $\dot{t}$  (cf., for an analogous case, [Mi 3:12](#), § 87 e), but is probably a copyist's error. Plur. 2nd *fem.* in  $h\dot{n}T\ddot{A}$  (according to others  $hN\dot{T}\ddot{A}$ ) [Am 4:3](#), but the reading is very doubtful; since  $h$  follows, it is perhaps merely due to dittography; cf., however,  $h\dot{n}T\ddot{A}$ ; § 32 i.

## l

3<sup>rd</sup> *plur. comm.* has three times the very strange termination  $!W\dot{e}$ ;  $!W[dy]$  [Dt 8:3](#), [16](#) (both before  $\dot{a}$ , and hence, no doubt, if the text is correct, to avoid a hiatus), and in the still more doubtful form  $!WqC'$  [Is 26:16](#); on  $!W$  in the Imperf. see § 47 m; on the affixed  $\dot{a}$  in [Jos 10:24](#), [Is 28:12](#), see § 23 i.

## m

It is very doubtful whether, as in most Semitic languages (see § 47 c, note), the 3<sup>rd</sup> *fem. plur.* in Hebrew was originally distinguished from the 3<sup>rd</sup> *masc. plur.* by the termination  $h\dot{x}'$  as in Biblical Aramaic. Nöldeke (*ZDMG*. 38 [1884], p. 411) referred doubtfully to the textual readings in [Dt 21:7](#), [Jos 15:4](#), [18:12](#), [14](#), [19](#), [Jer 2:15](#), [22:6](#), where the Masora uniformly inserts the termination  $u\dot{o}$  and to [Gn 48:10](#) in the Samaritan Pentateuch, [Gn 49:22](#), [1 S 4:15](#), y [Ps 18:35](#), [Neh 13:10](#). In his *Beiträge zur sem. Sprachwiss.*, p. 19, however, he observes that the construction of a *fem. plur.* with the 3<sup>rd</sup> *sing. fem.* is not unexampled, and also that  $h$  is often found as a mistake for  $W$ . On the other hand Mayer Lambert (*Une série de Qare' ketib*, Paris, 1891, p. 6 ff.) explains all these  $K^{ethib}h$ , as well as y [Ps 73:2](#), [Jer 50:6](#) (?), and (against Nöldeke) [1 K 22:49](#) (where  $h$  is undoubtedly the article belonging to the next word), [Jb 16:16](#) (where the *masc.*  $y\dot{n}P'$  requires the marginal reading), also [Jer 48:41](#), [51:56](#), [Ez 26:2](#), y [Ps 68:14](#), as remains of the 3<sup>rd</sup> *fem. plur.* in  $h\dot{x}'$ . The form was abandoned as being indistinguishable from the (later) form of the 3<sup>rd</sup> *fem. sing.*, but tended to be retained in the perfect of verbs  $h\dot{x}$ , as  $hyh$   $K^{ethib}h$  six times in the above examples.

## n

5. The affirmatives  $T\ddot{A}$  ( $T$ ),  $yT\ddot{A}$   $Wh$  are generally toneless, and the forms with these inflexions are consequently  $Mil\dot{c}e\dot{o}$  ( $T'j\dot{Q}'$ , &c.); with all the other affirmatives they are  $Milra\dot{c}$  (§ 15 c). The place of the tone may, however, be

shifted: (a) by the *pause* (§ 29 i–v), whenever a vowel which has become vocal  $\text{Se}wa\bar{u}$  under the second stem-consonant is restored by the *pause*; as  $h\bar{l}j\bar{t}q'$  for  $h\bar{l}j\bar{q}'t; hq\bar{b}D'$  for  $hq\bar{b}D\bar{A}$ , and  $W\bar{l}j\bar{t}q'$  for  $W\bar{l}j\bar{q}'t; Wa\bar{l}\bar{m}'$  for  $Wa\bar{l}m\bar{A}$ ; (b) in certain cases after  $wa\bar{w}$  consecutive of the *Perfect* (see § 49 h).

o

6. Contraction of a final  $\bar{t}$  with the  $\bar{t}$  of the affirmative occurs e. g. in  $y\bar{T}i\bar{r}K'$  Hag 2:5, &c.; cf. Is 14:20, &c., in the *Perf. Polel*; Dt 4:25 in the *Hiph'il* of  $\bar{t}XV$ ; Is 21:2, &c., in the *Hiph'il* of  $\bar{t}bV$ . Contraction of a final  $\bar{l}$  with the affirmative  $\bar{W}h$  occurs in  $W\bar{t}h''$  Gn 34:16; in *Niph.* Ezr 9:7, cf. 2 Ch 14:10; in *Hiph.* 2 Ch 29:19; with the affirmative  $h\bar{n}''$  in the *Imperfect Qal* Ez 17:23; piçel y Ps 71:23, where with Baer and Ginsburg  $h\bar{n}''\bar{r};T.$  is to be read, according to others  $h\bar{n}''\bar{r};T.$  (cf. in *Polel*  $h\bar{n}''\bar{a}qT.$  Ez 32:16), but certainly not  $h\bar{n}''\bar{r};T.$  with the Mantua ed., Opitius and Hahn; with  $h\bar{n}''$  in the *Imperat. Hiph.* Gn 4:23, Is 32:9.

---

**Footnotes:**

<sup>1</sup>[1] Cf. Nöldeke, 'Die Endungen des Perfects' (*Untersuchungen zur semit. Gramm.* ii.), in *ZDMG.* vol. 38, p. 407 ff., and more fully in *Beiträge zur sem. Sprachwiss.*, Strassb. 1904, p. 15 ff.

<sup>2</sup>[2] According to Nöldeke, *l.c.*, p. 419, the original Semitic termination of the 1st sing. *Perf.* was most probably  $hu\bar{t}$  cf. the Ethiopic *qatalku*, Arabic *qataltu*.

<sup>3</sup>[1] Many of these forms, which are uncommon in Hebrew, are usual in the other Semitic dialects, and may, therefore, be called Aramaisms (Syriasms) or Arabisms. They must not, however, be regarded as cases of borrowing, but as a return to original forms.

<sup>4</sup>[1] Where the Masora apparently regards the  $y\bar{T}i$  as the termination of the 2nd *sing. fem.*, e. g. in Jer 2:20 (twice), Mi 4:13, it has rather taken the form as 1st *pers. sing.* (cf. Stade, *Gramm.*, p. 253); so in Ju 5:7, where  $y\bar{T}m\bar{q}i$  on account of verse 12, must either have originally been intended as 2nd *sing. fem.*, or is due to an erroneous pronunciation of the form  $\bar{t}m\bar{q}$  as  $\bar{T}m\bar{q}i$  instead of 3rd *sing. fem.*  $\bar{t}m\bar{q}i$  (as LXX).

<sup>5</sup>[2] That these examples can hardly be referred to a primitive Semitic ending  $u\bar{h}$  in the 3rd plur. *Perf.*, has been shown by Nöldeke in *ZDMG.* vol. 38, P. 409 ff.; cf. also

*ZDMG*. vol. 32, p. 757 f., where G. Hoffmann proves that the terminations in Nuñ of the 3<sup>rd</sup> plur. in Aramaic, formerly adduced by us, are secondary forms. [See also Driver, *Heb. Tenses*<sup>3</sup>, p. 6 *note*.]

## § 47. *The Imperfect and its Inflexion.*

### a

1. The persons of the Imperfect,<sup>1</sup> in contradistinction to those of the Perfect, are formed by placing abbreviated forms of the personal pronoun (preformatives) *before* the stem, or rather before the abstract form of the stem (l j Q). As, however, the tone is retained on the characteristic vowel of the Stem-form, or even (as in the *2nd sing. fem.* and the *3rd and 2nd plur. masc.*) passes over to the affirmatives, the preformatives of the Imperfect appear in a much more abbreviated form than the affirmatives of the Perfect, only *one* consonant (yā Tā aā n) remaining in each form. But as this preformative combined with the stem-form was not always sufficient to express at the same time differences both of gender and number, the distinction had to be further indicated, in several cases, by special *affirmatives*. Cf. the table, § 40 c.

### b

2. The derivation and meaning, both of the preformatives and the affirmatives, can still, in most cases, be recognized.

In the *first pers.* l j Qa, plur. l j Qnā a is probably connected with ynā] and n with Vhxnò here no indication of gender or number by a special ending was necessary. As regards the vocalization, the Arabic points to the ground-forms laqtūt and naqtūt: the i of the 1st plur. is, therefore, as in the other preformatives, attenuated from a. The S<sup>e</sup>gho of the 1st sing. is probably to be explained by the preference of the ā for this sound (cf. § 22 o, but also § 51 p); according to Qimhī, it arises from an endeavour to avoid the similarity of sound between l j Qai (which is the Babylonian punctuation) and l j Qyi, which, according to this view, was likewise pronounced iqtō.<sup>2</sup>

### c

The preformative t of the *second persons* (l j Q.Ti, ground-form taūt, &c.) is, without doubt, connected with the t of hT'aā ~Ta; &c., and the *affirmative* yāi of the 2nd fem. sing. y l j j Q.Ti with the i of the original feminine form yT'a; (see § 32 h). The *affirmative* W of the 2nd masc. plur. W l j Q.Ti (in its more complete form, !W, see m) is the sign of the plural, as in the 3rd pers., and also in the Perfect (§ 44 a). In the Imperfect, however, it is restricted in both persons to the masculine,<sup>3</sup> while the affirmative hn" (also !') of the 3rd and 2nd plur. fem. is probably connected with hnhā eae and hnT'a; vos (fem.).



## d

The preformatives of the *third* persons (י in the masc. | j qyl, ground-form yaqtūt, plur. | j qyl, ground-form yaqtūtūṯ ṯ in the fem. | j q.Ti, plur. ḥn" j q.Ti) have not yet met with any satisfactory explanation. With ṯ might most obviously be compared the original feminine ending ṯ<sup>α</sup>; of nouns, and of the 3<sup>rd</sup> fem. sing. perfect. For the affirmatives | (!) and ḥn", see [c](#).

## e

3. The characteristic vowel of the second syllable becomes S<sup>e</sup>waḏ before tone-bearing affirmatives which begin with a vowel, but is retained (as being in the tone-syllable) before the toneless affirmative ḥn". Thus: y| j q.Tā | j qyā | j q.Ti (but in *pause* y| j q.Ti &c.), ḥn" j q.Ti

## f

Rem. 1. The o of the second syllable (as in the inf. constr. and imperat.), being lengthened from an original u in the tone-syllable, is only tone-long (§ 9 r). Hence it follows that: (a) it is incorrectly, although somewhat frequently, written *plene*; (b) before *Maqqeph* the short vowel appears as Qamesh<sup>h</sup>atūph, e. g. ~V'-bT'kYw: and he wrote there, [Jos 8:32](#) (but cf. also [Ex 21:37](#), [Jos 18:20](#)); (c) it becomes S<sup>e</sup>waḏ before the tone-bearing affirmatives y<sup>α</sup>i and | (see above, [e](#); but Jerome still heard e. g. *iezbuleni* for ynl | Bz cf. ZAW. iv. 83).

## g

Quite anomalous are the three examples which, instead of a shortening to S<sup>e</sup>waḏ exhibit a long u<sup>o</sup> ~hetWj WPvyl [Ex 18:26](#), immediately before the principal pause, but according to Qimhī (ed. *Rittenb.* p. 18:b), ed. Mant., Ginsb., Kittel against the other editions, with the tone on the ultima; likewise ḥwmi yrwb [t; a | { [Ru 2:8](#); ~rwm.v.Ti (in principal pause) [Pr 14:3](#). In the first two cases perhaps Wj APvyl and yrAbi [t; (for Wj Pāvyl, &c.) are intended, in virtue of a retrogressive effect of the pause; in [Pr 14:3](#) ~Wrm.v.Ti is to be read, with August Müller.

## h

2. The o of the second syllable is to be found almost exclusively with transitive verbs middle a, like | j q'. Intransitives *middle a* and eḏ almost always take a;

(Pathah)<sup>4</sup> in the impf., e. g. #brĀ #Bryl to couch, bkVĀ bKvyl to lie down (dm:l Ā dm:l yl to learn is also originally intransitive = to accustom oneself); I dĀ I Dgyl to become great (but cf. !kV' and !kV' imperf. !Kvyl to dwell and to inhabit, I bĀ" imperf. I Byl to wither); also from verbs middle o) as !j Q' to be small, the imperf., has the form !j qyl

## i

Sometimes both forms occur together; those with o) having a transitive, and those with a) an intransitive meaning, e. g. rCQyl he cuts off, rCQyl he is cut off, i. e. is short, V| X' impf. o) to overcome, [Ex 17:13](#); impf. a) to be overcome, [Jb 14:10](#).

More rarely both forms are used without any distinction, e. g. %Vyl and %Vyl he bites, #PXY< and #PKy: he is inclined (but only the latter with a transitive meaning = he bends, in [Jb 40:17](#)). On the a of the impf. of verbs middle and third guttural, cf. [§ 64 b](#); [§ 65 b](#). In some verbs first guttural ([§ 63 n](#)), [ <sup>3</sup> ( [§ 67 p](#) ), y<sup>3</sup> ( [§ 69 b](#) ), and a<sup>3</sup> ( [§ 68 c](#) ), and in !Tyl for yinteh from !tŋ: to give, instead of a) or o)a movable Sére (originally i) is found in the second syllable. A trace of these i- imperfects<sup>5</sup> in the ordinary strong verb is probably to be found in Wmij Yw: [2 K 7:8](#), since !mj otherwise only occurs in Qal. We call these three forms of the imperfect after their characteristic vowel impf. o, impf. a, impf. e.

## k

3. For the 3<sup>rd</sup> sing. fem. I j Q.Ti (= tiq-tb), Baer requires in [1 S 25:20](#) Vgp.Ti (but read with ed. Mant., &c. VGP.Ti). For the 2<sup>nd</sup> sing. fem. (yl ij Q.Ti) the form I j Q.Ti is found in [Is 57:8](#), [Jer 3:5](#), [Ez 22:4](#), [23:32](#), in every case after the regular form; but cf. also [Ez 26:14](#). In [Is 17:10](#), where the 2<sup>nd</sup> fem. precedes and follows, probably bW !y[irZTi is to be read with Marti for W[irZTi—For the 3<sup>rd</sup> plur. fem. hn' j Q.Ti we find in [Jer 49:11](#), in pause Wxj b.Ti (for hn'x.j b.Ti), and thrice (as if to distinguish it from the 2<sup>nd</sup> pers.) the form hn' [j Qyl with the preformative y (as always in Western Aram., Arab., Eth., and Assy.), in [Gn 30:38](#), [1 S 6:12](#), [Dn 8:22](#). On the other hand, hn' j Q.Ti appears in some cases to be incorrectly used even for the fem. of the 3<sup>rd</sup> pers. or for the masc. of the 2<sup>nd</sup> pers. sing. as

hnʿl v.Ti [Ju 5:26](#) (where, however, perhaps hnʿl v.Ti is to be read), and Ob<sup>13</sup>, for 2nd sing. masc., according to Olshausen a corruption of dy" xl v.Ti; in [Pr 1:20](#), [8:3](#) for hnʿrʿ read hnʿrʿ as in [Jb 39:23](#); in [Ex 1:10](#) read wharʿq.Ti with the Samaritan.—In [Is 27:11](#), [28:3](#), as also in [Jb 17:16](#) (if we read ytbʿj) with LXX for the 2nd ytwqt), it is equally possible to explain the form as a plural. This small number of examples hardly justifies our finding in the above-mentioned passages the remains of an emphatic form of the Impf., analogous to the Arab. *Modus energicus I*, with the termination aṇṇaṇ

## I

For hnʿ we frequently find, especially in the Pentateuch and mostly after waʿw consecutive, simply !naṇ e. g. [Gn 19:33](#), [36](#), [37:7](#), [Ex 1:18](#), [19](#), [15:20](#), [Nu 25:2](#), [Ez 3:20](#), [16:55](#); in Arab. always naṇ According to Elias Levita !vbi .Ti ([2 S 13:18](#)) is the only example of this kind in the strong verb. The form hnʿhbgʿw: (so also Qimh̄ and ed. Mant.; but Baer, Ginsb. hnʿhbgʿw) for hnʿhbgʿw: they were high, [Ez 16:50](#), is irregular, with yʿ, inserted after the manner of verbs [ʿʿ] and [ʿʿ], § 67 d; § 72 i; according to Olshausen it is an error caused by the following form.

## m

4. Instead of the plural forms in W there are, especially in the older books, over 300 forms<sup>6</sup> with the fuller ending !W (with Nuṥ paragogicum), always bearing the tone; cf. § 29 m and § 44 i; on its retention before suffixes, see § 60 e; also defectively !byry > [Ex 21:18](#), [22:8](#), &c. This usually expresses marked emphasis, and consequently occurs most commonly at the end of sentences (in the principal pause), in which case also the (pausal) vowel of the second syllable is generally retained. Thus there arise full-sounding forms such as !Wj qd yl they collect, y [Ps 104:28](#); !Wzgr yl they tremble, [Ex 15:14](#); !W[mv.Ti] ye shall hear, [Dt 1:17](#); cf. [Ex 34:13](#), with Zaqeph qatbn, Athnah̄, and Silluq; [Jos 24:15](#), with Segolta; [Is 13:8](#) and [17:13](#) with Zaqeph qatbn, [17:12](#) with Athnah̄ and Silluq, [41:5](#) after waʿw consec. Without the pause, e. g. y [Ps 11:2](#) tvqñ !Wkrdy, cf. [4:3](#), [Gn 18:28](#), [29](#), [30](#) ff., [44:1](#), [Nu 32:23](#), [Jos 4:6](#) (!Wl avy); [Is 8:12](#), [1 S 9:13](#), [Ru 2:9](#) (!Wrcqyl and !Wba]y); [Ju 11:18](#) after waʿw consec.

Some of these examples may be partly due to euphonic reasons, e. g. certainly [Ex 17:2](#), [Nu 16:29](#), [32:20](#), [1 S 9:13](#), [1 K 9:6](#), and often, to avoid a hiatus before  $\bar{a}$  or  $\bar{i}$ . It was, however, the pause especially which exerted an influence on the restoration of this older and fuller termination (cf. [§ 159 c, note](#)), as is manifest from [Is 26:11](#):  $\text{W}^{\text{b}}\text{y}^{\text{f}}\text{w} > \text{W}^{\text{z}}\text{x}^{\text{y}} < !\text{W}^{\text{z}}\text{x}^{\text{y}} < | \text{B}$ ; *they see not; may they see and become ashamed*. All this applies also to the corresponding forms in the Imperfect of the derived conjugations.<sup>7</sup> In Aramaic and Arabic this earlier  $!W$  (old Arabic  $u\bar{h}a$ ) is the regular termination; but in some dialects of vulgar Arabic it has also become  $u\bar{o}$

## n

With an affixed  $\bar{a}$  we find (in the imperf. Niph'al)  $\text{aW}^{\text{f}}\text{N}^{\text{y}}$  [Jer 10:5](#), evidently an error for  $\text{Wa}^{\text{f}}\text{N}^{\text{y}}$ , caused by the preceding  $\text{aA}^{\text{f}}\text{n}$ .—In  $\sim\text{W}^{\text{f}}\text{f}^{\text{y}} >$  [Is 35:1](#), since  $\text{m}$  follows, the  $\sim$  is no doubt only due to dittography.

## o

5. Corresponding to the use of  $!W$  for  $W$  there occurs in the 2nd sing. fem., although much less frequently, the fuller ending  $!y^{\alpha}i$  (as in Aram. and Arab.; old Arab.  $i\bar{h}a$ ), also always with the tone, for  $y^{\alpha}i$ , generally again in the principal pause, and almost in all cases with retention of the vowel of the Penultima; thus  $!yqB'd\bar{T}i$  [Ru 2:8](#), [21](#), cf. [3:4](#), [18](#), [1 S 1:14](#) ( $!y\bar{r}K\bar{T}v.Ti$ ), [Jer 31:22](#), [Is 45:10](#).

## p

6. On the reappearance in pause of the  $o\bar{u}$  which had become  $Se\bar{w}a\bar{o}$  in the forms  $y\bar{i} \bar{i}j q.Ti$ , &c., see above, [e](#); similarly, the imperfects with  $a\bar{r}$  restore this vowel in pause and at the same time lengthen it (as a tone-vowel) to  $a\bar{o}$  hence, e. g.  $y\bar{i} D\bar{g}T\bar{A} \bar{W} \bar{i} D\bar{g}y\bar{i}$ . This influence of the pause extends even to the forms without affirmatives, e. g.  $| D\bar{g}y\bar{i}$ , in pause  $| D\bar{g}y\bar{i}$ . But the fuller forms in  $u\bar{h}$  and  $i\bar{h}$  have the tone always on the ultima, since the vowels  $u\bar{o}$  and  $i\bar{o}$  in a closed final syllable never allow of the retraction of the tone.

## q

7. On the numerous instances of passive forms in the imperfect, mostly treated as Hoph'al, see [§ 53 u](#).

## Footnotes:

<sup>1</sup>[1] On the use of the Semitic Perfect and Imperfect cf. [§ 106 ff.](#) and the literature cited in [§ 106](#). For our present purpose the following account will suffice:— The name *Imperfect* is here used in direct contrast to the Perfect, and is to be taken in a wider sense than in Latin and Greek grammar. The Hebrew (Semitic) *Perf.* denotes in general that which is *concluded, completed, and past*, that which has happened and has come into effect; but at the same time, also that which is *represented* as accomplished, even though it be continued into present time or even be actually still future. The *Imperf.* denotes, on the other hand, the *beginning, the unfinished, and the continuing*, that which is just happening, which is conceived as in process of coming to pass, and hence, also, that which is yet future; likewise also that which occurs repeatedly or in a continuous sequence in the past (Latin Imperf.). It follows from the above that the once common designation of the Imperf. as a *Future* emphasizes only *one* side of its meaning. In fact, the use of Indo-Germanic tense-names for the Semitic tenses, which was adopted by the Syrians under the influence of the Greek grammarians, and after their example by the Arabs, and finally by Jewish scholars, has involved many misconceptions. The Indo-Germanic scheme of three periods of time (past, present, and future) is entirely foreign to the Semitic tense-idea, which regards an occurrence only from the point of view of completed or incomplete action.—In the formation of the two tenses the chief distinction is that in the Perfect the verbal stem precedes and the indication of the person is added afterwards for precision, while in the Imperf. the subject, from which the action proceeds or about which a condition is predicated, is expressed by a prefixed pronoun.

<sup>2</sup>[1] Cf. [§ 24 e.](#) In favour of the above view of Qimhî may be urged the phonetic orthography  $Vai$  (in [Pr 18:24](#)  $Vyai$ ), [2 S 14:19](#) (unless, with Perles,  $bv\theta'$  is to be read), [Mi 6:10](#), for  $Vy\bar{t}$  and  $yvyai$  [1 Ch 2:13](#) for  $yvy\bar{t}$  (as verse [12](#)). Also  $hKzah\bar{t}$  [Mi 6:11](#) is probably for  $\bar{z}ah\bar{t}$   $\bar{z}h\bar{t}$   $dqpa$  [Is 10:12](#) for  $dqpy\bar{t}$   $\$mxna$  [Is 51:19](#) for  $\%m\bar{x}h\bar{t}$ ; and conversely  $rkXXy$  is for  $\bar{x}Xa = rk\bar{t}'$   $vai$  Similarly,  $yWXy$  [1 S 14:49](#) is probably for  $Ayvai$  or  $hyvai$  in [2 S 23:8](#)  $tbXb$   $bvy$  is, according to the LXX, an error for  $tXbXy = tv\bar{B}vai$  In Assyrian also the simple corresponds to the Hebrew  $y$  as the preformative of the Impf. Qal.

<sup>3</sup>[2] This is also the proper gender of the plural syllable  $u\bar{c}$   $u\bar{n}$ . In Hebrew, indeed, it is used in the 3<sup>rd</sup> plur. *Perfect* for both genders, but in the kindred languages even there only for the masculine, e. g. in Syriac  $q\bar{e}t\bar{a}l\bar{u}\bar{u}$   $q\bar{e}t\bar{a}l\bar{u}\bar{h}$ , with the feminine form  $q\bar{e}t\bar{a}l\bar{e}h$ , in Western Aram.  $q\bar{e}t\bar{a}l\bar{u}\bar{u}$  fem.  $q\bar{e}t\bar{a}l\bar{a}\bar{u}$  in Arab.  $q\bar{a}t\bar{a}t\bar{u}\bar{u}$  fem.  $q\bar{a}t\bar{a}l\bar{a}\bar{c}$  Eth.  $q\bar{a}t\bar{a}t\bar{u}\bar{u}$   $q\bar{a}t\bar{a}t\bar{a}\bar{u}$

<sup>4</sup>[1] This  $a\bar{c}$  is, however, by no means restricted to intransitive *strong* verbs; apart from

verbs third guttural ([§ 65 b](#)), it is to be found in  $\text{!}^{\text{3}}\text{p}$  and  $[\text{ }^{\text{3}}\text{A}]$ , and in many verbs  $\text{a}^{\text{3}}\text{p}$  and  $\text{y}^{\text{3}}\text{p}$  ([§§ 69–71](#)).

<sup>5</sup>[2] Cf. Barth, 'Das Imperfekt im Nordsemitischen,' *ZDMG*. 1889, p. 177 ff.

<sup>6</sup>[1] [See details in F. Böttcher, *Lehrb.*, § 930; and cf. Driver on [1 S 2:15](#).]

<sup>7</sup>[1] It is to be observed that the Chronicles often omit the Nu<sup>h</sup>, where it is found in the parallel passage in the Books of Kings; cf. [1 K 8:38](#), [43](#) with [2 Ch 6:29](#), [33](#); [1 K 12:24](#), [2 K 11:5](#) with [2 Ch 11:4](#), [23:4](#).

## § 40. Tenses. Moods. Flexion.

A. Ungnad, ' Die gegenseitigen Beziehungen der Verbalformen im Grundstamm des semit. Verbs, ' in *ZDMG.* 59 (1905), 766 ff., and his ' Zum hebr. Verbalsystem', in *Beiträge zur Assyriologie* ed. by Fr. Delitzsch and P. Haupt, 1907, P. 55ff.

### a

1. While the Hebrew verb, owing to these derivative forms or conjugations, possesses a certain richness and copiousness, it is, on the other hand, poor in the matter of *tenses* and *moods*. The verb has only two *tense*-forms (*Perfect* and *Imperfect*, see the note on [§ 47 a](#)), besides an *Imperative* (but only in the active), two *Infinitives* and a *Participle*. All relations of time, absolute and relative, are expressed either by these forms (hence a certain diversity in their meaning, [§ 106 ff.](#)) or by syntactical combinations. Of moods properly so called (besides the *Imperfect Indicative* and *Imperative*), only the *Jussive* and *Optative* are sometimes indicated by express modifications of the Imperfect-form ([§ 48](#)).

### b

2. The *inflexion* of the *Perfect*, *Imperfect*, and *Imperative* as to persons, differs from that of the Western languages in having, to a great extent, distinct forms for the two genders, which correspond to the different forms of the *personal pronoun*. It is from the union of the pronoun with the verbal stem that the personal inflexions of these tenses arise.

### c

The following table will serve for the beginner as a provisional scheme of the formative syllables (*affirmatives* and *preformatives*) of the two tenses, The three stem-consonants of the strong verb are denoted by dots. Cf. [§ 44 ff.](#) and the [Paradigms](#).

1.

c

.

PERFECT.							
Singular.				Plural.			
3. m.				3. c.	W	ααα	
3. f.	hα'	αα					
2. m.	T'	ααα		2. m.	~T,	ααα	

2. f.	T.	ααα		2. f.	!T,	ααα	
1. c.	yTi	ααα		1. c.	Wh	ααα	

**IMPERFECT.**

<i>Singular.</i>				<i>Plural.</i>			
3. m.		ααα	y	3. m.	W	ααα	y
3. f.		ααα	T	3. f.	hn"	ααα	T
2. m.		ααα	T	2. m.	W	ααα	T
2. f.	yαi	αα	T	2. f.	hn"	ααα	T
1. c.		ααα	a		ααα	n	



### THIRD PART

## SYNTAX<sup>1</sup>

### CHAPTER I

## THE PARTS OF SPEECH

### I. Syntax of the Verb.

#### A. USE OF THE TENSES AND MOODS.<sup>2</sup>

##### § 106. *Use of the Perfect.*

###### a

The perfect serves to express actions, events, or states, which the speaker wishes to represent from the point of view of completion, whether they belong to a determinate past time, or extend into the present, or, while still future, are pictured as in their completed state.

The definition formerly given here ( ' the perfect serves to express *completed* actions ' ) applies, strictly speaking, only to some of the varieties of the perfect discussed under *b–p*: hence the above modification based on the arguments of Knudtzon (for the title see [note 2](#), and cf. further [§ 107 a](#)).

More particularly the uses of the perfect may be distinguished as follows: —

###### b

1. To represent actions, events, or states, which, after a shorter or longer duration, were terminated in the past, and hence are finally concluded, viz.:

(a) Corresponding to the perfect proper in Latin and the English perfect definite, in assertions, negations, confirmations, interrogations, &c., e.g. [Gn 18:15](#) *then Sarah denied, saying, I laughed not* ( *ad yTiqxċ'* ) . . . . .; and *he said, Nay, but thou didst laugh* ( *Tqxc'* ); [Gn 3:11](#) <sup>^</sup> *I. dyGhi ymi who told thee. . . . ?* Cf. [3:13](#), [14](#), [17](#), [22](#). Also pointing to some undefined time in the past, e.g. [Is 66:8](#) *taB' [mV'-ymit who hath (ever yet) heard such a thing ?*

###### c

Rem. In opposition to this express use of the perfect to emphasize the completion of an event, the imperfect is not infrequently used to emphasize that which is still future, e.g. [Jos 1:5](#) *as I was* ( *ytijh'* ) *with Moses, so will I be* ( *hyka,t* ) *with thee*; [Jos 1:17](#) [Ex 10:14](#), [Dt 32:21](#), [1 K 2:38](#), [Is 46:4](#), [11](#), [Jo 2:2](#) [Ec 1:9](#).

## d

(b) As a simple *tempus historicum* (corresponding to the Greek *aorist*) in narrating past events, e.g. [Gn 4:4](#) and Abel, he also brought ( aybħe), &c.; [Gn 7:19](#) the waters did prevail ( WrbG), &c.; Jb 1<sup>1</sup> there was a man ( hyh' vyai) in the land of Uz, &c.; even in relating repeated actions, [1 S 18:30](#).

## e

Rem. As the above examples indicate, the perfect of *narration* occurs especially at the head of an entire narrative ([Jb 1:1](#); cf. [Dn 2:1](#)) or an independent sentence (e.g. [Gn 7:11](#), [13](#)), but in co-ordinate sentences, as a rule, only when the verb is separated from the copulative W by one or more words (cf. above [Gn 4:4](#) and [7:19](#)). In other cases, the narrative is continued in the imperfect consecutive, according to [§ 111 a](#). The direct connexion of the narrative perfect with W copulative (not to be confounded with the perfect consecutive proper, [§ 112](#)) agrees rather with Aramaic syntax (cf. Kautzsch, *Gramm. des Biblisch-Aram.*, [§ 71](#), [1 b](#)). On the examples (which are in many respects doubtful) in the earlier texts, see [§ 112 pp–uu](#).

## f

(c) To represent actions, &c., which were already completed in the past, at the time when other actions or conditions took place (pluperfect),<sup>3</sup> e.g. [1 S 28:3](#) now Samuel was (long since) dead<sup>4</sup> ... and Saul had put away ( ryshē) those that had familiar spirits ... out of the land. Both these statements, being as it were in parentheses, merely assign a reason for the narrative beginning at verse [6](#). Cf. [1 S 9:15](#), [25:21](#), [2 S 18:18](#).—[Gn 20:18](#) (for the Lord had fast closed up, &c.); [27:30](#), [31:19](#), [34 Dt 2:10](#); and in a negative statement, [Gn 2:5](#) for the Lord God had not (up to that time) caused it to rain, &c. This is especially frequent, from the nature of the case, in relative, causal, and temporal clauses, when the main clause contains a tense referring to the past, e.g. [Gn 2:2](#) and he rested ... from all his work which he had made ( hf'['); [Gn 7:9](#), [19:27](#), &c.; [29:10](#) now when Jacob had seen Rachel ( har' rvaK†) ..., Jacob went near, &c.; so also in clauses which express the completion or incompleteness of one action, &c., on the occurrence of another, as in [Gn 24:15](#), [27:30](#), &c.; cf. [§ 164 b](#), with the [note](#), and [c](#).

## g

2. To represent actions, events, or states, which, although completed in the past, nevertheless extend their influence into the present (in English generally rendered by

the present):

(a) Expressing facts which were accomplished long before, or conditions and attributes which were acquired long before, but of which the effects still remain in the present (present perfect), e.g. *y Ps 10:11* *wynP' ryTishi* *he hath hidden his face (and still keep it hidden)*; *y Ps 143:6* *yTifrPei* *have spread forth my hands (and still keep it them spread forth)*. This applies particularly to a large number of perfects (almost exclusively of intransitive<sup>5</sup> verbs, denoting affections or states of the mind) which in English can be rendered only by the present, or, in the case mentioned above under *f*, by the imperfect.<sup>6</sup> Thus, *yTi[dj]"* *I know* (prop. *I have perceived, have experienced*) *Jb 9:2, 10:13*, *YTi[dj]" ad* *I know not* *Gn 4:9*, &c.; on the other hand, e.g. in *Gn 28:16*, *Nu 22:34*, the context requires *I knew not*, *Whrkai"* *we remember* *Nu 11:5*; *hnahmet* *she refuseth* *Jb 6:7*; *#l ;['* *it exulteth*; *yTixmif'* *I rejoice* *1 S 2:1*; *fQBi* *he requireth*: *Is 1:12* *ytywqi* *I wait* *Gn 49:18*, *y Ps 130:5* (parallel with *yTil xAh*); *yTicpix'* *I delight* *y Ps 40:9* (mostly negative, *Is 1:11* &c.); *yTbhpa'* *I love* *Gn 27:4*; *yTianf'* *I hate* *y Ps 31:7*; *yTisaan'* *I despise* *Am 5:21*; *ynWbif[Tit* *they abhor me* *Jb 30:10*; *yTixj B'* *I trust* *y Ps 25:2*; *yTijSix'* *I put my trust* *y Ps 31:2*; *yTiqdic'* *I am righteous* *Jb 34:5*; *yTidap'* *I have decided to requite* *1 S 15:2*.—We may further include a number of verbs which express bodily characteristics or states, such as *T'l dg"* *thou art great* *y Ps 104:1*; *yThj d'* *I am little* *Gn 32:11*; *WhbG)* *they are high* *Is 55:9*; *Wqxr't* *they stand aloof* *Jb 30:10*; *Wbj ū* *they are goodly* *Nu 24:5*; *Wwan"* *they are beautiful* *Is 52:7*; *yThsqz"* *I am old* *Gn 18:13*; *yTi[gy"* *I am weary* *y Ps 6:7*; *yTi[bif'* *I am full* *Is 1:11*, &c.

## h

Rem. To the same category probably belong also the perfects after *ytm'-d [;* *Ex 10:3* *how long hast thou already been refusing* (and refusest still ...? which really amounts to *how long wilt thou refuse*?), *y Ps 80:5*, *Pr 1:22* (co-ordinate with the imperf.), and after *hnahad [;* *Ex 16:28*, *Hb 1:2*.

## i

(b) In direct narration to express actions which, although really only in process of accomplishment, are nevertheless meant to be represented as already accomplished in the conception of the speaker, e.g. *ytmirh]* *I lift up* (my hand in ratifying an oath) *Gn*

[14:22](#); yTi[ Bivnl / swear [Jer 22:5](#); ytdq[h;t testify [Dt 8:19](#); yTic.[j] / counsel [2 S 17:11](#)

(but in a different context in ver. [15](#), *I have counselled*); yTirmā' (prop. *I say*) *I decide* (*I consider as hereby settled*) [2 S 19:30](#); *I declare* [Jb 9:22](#), [32:10](#).

## k

(c) To express facts which have formerly taken place, and are still of constant recurrence, and hence are matters of common experience (the Greek *gnomic aorist*), e.g. y [Ps 9:11](#) *for thou, Lord, hast not forsaken* ( Tbzil'-ad ) *them that seek thee*. Cf. ver. [13](#), also y [Ps 10:3](#), [119:40](#) and [Gn 49:11](#) ( SBKi).

## l

Rem. In almost all the cases discussed in No. 2 (included under the English present) the imperfect can be used instead of the perfect, wherever the action or state in question is regarded, not as already completed, but as still continuing or just taking place (see [§ 107 a](#)). Thus, yTil kq" ad *I am not able* y [Ps 40:13](#) and l klla ad [Gn 31:35](#) have practically the same meaning. Hence also it very frequently happens that the imperfect corresponds to such perfects in poetic or prophetic parallelism, e.g. [Is 5:12](#), y [Ps 2:1](#) f, [Pr 1:22](#), [Jb 3:17](#).

## m

3. To express *future* actions, when the speaker intends by an express assurance to represent them as finished, or as equivalent to accomplished facts:

(a) In contracts or other express stipulations (again corresponding to the English present, and therefore closely related to the instances noted under l), e.g. [Gn 23:11](#)

*the field I give* ( yTitñ" ) *thee*; cf. ver. [13](#) and [48:22](#), [2 S 14:21](#), [24:23](#), [Jer 40:4](#); in a

threat, [1 S 2:16](#), [2 S 5:6](#) (unless, with Wellhausen, ^rjSijs is to be read).—Especially in promises made by God, [Gn 1:29](#), [15:18](#), [17:20](#), [Ju 1:2](#).

## n

(b) To express facts which are undoubtedly imminent, and, therefore, in the imagination of the speaker, already accomplished (*perfectum confidentiae*), e.g. [Nu](#)

[17:27](#) Wndbā' WnLKu Wndbā' Wn[wō" ! *heh* *behold, we perish, we are undone, we are all*

*undone*. [Gn 30:13](#), [1 S 6:5](#) ( yTymān *I am undone*<sup>7</sup>), [Pr 4:2](#). Even in interrogative

sentences, [Gn 18:12](#), [Nu 17:28](#), [23:10](#), [Ju 9:9](#), [11](#), [Zc 4:10](#) (?), [Pr 22:20](#).<sup>8</sup> This use of the perfect occurs most frequently in prophetic language (*perfectum propheticum*).

The prophet so transports himself in imagination into the future that he describes the future event as if it had been already seen or heard by him, e.g. [Is 5:13](#) *therefore my*

people are gone into captivity ( *hl ḡ*" ); [9:1](#) ff., [10:28](#), [11:9](#) (after *yki*, as frequently elsewhere); [19:7](#), [Jb 5:20](#), [2 Ch 20:37](#). Not infrequently the imperfect interchanges with such perfects either in the parallel member or further on in the narrative.



(c) To express actions or facts, which are meant to be indicated as existing in the future in a completed state (*futurum exactum*), e.g. [Is 4:4](#) #*xr'* ~*ai* when he has washed away = when he shall have washed away (an imperfect follows in the coordinate sentence; cf. the conditional sentences in [§ 107 x](#)); [Is 6:11](#) (after ~*ai rva*] *d* [; as in [Gn 28:15](#), [Nu 32:17](#); also [2 S 17:13](#) after *rva*] *d* [; [Gn 24:19](#) after ~*ai d* [; and elsewhere frequently after temporal conjunctions); [Mi 5:2](#) ( *hd*" *y*" ); [Gn 43:14](#) *ynh* *y* *til k* *v'* *ytil k* *v'* *rva* *k* *t* and I—if I am bereaved (*orbis fuero*), I am bereaved, an expression of despairing resignation. Cf. [Pr 23:15](#), [Est 4:16](#).



4. To express actions and facts, whose accomplishment in the past is to be represented, not as actual, but only as possible (generally corresponding to the Latin imperfect or pluperfect subjunctive), e.g. [Gn 31:42](#) except the God of my father ... had been with me, surely now hadst thou sent me away empty ( *yn* *t* *x* *L* *v* *i* ); [Gn 43:10](#), [Ex 9:15](#) ( *y* *t* *x* *L* *v* *i* ' I had almost put forth, &c.); [Nu 22:33](#), [Ju 13:23](#), [14:18](#), [1 S 13:13](#) ( *y* *k* *h* *e* ); [2 K 13:19](#); so frequently after *j* [ *m* *k* *i* easily, almost, [Gn 26:10](#), [Is 1:9](#) (where *j* [ *m* *k* *i* is probably to be connected with the word after it) *y* [Ps 73:2](#), [94:17](#), [119:87](#), [Pr 5:14](#). Cf. also [Jb 3:13](#), [23:10](#) ( *yn* *h* *x* *B* ), [Ru 1:12](#) (if I should think, &c.; cf. [2 K 7:4](#)); in the apodosis of a conditional sentence, [1 S 25:34](#).—So also to express an unfulfilled desire, [Nu 14:2](#) *wh* *t* *m* *n* *l* would that we had died ... ! ( *l* with the imperfect would mean *would that we might die!* ), [1 S 14:30](#). Finally, also in a question indicating astonishment, [Gn 21:7](#) *l* *emi* *y* *m* *i* who would have said ... ? *quis dixerit* ? *y* [Ps 73:11](#).

## Footnotes:

<sup>1</sup>[1] Recent works on Hebrew syntax are: A. B. Davidson, *Introductory Heb. Gram.*, vol. ii, *Heb. Syntax*, Edinburgh, 1894; Ed. König. *Hist.-compar. Syntax der hebr. Sprache*, Lpz. 1897 (see above, [§ 3 f](#)). Important contributions to Hebrew syntax are also contained in H. Reckendorf's work *Die syntakt. Verhältnisse des Arab.*, 2 pts., Leiden, 1895, 1898, of which, we have already made use in [§ 97 a](#). Cf. also the same author's very instructive discussions *Ueber syntakt. Forschung*, Munich, 1899.

<sup>2</sup>[2] Cf. the sketch of the tenses and moods used in Hebrew in [§ 40](#); and on the general characteristics of the perfect and imperfect see [the note on § 47 a](#); also Driver, *A Treatise on the Use of the Tenses in Hebrew* (Oxford, 1874; 3<sup>rd</sup> ed. 1892); Bennett, 'Notes on the Use of the Hebrew Tenses' (*Hebraica*, 1886, vols. ii, iii). A partial modification of the accepted definition of the Semitic perfect and imperfect was proposed by J. A. Knudtzon, *Om det saakaldte Perfektum og Imperfektum i Hebraisk*, Kristiania, 1890; of which a summary entitled 'Vom sogenannten Perf. und Imperf. im Hebr.' appeared in the *Transactions of the Oriental Congress at Stockholm*, section *semitique b*, p. 73 ff. (Leiden, 1893). Cf. also Knudtzon's articles, 'Zur assyrischen und allgemein semitischen Grammatik' in the *Zeitschrift für Assyriologie*, especially vi. 422 ff. and vii. 33 ff.

<sup>3</sup>[1] Cf. P. Haupt in the *Notes on Esther*, 9<sup>2</sup>.

<sup>4</sup>[2] Incorrectly, e.g. in the Vulgate, *Samuel autem mortuus est ... et Saul abstulit magos, &c.*

<sup>5</sup>[1] With regard to the great but very natural preponderance of intransitive verbs (expressing an existing state), cf. the lists in Knudtzon (see above, [p. 309, note 2](#)), pp. 117 and 122 in the Danish text.

<sup>6</sup>[2] Cf. *novi, odi, memini*; οἶδα( μνημαι( ἐπίκα( δέδορκα( κέκραγα; in the New Testament, ἤπισκα( ἠγάπηκα.

<sup>7</sup>[1] Cf. the similar use of οἶδω( δειψοράβ, *II. 15. 128*) and *perit!* On the kindred use of the perfect in conditional sentences, cf. below, [p.](#)

<sup>8</sup>[2] In [Gn 40:14](#) a *perf. confidentiae* (after ~אִי יָכִי; but cf. [§ 163 d](#)) appears to be used in the expression of an earnest desire that something may happen (*but have me in thy remembrance, &c.*). Neither this passage, however, nor the use of the perfect in Arabic to express a wish or imprecation, justifies us in assuming the existence of a *precativ* perfect in Hebrew. In [Jb 21:16](#), [22:18](#), also, translate *the counsel of the wicked is far from me*. Cf. Driver, *Tenses*<sup>3</sup>, p. 25 f. In [Is 43:9](#) either  $\text{WCBqnl}$  is *imperative* (see [§ 51 o](#)) or we must read  $\text{WcbQyt}$  corresponding to  $\text{Wpsa}^{\text{y}}$  which follows.

## § 107. Use of the Imperfect.<sup>1</sup>

### a

The imperfect, as opposed to the perfect, represents actions, events, or states which are regarded by the speaker at any moment as still continuing, or in process of accomplishment, or even as just taking place. In the last case, its occurrence may be represented as certainly imminent, or merely as conceived in the mind of the speaker, or simply as desired, and therefore only contingent (the modal use of the imperfect).

Knudtzon (see above, Rem. on § 106 a), comparing the Ass.-Bab. usage, would prefer the term *present* rather than imperfect, on the ground that the tense expresses what is either actually or mentally present. In any case, the essential difference between the perfect and imperfect consists, he argues, in this, that the perfect simply indicates what is actually complete, while the imperfect places the action, &c., in a more direct relation to the judgement or feeling of the speaker.

More precisely the imperfect serves —

1 In the sphere of *past time*:

### b

(a) To express actions, &c., which *continued* throughout a longer or shorter period,<sup>2</sup> e.g. [Gn 2:6](#) *a mist went up continually* (  $hl$  ,  $[y]$  ), [2:25](#), [37:7](#), [48:10](#), [Ex 1:12](#), [8:20](#), [13:22](#), [15:6](#), [12](#), [14](#), [15](#), [Nu 9:15](#) f. [20](#) f., [23:7](#), [Ju 2:1](#), [5:8](#), [1 S 3:2](#), [13:17](#) f., [2 S 2:28](#) [23:10](#) [1 K 3:4](#), [7:8](#), [21:6](#) [Is 1:21](#), [6:4](#) (  $al$   $My$  ), [17:10](#) f., [51:2](#) a, [Jer 13:7](#), [36:18](#), y [Ps 18:7](#). [14](#). [17](#) ff. [38](#) ff., [24:2](#), [32:4](#), [5](#) (  $^{\wedge}$   $[yd]$   $a$  ), [47:5](#) [68:10](#), [12](#), [104:6](#) ff., [106:19](#), [107:18](#), [29](#), [139:13](#), [Jb 3:11](#), [4:12](#), [15](#) f., [10:10](#) f., [15:7](#) f.—very frequently alternating with a perfect (especially with a frequentative perfect; cf. [Nu 9:15–23](#) and § 112 e), or when the narration is continued by means of an imperfect consecutive.<sup>3</sup>

### c

Rem. 1. The imperfect is frequently used in this way after the particles  $za'$  *then*,  $\sim rj$  *not yet*,  $\sim rj$  *before*,  $-d$  *until*, e.g. [Ex 15:1](#)  $hvm-ryvj'$   $za'$  *then sang Moses*, &c.; [Nu 21:17](#), [Dt 4:41](#), [Jos 10:12](#), [1 K 3:16](#), [8:1](#), y [Ps 126:2](#), [Jb 38:21](#).

(The *perfect* is used after  $za'$  when stress is to be laid on the fact that the action has really taken place, and not upon its gradual accomplishment or duration in the past, e.g. [Gn 4:26](#)  $lx$   $zh$   $za'$  *then began*, &c.; [Gn 49:4](#), [Ex 15:15](#), [Jos 22:31](#), [Ju 5:11](#), y [Ps 89:20](#).)<sup>4</sup> After  $\sim rj$  e.g. [Gn 19:4](#)  $WbKlyl$   $\sim rj$  *before they lay down*; [Gn 2:5](#), [24:45](#), [1 S 3:3](#), [7](#), always in the sense of our *pluperfect*. (In [Gn](#)

[24:15](#) instead of the perf. הלקי, the imperf. should be read, as in verse [45](#); so also in [1 S 3:7](#) [הל גיל] an imperf. is co-ordinated with [dy . After ~רj ב. (sometimes also simply ~רj ב. [Ex 12:34](#), [Jos 3:1](#)), e.g. [Jer 1:5](#) אצתה ~רj ב. before thou camest forth; [Gn 27:33](#), [37:18](#), [41:50](#), [Ru 3:14](#) (perhaps also in [y Ps 90:2](#) an imperf. was intended instead of ודלח) cf. Wellhausen on [2 S 3:2](#); but note also [Pr 8:25](#), in a similar context, before the mountains were settled, ו[ב] ה', the predicate being separated from ~רj ב. by ~yrh', as in [y Ps 90:2](#)). After -d [; [Jos 10:13](#), [y Ps 73:17](#) (until I went), [2 Ch 29:34](#); on the other hand, with the perf., e.g. [Jos 2:22](#). As after זא', so also after ~רj א ~רj ב, and -d [; the imperf. may be used, according to the context, in the sense of our future, e.g. [2 K 2:9](#), [Is 65:24](#), [Jb 10:21](#); after -d [; e.g. [Is 22:14](#) The imperf. is used in the sense of our present after ~רj ב in [Ex 9:30](#), [10:7](#).

## d

2. Driver (*Tenses*<sup>3</sup>, p. 35 f.) rightly lays stress upon the inherent distinction between the *participle* as expressing *mere* duration, and the *imperfect* as expressing *progressive* duration (in the present, past, or future). Thus the words אצתה רחל [Gn 2:10](#) represent the river of Paradise as going out of Eden in a continuous, uninterrupted stream, but דרפיל, which immediately follows, describes how the parting of its waters is always taking place afresh. In the same way הל [י] [Gn 2:6](#) represents new mists as constantly arising, and אל מיל [Is 6:4](#) new clouds of smoke. Also those actions, &c., which might be regarded in themselves as single or even momentary, are, as it were, broken up by the imperfect into their component parts, and so pictured as gradually completing themselves. Hence אמ [ד] ב. תי [Ex 15:12](#) (after a *perf.* as in verse [14](#)) represents the Egyptians, in a vivid, poetic description, as being swallowed up one after another, and ינחא [Nu 23:7](#) the leading on by stages, &c.

## e

(b) To express actions, &c., which were *repeated* in the past, either at fixed intervals or occasionally (the *modus rei repetitae*), e.g. [Jb 1:5](#) thus did ( hf [י]) Job continually (after each occasion of his sons' festivities); [4:3f.](#), [22:6f.](#), [23:11](#), [29:7](#), [9](#), [12](#) f., [Gn 6:4](#), [29:2](#), [30:38](#), [42](#), [31:39](#) (I used to bear the loss of it), [Ex 1:12](#), [19:19](#), [33:7](#) ff., ( XQyl



used to take every time), [40:36](#) ff., [Nu 9:17](#) f. [20](#) ff, [11:5](#), [9](#), [Ju 6:4](#), [14:10](#), [21:25](#), [1 S 1:7](#), [2:22](#), [9:9](#), [13:19](#), [18:5](#), [27:9](#), [2 S 1:22](#), [12:3](#), [13:18](#), [1 K 5:25](#) (of tribute repeated year by year), [10:5](#), [13:33](#), [14:28](#), [2 K 4:8](#), [8:29](#), [13:20](#), [25:14](#), [Jer 36:23](#), y [Ps 42:5](#), [44:3](#), [78:15](#), [40](#), [103:7](#), [Est 2:14](#); even in a negative dependent clause, [1 K 18:10](#).

## f

2. In the sphere of *present time*, again

(a) To express actions, events, or states, which are *continued* for a shorter or longer time,<sup>5</sup> e.g. [Gn 37:15](#) (  $\nu QbT-hm$ ; *what seekest thou?* [19:19](#)  $l klla-ad$  *I cannot*, [24:50](#), [31:35](#), [Is 1:13](#). Other examples are [Gn 2:10](#), [24:31](#), [1 S 1:8](#), [11:5](#), [1 K 3:7](#), y [Ps 2:2](#), and in the prophetic formula  $hAh'y>rma'y$  *saith the Lord*, [Is 1:11](#), [18](#), &c., cf. [40:1](#). So especially to express facts known by experience, which occur at all times, and consequently hold good at any moment, e.g. [Pr 15:20](#) *a wise son maketh a glad father*; hence especially frequent in Job and Proverbs. In an interrogative sentence, e.g. [Jb 4:17](#) *is mortal man just before God?* In a negative sentence, [Jb 4:18](#), &c.

## g

(b) To express actions, &c., which may be *repeated* at any time, including therefore the present, or are *customarily* repeated on a given occasion (cf. above, [e](#)), e.g. [Dt 1:44](#) *as bees do* (are accustomed to do); [Gn 6:21](#), [32:33](#) [43:32](#) [Ju 11:40](#) [1 S 2:8](#), [5:5](#), [20:2](#), [2 S 15:32](#), [Is 1:23](#), [3:16](#), y [Ps 1:3](#). So again (see [f](#)) especially to express facts known by experience which may at any time come into effect again, e.g. [Ex 23:8](#) *a gift blindeth* (  $r\text{W}E[y>$ ), &c.; [Gn 2:24](#), [22:14](#), [Is 32:6](#), [Am 3:7](#), [Mal 1:6](#), [Jb 2:4](#), &c. Of the same kind also is the imperfect in such relative clauses (see [§ 155](#)), as [Gn 49:27](#) *Benjamin is*  $@r'j\ yl\ ba\text{z}$  *a wolf that ravineth* (properly, is accustomed to ravin). Finally, compare also the formulae  $rma'y$  *it is* (wont to be) *said* (to introduce proverbial expressions) [Gn 10:9](#), [22:14](#), &c.;  $!ke\ hf,[y\text{ad}$  *it is not* (wont to be) *so done* (and hence *may not, shall not be*, see [w](#)), [Gn 29:26](#), [20:9](#), [34:7](#), [2 S 13:12](#).

## h

(c) To express actions, &c., which although, strictly speaking, they are already finished, are regarded as still lasting on into the present time, or continuing to operate in it, e.g. [Gn 32:30](#) *wherefore is it that thou dost ask* (  $l\ a\ V.Ti$ ) *after my name?* [24:31](#), [44:7](#), [Ex 5:15](#), [2 S 16:9](#). In such cases, naturally, the perfect is also admissible, and is sometimes found in the same formula as the imperfect, e.g. [Jb 1:7](#) ([2:2](#))  $abT'\ !y\ a\ me$  *whence comest thou* (just now) ? but [Gn 16:8](#) (cf. [42:7](#))  $tab'\ hZmi-ya\ et$  *whence camest*

*thou*? The imperfect represents the coming as still in its last stage, whereas the perfect represents it as an accomplished fact.

**i**

**3.** In the sphere of *future time*. To express actions, &c., which are to be represented as about to take place, and as continuing a shorter or longer time in the future, or as being repeated; thus:

(a) From the standpoint of the speaker's present time, e.g. [Ex 4:1](#) *they will not believe* ( *Whymāy* ) *me, nor hearken* ( *W[m.vyl]* ) *unto my voice: for they will say* ( *Wrmaṽ* ), &c., [6:1](#), [9:5](#), &c.

**k**

(b) In dependent clauses to represent actions, &c., which from some point of time in the past are to be represented as future, e.g. [Gn 43:7](#) *could we in any wise know that he would say* ( *rmaṽ* ) ? [2:19](#), [43:25](#), [Ex 2:4](#), [2 K 3:27](#) *%l {myl-rva} qui regnaturus erat, 13:14, Jon 4:5, Jb 3:3, Ec 2:3, y Ps 78:6 that the generation to come might know, Wd l ṽyl ~ynB' the children which should be born (qui nascituri essent; the imperfect here with the collateral idea of the occurrence being repeated in the future).*

**l**

(c) To represent a *futurum exactum*; cf. [Is 4:4](#), [6:11](#) (co-ordinated with a perfect used in the same sense, see [§ 106 o](#)); so also sometimes after the temporal particles *d[;* [y Ps 132:5](#), and *rva] d[;* *until*, [Gn 29:8](#), [Nu 20:17](#), &c.

**m**

**4.** Finally to the sphere of future time belong also those cases in which the (modal) imperfect serves to express actions, events, or states, the occurrence of which is to be represented as willed (or not willed), or as in some way conditional, and consequently only contingent. More particularly such imperfects serve—

**n**

(a) As an expression of will, whether it be a definite intention and arrangement, or a simple desire, viz.:

(1) Sometimes in positive sentences in place of the cohortative (cf. e.g. [y Ps 59:17](#) with verse [18](#); [2 S 22:50](#) with [y Ps 18:50](#); [Ju 19:11](#) &c.), of the imperative ([Is 18:3](#)), or of the jussive (which, however, in most cases, does not differ from the ordinary form of the imperfect), e.g. *harTet* *let it appear* [Gn 1:9](#), [41:34](#), [Lv 19:2, 3](#), [2 S 10:12](#) (and so frequently in verbs *h<sup>374</sup>*; cf. [§ 109 a, note 2](#)); [Zc 9:5](#) ( *l yxIT'* ); [y Ps 61:7](#) ( *@ySÄT* ); [Pr](#)

[22:17](#) (  $\text{tyvīl}^1$  ); [23:1](#), [Jb 6:23](#) (co-ordinated with the imperative), [10:20](#) K<sup>eth.</sup>; so probably also  $\text{!ydl}^1$  *let him judge!* y [Ps 72:2](#).—So also in the 1st pers., to express a wish which is asserted subsequently with reference to a fixed point of time in the past, e.g. [Jb 10:18](#) [ $\text{wq}^1$ , *I ought to* [not *should* as A.V., R.V.] *have*, (then, immediately after being born) *given up the ghost*; cf. verse [19](#)  $\text{hyk}^1$ , and  $\text{l bll}^1$  [Lv 10:18](#), [Nu 35:28](#). Even to express an obligation or necessity according to the judgement of another person, e.g. [Jb 9:29](#) [ $\text{vr}^1$ , *I am to be guilty*, [12:4](#) . Cp. [Jb 9:15](#) , [19:16](#); in a question, y [Ps 42:10](#), [43:2](#).

## o

(2) To express the definite expectation that something will not happen. The imperfect with  $\text{ad}^1$  represents a more emphatic form of prohibition than the jussive<sup>6</sup> with  $-\text{l } \text{a}^1$  (cf. [§ 109 c](#)), and corresponds to our *thou shalt not do it!* with the strongest expectation of obedience, while  $-\text{l } \text{a}^1$  with the jussive is rather a simple warning, *do not that!* Thus  $\text{ad}^1$  with the imperfect is especially used in enforcing the divine commands, e.g.  $\text{bn}^1 \text{xti } \text{ad}^1$  *thou shalt not steal* [Ex 20:15](#); cf. verses [3](#), [4](#), [5](#), [7](#), [10](#) ff. So  $\text{ad}^1$  with the 3<sup>rd</sup> pers. perhaps in [Pr 16:10](#).

## p

Rem. The *jussive*, which is to be expected after  $-\text{l } \text{a}^1$ , does not, as a rule (according to *n*, and [§ 109 a, note 2](#)), differ in form from the simple imperfect. That many supposed jussives are intended as simple imperfects is possible from the occurrence after  $-\text{l } \text{a}^1$  of what are undoubtedly imperfect forms, not only from verbs  $\text{h}^3$  (cf. [§ 109 a, note 2](#)), but also from verbs  $\text{w}^3$ , to express a prohibition or negative wish,  $\text{j yB}^1 \text{-l } \text{a}^1$ ; [Gn 19:17](#),  $\text{r}^1 \text{w}^1 \text{T}^1 \text{-l } \text{a}^1$ ; [Jos 1:7](#),  $\sim \text{yfi}^1$   $\text{an}^1 \text{-l } \text{a}^1$ ; [1 S 25:25](#). Even with the 1st pers. plur. (after an imperative)  $\text{t}^1 \text{w}^1 \text{mn}^1 \text{-l } \text{a}^1$  *that we die not*, [1 S 12:19](#). Also to express the conviction that something cannot happen,  $\sim \text{why}^1 \text{-l } \text{a}^1$ ; *he will not slumber*,  $\text{y}$  [Ps 121:3](#); cf. [Jer 46:6](#), [2 Ch 14:10](#) .

## q

(3) In dependent clauses after final conjunctions ([§ 165 b](#)), as  $\text{rva}^1$  [Gn 11:7](#) (  $\text{w}^1 [\text{m.vyl } \text{ad}^1 \text{ rva}^1]$  *that they may not understand* );  $\text{r}^1 \text{wb}^1$  [ $\text{B}^1$ ; [Gn 21:30](#), [27:4](#), [19](#), [Ex 9:14](#), & c.;  $\text{rva}^1$  ] [ $\text{ml}^1$  . [Nu 17:5](#); ! [ $\text{ml}^1$  . [Dt 4:1](#), y [Ps 51:6](#), [78:6](#), and ! [ $\text{y}^1$ ;  $\text{rva}^1$  ] [Ez 12:12](#), in

order that; yTil bil . that ... not, [Ex 20:20](#), [2 S 14:14](#); also after -!P, that not, lest, [Gn 3:22](#), [11:4](#), [19:15](#), &c.<sup>10</sup>; cf. also the instances introduced by ad W>in § 109 g.—In [Lv 9:6](#) such an imperfect (or jussive ? see the examples in § 109 f) is added to the expression of the command by an asyndeton, and in [La 1:19](#) to the principal clause simply by W> while they sought them food ~vpr:-ta, WbyvW>to refresh their souls (cf. also [La 3:26](#), it is good and let him hope, i.e. that he should hope); so after an interrogative clause, [Ex 2:7](#). Finally also in a relative clause, y [Ps 32:8](#) %l ete Wz-%rdB. in the way which thou shouldst go.

## r

(b) To express actions, &c., which are to be represented as possibly taking place or not taking place (sometimes corresponding to the *potential* of the classical languages, as also to our periphrases with *can*, *may*, *should*<sup>11</sup>). More particularly such imperfects are used—

## s

(1) In a permissive sense, e.g. [Gn 2:16](#) of every tree of the garden ( l kaat l ka') thou mayest freely eat (the opposite in verse [17](#) ); [3:2](#) , [42:37](#), [Lv 21:3](#), [22](#), [Jb 21:3](#). In the 1st pers. y [Ps 5:8](#), [22:18](#) ( I may, or can, tell ); in a negative sentence, e.g. y [Ps 5:5](#).

## t

(2) In interrogative sentences, e.g. [Pr 20:9](#) rmay-ymit quis dixerit ? Cf. [Gn 17:17](#), [18:14](#), [31:43](#), [1 S 11:12](#) , [2 K 5:12](#) ~hB' #xra;-ad h] may I not wash in them ? [Is 33:14](#) , y [Ps 15:1](#), [24:3](#), [Ec 5:5](#) . So especially in a question expressing surprise after %yae e.g. [Gn 39:9](#) how then can I...? [44:34](#), [Is 19:11](#), y [Ps 137:4](#), and even with regard to some point of time in the past, looking forward from which an event might have been expected to take place, e.g. [Gn 43:7](#) [ dne [Adyh] could we in any wise know ...? Cf. [2 S 3:33](#) ( tWmy" was Abner to die as a fool, i.e. was he destined to die...?), and so probably also [Gn 34:31](#) ( should he deal...?). Very closely connected with this is the use of the imperfect—

## u

(3) In a consecutive clause depending on an interrogative clause, e.g. [Ex 3:11](#), who am I ( %l ae yKi) that I should(ought, could) go? [16:7](#) , [Nu 11:12](#), [Ju 9:28](#), [1 S 18:18](#) , [2 K 8:13](#), [Is 29:16](#), [Jb 6:11](#), [21:15](#), similarly after rVa] [Gn 38:18](#), [Ex 5:2](#).

## V

Rem. In passages like [1 S 11:5](#), y [Ps 8:5](#), [114:5](#), the context shows that the imperfect corresponds rather to our present. In such sentences the perfect also is naturally used in referring to completed actions, e.g. [Gn 20:10](#), [Ju 18:23](#), [2 S 7:18](#), [Is 22:1](#).

## W

(4) In *negative sentences* to express actions, &c., which cannot or should not happen, e.g. [Gn 32:13](#) *brone rpsyt-ad ) rva]* *which cannot be numbered for multitude*; [20:9](#) *deeds ( Wf [y]Ead rva)* *that ought not to be done* (cf. above, [g](#)); y [Ps 5:5](#).

## X

(5) In *conditional clauses* (the *modus conditionalis* corresponding to the Latin present or imperfect conjunctive) both in the protasis and apodosis, or only in the latter, y [Ps 23:4](#) [*r' aryai-ad t.. %l eeyKit~G*: *yea, though I walk (or had to walk) ... I fear (or I would fear) no evil*; [Jb 9:20](#) *though I be righteous, mine own mouth shall condemn me*. After a perfect in the protasis, e.g. [Jb 23:10](#). Very frequently also in an apodosis, the protasis to which must be supplied from the context, e.g. [Jb 5:8](#) *but as for me, I would seek unto God (were I in thy place)*; [3:13](#), [16](#), [14:14f](#), y [Ps 55:13](#), [Ru 1:13](#). However, some of the imperfects in these examples are probably intended as jussive forms. Cf. [§ 109 h](#).

---

## Footnotes:

<sup>1</sup>[1] cf. the literature cited above, p. [309](#), [note 2](#).

<sup>2</sup>[1] Cf. the Mešāc inscription, 1.5, *hcrab Xmk @nay yk* *for Chemosh was angry with his land*. As Driver, *Tenses*, 3<sup>rd</sup> ed., § 27, [1 a](#), remarks, this vivid realization of the accomplishment of the action is especially frequent in poetic and prophetic style.

<sup>3</sup>[2] According to the Masora such imperfects occur in [Is 10:13](#) bis (where, however, *rysāw* might also mean *I am wont remove*, &c.), [Is 48:3](#), [57:17](#), y [Ps 18:38](#) a, also (according to [§ 49 c](#)) in [2 S 1:10](#) and [Ez 16:10](#). In some other cases *W* is no doubt a dogmatic emendation for *W'* (*imperf. consec.*) in order to represent historical statements as promises; cf. [Is 42:6](#), [43:28](#) [contrasted with [42:25](#), [51:2](#) bis, [63:3](#) ff and the [note on § 53 p](#)].

<sup>4</sup>[3] After *lā'* *then* (to announce future events) the imperf. is naturally used in the sense

of a future, [Gn 24:41](#), [Ex 12:48](#), [Mi 3:4](#), [Zp 3:9](#), y [Ps 51:21](#).

<sup>5</sup>[1] It is not always possible to carry out with certainty the distinction between *continued* and *repeated* actions. Some of the examples given under *f* might equally be referred to *g*.

<sup>6</sup>[1] As stated in [§ 46 a](#), a prohibition cannot be expressed by -l a; and the imperative.

<sup>7</sup>[2] To regard this as an optative (so Hupfeld) is from the context impossible. It is more probably a strong pregnant construction, or fusion of two sentences (such as, *do not think he will slumber!*). Verse [4](#) contains the objective confirmation, by means of a<sup>l</sup> with the imperf., of that which was previously only a subjective conviction.

<sup>8</sup>[1] But rVā] ! [ñ: in a causal sense (*because, since*), e.g. [Ju 2:20](#) (as rVā] [Gn 34:27](#)) is followed by the perfect. On [Jos 4:24](#) see above, [§ 74 g](#).

<sup>9</sup>[2 R.V. *because he shall not see.*]

<sup>10</sup>[3] In [2 K 2:16](#) -!P, occurs with the perf. in a vivid presentment of the time when the fear is realized and the remedy comes too late. (In [2 S 20:6](#), since *a perfect consec.* follows, read with Driver a<sup>ch</sup>myl.)

<sup>11</sup>[4] By this, of course, is not meant that these finer distinctions were consciously present to the Hebrew mind. They are rather mere expedients for making intelligible to ourselves the full significance of the Semitic imperfect.

## § 112. *The Perfect with WaW Consecutive.*

G. R. Berry, 'Waw consecutive with the perfect in Hebrew,' in *Bibl. Lit.*, xxii. (1903), pp. 60–69.

### a

1. The perfect, like the imperfect (§ 111), is used with *waw consecutive* (cf. § 49 a; on the external differentiation of the perfect consecutive by a change in the position of the tone, see § 49 h) to; express actions, events, or states, which are to be attached to what precedes, in a more or less close relation, as its *temporal* or *logical* consequence. And as, according to § 111 a, the narrative which begins with a perfect, or its equivalent, is continued in the imperfect consecutive, so, vice versa, the perfect consecutive forms the regular continuation to a preceding imperfect, or its equivalent.

### b

Rem. 1. This alternation of perfect and imperfect or their equivalents is a striking peculiarity of the *consecutio temporum* in Hebrew. It not only affords a certain compensation for the lack of forms for tenses and moods, but also gives to Hebrew style the charm of an expressive variety, an action conceived as being still in progress (*imperfect*, &c.), reaching afterwards in the *perfect* a calm and settled conclusion, in order to be again exhibited in movement in the imperfect, and vice versa.<sup>1</sup> The strict regularity of this alternation belongs indeed rather to the higher style, and even then it depends upon the view and intention of the speaker, whether he wishes the action, &c., to be regarded as the logical consequence of what has preceded, or as simply co-ordinate with it, and so in the same tense.

### c

2. A succession of any number of other *perfects consecutive* may be co-ordinated with a *perfect consecutive* (cf. e.g. [Ez 14:13](#), [Am 5:19](#), [Ru 3:3](#), four perfects in each case, [Is 8:7](#) five, [Ex 6:6](#) f. eight). It is true, however, of the perfect (as conversely of the *imperfect*, § 111 c), that as soon as the *WaW* is separated by any intervening word from the verb to which it belongs, an *imperfect* necessarily takes the place of the *perfect*, e.g. [Gn 12:12](#) *when the Egyptians shall see thee, they shall say* ( וַיִּרְאוּ אֹתְךָ מִצְרַיִם ), *This is his wife: and they will kill me* ( וַיִּתְּאוּ אֶתְּךָ וַיִּמְוּתוּ ) *but thee they will save alive* ( וַיִּשְׁׁוּׁוּ אֶתְּךָ חַיִּים ).

### d

2. The perfect consecutive, like the imperfect consecutive, always belongs to the period of time expressed by the preceding tense, or its equivalent, with which it is connected as the temporal or logical consequence. The particular cases may be classed under three heads: (a) the perfect consecutive in *immediate* dependence (see

e), (b) in loose connexion (see [x](#)) with the preceding, and (c) the perfect consecutive at the beginning of the apodosis to other sentences, or their equivalents (see ññ).

### e

3. The perfect consecutive in immediate dependence on the preceding tense, or its equivalent, serves

(a) As a frequentative tense to express *past* actions, &c., i.e. actions repeatedly brought to a conclusion in the past, and follows tenses, or their equivalents, representing actions which have *continued* or been *repeated in the past*.

(a) After a simple imperfect, e.g. [Gn 2:6](#)  $hl \text{ } [y] \text{ } da$  *there went up a mist* (again and again) *from the earth*,  $hq \text{ } v \text{ } h$  *and watered* (as it were, *and ever watered afresh*), &c. This frequentative use of the perfect consecutive is equally evident after frequentative imperfects, [Gn 2:10](#) ( $hy \text{ } h$  *and it became* again every time;  $y \text{ } h$  would mean, and it became so once for all); [29:2](#) f. (four perfects consecutive referring to actions repeated daily); [Ex 33:7–11](#)  $x \text{ } q \text{ } y$  *he used to take* at each new encampment *the tent*,  $h \text{ } j \text{ } h$  *and to pitch it* again every time *without the camp*; notice, amongst the numerous frequent. perf. consec., the imperf. in vv. [7](#), [8](#), [9](#), [11](#), always in a frequentative sense; [34:34](#) f., [Nu 9:19. 21](#) (among several simple imperfects), [10:17](#), [Ju 2:19](#), [1 S 2:19](#)  $h \text{ } f \text{ } [T] \text{ } t$  *she used to make* ...  $h \text{ } t \text{ } l \text{ } [h]$  *and brought it to him* from year to year, [27:9](#) ( $x \text{ } q \text{ } l \text{ } w$ ), [1 K 14:28](#), [2 K 3:25](#), [12:15](#) (in verses [16](#) f. imperfects occur again). So also in dependent sentences, [Gn 6:4](#) ( $w \text{ } d \text{ } l \text{ } y$  *as a continuation of* *Waby*"), [Jb 31:29](#).<sup>2</sup>

### f

(b) After an imperfect consecutive, e.g. [Ex 39:3](#) (Samaritan  $w \text{ } c \text{ } c \text{ } q \text{ } w$ ), [1 S 5:7](#) (? see [§ 112 rr](#)), [7:16](#), [2 S 15:2. 5](#), [16:13](#) *and he threw stones at him*,  $r \text{ } p \text{ } [w]$  *and cast dust* continually; [12:16](#), [31](#), [2 K 6:10](#), [12:11](#) ff. [15](#), [Jer 37:15](#), [Jb 1:5](#).

### g

Rem. The frequentative perfect consecutive is sometimes joined even with imperfects consecutive which simply express one *single* action or occurrence in the past; thus [Ex 18:26](#), [40:31](#) f., [1 S 1:4](#), [2 S 15:1](#) f., [1 K 14:27](#) (cf. verse [28](#)); [1 K 18:4](#), [2 K 12:10](#). For other examples of a loosely connected frequentative perfect consecutive, see below, [dd](#).

### h

(g) After a perfect, [Gn 37:3](#) ( $Al \text{ } h \text{ } f \text{ } [w]$  *i.e. as often as he needed a new garment*)<sup>3</sup>;



[Gn 31:7](#), [Nu 11:8](#), [1 S 16:14](#), [2 K 3:4](#), y [Ps 22:6](#); <sup>4</sup> in interrogative sentences, [1 S 26:9](#) *who has ever*, &c.; y [Ps 80:13](#), [Jb 1:1. 4](#), [Ru 4:7](#).

## i

(d) After an infinitive, [Am 1:11](#) אפרפ'־ל [; *because he did pursue his brother, תִּשְׁלַח* and (on each occasion) *did cast off all pity* (then an imperfect consecutive); after an infinitive absolute, [Jos 6:13](#), [2 S 13:19](#), [Jer 23:14](#).

## k

(e) After a participle, [Is 6:3](#) ( ארְבִּיב ), &c., frequentative, as a continuation of ~ydm. [verse 2]; [1 S 2:22](#), [2 S 17:17](#).<sup>5</sup>

## l

(z) After other equivalents of tenses, e.g. [Gn 47:22](#) *the priests had a portion from Pharaoh, וְלִכְתֹּבֵת* and *did eat* (year by year), &c.; [1 K 4:7](#).

## m

(b) To express *present* actions, &c., as the temporal or logical consequence of actions or events which continue or are repeated in the present, especially such as have, according to experience, been at all times frequently repeated, and may be repeated at any time:

(a) After a simple imperfect, e.g. [Gn 2:24](#) *therefore a man leaves* ( בזל [y] ) *is accustomed to leave* ... וְיִבְדֹּל and *cleaves*, &c., here, as frequently elsewhere, clearly with the secondary idea of purpose, i.e. in order to cleave; [Is 5:11](#) (if הַיְהוֹדֵס is to be taken as a continuation of ~qvl dy: ); [Is 28:28](#), [Jer 12:3](#), [Ho 4:3](#), [7:7](#), y [Ps 90:6](#), [Jb 14:9](#); also in dependent clauses, [Lv 20:18](#), [Is 29:8](#), [11f.](#), [Am 5:19](#).

## n

(b) After a participle, as the equivalent of a sentence representing a contingent action, &c., e.g. [Ex 21:12](#) תִּמּוֹת׃ וַיָּאִי הַכֹּתֵן; (instead of הַכֹּתֵן; there is in verse [20](#), &c. וַיָּאִי הַכֹּתֵן׃ יָקִיב׃) *if one smite a man and* (so that) *he die*, &c., [Ex 21:16](#), [Is 29:15](#), [Am 6:1](#), [Hb 2:12](#).

## o

(g) After an infinitive absolute, [Jer 7:9f.](#) *will ye steal, murder, and commit adultery* (simple infinitives absolute; cf. § 113 ee), ~תָּבֹאוּ and *then come and stand before me ... and say*, &c.; cf. below, [u](#).

## p

(c) To express *future* actions, &c., as the temporal or logical consequence of tenses, or their equivalents, which announce or require such future actions or events. Thus —

(a) After imperfects in the sense of a simple future, e.g. [Am 9:3f.](#)

~yTixq;l W fPxa] ~Vmi *I will search and take them out thence*, &c.; [Gn 4:14](#), [40:13](#), [Ex 7:3](#), [1 S 17:32](#), [2 K 5:11](#), [Jb 8:6f.](#) (also with a change of subject, [Gn 27:12](#), [Ju 6:16](#), &c.); and in interrogative sentences, [Gn 39:9](#), [Ex 2:7](#), [2 S 12:18](#), [2 K 14:10](#) [Am 8:8](#), y [Ps 41:6](#); cf. also [Ru 1:11](#); in sentences expressing a wish, [2 S 15:4](#); as well as in almost all kinds of dependent clauses. Also in conditional clauses after ~~al [Gn 32:9](#), [Ex 19:5](#), [1 S 1:11](#), or yKi [Gn 37:26](#), or !he [Jer 3:1](#); in final clauses after ! [mfl . [Gn 12:13](#), [Nu 15:40](#), [Is 28:13](#); after rva] [Dt 2:25](#), or -!P, [Gn 3:22](#), [19:19](#), [32:12](#), [Is 6:10](#), [Am 5:6](#); in temporal clauses, [Is 32:15](#), [Jer 13:16](#); and in relative clauses, [Gn 24:14](#), [Ju 1:12](#), [1 S 17:26](#).

## q

(b) After the jussive (or an imperfect in the sense of a jussive or optative) or cohortative, with the same or a different subject, e.g. [Gn 1:14f.](#) Wyhl>... tæm. yhj> *let there be lights ... and let them be*, &c.; [Gn 24:4](#), [28:3](#), [31:44](#), [1 K 1:2](#), [22:13](#), [Ru 2:7](#), [1 Ch 22:11](#); after a Jussive expressing an imprecation, y [Ps 109:10](#).

## r

(g) After an imperative, also with the same or a different subject, e.g. [2 S 7:5](#) Trmalt>%l *ego and tell* (that thou mayst tell), &c., and often, *perf. consec.* after %l e (as also the *perf. consec.* of rma' and rBDI very frequently follows other imperatives); [Gn 6:14](#), [8:17](#), [27:43](#) f., [1 S 15:3](#), [18](#), [1 K 2:26](#), [Jer 48:26](#).

## s

(d) After perfects which express a definite expectation or assurance (cf. [§ 106 m](#) and [n](#)), e.g. [Gn 17:20](#) Atao ytirphih>Atao yTkriBe hNhi *behold, I have blessed him, and will make him fruitful*, &c.; [Is 2:11](#), [5:14](#); on [Am 4:7](#) see above, [note 3 on h](#); in an interrogative sentence, [Ju 9:9](#), [11:13](#).

## t

(e) After a participle, e.g. [Gn 7:4](#) for yet seven days, ryj mm; ykha't and *I will cause it to rain ... ytijxmW and I will* (i.e. in order to) *destroy*, &c.; [Jer 21:9](#); also with a different subject, [Gn 24:43f.](#) *the maiden which cometh forth* ( tacvth;) ..., hyl æeyTirmalt> to

whom I shall say ..., *hrmalt* and she (then) shall say, &c. This use of the perfect consecutive is especially frequent after a participle introduced by *hnh*, e.g. [Gn 6:17f.](#); with a different subject [1 K 20:36](#), [Am 6:14](#); after a complete noun-clause introduced by *hnh* (cf. § 140), [Ex 3:13](#) *behold, I come* (i.e. if I shall come) ... *~h,l' yTirmalt* and shall say unto them ..., *Wrmalt* and they (then) shall, say, &c.; [1 S 14:8](#) ff., [Is 7:14](#), [8:7f.](#), [39:6](#).

## u

(z) After an infinitive absolute, whether the infinitive absolute serves to strengthen the finite verb (see § 113 t), e.g. [Is 31:5](#), or is used as an emphatic substitute for a cohortative or imperfect (§ 113 dd and ee), e.g. [Lv 2:6](#), [Dt 1:16](#), [Is 5:5](#), [Ez 23:46f.](#)

## v

(h) After an infinitive construct governed by a preposition (for this change from the infinitive construction to the finite verb, cf. § 114 r), e.g. [1 S 10:8](#)

*^l . yTi[dAh] > ^yl iæ yaAB-d [; till I come unto thee* (prop. until my coming) and show thee, &c.; [Gn 18:25](#), [27:45](#), [Ju 6:18](#), [Ez 39:27](#); cf. [1 K 2:37](#), [42](#).

## w

Rem. To the same class belong [1 S 14:24](#), where the idea of time precedes, *until it be evening and until I be avenged*, &c., and [Is 5:8](#), where the idea of place precedes, in both cases governed by *-d [;*

## x

4. The very frequent use of the perfect consecutive in direct dependence upon other tenses (see above, *d-v*) explains how it finally obtained a kind of independent force—especially for the purpose of announcing future events—and might depend loosely on sentences to which it stood only in a wider sense in the relation of a temporal or logical consequence. Thus the perfect consecutive is used —

(a) To announce *future* events, &c., in loose connexion with a further announcement, e.g. [Gn 41:30](#) *Wmq* and two co-ordinate perfects consecutive, equivalent to *but then shall arise*, &c.; frequently so after *hnh* with a following substantive ([1 S 9:8](#)), or a participial clause (cf. the analogous instances above, under t), e.g. [1 S 2:31](#) *behold, the days come, yTi[dg]* that I will cut off, &c.; [Is 39:6](#), [Am 4:2](#), [8:11](#), [9:13](#), and very often in Jeremiah; after an expression of time, [Ex 17:4](#), [Is 10:25](#), [29:17](#), [Jer 51:33](#), [Ho 1:4](#). Further, when joined to a statement concerning present or past facts, especially when these contain the reason for the action, &c., expressed in the perfect

consecutive; cf. [Is 6:7](#) *lo, this hath touched thy lips, therefore thine iniquity shalt be taken away*, &c. (not copulative *and it is taken away*, since it is parallel with a simple imperfect), [Gn 20:11](#), [26:22](#), [Ju 13:3](#) (here in an adversative sense); [Ho 8:14](#). In loose connexion with a noun-clause, a long succession of perfects consecutive occurs in [Ex 6:6](#) ff. Also in [Amos 5:26](#) ~ תִּאֲחֲזֶנָּה may be an announcement *yea, ye shall take up*; but cf. below, [rr](#).

## y

Rem. I. Very frequently the announcement of a future event is attached by means of [hyh<sup>lws</sup>](#) *and it shall come to pass* (cf. the analogous continuation in the past by means of [yhiy<sup>w</sup>](#), § 111, 2), after which the event announced (sometimes after a long parenthesis) follows in one or more (co-ordinate) perfects consecutive, [Gn 9:14](#), [12:12](#) ( [yki hyh<sup>lws</sup>](#) = *if*, as in [46:33](#), [Ex 1:10](#), [22:26](#) and frequently), [1 K 18:12](#), [Is 14:3](#) f., [Am 8:9](#); or in the imperfect, [Gn 4:14](#), [Is 2:2](#), [3:24](#), [4:3](#), [7:18](#), [21](#) ff. (cf. [29:8](#)); or in the jussive, [Lv 14:9](#). It very rarely happens that the verb which is thus loosely added, agrees in gender and number with the following subject, as in [Nu 5:27](#), [Jer 42:16](#) [hty<sup>hlt</sup>](#) (before [brx<sup>h</sup>](#)), and in [Jer 42:17](#) [wyhy<sup>lws</sup>](#) before ~[yvin<sup>ah</sup>tl K'](#)).

## z

2. The jussive form [yhiy<sup>w</sup>](#) occurs (in the sense described in *y*) instead of [hyh<sup>lws</sup>](#) in [1 S 10:5](#), [2 S 5:24](#) ([1 Ch 14:15](#)), [1 K 14:5](#), [Ru 3:4](#), although in the first three places a jussive is wholly inadmissible in the context, and even in [Ru 3:4](#) (where an admonition follows) [hyh<sup>lws</sup>](#) would be expected (see below, [bb](#)). In [1 K 14:5](#) the form is a textual error, and the pointing should simply be [yhiy<sup>w</sup>](#). In the other passages [yhy<sup>w</sup>](#) (always before an infinitive with a preposition) stands at the beginning of the sentence at an unusually long distance from the principal tone, and hence is certainly to be explained according to § 109 *k*, except that in [1 S 10:5](#), &c., the simply rhythmical jussive form takes the place, not of the full imperfect form, but (exceptionally) of the perfect consecutive.

## aa

(*b*) To introduce a command or wish: [Dt 10:19](#) *love ye therefore the stranger*, [1 S 6:5](#), [24:16](#), [1 K 2:6](#) (in [Gn 40:14](#) the precative perfect consecutive, as elsewhere the cohortative, jussive, and imperative, is strengthened by means of [all<sup>h</sup>](#)). So, also, in

loose connexion with participial and other noun-clauses (see above, [x](#)), [Gn 45:12f.](#), [1 K 2:2f.](#), [Ru 3:3f.](#), [3:9.](#)—In [Gn 17:11](#) the perfect consecutive ( ~T, l m n w and ye shall be circumcised, &c.) is used to explain a preceding command.

## bb

Rem. As in the cases mentioned above under [y](#), the connexion may be made by means of h y h w. Thus with a following perfect consecutive, e.g. [Gn 46:33](#), [47:24](#), [Ju 4:20](#). Cf. also [Gn 24:14](#), where the real wish, at least as regards the sense, is contained in the next sentence.

## cc

(c) To introduce a question, whether in loose connexion with another interrogative sentence (see above, [p](#)), e.g. [Gn 29:15](#) art thou my brother (equivalent to, Surely thou art), y n i t d b i [ w ] and shouldst thou then serve me for naught? or with a positive statement, e.g. [Ex 5:5](#) ( ~T B v h i w will ye then make then rest? ); [Nu 16:10](#), [1 S 25:11](#), and (if it is Mil<sup>era</sup>) [y Ps 50:21](#) ( y T i m r x h i w ).

## dd

(d) To introduce actions frequently repeated (hence analogous to the numerous examples of a frequentative perfect consecutive, above, under [e](#)), e.g. [1 S 1:3](#) ( h l [ w of annual festival journeys ); [13:21](#) (where, however, the text appears radically corrupt); [27:9](#) ( h k h i w i.e. every time, therefore continued by means of h v x y a d w ); [1 K 5:7](#) ( w l k l k i w parallel with a simple imperfect ); [9:25](#), [Jer 25:4](#), [Ho 12:11](#), [Dn 8:4](#).—In [Jb 1:4f.](#) a series of frequentative perfects consecutive is interrupted by an imperfect consecutive, while a simple imperfect (as the *modus rei repetitae*) forms the conclusion. In [Jer 6:17](#) a similar perfect is expressly marked, by placing the tone on the final syllable (according to [§ 49 h](#)), as parallel with the real perfects consecutive.

## ee

Rem. The loose connexion of *tempora frequentativa* by h y h w (cf. the Rem. on [y](#) and [bb](#)) is also very common in this sense; thus with a following perfect consecutive, [Gn 30:41f.](#) (but in verse [42a](#), where the verb is separated from the w a w by an insertion, we find ~y f i y a d he used not to put them in, according to [§ 107 e](#)); [Gn 38:9](#), [Ex 17:11](#), [33:7](#) ff. (see above, [e](#)), [Nu 21:9](#), [Ju 6:3](#), [19:30](#), [1 S 16:23](#) (followed by five perfects consecutive); [2 S 15:5](#); with a following imperfect (as the *modus rei repetitae*), [Ju 2:19](#), [2 S 14:26](#).—In [Ju 12:5f.](#) h y h w, contrary to

what would be expected, is continued by means of the imperfect consecutive, and in [1 S 13:22](#) by אִלְּךָ with the perfect (instead of the imperfect).

## ff

5. Further, the perfect consecutive is very frequently employed with a certain emphasis to introduce the apodosis after sentences (or their equivalents) which contain a condition, a reason, or a statement of time. Such an apodosis, as in the cases already treated, may represent either future events, or commands and wishes, or even events which have been often repeated in the past. Thus —

(a) The perfect consecutive occurs in the apodosis to conditional sentences<sup>7</sup> ([§ 159 g, o, s](#)):

(a) After ~אִלְּךָ with the imperfect, e.g. [2 K 7:4b](#) וְהָיָה כִּי יַחַדְּנוּ אֵלֵינוּ וְנִמְוָה אִלְּכֶם if they kill us, (well then) we shall but die; here the perfect consecutive is used obviously with greater emphasis than the imperfect (הָיָה) which immediately precedes; [Gn 18:26](#), [24:8](#), [41, 32:9](#), [Nu 30:15](#), [Ju 4:20](#), [1 S 1:11](#), [20:6](#), [1 K 3:14](#), [Na 3:12](#), [Ec 4:11](#).

## gg

(b) After ~אִלְּךָ with the perfect (in the sense of a *futurum exactum*), [Nu 5:27](#), [2 K 5:20](#), [7:4a](#), [Is 4:4f.](#); as precative apodosis after אִלְּךָ ~אִלְּךָ with the *perf. preteritum*, [Gn 33:10](#); as a frequentative perfect consecutive, to represent past events in the apodosis after ~אִלְּךָ with perfect, [Gn 38:9](#), [Nu 21:9](#), [Ju 6:3](#), [Jb 7:4](#); after ~אִלְּךָ with imperfect, [Gn 31:8](#).

## hh

(g) After יְכִי (in case, suppose that) with the imperfect, [Gn 12:12](#), [Ex 18:16](#), [Ju 13:17](#), [Is 58:7](#), [Ez 14:13](#).<sup>8</sup> Frequentative with reference to the past, after יְכִי with frequentative perfect, [Ju 2:18](#), [Jb 7:13f.](#)

## ii

(d) After רַבָּא with the imperfect, [Gn 44:9](#) תִּמְוָה... אִתָּי אֲמַלְּךָ רַבָּא with whomsoever ... it be found, let him die; with the perfect, [Ex 21:13](#), and if a man lie not in wait, & c.; [Ju 1:12](#).

## kk

(e) Very frequently after a perfect consecutive (one or more) containing the condition, e.g. [Gn 44:29](#) ~וְאִם תִּקְחֶנּוּ... הֲזֵאת אֲנִי ~וְאִם תִּקְחֶנּוּ and if ye take (or shall have taken) this one also ... ye shall bring down, &c.; cf. [Gn 33:13](#), [42:38](#), [44:4](#), [22](#), [47:30](#), [Nu 30:12](#), [Ru 2:9](#), and probably also [Ez 39:28](#).—Also frequentative in reference to the

past, e.g. [1 S 17:34f.](#) ... *yrāh'tabw ytiacw* and when there came (as sometimes happened) a lion ... I went out, & c.; [Ex 33:10](#), [Nu 10:17](#) ff.; [1 K 18:10](#), [Jer 20:9](#) (the perfects consecutive being regularly continued in the apodosis by *ad w* with an imperfect<sup>9</sup>).

## II

Rem. The perfect consecutive may be used also in the protasis to express a condition when the employment of the perfect consecutive in the apodosis has become impossible, owing to an emphatic word having to stand before it; thus in [Ez 14:14](#) on account of *hMhā* [33:4](#) on account of *AmD'*.—In [1 S 14:52](#) the imperfect consecutive, contrary to what might be expected, stands in the apodosis, and when Saul saw any ... valiant man, he took him unto him, where *Whpšay* suggests the special case, rather than a repeated occurrence; cf. [2 S 15:2](#). Conversely, in [1 S 2:16](#) (*rma* perhaps a mere mistake for *rma*), [17:35](#) *b* an imperfect consecutive stands in the protasis.

## mm

(z) After various equivalents of sentences, which contain a condition; thus, after a substantive standing absolutely, or a participle (a *casus penders*), [Gn 17:14](#) *āw htrknw*... *rkz' l rēw* and the uncircumcised male (in case such an one be found), he shall be cut off, & c.; cf. [Gn 30:32](#), [Ex 12:15](#), [2 S 14:10](#), [Is 6:13](#), and (after an infinitive with a preposition) [2 S 7:14](#); in a wider sense also [Ex 4:21](#), [9:19](#), [12:44](#), [Is 9:4](#), [56:5](#).

## nn

(b) The perfect consecutive serves as the apodosis to causal clauses; thus e.g. after *yKi* ! [*yō* with the perfect, [Is 3:16f.](#); after *rva*] ! [*yō* with perfect, [1 K 20:28](#); after *bq*, [*ā* with perfect, [Nu 14:24](#); also after what are equivalent to causal clauses, e.g. *y* [Ps 25:11](#) (*Tx.l st*... *^m.vi* ! [*mil* . for thy name's sake ... pardon ...); [Is 37:29](#) after ! [*yō* with an infinitive.

## oo

(c) The perfect consecutive occurs as the apodosis to temporal clauses or their equivalents, e.g. [1 S 2:15](#) *abw* ... *bl xh-ta, !wrj iqy: ~rj B. !hKn; r [nō* before they burnt the fat, the priest's servant came (used to come), & c., hence a frequentative perfect consecutive relating to the past, as in [Ex 1:19](#); also after participial clauses ([§ 116 w](#)), e.g. [1 S 2:13f.](#) *abw* ... *xbzā xbzō vyai l K'* when(ever) any man offered

*sacrifice, then came, &c.* (so [Ju 19:30](#), [2 S 20:12](#)), with a frequentative perfect consecutive. The perfect consecutive is very frequently used to announce future actions or events after simple expressions of time of any kind; thus [Gn 3:5](#), [Ex 32:34](#) (after ~AyB. with the infinitive), cf. also such examples as [Gn 44:31](#), [Ju 16:2](#), [Jos 6:10](#), [1 S 1:22](#), [16:23](#) (numerous frequentative perfects consecutive after the infinitive with a preposition; so [2 S 15:5](#), see above, [ee](#)); [1 S 20:18](#), [2 S 14:26](#), [15:10](#); [Is 18:5](#); moreover, [Ex 17:4](#), [Is 10:25](#), [29:17](#), [37:26](#); even after single disconnected words, e.g. [Ex 16:6](#) br,<sub>1</sub>[ñ ~T,<sub>1</sub>[dyw] *at even* (when it becomes evening) *then ye shall know*; cf. verse [7](#), [Lv 7:16](#), [1 K 13:31](#), [Pr 24:27](#).

## pp

6. Finally there still remains a number of passages which cannot be classed with any of those hitherto mentioned. Of these, some are due to the influence of Aramaic modes of expression, while in others the text is evidently corrupt.<sup>10</sup> In a few instances we can do no more than merely call attention to the incorrectness of the expression. (We are not of course concerned here with the cases—usually occurring in dependent clauses—in which a second instance of the perfect is coordinated with what precedes by the use of WaW copulative, as in [Gn 28:6](#), and probably [Nu 21:15](#), [Dt 33:2](#).)

(a) The influence of the Aramaic construction of the perfect with W> as the narrative tense, instead of the Hebrew imperfect consecutive (cf. Kautzsch, *Gramm. des Bibl.-Aram.*, § 71 b), is certainly to be traced in *Qoheleth*, and sporadically in other very late books,<sup>11</sup> perhaps also in a few passages in the books of Kings, which are open to the suspicion of being due to later interpolation; so probably [1 K 12:32](#) dlymi[ h>]; [2 K 11:1](#) Keth. htarw; [14:14](#) Xq|l W> (in the parallel passage, [2 Ch 25:24](#), the word is wanting); [2 K 23:4](#) afh> &c.; verse [10](#) aMg w> &c.; verse [12](#) %yl v> &c.; verse [15](#) @r> &c.<sup>12</sup> Cf. also [Ez 37:2](#), [7](#), [10](#).

## qq

(b) The text is certainly corrupt in [Is 40:6](#) (read with the LXX and Vulgate rma>); [Jer 38:28](#), where the narrative breaks off in the middle of the sentence; [40:3](#) (hyh> &c., wanting in the LXX); also in [Ju 7:13](#) I han' I p> is altogether redundant; in [1 S 3:13](#) read, with Klostermann, the 2nd sing. masc. instead of ytdghw; in [1 K 21:12](#) Woyv> is, no doubt, incorrectly repeated from verse [9](#), where it is an imperative.

## rr



Of other questionable instances, (a) the following, at any rate, may also be explained as frequentatives, [Gn 21:25](#), [49:23](#). [Ex 36:38](#), [38:28](#), [39:3](#), [1 S 5:7](#), [17:20](#), [24:11](#) (but even so  $\text{Wrma}^{\text{t}}$  would be expected); [2 K 23:12](#), [Is 28:26](#) (parallel with an imperfect); [Am 5:26](#) (unless it is rather, *yea, ye shall take up*; see above, [x](#)); [y Ps 26:3](#), [Ezr 8:36](#).

## SS

(b) A longer or constant continuance in a past state is perhaps represented by the perfect with  $\text{W}^{\text{X}}$  (as a variety of the frequentative perfect with  $\text{W}^{\text{X}}$ ), in [Gn 15:6](#), [34:5](#), [Nu 21:20](#), [Jos 9:12](#); [22:3b](#), [Is 22:14](#), [Jer 3:9](#). But the unusual *perfects consec.* in [Jos 15:3–11](#), [16:2–8](#) (ultimately parallel with an imperf. as in [17:9](#), [18:20](#)), [18:12–21](#), [19:11–14](#), [22](#), [26–29](#), [34](#), are without doubt rightly explained by Bennett (*SBOT.*, Joshua, p. 23) as originally containing the directions either of God to Joshua or of Joshua to the people; cf. the evident trace of this in [15:4b](#). A redactor transformed the directions into a description but left the *perfects consec.*, which are to be explained as in *aa*. In the same way  $\text{W}^{\text{h}}^{\text{W}}$  [Ex 36:29](#) is most simply explained as repeated from [26:25](#).

## tt

(g) The following are due to errors in the text, or to incorrect modes of expression: [Ex 36:29](#) f., [Ju 3:23](#), [13 16:18](#) (read  $\text{Wl} [\text{Y}^{\text{h}}]$ ), [1 S 4:19](#), [17:38](#), [2 S 16:5](#), [19:18](#) f. (read  $\text{W}^{\text{X}} \text{I} \text{C}$ ) and  $\text{W}^{\text{r}} \text{b} [\text{Y}^{\text{h}}]$ , [1 K 3:11](#) (where  $\text{t} \text{l} \text{a} \text{X}^{\text{W}}$ ) is no doubt intentionally, assimilated to the four other perfects); [13:3](#), [20:21](#); [2 K 14:7](#) (where, with Stade,  $\text{f} \text{p} \text{T}' [\text{I} \text{S}^{\text{h}} \text{t} \text{a}^{\text{W}}$  should be read); [14:14](#), [18:4](#) (where, at any rate,  $\text{r} \text{B} \text{V}^{\text{W}}$  might be taken as a frequentative, but not  $\text{t} \text{r} \text{k}^{\text{W}}$ , &c.; evidently the perfects are co-ordinated only in form with  $\text{r} \text{y} \text{s}^{\text{h}} \text{e} \text{a}^{\text{W}} \text{h}$ ); [18:36](#), [21:15](#), [24:14](#), [Jer 37:15](#) (where  $\text{W}^{\text{K}} \text{h}^{\text{W}}$ , but not  $\text{W}^{\text{h}} \text{t} \text{r}^{\text{W}}$ , might be frequentative); [Ez 9:7](#) (omit  $\text{W}^{\text{a}} \text{c} \text{y}^{\text{W}}$  with Stade, and read  $\text{W}^{\text{K}} \text{h}^{\text{W}}$ ); [20:22](#) ( $\text{y} \text{t} \text{b} \text{X}^{\text{h}} \text{W}$   $\text{M} \text{i} \text{l} \text{c} \text{e}^{\text{W}}$  before an imperfect consecutive); [Am 7:4](#) ( $\text{h} \text{l} \text{k} \text{a}^{\text{W}}$  after an imperfect consecutive); [Jb 16:12](#).

## uu

Finally, in [1 S 1:12](#), [10:9](#), [17:48](#), [25:20](#), [2 S 6:16](#), [2 K 3:15](#), [Jer 37:11](#) [Am 7:2](#)  $\text{y} \text{h}^{\text{W}}$  is to be read throughout instead of  $\text{h} \text{y}^{\text{h}} \text{W}$ , but in [Gn 38:5](#)  $\text{a} \text{y}^{\text{h}} \text{W}$  with the Lxx.

## Footnotes:

<sup>1</sup>[2] It is difficult to give a proper explanation of this phenomenon (according to [§ 49 a, note](#), to be found only in the Canaanitish group of languages), when we have given up the theory of a special *waw conversivum* in the unscientific sense mentioned in [§ 49 b, note](#), at the end, and if we accept the fact that the *perfect* and *imperfect consecutive* cannot possibly be used in a way which contradicts their fundamental character as described in [§§ 106](#) and [107](#). In other words, even the *perfect consecutive* originally represents a finally completed action, &c., just as the *imperfect consecutive* represents an action which is only beginning, becoming or still continuing, and hence in any case incomplete. The simplest view is to suppose, that the use of the *perfect consecutive* originated from those cases, in which it had to express the conclusion (or final consequence) of an action which was continued (or repeated) *in past time* (see the examples above), and that this use was afterwards extended to other cases, in which it had to represent the temporal or logical consequence of actions, &c., still in progress, and thus in the end a regular interchange of the two tenses became recognized.

<sup>2</sup>[1] Also in [Ez 44:12](#) (where Stade, ZAW. v. 293, would read  $\text{Wtrvet}$  and  $\text{Wyh.Yv}$ .) the unusual tenses may have been intentionally chosen: *because they continually ministered and so always became afresh ...*

<sup>3</sup>[2] Driver, on this passage, rightly refers to [1 S 2:19](#).

<sup>4</sup>[3] [Am 4:7](#) would also come under this head, if  $\text{yTirj mhw}$  is really intended, and the statement refers to the past;  $\text{yTi[nm]}$  might, however, also be a perfect expressing positive assurance ([§ 106 m](#)), and the passage would then come under s.

<sup>5</sup>[4] That  $\text{hk'l hwt}$  &c., are frequentatives (*the maidservant used to go repeatedly and tell them*) may be seen from  $\text{Wkl y}$  (necessarily an imperfect, since it is separated from  $\text{wby} \sim \text{he}$ ) and  $\text{Wl kwy}$  on the other hand in verse [18](#)  $\text{arw}$  and  $\text{Wkl Y}$  of actions which happened only once.

<sup>6</sup>[1] On the various combinations with  $\text{hyhw}$  see König's statistics in ZAW. xix. 272 ff.

<sup>7</sup>[1] In a number of the examples of this kind the protasis is already loosely connected by means of  $\text{hyhw}$ , and hence some of them had to be already mentioned above, under [y](#), [bb](#), [ee](#).

<sup>8</sup>[2] In [1 S 24:19](#) a question appears to be expressed by the perfect consecutive, *for if a man find his enemy, will he let him go well away?* Probably, however, with

Klostermann,  $y\ddot{m}\ddot{w}$  should be read for  $y\ddot{k}\ddot{w}$

<sup>9</sup>[1] In all these examples (not only in the frequentative perfects consecutive) the original idea of the perfect, which also underlies the perfect consecutive, comes out very distinctly. [Gn 44:29](#) (see above) implies in the mind of the speaker, If it ever shall have come to this, that ye *have taken* this one also, then ye *have* thereby brought me down to Sheol.

<sup>10</sup>[1] Mayer Lambert, *REJ.* xxvi. 55, is probably right in pointing some of these forms as *infin. abs.* instead of *perfects*.

<sup>11</sup>[2] In the whole of *Qoheleth* the imperfect consecutive occurs only in [1:17](#) and [4:1, 7](#). Several of the perfects with  $\ddot{w}$  can no doubt be explained as frequentatives, e.g. [1:13](#), [2:5](#), [9](#), [11](#), [13](#), [15](#), [5:18](#), compared with [6:2](#); but this is impossible in such passages as [9:14](#) ff. In *Ezra*, Driver reckons only six examples of the historical perfect with  $\ddot{w}$  in *Nehemiah* only six, and in *Esther* six or seven.

<sup>12</sup>[3] Stade in *ZAW.* v. 291 ff. and in *Ausgewählte akad. Reden*, Giessen, 1899, p. 194 ff. and appendix p. 199, discusses, in connexion with [2 K 12:12](#), a number of critically questionable perfects with  $\ddot{w}$ . He considers that the whole section, [2 K 23:4](#) from  $\ddot{a}f\ddot{h}\ddot{w}$  to verse [5](#) inclusive, is to be regarded as a gloss, since the continuation of an imperfect consecutive by means of a perfect with  $\ddot{w}$  never occurs in pre-exilic documents, except in places where it is due to corruption of the original text. The theory of frequentative perfects consecutive (even immediately after imperfects consecutive), which has been supported above, under *f* and *g*, by a large number of examples, is quite inconsistent with the character of the action in [2 K 23:5](#)  $\ddot{t}y\ddot{B}i\ddot{v}h\ddot{i}\ddot{w}$  verse [8](#)  $\#t\ddot{n}\ddot{w}$  and verse [14](#)  $r\ddot{B}i\ddot{v}\ddot{w}$

<sup>13</sup>[1] Or does  $\ddot{l}$   $[n\ddot{w}$ , as a frequentative, imply fastening with several bolts? It is, at all events, to be noticed, that in [2 S 13:18](#) also  $\ddot{l}$   $[n\ddot{w}$  follows an imperfect consecutive.

## § 111. *The Imperfect with Waṯ Consecutive.*

### a

1. The *imperfect* with *Waṯ* consecutive (§ 49 a–g) serves to express actions, events, or states, which are to be regarded as the temporal or logical sequel of actions, events, or states mentioned immediately<sup>1</sup> before. The *imperfect consecutive* is used in this way most frequently as the *narrative tense*, corresponding to the Greek *aorist* or the Latin *historic perfect*. As a rule the narrative is introduced by a perfect, and then continued by means of imperfects with *Waṯ* consecutive (on this interchange of tenses cf. § 49 a, and especially § 112 a), e.g. [Gn 3:1](#) *now the serpent was* ( *hyh'* ) *more subtil ... and he said* ( *ṛmaṯw:* ) *unto the woman*; [4:1](#), [6:9](#) ff., [10:9f.](#) [15–19](#), [11:12](#) ff. [27](#) ff., [14:5f.](#), [15:1f.](#), [16:1f.](#), [21:1](#) ff., [24:1f.](#), [25:19](#) ff., [36:2](#) ff., [37:2](#).

### b

Rem. 1. To this class belong some of the numerous *imperfects consec.* after various expressions of time, whenever such expressions are equivalent in meaning to a perfect<sup>2</sup> (viz. *hyh'* *it came to pass*), e.g. [Is 6:1](#) *in the year that king Uzziah died I saw* ( *haraṯw:* ), &c.; [Gn 22:4](#), [27:34](#), [Ju 11:16](#), [1 S 4:19](#), [17:57](#), [21:6](#), [Ho 11:1](#): on the use of *yhyw:* to connect expressions of time, see below, [g](#).—It is only in late books or passages that we find the simple *perfect* in a clause following an expression of time, as [1 S 17:55](#) (cf. Driver on the passage), [2 Ch 12:7](#), [15:8](#), &c., [Dn 10:11](#), [15:19](#); the *Perfect* after *W* and the subject, [2 Ch 7:1](#).

### c

2. The continuation of the narrative by means of the imperfect consec. may result in a series of any number of such imperfects, e.g. there are forty-nine in [Gn. 1](#). As soon, however, as the connecting *Waṯ* becomes separated from the verb to which it belongs, by the insertion of any word, the perfect necessarily takes the place of the imperfect, e.g. [Gn 1:5](#) *and God called* ( *ar'q'w:* ) *the light Day, and the darkness he called* ( *ar'q' %vxiṯ W* ) *Night*; verse [10](#), [2:20](#), [11:3](#) and frequently.

### d

3. Of two co-ordinate *imperfects consecutive* the former (as equivalent to a temporal clause) is most frequently subordinate in sense to the latter, e.g. [Gn 28:8f.](#) *%I Yṯ: ... wṛ' [e ar'w:* *when Esau saw that ... , he went*, &c.; so also, frequently [\[m'v'w:](#), &c., On [37:21](#), &c. On the other hand, a second *imperfect*

*consecutive* is seldom used in an explanatory sense, e.g. [Ex 2:10](#) (רמא־תִּי: *for she said*); cf. [1 S 7:12](#). Other examples of the imperfect consecutive, which apparently represent a progress in the narrative, in reality only refer to the same time, or explain what precedes, see [Gn 2:25](#) (וַיְהִי: *they were*; but [Jos 4:9](#), [1 K 8:8](#) *they are*); On [36:14](#) (דל־תִּי:), [36:22](#) (אִל־מִי:), [1 K 1:44](#).

## e

4. The imperfect consecutive sometimes has such a merely *external* connexion with an immediately preceding perfect, that in reality it represents an antithesis to it, e.g. [Gn 32:31](#) *and (yet) my life is preserved*; [2 S 3:8](#) *and yet thou chargest me*; [Jb 10:8](#), [32:3](#); similarly in dependence on noun-clauses, [Pr 30:25](#) ff.

## f

2. The introduction of independent narratives, or of a new section of the narrative, by means of an *imperfect consecutive*, likewise aims at a connexion, though again loose and external, with that which has been narrated previously. Such a connexion is especially often established by means of וַיְהִי־ (kai. egeneto) *and it came to pass*, after which there then follows either (most commonly) an *imperfect consecutive* ([Gn 4:3](#), [8](#), [8:6](#), [11:2](#), [Ex 12:29](#), [13:17](#), &c.), or וַאֲנִי with the perfect (separated from it), [Gn 7:10](#), [15:12](#), [22:1](#) [27:30](#), or even a perfect without וַאֲנִי ([Gn 8:13](#), [14:1](#) f., [40:1](#), [Ex 12:41](#), [16:22](#), [Nu 10:11](#), [Dt 1:3](#), [1 S 18:20](#), [2 K 8:21](#), &c.), or finally a noun-clause introduced by וַאֲנִי, [Gn 41:1](#).

## g

Rem. 1. This loose connexion by means of וַיְהִי־ is especially common, when the narrative or a new section of it begins with any expression of time, see above, [b](#); cf., in addition to the above-mentioned examples (e, g. [Gn 22:1](#) *and it came to pass after these things, that God did prove Abraham*), the similar cases in [Gn 19:34](#), [21:22](#), [1 S 11:11](#), [Ru 1:1](#). Elsewhere the statement of time is expressed by B. or K. with an infinitive ([Gn 12:14](#), [19:17](#), [29](#), [39:13](#), [Nu 15:18](#) f., [Ju 16:25](#)) or by an independent sentence with the perfect (equivalent to a pluperfect, cf. § 106 f), e.g. [Gn 15:17](#), [24:15](#), [27:30](#), or by a temporal clause introduced by וַיְהִי־ when, [Gn 26:8](#), [27:1](#), [Ju 16:16](#), וַאֲנִי־ when, [Gn 12:11](#), [20:13](#), זָמַן־ from the time that, [Gn 39:5](#); or, finally, by a noun-clause (cf. § 116 u), e.g. [2 K 13:21](#) וַיֵּאָרְבוּ־הֵם וַיְהִי־ *and it came to pass, as they were (just) burying a man* (prop. they burying), *that ...*; [Gn 42:35](#), [2 K 2:11](#) (the apodosis in both

these cases being introduced by  $hnhw$ ; [1 S 7:10](#), [2 S 13:30](#), [2K 6:5](#), [26](#), [19:37](#) (= [Is 37:38](#)).—In [1 S 10:11](#), [11:11](#) [2 S 2:23](#), [15:2](#) a noun standing absolutely follows  $yhyw$  (as the equivalent of a complete sentence; see below, [h](#)), and then an *imperfect consecutive* follows.

## h

2. Closely related to the cases noticed in [g](#) are those in which the *imperfect consecutive*, even without a preceding  $yhyw$ , introduces the apodosis either—(a) to whole sentences, or (b) to what are equivalent to whole sentences, especially to nouns standing absolutely. As in certain cases of the *perfect consecutive* (see [§ 112 x](#)), so the *imperfect consecutive* has here acquired a sort of independent force. Cf. for (a) [1 S 15:23](#) *because thou hast rejected the word of the Lord*,  $^{\wedge}sathyw$ : *he hath rejected thee* (cf. [Nu 14:16](#), [Is 48:4](#), where the causal clause precedes in the form of an infinitive with preposition), [Ex 9:21](#); for (b) [Gn 22:24](#)  $Avq\ddot{x} ypw$  *and (as to) his concubine ...*,  $dl T\ddot{w}$ : *she bare, &c.*; [Ex 38:24](#), [Nu 14:36](#) f., [1 S 14:19](#), [17:24](#), [2 S 4:10](#), [19:41](#) *Keth.*, [21:16](#), [1 K 9:20](#) f., [12:17](#), [2 K 25:22](#), [Jer 6:19](#), [28:8](#), [33:24](#), [44:25](#).<sup>4</sup>—In [1 K 15:13](#), [2 K 16:14](#) the preceding noun, used absolutely, is even regarded as the object of the following imperfect consecutive, and is therefore introduced by  $-ta$ ,

## i

3. The *imperfect consecutive* serves, in the cases treated under a–h, to represent either expressly, or at least to a great extent, a *chronological* succession of actions or events; elsewhere it expresses those actions, &c., which represent the logical consequence of what preceded, or a result arising from it by an inherent necessity. Thus the *imperfect consecutive* is used —

## k

(a) As a final summing up of the preceding narrative, e.g. [Gn 2:1](#), [23:20](#)

$q\ddot{w} hdFh$ ;  $\sim qYw$ : *so (in this way) the field became (legally) the property of Abraham, &c.*; [1 S 17:50](#), [31:6](#).

## l

(b) To express a logical or necessary consequence of that which immediately precedes, e.g. [Gn 39:2](#), [Jb 2:3](#) *and he still holdeth fast his integrity*  $q\ddot{w} ynt\ddot{w} sT\ddot{w}$ : *so that thou thus (as it now appears) groundlessly movedst me against him*;  $y$  [Ps 65:9](#) *so that they are afraid ...*; even a consequence which happens conditionally, [Jer 20:17](#)  $yhiT\ddot{w}$ : *so that my mother should have been ...* Another instance of the kind perhaps (if

the text be correct) is [Jer 38:9](#)  $\text{tmy}^{\text{w}}$ : *so that he dies* (must die).

## m

Rem. Such consecutive clauses frequently occur after interrogative sentences, e.g. [Is 51:12](#) *who art thou* (i.e. art thou so *helpless*),  $\text{yairy}^{\text{w}}$  *that thou art* (must needs be) *afraid?*  $\text{y}$  [Ps 144:3](#) (cf.  $\text{y}$  [Ps 8:5](#), where in a very similar context  $\text{yKi}$  that is used with the imperfect); [Gn 12:19](#) ( $\text{xQaw}$ ); [31:27](#)  $\text{^xL}^{\text{w}}$  *so that I might have sent thee away*.

4. As regards the range of time it is to be carefully noticed —

## n

(a) That the *imperfect consecutive* may represent all varieties in the relations of tense and mood, which, according to [§ 107 a](#), follow from the idea of the imperfect;

## o

(b) That the more precise determination of the range of time to which an *imperfect consecutive* relates must be inferred in each case from the character of the preceding tense (or tense-equivalent), to which it is attached, in a more or less close relation, as temporal or logical sequence. Thus the *imperfect consecutive* serves —

## p

(1) To represent actions, events, or states, which are *past* (or were repeated in past time), when it is united with tenses, or their equivalents, which refer to an actual past.

## q

Cf. the examples given above, under [a](#) and [f](#), of the imperfect consecutive as an historic tense. The imperfect consecutive also frequently occurs as the continuation of a perfect (*preterite*) in a subordinate clause; e.g. [Gn 27:1](#), [Nu 11:20](#), [Dt 4:37](#), [1 S 8:8](#), [1 K 2:5](#), [11:33](#), [18:13](#), &c.; also in [Is 49:7](#)  $\text{^h}^{\text{w}}$  is the continuation of a preterite, contained, according to the sense, in the preceding  $\text{!mah}^{\text{w}}$   $\text{rva}$ ].—In [Jb 31:26](#), [34](#) the imperfect consecutive is joined to an imperfect denoting the past in a conditional sentence. An imperfect consecutive occurs in dependence on a perfect which has the sense of a pluperfect ([§ 106 f](#)), e.g. in [Gn 26:18](#), [28:6](#) f., [31:19](#), [34](#) (*now Rachel had taken the teraphim*,  $\text{~m}^{\text{w}}$  *and had put them*, &c.); [Nu 14:36](#), [1 S 28:3](#), [2 S 2:23](#), [Is 39:1](#). Finally there are the cases in which an infinitival or participial construction representing past time, according to [§ 113r](#), [§ 116 x](#), is taken up and continued by an imperfect consecutive.

## r

(2) To represent *present* actions, &c., in connexion with tenses, or their equivalents, which describe actions and states as being either present or lasting on into the present (continuing in their effect); so especially,

(a) In connexion with the present perfects, described in § 106 g, e.g. y [Ps 16:9](#) *therefore my heart is glad* ( Xmṯṯ' ) and *my glory rejoiceth* ( l gṯṯ' ); [Is 3:16](#) (parallel with a simple imperfect). Cf. also such examples as y [Ps 29:10](#) bVṯṯ' (prop. he sat down, and has been enthroned ever since), y [Ps 41:13](#).

## s

(b) In connexion with those perfects which represent experiences frequently confirmed (see § 106 k), e.g. [Jb 14:2](#) *he cometh up* ( acṯ' ) *like a flower, and is cut down* ( l MYṯ' ); *he fleeth* ( Xrbṯṯ' ) *also as a shadow, dAm [y] ad w>and continueth not*, [Jb 20:15](#), [24:2](#), [11](#), [Is 40:24](#), [Pr 11:2](#).

## t

(g) In connexion with imperfects which, in one of the ways described in § 107. 2, are used in the sense of the present; e.g. [Jb 14:10](#) *but man dieth* ( tṯṯṯ' ) and *becometh powerless* ( V l Xṯṯ' ), &c., i.e. remains powerless; [Jb 4:5](#), [Ho 8:13](#), [Hb 1:9f.](#), y [Ps 55:18](#), [90:3](#), [Jb 5:15](#), [7:18](#), [11:3](#) (*when thou mockest*), [12:25](#), [34:24](#), [37:8](#) (parallel with a simple imperfect); [39:15](#). In the apodosis of a conditional sentence, y [Ps 59:16](#), so also after an interrogative imperfect, [1 S 2:29](#), y [Ps 42:6](#) ( ymhṯṯ' ṯṯ' for which in verse [12](#) and in [43:5](#) we have ymhṯṯ' ṯṯṯṯ' and *why art thou disquieted* ?).

## u

(d) In dependence on participles, which represent what at present continues or is being repeated, e.g. [Nu 22:11](#), [1 S 2:6](#), [2 S 19:2](#) *behold the king weepeth* ( hkBṯ ) and *mourneth* ( l Baṯṯṯ' ) *for Absalom*; [Am 5:8](#), [9:5f.](#), [Na 1:4](#), y [Ps 34:8](#), [Pr 20:26](#), [Jb 12:22](#) ff., but cf. e.g. [Jb 12:4](#) HAl al ṯarṯṯ' *who called upon God, Wṯndṯṯ' and he answered him*.

## v

(e) In dependence on other equivalents of the present, as in [Is 51:12](#), y [Ps 144:3](#) (see above, [m](#)); [Jb 10:22](#). So especially as the continuation of an infinitive, which is governed by a preposition (cf. § 114 r), [Is 30:12](#), [Jer 10:13](#), y [Ps 92:8](#), &c.





very remarkable as expressing a future; the text is, however, certainly corrupt, and hence the Cod. Babyl. and the Erfurt MS.<sup>3</sup> endeavour to remedy it by  $\ddot{\text{K}}\text{y}\text{W}$  and Ewald reads  $\text{W} \text{X} \text{y} \text{W}$ —In [Ez 28:16](#) (cf. [Jer 15:6](#) f.)  $\text{^} \text{I} \text{L} \text{X} \text{a} \text{W}$  appears to announce an action irrevocably determined upon, and therefore represented as already accomplished; cf. the prophetic perfects in verse [17](#) ff.

## § 49. *The Perfect and Imperfect with Waṯ Consecutive.*

### a

1. The use of the two tense-forms, as is shown more fully in the Syntax (§§ 106, 107, cf. above, § 47, note on a), is by no means restricted to the expression of the past or future. One of the most striking peculiarities in the Hebrew *consecution* of tenses<sup>1</sup> is the phenomenon that, in representing a series of past events, only the first verb stands in the perfect, and the narration is continued in the imperfect. Conversely, the representation of a series of future events begins with the imperfect, and is continued in the perfect. Thus in [2 K 20:1](#), *In those days was Hezekiah sick unto death* (perf.), *and Isaiah ... came* (imperf.) *to him, and said* (imperf.) *to him, &c.* On the other hand, [Is 7:17](#), *the Lord shall bring* (imperf.) *upon thee ... days, &c.,* [7:18](#), *and it shall come to pass* (perf.  $\text{hyh}^{\text{w}}$ ) *in that day ...*

### b

This progress in the sequence of time, is regularly indicated by a pregnant *and* (called *waṯ consecutive*<sup>2</sup>), which in itself is really only a variety of the ordinary *waṯ copulative*, but which sometimes (in the imperf.) appears with a different vocalization. Further, the tenses connected by *waṯ consecutive* sometimes undergo a change in the tone and consequently are liable also to other variations.

### c

2. The *waṯ consecutive* of the *imperfect* is (a) pronounced with Pathah and a Dages forte in the next letter, as  $\text{I j } \text{Q}^{\text{w}}$  *and he killed*; before  $\text{a}$  of the 1st pers. sing. (according to § 22 c) with Qames, as  $\text{I j } \text{Q}^{\text{a}}$  *and I killed*. Exceptions are,  $\text{Sk}^{\text{a}}$  [Ez 16:10](#) according to the *Dikduke ha-t'amim*, § 71; also  $\text{Wh}^{\text{a}}$  [2 S 1:10](#) according to Qimhi; but in [Ju 6:9](#)  $\text{Vr}^{\text{a}}$  should be read according to Baer, and  $\text{a}^{\text{w}}$  in both places in [Ju 20:6](#). Dages forte is always omitted in the preformative  $\text{y}^{\text{w}}$  in accordance with § 20 m.

### d

(b) When a shortening of the imperfect form is possible (cf. § 48 g), it takes effect, as a rule (but cf. § 51 n), after *waṯ consec.*, e. g. in Hiphil  $\text{I j } \text{Q}^{\text{w}}$  (§ 53 n). The tendency to retract the tone from the final syllable is even stronger after *waṯ consec.* than in the jussive. The throwing back of the tone on to the penultima (conditional upon its being an open syllable with a long vowel, § 29 a), further involves the greatest possible shortening of the vowel of the ultima, since the vowel then comes to stand in a toneless closed syllable, e. g.  $\sim \text{W}^{\text{qy}}$ , juss.  $\sim \text{Q}^{\text{y}}$ , with *waṯ consec.*  $\sim \text{Q}^{\text{w}}$  *and he arose* (§

[67 n](#) and [x](#), [§ 68 d](#), [§ 69 p](#), § 71, [§ 72 t](#) and [aa](#), [§ 73 e](#)).<sup>3</sup>

## e

In the *first* pers. sing. alone the retraction of the tone and even the reducing of the long vowel in the final syllable (uōto o) iōto e) and then to oçand e) are not usual,<sup>4</sup> at least according to the Masoretic punctuation, and the apocope in verbs הָאֵל occurs more rarely; e. g. always ~וָאֵל(or ~וָאֵל) a merely orthographic difference) and I arose; *Hiph.* ~יָאֵל(but generally written ~וָאֵל) implying the pronunciation waħem, as ~וָאֵל implies waħom); הָרָא and I saw, more frequently than אָרָא, [§ 75 t](#). On the other hand, the form with final הָאֵל is often used in the 1st pers. both sing. and plur., especially in the later books, e. g. הָאֵל and I sent, [Gn 32:6](#), [41:11](#), [43:21](#), [Nu 8:19](#) (הָאֵל) as in [Ju 6:9](#), [1 S 2:28](#), and often, probably a sort of compensation for the lost ה); [Ju 6:10](#), [12:3](#), [2 S 22:24](#), y [Ps 3:6](#), [7:5](#), [90:10](#), [119:55](#), [Jb 1:15](#) ff., [19:20](#), [Ez 7:28](#), [8:25](#), [9:3](#), [Neh 2:13](#), [5:7](#), [8](#), [13](#), [6:11](#), [13:7–11](#), [21](#) f., &c. — Sometimes, as in y [Ps 3:6](#), with a certain emphasis of expression, and probably often, as in [Ju 10:12](#), הָאֵל before א, for euphonic reasons. In [Is 8:2](#) הָאֵל may have been originally intended; in y [Ps 73:16](#) אָאֵל and in [Jb 30:26](#) אָאֵל In [Ez 3:3](#) read הָאֵל or הָאֵל.

## f

This ·אֵל is in meaning a strengthened waħ copulative, and resembles in pronunciation the form which is retained in Arabic as the ordinary copula (wa).<sup>5</sup> The close connexion of this waħ with the following consonant, caused the latter in Hebrew to take Dagesç especially as aħ could not have been retained in an open syllable. Cf. הָאֵל הָאֵל הָאֵל (for הָאֵל), where the prepositions ב. and ל, and the particle כ, are closely connected with הָאֵל in the same way ([§ 102 k](#)).

## g

The retraction of the tone also occurs in such combinations, as in הָאֵל (for הָאֵל; [§ 102 l](#)).—The identity of many consecutive forms with jussives of the same conjugation must not mislead us into supposing an intimate relation between the moods. In the consecutive forms the shortening of the vowel (and the retraction of the tone) seems rather to be occasioned solely by the strengthening of the preformative syllable, while in the jussives the shortening (and retraction) belongs to the character of the form.

## h

3. The counterpart of *waṯw consecutive* of the *imperfect* is *waṯw consecutive* of the *perfect*, by means of which perfects are placed as the sequels in the future to preceding actions or events regarded as incomplete at the time of speaking, and therefore in the imperfect, imperative, or even participle. This *waṯw* is in form an ordinary *waṯw copulative*, and therefore shares its various vocalization (wāṯ wāṯ w, as [2 K 7:4](#), and w); e. g. *hyh* after an imperfect, &c., *and so it happens = and it will happen*. It has, however, the effect, in certain verbal forms, of shifting the tone from the penultima, generally on to the ultima, e. g. *yTK.l h'* *I went*, consecutive form *yTK.l h* *and I will go*, [Ju 1:3](#), where it is co-ordinated with another *perfect consecutive*, which again is the consecutive to an *imperative*. See further on this usage in [§ 112](#).

## i

As innumerable examples show, the Qames of the first syllable is retained in the strong perf. consec. Qal, as formerly before the tone, so now in the secondary tone, and therefore necessarily takes *Metheg*. On the other hand, the o of the second syllable in verbs *middle* o upon losing the tone necessarily becomes o; e. g. *Til k* [Ex 18:23](#).

## k

The shifting forward of the tone after the *waṯw consecutive* of the *perfect* is, however, not consistently carried out. It is omitted—(a) always in the 1st pers. pl., e. g. *WhbXj* [Gn 34:16](#); (b) regularly in Hiph'il before the affirmatives *h<sup>α'</sup>* and *W*, see [§ 53 r](#); and (c) in many cases in verbs *a<sup>374</sup>* and *h<sup>374</sup>*, almost always in the 1st sing. of *a<sup>374</sup>* ([Jer 29:14](#)), and in *h<sup>374</sup>* if the vowel of the 2nd syllable is *i*, [Ex 17:6](#), [26:4](#), [6](#), [7](#), [10](#) ff., [Ju 6:26](#), &c., except in Qal (only [Lv 24:5](#), before *a*) and the 2nd sing. masc. of Hiph'il-forms before *a*, [Nu 20:8](#), [Dt 20:13](#), [1 S 15:3](#), [2 K 13:17](#); similarly in Pi'el before *a*, [Ex 25:24](#), [Jer 27:4](#). On the other hand the tone is generally moved forward if the second syllable has *e* (in *a<sup>374</sup>* [Gn 27:10](#) &c., in *h<sup>374</sup>* [Ex 40:4](#), [Jer 33:6](#), [Ez 32:7](#)); but cf. also *t'arj* [Lv 19:14](#), [32](#) and frequently, always before the counter-tone, [Jo 4:21](#), y [Ps 19:14](#).<sup>6</sup> With *a* in the penultima the form is *t'af* [Is 14:4](#), and probably also *t'ar* [Jer 2:2](#), [3:12](#), [1 S 10:2](#) with little *T<sup>e</sup>li<sup>ā</sup>* a postpositive accent.

## l

But before a following *ā* the ultima mostly bears the tone on phonetic grounds, e. g. -l atab<sup>W</sup> [Gn 6:18](#), [Ex 3:18](#), [Zc 6:10](#) (by the side of t'ab<sup>W</sup>), &c. (cf., however, t'ar<sup>W</sup> before *ā*, [Gn 17:19](#), [Jer 7:27](#), [Ez 36:29](#)); -ta, t<sup>W</sup>kh<sup>W</sup> [Ju 6:16](#), cf. [Ex 25:11](#), [Lv 24:5](#) (but also -ta, y<sup>W</sup>ti<sup>W</sup>ci<sup>W</sup> [Lv 25:21](#)). Likewise, before *h*, [Am 8:9](#), and [ , e. g. [Gn 26:10](#), [27:12](#), [Lv 26:25](#) (cf., however, wyl ['' y<sup>W</sup>t<sup>W</sup>ar<sup>W</sup> [Ez 38:21](#)); on verbs [ <sup>374</sup> ], see [§ 67 k](#) and [ee](#).

## m

(*d*) The tone always keeps its place when such a perfect stands in *pause*, e. g. T<sup>W</sup>[b<sup>W</sup>f<sup>W</sup> [Dt 6:11](#), [11:15](#); T<sup>W</sup>r<sup>W</sup>m<sup>W</sup>a<sup>W</sup> [Is 14:4](#), [Ju 4:8](#); sometimes even in the lesser pause, as [Dt 2:28](#), [Ez 3:26](#), [1 S 29:8](#) (where see Driver), with *Zaqeph* qatbn; and frequently also immediately *before* a tone-syllable (according to [§ 29 e](#)), as in HB<sup>+</sup>hT<sup>W</sup>b<sup>W</sup>v<sup>W</sup> [Dt 17:14](#), [Ez 14:13](#), [17:22](#), [Am 1:4](#), [7](#), [10](#), [12](#)—but also Hb<sup>e</sup> T<sup>W</sup>q<sup>W</sup>v<sup>W</sup>x<sup>W</sup> [Dt 21:11](#), [23:14](#), [24:19](#), [1 K 8:46](#).

## Footnotes:

<sup>1</sup>[1] The other Semitic languages do not exhibit this peculiarity, excepting the Phoenician, the most closely related to Hebrew, and of course the Moabitish dialect of the Me<sup>W</sup>sa<sup>W</sup> inscription, which is practically identical with Old Hebrew. It also appears in the inscription of r<sup>W</sup>K<sup>W</sup>Z of Hama<sup>W</sup>h (cf. Nöldeke, ZA. 1908, p. 379) where we find ydy aFa<sup>W</sup> and I lifted up my hand, ynn [y<sup>W</sup> and he answered me, after a perfect of narration.

<sup>2</sup>[1] This name best expresses the prevailing syntactical relation, for by wa<sup>W</sup> consecutive an action is always represented as the direct, or at least temporal consequence of a preceding action. Moreover, it is clear from the above examples, that the wa<sup>W</sup> consecutive can only be thus used in immediate conjunction with the verb. As soon as wa<sup>W</sup>, owing to an insertion (e. g. a negative), is separated from the verb, the imperfect follows instead of the perfect consecutive, the perfect instead of the imperfect consecutive. The fact that whole Books (Lev., Num., Josh., Jud., Sam., 2 Kings, Ezek., Ruth, Esth., Neb., 2 Chron.) begin with the imperfect consecutive, and others (Exod., 1 Kings, Ezra) with wa<sup>W</sup> copulative, is taken as a sign of their close connexion with the historical Books now or originally preceding them. Cf., on the other hand, the independent beginning of Job and Daniel. It is a merely superficial description to call the wa<sup>W</sup> consecutive by the old-fashioned name wa<sup>W</sup> conversive, on the ground that it always converts the meaning of the respective tenses into its

opposite, i. e. according to the old view, the future into the preterite, and vice versa.

<sup>3</sup>[1] The plural forms in וַיִּשְׁמְרוּ also occur less frequently after *waḵw consecutive*; cf., however, וַיִּשְׁמְרוּ: [Ju 8:1](#), [11:18](#), [Am 6:3](#), [Ez 44:8](#), [Dt 4:11](#), [5:20](#). The 2nd fem. sing. in וַיִּשְׁמְרִי never occurs after *waḵw consecutive*.

<sup>4</sup>[2] In the 1st plur. וַיִּשְׁמְרוּ: [Neh 4:3](#), is the only instance in which the vowel remains unreduced (cf. וַיִּשְׁמְרוּ, i. e. וַיִּשְׁמְרוּ; [4:9 Keth.](#); Qere וַיִּשְׁמְרוּ). On the treatment of the tone in the imperfect, imperative, and infinitive Niphçal, see [§ 51 n](#).

<sup>5</sup>[3] In usage the Hebrew *waḵw* does duty for the Arabic *faḵ* (*waḵw apodosis*, see [§ 143 d](#)) as well as *waḵ*.

<sup>6</sup>[1] The irregularity in the tone of these perfects manifestly results from following conflicting theories, not that of Ben Asher alone.





*sacrifice*, not *zebeḥ*; [mVā] *report*, not *sēmeḥ*. This is more especially so when a was the original vowel of the form, or is otherwise admissible. Thus in the Imperat. and Imperf. Qal of guttural verbs, Xl V. *send thou*, Xl Vyl *he will send* (not *yistōh*); Perf. Piḥel XLVi (but in Pausa XlVj); dmxy: *he will desire* (not *yihmōh*); XnYh: *and he rested* (not *wayyāhōh*); r [nō] *a youth*. In XLVi and dmxy: aḥ is the original vowel.

## e

Rem. In such cases as avDā anjā al Pā arPī the ā has no consonantal value, and is only retained orthographically (see § 23 a).

## f

(b) After a heterogeneous long vowel, i.e. after all except Qames, the hard gutturals<sup>2</sup> (consequently not ā), when standing at the end of the word, require the insertion of a rapidly uttered aḥ (Pathah *furtivum*) between themselves and the vowel. This Pathah is placed under the guttural, but sounded *before* it. It is thus merely an orthographic indication not to neglect the guttural sound in pronunciation, e.g. XMr ruḥi, [Anā [rā xyl ivhā HABN" (when consonantal ḥ is final it necessarily takes Mappiq), but e.g. yXMr &c., since here the rapidly uttered aḥ is no longer heard.

## g

Ich for *ich*, &c., in some Swiss dialects of German, is analogous; a furtive Pathah is here involuntarily intruded before the deep guttural sound. In Arabic the same may be heard in such words as mesiḥi, although it is not expressed in writing. The LXX (and Jerome, cf. ZAW. iv.79) write e, sometimes a, instead of furtive Pathah, e.g. Xnōwē, [WDy: Veddoua (also Vaddou).

## h

Rem. 1. The guttural may also have an influence upon the following vowel, especially in Segholate forms, e.g. r [nō] (not naḥeḥ) *a youth*, l [Bō] (not poḥeḥ) *deed*. The only exceptions are l hāā !hBā ~x.lā ~xr,

## i

2. Where in the present form of the language an i, whether original or attenuated from Pathah, would stand before or after a guttural in the first syllable of a word, a Seghol as being between aḥ and i is frequently used instead, e.g. VBxy (also vbxj), Wghyā yl bxā rD'anā yrē, &c.

## k

On the other hand, the slighter and sharper Híreg is retained even under gutturals when the following consonant is sharpened by Dagesçforte, e.g.

!Lhã hNhã hJXi; but when this sharpening is removed, S<sup>e</sup>ghoð is again apt to appear, e.g. !AyGhi constr. !Aghã !AyZXi constr. !AyZx,

## l

3. Instead of simple S<sup>e</sup>waðmobile, the gutturals take without exception a compound S<sup>e</sup>wað e.g. Wj xMã | Jqaã rmã yna) &c.

## m

4. When a guttural with *quiescent* S<sup>e</sup>wað happens to close a syllable in the middle of a word, the strongly closed syllable (with quiescent S<sup>e</sup>wað) may remain; necessarily so with Xã [, and h at the end of the tone-syllable, e.g. TX. | Mã T'[Dy]" but also *before* the tone (see examples under *l*), even with a.

But in the syllable before the tone and further back, the closed syllable is generally opened artificially by a Hátèph (as being suited to the guttural) taking the place of the quiescent S<sup>e</sup>wað and in particular that Hátèph which repeats the sound of the preceding vowel, e.g. bVxj)(also bVxy); qZxj)(also qZxy); Al [P<sup>t</sup>poçloð (for poçloð). But when, owing to a flexional change, the strong vowel following the Hátèph is weakened into S<sup>e</sup>waðmobile, then instead of the Hátèph its full vowel is written, e.g. Wdm.[y) (from dmd[y), Wmr>nã ^ | . [P<sup>t</sup> (from | [P), The original forms, according to § 28 c, were yaç<sup>a</sup>medhuð neç<sup>e</sup>muð poç<sup>e</sup>khað Hence Wdm.[y) &c., are really only different orthographic forms of Wdm.[y) &c., and would be better transcribed by yaç<sup>a</sup>medhuð &c.

## n

Rem. 1. On the use of simple or compound S<sup>e</sup>wað in guttural verbs, see further §§ 62–65.

## o

2. Respecting the choice between the three Hátèphs, it may be remarked: (a) Xã hã [ at the beginning of a syllable prefer ɔ] but a prefers ɔ/, e.g. rAmX] ass, grh] to kill, rmã/ to say; when farther from the tone syllable, however, the ɔ/ even under a changes into the lighter ɔ] e.g. y| a/ (poetic for -| a) to, but ~kyl| a] to

you, | kə/ to eat, but -| k'a] ('akh&ot, toneless on account of Maqqeph). Cf. § 27 w. The 1st pers sing. imperf. Pi(ē) regularly has ʔ] Likewise ʔ] is naturally found under ʔ in cases where the Hâteph arises from a weakening of an original aç (e.g. yrba] lion, ground-form 'ary), and ʔ] if there be a weakening of an original u (e.g. ynbā] a fleet, yni[ ] affliction, cf. § 93 q, z).

## p

(b) In the middle of a word after a long vowel, a Hâteph-Pathah] takes the place of a simple Sêwa] mobile, e.g. hn'ā] meth] ['h t (see § 63 p); but if a short vowel precedes, the choice of the Hâteph is generally regulated by it, e.g. Perf. Hiph. dymi[ h, t (see above, j), Infin. dymi[ h; t (regular form | yj qh); Perf. Hoph. dm; [ h' t (regular form | j qh); but cf. Wdx] vit] Jb 6:22 (§ 64 a).

## q

5. The ʔ, which in sound approximates to the gutturals (§ 6 g), shares with the gutturals proper their first, and to a certain extent their second, peculiarity, viz.

(a) The exclusion of the strengthening, instead of which the preceding vowel is almost always lengthened, e.g. %r] Behe has blessed for birrakh, %r] B' to bless for barrekh.

## r

(b) The preference for aç as a preceding vowel, e.g. ar] and he saw (from har] ); r] both for r] and he turned back, and for r] and he caused to turn back.

## s

The exceptions to a are tRm' morath Pr 14:10; tRk' khorath and %Rw' sorrekh, Ez 16:4 (cf. Pr 3:8); yvia] Rv, Ct 5:2; Hm' [ R] 1 S 1:6; ~ tya] R] 1 S 10:24, 17:25, 2 K 6:32; exceptions to b are Wxpy] R] Ju 20:43 (cf. § 20 h); @dRmi] 1 S 23:28, 2 S 18:16; also on account of qyxd (§ 20 c), Pr 15:1, 20:22, 2 Ch 26:10; and on account of yta] qyxrm (§ 20 f) 1 S 15:6, Jer 39:12, Hb 3:13, y] Ps 52:5, Pr 11:21, Jb 39:9, Ezr 9:6. A kind of virtual strengthening (after m] for !m]) is found in ^zgr] mit] Is 14:3. In Samaritan and Arabic this strengthening has been retained throughout, and the LXX write e.g. Sarra] for hr'f'.

---

**Footnotes:**

<sup>1</sup>[2] Cf. *terra* and the French *terre*, the German *Rolle* and the French *rolle*; German *drollig* and French *drole*. The omission of the strengthening shows a deterioration of the language. Arabic still admits of the strengthening of gutturals in all cases.

<sup>2</sup>[1] Prätorius, *Ueber den rückweich. Accent im Hebr.*, Halle, 1897, p. 17, &c., remarks that Pathahfurtivum has not arisen merely under the influence of the guttural, but is due to a duplication of the accented syllable, so that e.g. byvijā dWcy" would also be pronounced yasiōh, yasūōdh although the short intermediate vowel was not so noticeable as before a guttural.

## § 35. *The Article.*

J. Barth, 'Der heb. u. der aram. Artikel,' in *Sprachwiss. Untersuch. zum Semit.*, Lpz. 1907, p. 47 ff.

### a

1. The article, which is by nature a kind of demonstrative pronoun, never appears in Hebrew as an independent word, but always in closest connexion with the word which is defined by it. It usually takes the form  $\cdot h$ ; with  $a\check{c}$  and a strengthening of the next consonant, e. g.  $\text{v}m, \text{v}h$ ; *the sun*,  $\text{r}a\text{y}h$ ; *the river*  $\sim \text{y}m, h$ ; *the Levites* (according to [§ 20 m](#) for  $\text{r}a\text{y}h\check{a} \sim \text{y}m, h$ ).

### b

Rem. With regard to the Dagesē in  $y$  after the article, the rule is, that it is inserted when a  $h$  or  $\text{[}$  follows the  $y$ ; e. g.  $\sim \text{y}d\text{m}h\text{y}h$ ; *the Jews*,  $\sim \text{y}p\text{i}[\text{y}h$ ; *the weary* ( $\sim \text{y}n\text{i}[\text{y}k$ ; [La 4:3](#) Qere is an exception), but  $\text{r}A\text{a}y\check{h}\check{a} \sim \text{y}d\text{i}l\text{y}h\check{a} dA\text{s}y\check{h}$ ; &c. Dagesē forte also stands after the article in the prefix  $\text{m}$ . in certain nouns and in the participles Piçel and Puçal (see [§ 52 c](#)) before  $h\check{a}$   $\text{[}$  and  $\text{r}$ , except when the guttural (or  $\text{r}$ ) has under it a short vowel in a sharpened syllable; thus  $h\text{m}h\text{m}h$ ; [Ez 22:5](#),  $h\text{r}'[\text{m}h$ ; *the cave*,  $\sim \text{y}[\text{i}r\text{m}b$ ; [y Ps 37:1](#) (cf. [Jb 38:40](#), [1 Ch 4:41](#)); but  $\%L\text{h}m\text{h}$ ; [y Ps 104:3](#) ([Ec 4:15](#), [2 Ch 23:12](#); before  $\text{[}$ ; [y Ps 103:4](#));  $h\text{q}V'[\text{m}h$ ; [Ts 23:12](#);  $\sim \text{y}l\text{G}r\text{m}x$ ; [Jos 6:22](#). Before letters other than gutturals this  $\text{m}$ . remains without Dagesē; according to [§ 20 m](#).

### c

2. When the article stands before a guttural, which (according to [§ 22 b](#)) cannot properly be strengthened, the following cases arise, according to the character of the guttural (cf. [§ 27 q](#)).

(1) In the case of the weakest guttural,  $\text{a}$ , and also with,  $\text{r}$  ([§ 22 c](#) and [q](#)), the strengthening is altogether omitted. Consequently, the Pathah of the article (since it stands in an open syllable) is always lengthened to Qames; e. g.  $\text{b}a\check{h}$  *the father*,  $\text{r}x\check{a}h$  *the other*,  $\sim \text{a}\check{h}$  *the mother*,  $\text{v}y\check{a}h$  *the man*,  $\text{r}A\check{a}h$  *the light*,  $\sim \text{y}h\text{i}l\text{a}\check{h}$   $\text{b}^{\text{t}}$   $\text{q}e\text{o}j$ ,  $\text{l}g\check{r}h$  *the foot*,  $\text{v}a\check{r}h$  *the head*,  $\text{[v}r\check{h}$   $\text{t}$  *the wicked*.

## d

So also  $tApv\dot{h}^t$  [Neh 3:13](#), because syncopated from  $tAPv\dot{a}h^t$  (cf. verse [14](#) and Baer on the passage);  $\sim yQ\dot{z}l\dot{a}h^t$  (as in [Nu 11:4](#), [Ju 9:41](#), [2 S 23:33](#), with the  $\dot{a}$  orthographically retained), for  $\ddot{a}h^t$  [Jer 40:4](#) (cf.  $\ddot{a}B^t$  verse [1](#));  $\sim yr\dot{M}sh^t$  [Ec 4:14](#) for  $\dot{s}ah^t\ddot{e}$   $\sim yMir\dot{h}^t$  [Ch 22:5](#) for  $\ddot{r}ah^t$  (cf. [2 K 8:28](#)).

## e

(2) In the case of the other gutturals either the virtual strengthening takes place ([§ 22 c](#)) — especially with the stronger sounds  $X$  and  $h$ , less often with  $\lbracket$  — or the strengthening is wholly omitted. In the former case, the Pathah of the article remains, because the syllable is still regarded as closed; in the second case, the Pathah is either modified to  $S^e$ ghol or fully lengthened to Qames. That is to say: —

## f

A. When the guttural has any other vowel than  $a\dot{\alpha}$  or  $o\ddot{\alpha}$ , then

(1) before the stronger sounds  $X$  and  $h$  the article regularly remains  $h$ ; e. g.  $a\dot{M}hh$ ; *that*,  $v\dot{d}x\dot{h}$ ; *the month*,  $l\dot{y}k\dot{h}$ ; *the force*,  $hm\dot{k}x\dot{h}$ ; *the wisdom*. Before  $X$ ,  $a\dot{\alpha}$  occurs only in  $y\dot{x}h^t$  [Gn 6:19](#) [not elsewhere],  $\sim yj\dot{y}r\dot{k}h^t$  [Is 3:22](#),  $\sim yn\dot{M}x\dot{h}^t$  [Is 17:8](#) [not elsewhere]; before  $h$ , always in  $h\dot{M}h\dot{h}^t$   $\sim h\dot{h}^t$ .

## g

(2) before  $\lbracket$  the Pathah is generally lengthened to Qames. e. g.  $!y\dot{l}\lbracket h^t$  *the eye*,  $ry\lbracket h^t$  *the city*,  $db,\lbracket h^t$  *the servant*, plur.  $\sim ydb'\lbracket h^t\ddot{e}$   $\sim y\dot{l}\dot{g}'\lbracket h^t$  [1 K 12:32](#); also in [Gn 10:17](#)  $yqir\lbracket h^t$  is the better reading. Exceptions are  $trp\dot{A}\lbracket K^t$  [Ex 15:10](#),  $\sim yr\dot{M}\lbracket h^t$  [2 S 5:6, 8](#), [Is 42:18](#),  $db,\lbracket K^t$  [Is 24:2](#),  $\sim ykir\lbracket h^t$  [Is 65:11](#),  $qv,\lbracket B^t$  [Ez 22:7](#),  $\sim ybin\lbracket h^t$  [Pr 2:13](#) and  $tbz\dot{e}\lbracket h^t$  [Pr 2:17](#),  $\sim yhy\lbracket d^t$  [1 S 16:7](#), [Ec 11:7](#); but  $\ddot{a}y\lbracket d^t$  [Gn 3:6](#), [Pr 10:26](#). Cf. Baer on [Is 42:18](#).

## h

B. When the guttural has  $a\dot{\alpha}$  then

(1) immediately before a tone-bearing  $h'$  or  $\lbracket'$  the article is always  $h'$  otherwise it is  $h$ ; e. g.  $\sim \lbracket h^t$  *the people*,  $r\dot{h}X^t$  *the mountain*,  $!y\dot{l}\lbracket h^t$  (in pause) *the eye*,  $hr\dot{h}h^t$  *towards the mountain*; but (according to [§ 22 c](#))  $\sim yr\dot{h}h^t$  *the mountains*,  $!A\lbracket h^t$  *the iniquity*.

## i

(2) before  $X'$  the article is invariably  $h$ , without regard to the tone; e. g.  $\sim k'xh$ , *the Wise man*,  $g'xh$ , *the festival*.

## k

C. When the guttural has  $\alpha$  the article is  $h$ , before  $X$ , e. g.  $\sim yvd'xh$ , *the months*;  $tAbr'xB$ , *in the waste places* (without the article  $\ddot{a}B'$  *bon'prab'ho'h*) [Ez 33:27](#),  $tAbr'xh$ , [Ez 36:35](#), [38](#), cf. [2 Ch 27:4](#); but  $h'$  before  $[\ ]$ , as  $\sim yrm'[h'$  *the sheaves* [Ru 2:15](#).

The gender and number of the noun have no influence on the form of the article.

## l

Rem. 1. The original form of the Hebrew (and the Phoenician) article  $\cdot h$  is generally considered to have been  $l h$ ; the  $l$  of which (owing to the proclitic nature of the article) has been invariably assimilated to the following consonant, as in  $XQyl$  from  $yilqahl$  [§ 19 d](#). This view was supported by the form of the Arabic article  $l a$ ; (pronounced *hal* by some modern Beduin), the  $l$  of which is also assimilated at least before all letters like  $s$  and  $t$  and before  $l$ ,  $n$ , and  $r$ , e. g.  $la$ -Qur $\ddot{a}n$  but  $las$ - $sa$  $\ddot{h}a$  (Beduin *has-sana*)=Hebr.  $hnl'v'h$ ; *the year*. But Barth (*Amer. Journ. of Sem. Lang.*, 1896, p. 7 ff.), following Hupfeld and Stade, has shown that the Hebrew article is to be connected rather with the original Semitic demonstrative  $ha$  [§ 1](#) cf. Arab.  $ha$   $\ddot{a}$ , Aram.  $ha$   $\ddot{e}h$ , &c. The sharpening of the following consonant is to be explained exactly like the sharpening after  $W$ : consecutive ([§ 49 f](#); cf. also cases like  $hMB\ddot{a}$   $hMK$ ; &c., [§ 102 k](#)), from the close connexion of the *ha* with the following word, and the sharpening necessarily involved the shortening of the vowel. [2](#)

## m

The Arabic article is supposed to occur in the Old Testament in  $\sim yGm'd a$ ; [1 K 10:11](#), [12](#) (also  $\sim yM'NGI a$ ; [2 Ch 2:7](#), [9:10](#), [11](#)), *sandal-wood* (?), and in  $vybG' a$ , *hail, ice*= $Vybo'G'$  (Arab.  $g\ddot{a}bs$ ) [Ez 13:11](#), [13](#), [38:22](#), but this explanation can hardly be correct. On the other hand, in the proper name  $dd'AmI a$ ; [Gn 10:26](#) the first syllable is probably  $l a$  *God*, as suggested by D. H. Müller (see *Lexicon*, s. v.)

and Nöldeke, *Sitzungsber. der Berl. Akad.*, 1882, p. 1186. ~Wq| a; [Pr 30:31](#) commonly explained as = Arab. *al-qaum*, the militia, is also quite uncertain.

## n

2. When the prefixes BĀ I Ā K. (§ 102) come before the article, the h is elided, and its vowel is thrown back to the prefix, in the place of the S<sup>e</sup>wa<sup>o</sup> (§ 19 k, and § 23 k), e. g. ~ym<sup>h</sup>V<sup>h</sup>B; *in the heaven* for ~ym<sup>h</sup>V<sup>h</sup>B. (so y [Ps 36:6](#)); ~ [l' for ~ [h'l . *to the people*, ~yr<sup>h</sup>B, <sup>†</sup> *on the mountains*, ~yvid<sup>h</sup>X<sup>h</sup>B, <sup>†</sup> *in the months*; also in [Is 41:2](#), read rp'[K, <sup>†</sup> instead of the impossible rp'[K<sup>h</sup>. Exceptions to this rule occur almost exclusively in the later Books: [Ez 40:25](#), [47:22](#), [Ec 8:1](#), [Dn 8:16](#), [Neh 9:19](#), [12:38](#), [2 Ch 10:7](#), [25:10](#), [29:27](#); cf., however, [1 S 13:21](#), [2 S 21:20](#). Elsewhere, e. g. [2 K 7:12](#), the Masora requires the elision in the Q<sup>e</sup>re<sup>o</sup> A distinction in meaning is observed between ~AY<sup>h</sup>K. *about this time* ([Gn 39:11](#), [1 S 9:13](#), &c.) and ~AYK; *first of all* ([Gn 25:31](#) &c.). After the copula W<sup>h</sup> (and) elision of the h does not take place, e. g. ~ [h<sup>h</sup>W<sup>h</sup> >

## o

3. The words #r, a<sup>h</sup>earth, rh; *mountain*, gx; *feast*, ~ [; *people*, rP; *bull*, always appear after the article with a long vowel (as in *pause*); #r, a<sup>h</sup> r<sup>h</sup>h<sup>h</sup> r<sup>h</sup>h<sup>h</sup> gx<sup>h</sup>h<sup>h</sup> ~ [h<sup>h</sup> rP<sup>h</sup>; cf. also !Ara] *ark* (so in the absol. st. in [2 K 12:10](#), [2 Ch 24:8](#), but to be read !Ara'), with the article always !Arah<sup>h</sup>.<sup>†</sup>

---

### Footnotes:

<sup>1</sup>[1] An original form *han*, proposed by Ungnad, 'Der hebr. Art.', in *OLZ.* x (1907), col. 210 f., and *ZDMG.* 1908, p. 80 ff., is open to grave objections.

<sup>2</sup>[2] In the Lihyanitic inscriptions collected by Euting (ed. by D. H. Müller in *Epigraphische Denkmäler aus Arabien*, Wien, 1889) the article is h, and also in a North Arabian dialect, according to E. Littmann, *Safa-inschriften*, p. 2, Rem., and p. 34.





(1) in the first letter of a monosyllable or of a word having the tone (or occasionally the counter-tone) on the first syllable,<sup>2</sup> when closely connected with the preceding word, if that word ends in a tone-bearing Qamesl (חָ) with *Sewaḥ* preceding, or a tone-bearing חָ called *qyXD* (i.e. *compressed*) by the Jewish grammarians.

The term monosyllable here and in *f* (by § 28 e) includes Segholates like @SKĀ dxvō &c., as well as forms like yrPĀ | aWĀ Amv, and even ! [nk.

Some limit the use of the *D<sup>e</sup>hi* to the closest connexion of a monosyllable with a following *B<sup>e</sup>gadk<sup>e</sup>phath*. However, it also applies to cases like aW'-hk'l . [Nu 22:6](#); taW'-hx'q'l [Gn 2:23](#); %L'-hWeyy [Ps 91:11](#); and even with Reš; %R;-hn [m; [Pr 15:1](#); @SKĀhnvml [Gn 43:15](#). In all these examples the tone, were it not for the *Maqqeph*, would be on the ultima of the first word.

## d

Rem. 1. When hz<this has *Maqqeph* after it, a *Dagesē forte conj.* always follows, even if the next word is neither a monosyllable nor has the tone on the initial syllable; thus not only in AmV.-hzw [Jer 23:6](#), but also in HyrPihzw [Nu 13:27](#), [1 Ch 22:1](#). In -aW' hki [Gn 19:2](#) (where *Maqqeph* is represented by a conjunctive accent, § 9 u, 1 c, and § 16 b), the *S<sup>e</sup>ghol* coincides with the secondary tone-syllable. On the origin of *Dag. f. conj.* after -hm; (for hm') what?, see § 37 b, c.

## e

2. Such cases as haḥ" haq" [Ex 15:1, 21](#), the 2nd hkmK' in ver. 11, Tl aḥ" ver. 13, !baK' ver. 16, do not belong here. In these the *Dagesē* can only be intended for *Dag. lene*, see § 21 d.

## f

(2) In the first letter of a monosyllable, or of a word with the tone on the first syllable after a closely connected *milce* ending in חָ or חָ. Such a *milce* is called by the Jewish grammarians *qyxir<sup>me</sup> yte'* (Aram.=Heb. qAxr<sup>me</sup>h<sup>t</sup>a) *veniens e longinquo* (in respect of the tone). The attraction of the following tone-syllable by *Dagesē forte conj.* is here also due to the exigencies of rhythm, e.g. ybV'i tybiv' y [Ps 68:19](#); aW' h [yvAh y [Ps 118:25](#) (so ed. Mant., but Ginsburg and Kittel aW' h [yvAh) | AaVe hbyxir<sup>me</sup> hi [Is](#)

[5:14](#); ! [nk. hcrāñ [Gn 11:31](#). The Milçēð may, however, also be due to a subsequent retraction of the tone (našōg ĩ ahbō, § 29 e), as in yrP. hvq[ñ [Gn 1:11](#).—The prefixes bĀ kĀ l. and W alone do not take a Dagesē in this case, except in ^L, always, and hly†L. y [Ps 19:3](#). Such forms as yLi h [b.Vñi [Gn 21:23](#), dxvōtha'l māy [Ps 26:10](#), yNM, hqxrā' [Jb 21:16](#), and even dxY'+ hdm. [; nās [50:8](#) (i.e. the cases where the tone is thrown back from the ultima on to the syllable which otherwise would have *Metheg*), are likewise regarded as milçēð. On the other hand, e.g. %l' hrXā [Gn 4:6](#), not %L' since the first a of hrX' could not have *Metheg*. When words are closely united by Maqqeðh the same rules apply as above, except that in the first word *Metheg*, in the secondary tone, takes the place of the accent, cf. yrP.-hvq[ t [Gn 1:12](#); aN"-hdYñh; [Gn 32:30](#), &c. Finally, the Dagesē is used when the attracted word does not begin with the principal tone, but with a syllable having *Metheg*, WñyñhMñäy [Ps 37:9](#); bq[ ]: hLaā [Is 44:21](#); wytrd[ Q. tyfi[ ' [Ex 25:29](#), provided that the second word does not begin with a *Bēgadkēphath* letter (hence e.g. tAdl At thLaā [Gn 2:4](#)).

## g

Rem. Such cases as ^nQ' [Dt 32:6](#), and tyfK' [32:15](#), and tA [N" (so Baer, but not ed. Mant., &c.) [1 S 1:13](#) are therefore anomalous; also, because beginning with a *Bēgadkēphath*, ~l āB' [Ex 15:11](#) (cf. however above, e); -l Tē [Jos 8:28](#); [ArzBity [Ps 77:16](#); ayhi-!K, [Jb 5:27](#).—It is doubtful whether we should include here those cases in which *Dagesēforie* occurs after a word ending in a toneless uð such as WaC. WmWqñ [Gn 19:14](#), [Ex 12:31](#); [Ex 12:15](#) (raF), [Dt 2:24](#); also aL [Gn 19:2](#), [1 S 8:19](#); AL [Ju 18:19](#), [Est 6:13](#) (where P. Haupt regards the Dagesē as due to the enclitic character of the Wl ); j [M. [Ho 8:10](#); Wdññ [Jer 49:30](#); WdR > [1 S 15:6](#). When we explained the Dagesē in these examples not as conjunctive, but orthophonic (see above. § 13 c, and Delitzsch, *Psalmen*, 4th ed. on y [Ps 94:12a](#)), we especially had in view those cases in which the consonant with Dagesē has a *Sēwað*. The extension of the use of Dagesē to consonants with a stronger vowel, seems, however, to indicate that these are cases of the *qyxirmetytā'*, which was required by some Masoretes but not consistently inserted. On the other hand, the *Dogesēforte* in y after a preceding ið (y [Ps 118:5](#), [18](#)), and even after uð (y [Ps](#)

[94:12](#)), is due to an attempt to preserve its consonantal power; see König, *Lehrgeb.*, p. 54:b.

## h

(b) When a consonant with *Sewa* is strengthened by *Dages forte* it tends to make the *Sewa* more audible. In almost all cases the strengthening or sharpening can be easily explained from the character of the particular consonant, which is almost always a sonant, sibilant, or the emphatic *Qoph*; cf.  $\text{y}b\text{h}$  [i] [Lv 25:5](#), [Dt 32:32](#) (for  $\text{y}b\text{h}$  [i]);  $\text{^}t.l$  [k]; [Is 33:1](#) (where, however,  $\text{^}tAl$  [k] is to be read); cf. [Na 3:17](#), [Jb 9:18](#), [17:2](#), [Jo 1:17](#) (with *m*); [Is 57:6](#) (with *l*); [Ju 20:43](#), [3 1 S 1:6](#) (with  $\Gamma$ ); [Gn 49:10](#), [17](#) (and so always in  $\text{y}b\text{h}$  [i] [Ju 5:22](#), [Ct 1:8](#) and  $\text{^}tAbq$  [i] [Ps 77:20](#), [89:52](#)); [Ex 15:17](#), [Dt 23:11](#), [Ju 20:32](#), [1 S 28:10](#) (Q)<sup>4</sup>; [Ex 2:3](#), [Is 58:3](#), [Am 5:21](#), *y* [Ps 141:3](#), [Pr 4:13](#) (C); [Pr 27:25](#) ( $\Gamma$ ); [Is 5:28](#), *y* [Ps 37:15](#), [Jer 51:56](#), [Neh 4:7](#) (V). Also, with *k* [Ho 3:2](#); with *b* [Is 9:3](#), [Jer 4:7](#); with *t* [1 S 10:11](#). In many instances of this kind the influence of the following consonant is also observable.

## i

(c) When a vowel is to be made specially emphatic, generally in the principal *pause*, by a *Dages forte affectuosum* in the following consonant. Thus in a following sonant, [Ju 5:7](#) ( $\text{W}Ld\text{h}$ ), [Jb 29:21](#) ( $\text{W}Lx\text{h}$ ), [22:12](#) ( $\text{W}Mr\text{t}$ ); [Ez 27:19](#) (in *n*); in *t* [Is 33:12](#), [41:17](#), [Jer 51:58](#), perhaps also [Jb 21:13](#) ( $\text{W}Txy\text{f}$ ).

## k

(d) When the sonants *l*  $\tilde{A}$  *m*  $\tilde{A}$  *n* are strengthened by *Dages forte firmativum* in the pronouns  $\text{h}M\text{h}\tilde{A}$   $\text{h}N\text{h}\tilde{A}$   $\text{h}L\text{a}\tilde{A}$  and in  $\text{h}M\text{l}$  *hwhy*? cf. also  $\text{h}M\text{B}\tilde{A}$   $\text{h}M\text{B}$ ; *whereby*?  $\text{h}M\text{K}$ ; *how much*? ([§ 102 k, l](#)), to give greater firmness to the preceding tone-vowel.

## l

3. Omission of the strengthening, or at least the loss of the *Dages forte* occurs,

(a) *almost always* at the end of a word, since here a strengthened consonant cannot easily be sounded.<sup>5</sup> In such cases the preceding vowel is frequently lengthened ([§ 27 d](#)), e.g.  $\text{br}$  *multitude*, from  $\text{bbr}\tilde{E}$  ~ [i]; *people*, with a distinctive accent or after the article, ~ [i], from  $\sim m$  [i]; but e.g.  $\text{!G}$ ; *garden*,  $\text{tB}$ ; *daughter*, with the final consonant virtually sharpened. On the exceptions  $\text{T}a$ ; *thou* (fem.) and  $\text{T.t}\tilde{n}$ ; *thou* (fem.) *hast given* [Ez 16:33](#), see [§ 10 k](#).



not an instance of compensation (see [§ 67 o](#), end).

---

### Footnotes:

<sup>1</sup>[1] Cf. Baer, 'De primarum vocabulorum literarum dagesaatione,' in his *Liber proverbiorum*, Lpz. 1880, pp. vii–xv; F. Prätorius, 'Über den Ursprung des Dag. f. conjunctivum,' in *ZAW*. 1883, p. 17 ff. (ascribed to an original assimilation of  $\text{ṭ}$  or  $\text{ḥ}$ ).

<sup>2</sup>[2]  $\text{ṛm}^\text{a}l$  alone, although having the tone on the ultima, invariably takes the Dagesē forte conj. when  $\text{ḥvm}$  with a conjunctive accent precedes, [Ex 6:10](#), [29 15:24](#), &c.

<sup>3</sup>[1] The ordinary reading  $\text{ḥp}^\text{d}r^\text{h}i$ , where  $\text{d}$  is without Dagesē is only intelligible if the  $\text{ṛ}$  has Dagesē

<sup>4</sup>[2] Also in  $\text{y}$  [Ps 45:10](#) read  $^\text{a}y^\text{t}r^\text{q}y^\text{b}$ . with Baer and Ginsburg, following Ben Asher, and in [Pr 30:17](#)  $\text{ḥq}y^\text{l}$ . (Ben Naphthali  $\text{q}y^\text{b}$  and  $\text{q}y^\text{l}$ ).

<sup>5</sup>[1] So in Latin *fel* (for *fell*), gen. *fellis*; *mel*, *mellis*; *os*, *ossis*. In Middle High German the doubling of consonants never takes place at the end of a word, but only in the middle (as in Old High German), e g. *val* (*Fall*), gen. *valles*; *swam* (*Schwamm*), &c., Grimm, *Deutsche Gram.*, 2nd ed., i. 383.

<sup>6</sup>[2] Dagesē forte is almost always omitted in  $\text{m}$ . when it is the prefix of the participle Pi'el or Pu'al, hence  $\text{y}$  [Ps 104:3](#)  $\text{ḥr}^\text{q}m^\text{h}^\text{t}$ ; *who layeth the beams*, but  $\text{ḥr}^\text{q}M^\text{h}$ ; *the roof* [Ec 10:18](#) (cf.  $\text{ḥk}^\text{a}l^\text{M}^\text{h}$ ; *the work*, &c.).

<sup>7</sup>[3] According to some also in  $\text{j}$  in  $\text{y}$   $[\text{j}]$ . [Is 17:10](#); but see Baer on the passage.

## § 26. Syllable-formation<sup>1</sup> and its Influence on the Quantity of Vowels.

Apart from the unchangeable vowels (§ 25), the use of short or long vowels, i.e. their lengthening, shortening, or change into vocal Šəwā depends on the *theory of syllable-formation*. The initial and final syllables especially require consideration.

1. The initial syllable. A syllable regularly begins with a consonant, or, in the case of initial W and Y (cf. note on § 5 b), a consonantal vowel.<sup>2</sup> The copula is a standing exception to this rule. According to the Tiberian pronunciation W>and is resolved into the corresponding vowel W before Šəwā and the labials, e.g. rbdWā %l mW; the Babylonian punctuation in the latter cases writes Wf, i.e. W> before a full vowel.

### b

2. The *final* syllable. A syllable may end—

(a) With a vowel, and is then called an *open* or *simple* syllable, e.g. in Tl j q' where the first and last are open. See below, e.

### c

(b) With *one* consonant, and is then called a *simple closed* or *compound* syllable, as the second in l j qā bb'l e See below, o, p. Such are also the syllables ending in a strengthened consonant, as the first in l Jq; qatī-tel. See below, q.

### d

(c) With *two* consonants, a *doubly closed* syllable, as j .Vq qobā, Tl j q' Cf. below, r, and § 10 i-l.

### e

3. *Open* or *simple* syllables have a long vowel, whether they have the tone as in ^B.in *thee*, %l yhe goes, or are toneless as in l j qā bnq ea *bunch of grapes*.<sup>3</sup> A long vowel (Qames, less frequently Šere) is especially common in an open syllable before the tone (pretonic vowel), e.g. ~hrl Ā ~Ylqyā l j q' Ābbhl e<sup>4</sup>

Short vowels in *open* syllables occur:

### f

(a) In apparently dissyllabic words formed by means of a helping vowel from monosyllables, as l Xnōbrook, tyBñhouse, bryb let him increse, from nahV, bayt, yirb; cf. also ~yPñ the ending of the dual (§ 88). But see § 28 e.

## g

(b) In the verbal suffix of the 1st pers. sing. (יְנִיחַ *me*), e.g. יְנִיחַ יְיָ 'Q. (Arab. qāṭaṭani). The uncommon form יְנִיחַ however ([Gn 30:6](#), cf. [§ 59 f](#)), proves that the tone-bearing Pathah produces a sharpening of the following sonant, and thus virtually stands in a closed syllable, even when the *Nun* is not expressly written with Dagesh. In cases like יְנִיחַ (see [§ 102 m](#)) Pathah is retained in the counter-tone after the *ā* has become quiescent.

## h

(c) Sometimes before the toneless הַ local ([§ 90 c](#)), e.g. הַרְבִּיחַ *towards the wilderness*; only, however, in the constr. state ([1 K 19:15](#)), since the toneless suffix הַ does not affect the character of the form (especially when rapidly pronounced in close connexion); otherwise it is הַרְבִּיחַ

In all these cases the short vowel is also supported by the tone, either the principal tone of the word, or (as in *h*) by the secondary tone in the constr. st., or by the counter-tone with *Metheg*, as in יְנִיחַ above, *g*; cf. the effect of the *arsis* on the short vowel in classical prosody.

## i

(d) In the combinations אֶרְבִּי, אֶרְבִּי, אֶרְבִּי, e.g. אֶרְבִּי *his boy*, אֶרְבִּי *he will bind*, אֶרְבִּי *his deed*. In all these cases the syllable was at first really closed, and it was only when the guttural took a Hataf that it became in consequence open (but cf. e.g. אֶרְבִּי and אֶרְבִּי). The same vowel sequence, arises wherever a Preposition בֵּי, בֵּי, or וְ copulative is prefixed to an initial syllable which has a Hataf, since the former then takes the vowel contained in the Hataf (see [§ 102 d](#) and [§ 104 d](#)). To the same category belong also the cases where these prepositions with Hireq stand before a consonant with simple Sewa mobile, e.g. רְבִי, רְבִי, &c.

## k

(e) In forms like וְיָחִיזֶם-זֶם-זֶם (they are strong), אֶרְבִּי *(thy deed)*. These again are cases of the subsequent opening of closed syllables (hence, e.g. וְיָחִיזֶם also occurs); אֶרְבִּי is properly אֶרְבִּי cf. generally [§ 22 m](#), end, and [§ 28 c](#).



**l**  
Such cases as  $\text{vd}x\text{h}\tilde{\text{a}} \sim yx\tilde{\text{a}}$ ; (§ 96),  $\text{t}^{\text{T}}\tilde{\text{a}}\text{k}\tilde{\text{a}}\text{t}$ ; (§ 67 w) do not come under this head, since they all have  $\text{a}\tilde{\text{}}$  in a virtually sharpened syllable; nor does the tone-bearing  $\text{S}^{\text{e}}\text{gho}\tilde{\text{}}$  in suffixes (e.g.  $\text{^{\text{r}}}\text{p}\text{D}$ ), nor  $\text{S}^{\text{e}}\text{gho}\tilde{\text{}}$  for  $\text{a}\tilde{\text{}}$  before a guttural with  $\text{Qamesl}$  (§ 22 c). On  $\sim y\text{vir}^{\text{v}}\text{t}$  and  $\sim y\text{vid}^{\text{q}}\text{t}$  see § 9 v.

**m**

4. The independent syllables with a firm vowel which have been described above, are frequently preceded by a single consonant with vocal  $\text{S}^{\text{e}}\text{wa}\tilde{\text{}}$  simple or compound. Such a consonant with vocal  $\text{S}^{\text{e}}\text{wa}\tilde{\text{}}$  never has the value of an independent syllable, but rather attaches itself so closely to the following syllable that it forms practically one syllable with it, e.g.  $y\text{Xil}$  . (cheek)  $\text{lehi}\tilde{\text{}}$   $y\text{l}$   $\text{X}$  (sickness)  $\text{hpli}\tilde{\text{}}$   $\text{Wdm}$ .  $y\text{l}$   $y\text{il}$   $\text{m}^{\text{e}}\text{dhu}\tilde{\text{}}$  This concerns especially the prefixes  $\text{w}\tilde{\text{a}}$   $\text{b}\tilde{\text{a}}$   $\text{k}\tilde{\text{a}}$   $\text{l}$  . See § 102.

**n**

The  $\text{S}^{\text{e}}\text{wa}\tilde{\text{}}$  mobile is no doubt in all such cases weakened from an original full vowel (e.g.  $\text{Wl}$   $j$   $\text{qyl}$  Arab.  $\text{yaqtutu}\tilde{\text{}}$   $\text{^{\text{B}}}$  Arab.  $\text{bi}\tilde{\text{a}}$ ; &c.); from this, however, it cannot be inferred that the Masoretes regarded it as forming a kind of *open* syllable, for this would be even more directly opposed to their fundamental law (viz. that a long vowel should stand in an open syllable), than are the exceptions cited above, f-k. Even the use of Metheg with  $\text{S}^{\text{e}}\text{wa}\tilde{\text{}}$  in special cases (see § 16 f) is no proof of such a view on the part of the Masoretes.

**o**

5. Closed syllables ending with one consonant, when without the tone, necessarily have *short* vowels, whether at the beginning or at the end of words, <sup>5</sup> e.g.  $\text{hB}^{\text{l}}$   $\text{en}$ ; *queen*,  $\text{!ABVX}$ , *understanding*,  $\text{hm}^{\text{k}}\text{X}$  *wisdom*,  $\text{rS}^{\text{y}}$  *and he turned back*,  $\sim \text{qY}\tilde{\text{a}}$   $\sim \text{qY}\tilde{\text{a}}$  (*wayyaqom*).

**p**

A *tone-bearing* closed syllable may have either a long or short vowel, but if the latter, it must as a rule be either Pathah or  $\text{S}^{\text{e}}\text{gho}\tilde{\text{}}$ . <sup>6</sup> The tone-bearing closed penultima admits, of the *long* vowels, only the tone long  $\text{a}\tilde{\text{}}$   $\text{e}\tilde{\text{}}$   $\text{o}\tilde{\text{}}$  not the longest  $\text{i}\tilde{\text{}}$   $\text{e}\tilde{\text{}}$   $\text{o}\tilde{\text{}}$   $\text{u}\tilde{\text{}}$  of the *short* vowels, only  $\text{a}\tilde{\text{}}$   $\text{e}\tilde{\text{}}$  not  $\text{i}\tilde{\text{}}$   $\text{u}\tilde{\text{}}$   $\text{o}\tilde{\text{}}$  (but on  $\text{i}\tilde{\text{}}$  and  $\text{u}\tilde{\text{}}$  see § 29 g). Thus  $\text{Wl}$   $y\tilde{\text{q}}$   $\text{iqy}$ ; (3<sup>rd</sup> pl. masc. Imperf. Hiph.) but  $\text{hn}^{\text{l}}$   $j$   $\text{q}$ .  $\text{T}$ ; 3<sup>rd</sup> pl. fem., and  $\text{Wm}\tilde{\text{a}}$  (2<sup>nd</sup> pl. masc. Imperat. Qal) but  $\text{hn}^{\text{l}}$   $\text{mq}$   $\tilde{\text{r}}$  fem.

## q

6. A special kind of closed syllables are the *sharpened*, i.e. those which end in the same (strengthened) consonant with which the following syllable begins, e.g. yM'ai 'iḡm-miḡ ALKukut-loḡ. If without the tone, they have, like the rest, short vowels; but, if bearing the tone, either short vowels as WLqāi WWhi, or long, as hMVāi hMhāi

On the omission of the strengthening of a consonant at the end of a word, see [§ 20 i.](#)

## r

7. Syllables ending with *two* consonants occur only at the end of words, and have most naturally short vowels, T.l.j qāi B.v.Yi; but sometimes *Sere*, as D.F.āi & b.Yi; or Hblem, j.v.q -SAT. Cf., however, [§ 10 i.](#) Usually the harshness of pronunciation is avoided by the use of a helping vowel ([§ 28 e.](#)).

### Footnotes:

<sup>1</sup>[1] Cf. C. H. Toy, 'The Syllable in Hebrew,' *Amer. Journal of Philol.*, 1884, p. 494 ff.; H. Strack, 'The Syllables in the Hebrew Language,' *Hebraica*, oct. 1884, p. 73 ff.

<sup>2</sup>[2] We are not taking account here of the few cases in which initial *Yodh* is represented as simple *i*, by being written ya| or a|, see [§ 24 e.](#), and especially [§ 47 b.](#), [note](#); nor of certain other cases in which a| with an initial vowel has only a graphic purpose, though it is indispensable in an unpointed text.

<sup>3</sup>[3] In opposition to this fundamental law in Hebrew (*a long vowel in an open syllable*), the original short vowel is found always in Arabic, and sometimes in the other Semitic languages, except of course in the case of *naturally* long vowels. The above examples are pronounced in Arabic biḡaḡ qataḡaḡ ḡinaḡ. Although it is certain therefore that in Hebrew also, at an earlier period, *short* vowels were pronounced in open syllables, it may still be doubted whether the present pronunciation is due *merely* to an artificial practice followed in the solemn recitation of the O. T. text. On this hypothesis we should have still to explain, e.g. the undoubtedly very old lengthening of *iá* and *uá* in an open syllable into eḡ and oḡ

<sup>4</sup>[1] That these pretonic vowels are really *long* is shown by Brockelmann, *ZA.* xiv. 343 f., from the transcription of Hebrew proper names in the Nestorian (Syriac) punctuation, and e.g. from the Arabic 'Ibrahīm = ~h'r'ba; He regards their lengthening in the syllable before the tone as a means adopted by the Masoretes to preserve the pronunciation of the traditional vowels. This explanation of the pretonic vowels as due



## § 25. Unchangeable Vowels.

### a

What vowels in Hebrew are unchangeable, i.e. are not liable to attenuation (to *Sêwa*), modification, lengthening, or shortening, can be known with certainty only from the nature of the grammatical forms, and in some cases by comparison with Arabic (cf. [§ 1 m](#)). This holds good especially of the *essentially* long vowels, i.e. those long by *nature* or *contraction*, as distinguished from those which are only lengthened *rhythmically*, i.e. on account of the special laws which in Hebrew regulate the tone and the formation of syllables. The latter, when a change takes place in the position of the tone or in the division of syllables, readily become short again, or are reduced to a mere vocal *Sêwa*

### b

1. The essentially long and consequently, as a rule (but cf. [§ 26 p](#), [§ 27 n, o](#)), unchangeable vowels of the *second* and *third* class, *i* *e* *u* *o* can often be recognized by means of the vowel letters which accompany them *י* *א* *א* *א* *א* *א* *א*; e.g. *byj jyjE* *he does well*, *l kyhepalace*, *l WbG>boundary*, *l Aq voice*. The *defective* writing ([§ 8 i](#)) is indeed common enough, e.g. *bj jyjE* and *byj jyjE* for *byj jyjE È* *l bG>* for *l WbG>È* *l qO* for *l Aq*, but this is merely an orthographic licence and has no influence on the quantity of the vowel; the *u* in *l bG>* is just as necessarily long, as in *l WbG>*

As an exception, a merely tone-long vowel of both these classes is sometimes written *fully*, e.g. *l Aj qyl* for *l j qyl*

### c

2. The essentially or naturally long *a* (Qames *impure*),<sup>1</sup> unless it has become *o* (cf. [§ 9 q](#)), has as a rule in Hebrew no representative among the consonants, while in Arabic it is regularly indicated by *ā*; on the few instances of this kind in Hebrew, cf. [§ 9 b](#), [§ 23 g](#). The naturally long *a* and the merely tone-long *a* therefore can only be distinguished by an accurate knowledge of the forms.

### d

3. Short vowels in closed syllables ([§ 26 b](#)), which are not final, are as a rule unchangeable, e.g. *vWBl m;* *garment*, *rBrmi* *wilderness*, *hk'l mm;* *kingdom*; similarly, short, vowels in sharpened syllables, i.e. before Dages forte, e.g. *bNG;* *thief*.

### e

4. Finally, those long vowels are unchangeable which, owing to the omission of the

strengthening in a guttural or  $\Gamma$ , have arisen by lengthening from the corresponding short vowels, and now stand in an open syllable, e.g.  $\text{!a}^{\text{me}}\text{formi}^{\text{e}}\text{h}$ ;  $\%r^{\text{B}}$  for *burrakh*.

---

**Footnotes:**

<sup>1</sup>[2] By *vocales impurae* the older grammarians meant vowels properly followed by a vowel letter. Thus  $\text{b}^{\text{t}}\text{k}^{\text{e}}\text{h}$  was regarded as merely by a licence for  $\text{b}^{\text{a}}\text{t}^{\text{k}}$ , &c.

# HEBREW GRAMMAR

## INTRODUCTION

### § 1. *The Semitic Languages in General.*

B. Stade, *Lehrb. der hebr. Gramm.*, Lpz. 1879, § 2 ff.; E. König, *Hist.-krit. Lehrgeb. der hebr. Spr.*, i. Lpz. 1881, § 3; H. Strack, *Einl. in das A. T.*, 6th ed., Munich, 1906, p. 231 ff. (a good bibliography of all the Semitic dialects); Th. Nöldeke, article 'Semitic Languages', in the 9th ed. of the *Encycl. Brit. (Die semit. Sprachen*, 2nd ed., Lpz. 1899), and *Beitr. zur sem. Sprachwiss.*, Strassb., 1904; W. Wright, *Lectures on the Comparative Grammar of the Semitic Languages*, Camb. 1890; H. Reckendorf, 'Zur Charakteristik der sem. Sprachen,' in the *Actes du X<sup>me</sup> Congrès internat. des Orientalistes* (at Geneva in 1894), iii. I ff., Leiden, 1896; O.E. Lindberg, *Vergl. Gramm. der sem. Sprachen*, i A: *Konsonantismus*, Gothenburg, 1897; H. Zimmern, *Vergl. Gramm. der sem. Sprachen*, Berlin, 1898; E. König, *Hebräisch und Semitisch: Prolegomena und Grundlinien einer Gesch. der sem. Sprachen*, &c., Berlin, 1901; C. Brockelmann. *Semitische Sprachwissenschaft*, Lpz. 1906, *Grundriss der vergl. Gramm. der sem. Sprachen*, vol. i (Laut- und Formenlehre), parts 15, Berlin, 1907 f. and his *Kurzgef. vergleichende Gramm.* (Porta Ling. Or.) Berlin, 1908. The material contained in inscriptions has been in process of collection since 1881 in the Paris *Corpus Inscriptionum Semiticarum*. To this the best introductions are M. Lidzbarski's *Handbuch der Nordsem. Epigraphik*, Weimar, 1898, in 2 parts (text and plates), and his *Ephemeris zur sem. Epigraphik* (5 parts published), Giessen, 1900 f. [G. A. Cooke, *Handbook of North-Semitic Inscriptions*, Oxford, 1903].

#### a

1. The Hebrew language is one branch of a great family of languages in Western Asia which was indigenous in Palestine, Phoenicia, Syria, Mesopotamia, Babylonia, Assyria, and Arabia, that is to say, in the countries extending from the Mediterranean to the other side of the Euphrates and Tigris, and from the mountains of Armenia to the southern coast of Arabia. In early times, however, it spread from Arabia over Abyssinia, and by means of Phoenician colonies over many islands and sea-boards of the Mediterranean, as for instance to the Carthaginian coast. No comprehensive designation is found in early times for the languages and nations of this family; the name *Semites* or *Semitic<sup>1</sup> languages* (based upon the fact that according to [Gn 10:21](#) ff. almost all nations speaking these languages are descended from Shem) is, however, now generally accepted, and has accordingly been retained here.<sup>2</sup>

#### b

2. The better known Semitic languages may be subdivided<sup>3</sup> as follows:—

I. The South Semitic or Arabic branch. To this belong, besides the classical literary language of the Arabs and the modern vulgar Arabic, the older southern Arabic preserved in the Sabaeen inscriptions (less correctly called Himyaritic), and its

offshoot, the Ge'ez or Ethiopic, in Abyssinia.

II. The Middle Semitic or Canaanitish branch. To this belongs the Hebrew of the Old Testament with its descendants, the New Hebrew, as found especially in the Mishna (see below, [§ 3 a](#)), and Rabbinic; also Phoenician, with Punic (in Carthage and its colonies), and the various remains of Canaanitish dialects preserved in names of places and persons, and in the inscription of Mesa', king of Moab.

### c

III. The North Semitic or Aramaic branch. The subdivisions of this are (I) The Eastern Aramaic or Syriac, the literary language of the Christian Syrians. The religious books of the Mandaeans (Nasoraean, Sabians, also called the disciples of St. John) represent a very debased offshoot of this. A Jewish modification of Syriac is to be seen in the language of the Babylonian Talmud. (2) The Western or Palestinian Aramaic, incorrectly called also 'Chaldee'.<sup>4</sup> This latter dialect is represented in the Old Testament by two words in [Gn 31:47](#), by the verse [Jer 10:11](#), and the sections [Dn 2:4](#) to [7:28](#); [Ezr 4:8](#) to [6:18](#), and [7:12–26](#), as well as by a number of non-Jewish inscriptions and Jewish papyri (see below, under [m](#)), but especially by a considerable section of Jewish literature (Targums, Palestinian Gemara, &c.). To the same branch belongs also the Samaritan, with its admixture of Hebrew forms, and, except for the rather Arabic colouring of the proper names, the idiom of the Nabataean inscriptions in the Sinaitic peninsula, in the East of Palestine, &c.

For further particulars about the remains of Western Aramaic (including those in the New Test., in the Palmyrene and Egyptian Aramaic inscriptions) see Kautzsch, *Gramm. des Biblisch-Aramäischen*, Lpz. 1884, p. 6 ff.

### d

IV. The East Semitic branch, the language of the Assyrio-Babylonian cuneiform inscriptions, the third line of the Achaemenian inscriptions.

On the importance of Assyrian for Hebrew philology especially from a lexicographical point of view cf. Friedr. Delitzsch, *Prolegomena eines neuen hebr.-aram. Wörterbuchs zum A. T.*, Lpz. 1886; P. Haupt, 'Assyrian Phonology, &c.', in *Hebraica*, Chicago, Jan. 1885, vol. i. 3; Delitzsch, *Assyrische Grammatik*, 2nd ed., Berlin, 1906.

If the above division into four branches be reduced to two principal groups, No. I, as South Semitic, will be contrasted with the three North Semitic branches.<sup>5</sup>

### e

All these languages stand to one another in much the same relation as those of the Germanic family (Gothic, Old Norse, Danish, Swedish; High and Low German in their earlier and later dialects), or as the Slavonic languages (Lithuanian, Lettish; Old Slavonic, Serbian, Russian; Polish, Bohemian). They are now either wholly extinct, as the Phoenician and Assyrian, or preserved only

in a debased form, as Neo-Syriac among Syrian Christians and Jews in Mesopotamia and Kurdistan, Ethiopic (Ge<sup>o</sup>ez) in the later Abyssinian dialects (Tigre) Tigrinā, Amharic), and Hebrew among some modern Jews, except in so far as they attempt a purely literary reproduction of the language of the Old Testament. Arabic alone has not only occupied to this day its original abode in Arabia proper, but has also forced its way in all directions into the domain of other languages.

The Semitic family of languages is bounded on the East and North by another of still wider extent, which reaches from India to the western limits of Europe, and is called Indo-Germanic<sup>6</sup> since it comprises, in the most varied ramifications, the Indian (Sanskrit), Old and New Persian, Greek, Latin, Slavonic, as well as Gothic and the other Germanic languages. With the Old Egyptian language, of which Coptic is a descendant, as well as with the languages of north-western Africa, the Semitic had from the earliest times much in common, especially in grammatical structure; but on the other hand there are fundamental differences between them, especially from a lexicographical point of view; see Erman, 'Das Verhältniß des Aegyptischen zu den semitischen Sprachen,' in the *ZDMG.* xlvii, 1892, p. 93 ff., and Brockelmann, *Grundriss*, i. 3.

**f**

3. The *grammatical structure* of the Semitic family of languages, as compared with that of other languages, especially the Indo-Germanic, exhibits numerous peculiarities which collectively constitute its distinctive character, although many of them are found singly in other languages. These are — (a) among the consonants, which in fact form the substance of these languages, occur peculiar gutturals of different grades; the vowels are subject, within the same consonantal framework, to great changes in order to express various modifications of the same stem-meaning; (b) the, word-stems are almost invariably trilateral, i.e. composed of three consonants; (c) the verb is restricted to two tense-forms, with a peculiarly regulated use; (d) the noun has only two genders (masc. and fem.); and peculiar expedients are adopted for the purpose of indicating the case-relations; (e) the oblique cases of the personal pronoun, as well as all the possessive pronouns and the pronominal object of the verb, are denoted by forms appended directly to the governing word (suffixes); (f) the almost complete absence of compounds both in the noun (with the exception of many proper names) and in the verb; (g) great simplicity in the expression of syntactical relations, e. g. the small number of particles, and the prevalence of simple co-ordination of clauses without periodic structure. Classical Arabic and Syriac, however, form a not unimportant exception as regards the last-mentioned point.

**g**

4. From a lexicographical point of view also the vocabulary of the Semites differs essentially from that of the Indo-Germanic languages, although there is apparently more agreement here than in the grammar. A considerable number of Semitic roots



and stems agree in sound with synonyms in the Indo-Germanic family. But apart from expressions actually borrowed (see below, under *l*), the real similarity may be reduced to imitative words (onomatopoeica), and to those in which one and the same idea is represented by similar sounds in consequence of a formative instinct common to the most varied families of language. Neither of these proves any *historic* or *generic* relation, for which an agreement in grammatical structure would also be necessary.

Comp, Friedr. Delitzsch, *Studien über indogermanisch-semitische Wurzelverwandtschaft*, Lpz. 1873; Nöldechen, *Semit. Glossen zu Fick und Curtius*, Magdeb. 1876 f; McCurdy, *Aryo-Semitic Speech*, Andover, U. S. A, 1881. The phonetic relations have been thoroughly investigated by H. Möller in *Semitisch und Indogermanisch*, Teil i, *Konsonanten*, Copenhagen and Lpz. 1907, a work which has evoked considerable criticism.

## h

As onomatopoeic words, or as stem-sounds of a similar character, we may compare, e. g.  $qql'$ ,  $\%X:l'$ ,  $lei\epsilon w$ , *lingo*, Skt. *lih*, Eng. *to lick*, Fr. *lécher*, Germ. *lecken*;  $ll'G''$  (cf.  $l'ga\tilde{A}$   $l'g:[']$ )  $kul i w$ , *volvo*, Germ. *quellen*, *wallen*, Eng. *to well*;  $drG\tilde{A}$   $j r x\tilde{A}$   $tr x'$   $carattw$ , Pers. *khaÆriÆdan*, Ital. *grattare*, Fr. *gratter*, Eng. *to grate*, *to scratch*, Germ. *kratzen*;  $qrP'$  *frango*, Germ. *brechen*, &c.; Reuss, *Gesch. der hl. Schriften A.T.'s*, Braunsch. 1881, p. 38. draws attention moreover to the Semitic equivalents for *earth*, *six*, *seven*, *horn*, *to sound*, *to measure*, *to mix*, *to smell*, *to place*, *clear*, *to kneel*, *raven*, *goat*, *ox*, &c. An example of a somewhat different kind is *am*, *ham* (*sam*), *gam*, *kam*, in the sense of the German *samt*, *zusammen*, *together*, in Hebrew  $\sim ma'$  (whence  $hM'au$  *people*, properly *assembly*),  $\sim [i$  (with) *samt*,  $\sim \tilde{G}$ : *also*, *moreover*, Arab.  $[mG$  *to collect*, Pers. *ham*, *hamah* (*at the same time*); Skt. *sama\theta* (with), Gk.  $a\mu\alpha$   $\zeta amfw\tilde{A}$   $oimoj$  ( $oimou$  /  $o\mu l o j$ ) ( $o\mu doj\tilde{A}$  and harder *koinoj*, Lat. *cum*, *cumulus*, *cunctus*; with the corresponding sibilant Skt. *sam*, Gk.  $\sigma\mu\lambda$  ( $xunoj = koinoj$ , Goth. *sama*, Germ. *samt*, *sammeln*; but many of these instances are doubtful.

## i

Essentially different from this internal connexion is the occurrence of the same words in different languages, where one language has borrowed directly from the other. Such *loan-words* are —

(a) In Hebrew: some names of objects which were originally indigenous in Babylonia and Assyria (see a comprehensive list of Assyrio- babylonian loan-words in the Hebrew and Aramaic of the Old Testament in Zimmern and Winckler, *KAT.*<sup>3</sup>, ii. p. 648 ff.), in Egypt, Persia, or India, e. g.  $\Gamma a\lambda\chi$  (also in the

plural) *river*, from Egyptian *yoor*, generally as the name of the Nile (late Egypt. *yaro*, Assy. *yaru'u*), although it is possible that a pure Semitic  $\Gamma ay$  has been confounded with the Egyptian name of the Nile (so Zimmern);  $\aleph x a h$  (Egyptian) Nile-reed (see Lieblein, 'Mots-égyptiens dans la Bible,' in *PSBA*. 1898, p. 202 f.);  $S D r P$ ; (in Zend *pairidaēta*, circumvallation = *paradeisōj*) *pleasure garden, park*;  $!AK r d a$  *daric*, Persian gold coin;  $\sim y K I T$  *peacocks*, perhaps from the Malabar *toḡai* or *toḡhai*. Some of these words are also found in Greek, as  $S P r K$ ; (Pers. *karbaš*, Skt. *karpaśa*) *cotton, karpasoj, carbasus*. On the other hand it is doubtful if  $@ A Q$  corresponds to the Greek  $khōj$  (*khōj*, Skt. *kapi*, *ape*).

(b) In Greek, &c.: some originally Semitic names of Asiatic products and articles of commerce, e. g.  $\# W B$  *bussoj, byssus*;  $h n b d$  *libanoj (libanwtoj, incense)*;  $h n q'$  *kānh (kanna, canna, cane)*;  $! M K$  *kūmunon, cuminum, cumin*;  $h [y c i q]$  *kassia, cassia*;  $! m G''$  *kāmloj, camelus*;  $! A b r'$  *et arrabwn, arrhabo, arrha, pledge*. Such transitions have perhaps been brought about chiefly by Phoenician trade. Cf. A. Müller, 'Semitische Lehnworte im älteren Griechisch,' in Bezenberger's *Beiträge zur Kunde der Indo-germ. Sprachen*, Göttingen, 1877, vol. i. p. 273 ff.; E. Ries, *Quaeres et vocabula a gentibus semiticis in Graeciam pervenerint*, Breslau, 1890; Muss-Arnolt, 'Semitic words in Greek and Latin,' in the *Transactions of the American Philological Association*, xxiii. p. 35 ff.; H. Lewy, *Die semitischen Fremdwörter im Griech.*, Berlin, 1895; J. H. Bondi, *Dem hebr.-phöniz. Sprachzweige angehör. Lehnwörter in hieroglyph. u. hieratischen Texten*, Lpz. 1886.

## k

5. No system of writing is ever so perfect as to be able to reproduce the sounds of a language in all their various shades, and the *writing of the Semites* has one striking fundamental defect, viz. that only the consonants (which indeed form the substance of the language) are written as real letters,<sup>7</sup> whilst of the vowels only the longer are indicated by certain representative consonants (see below, § 7). It was only later that special small marks (points or strokes below or above the consonants) were invented to represent to the eye all the vowel-sounds (see § 8). These are, however, superfluous for the practised reader, and are therefore often wholly omitted in Semitic manuscripts and printed texts. Semitic writing, moreover, almost invariably proceeds from right to left<sup>8</sup>

With the exception of the Assyrio-Babylonian (cuneiform), all varieties of Semitic writing, although differing widely in some respects, are derived from one and the same original alphabet, represented on extant monuments most faithfully by the characters

used on the stele of Mesaḥ, king of Moab (see below, [§ 2 d](#)), and in the *old* Phoenician inscriptions, of which the bronze bowls from a temple of Baal (*CIS*. i. 22 ff. and Plate IV) are somewhat earlier than Mesaḥ. The old Hebrew writing, as it appears on the oldest monument, the Siloam inscription (see below, [§ 2 d](#)), exhibits essentially the same character. The old Greek, and indirectly all European alphabets, are descended from the old Phoenician writing (see [§ 5 i](#)).

## I

See the Table of Alphabets at the beginning of the Grammar, which shows the relations of the older varieties of Semitic writing to one another and especially the origin of the present Hebrew characters from their primitive forms. For a more complete view, see Gesenius' *Scripturae linguaeque Phoeniciae monumenta*, Lips. 1837, 4:to, pt. i. p. 15 ff., and pt. iii. tab. 1–5. From numerous monuments since discovered, our knowledge of the Semitic characters, especially the Phoenician, has become considerably enlarged and more accurate. Cf. the all but exhaustive bibliography (from 1616 to 1896) in Lidzbarski's *Handbuch der Nordsemitischen Epigraphik*, i. p. 4 ff, and on the origin of the Semitic alphabet, *ibid.*, P.173 ff., and *Ephemeris* (see the heading of § I a above), i. pp. 109 ff., 142, 261 ff., and his 'Altsemitische Texte', pt. i, *Kanaanäische Inschriften* (Moabite, Old-Hebrew, Phoenician, Punic), Giessen, 1907. — On the origin and development of the *Hebrew* characters and the best tables of alphabets, see [§ 5 a](#), last note, and especially [§ 5 e](#).

## m

6. As regards the relative *age* of the Semitic languages, the oldest literary remains of them are to be found in the Assyrio-Babylonian (cuneiform) inscriptions,<sup>9</sup> with which are to be classed the earliest Hebrew fragments occurring in the old Testament (see [§ 2](#)).

The earliest non-Jewish *Aramaic* inscriptions known to us are that of 𐤀𐤊𐤌 king of Hamath (early eighth cent. B.C.), on which see Nöldeke, *ZA*. 1908, p. 376, and that found at Teima, in N. Arabia, in 1880, probably of the fifth cent. B. C., cf. E. Littmann in the *Monist*, xiv. 4 [and Cooke, *op. cit.*, p. 195]. The monuments of Kalammus of Sam'al, in the reign of Shalmanezer II, 859–829 B.C. (cf. A. Sànda, *Die Aramäer*, Lpz. 1902, p. 26), and those found in 1888–1891 at Zenjīlī in N. Syria, including the Hadad inscription of thirty-four lines (early eighth cent. B.C.) and the Panammu inscription (740 B.C.), are not in pure Aramaic. The Jewish-Aramaic writings begin about the time of Cyrus (cf. [Ezr 6:3](#) ff.), specially important being the papyri from Assuan ed. by Sayce and Cowley, London, 1906 (and in a cheaper form by Staerk, Bonn, 1907), which are precisely dated from 471 to 411 B.C., and three others of 407 B.C. ed. by Sachau, Berlin, 1907.

Monuments of the *Arabic* branch first appear in the earliest centuries A.D. (Sabaean

inscriptions, Ethiopic translation of the Bible in the fourth or fifth century, North-Arabian literature from the sixth century A. D.).

It is, however, another question which of these languages has adhered longest and most faithfully to the original character of the Semitic, and which consequently represents to us the earliest phase of its development. For the more or less rapid transformation of the sounds and forms of a language, as spoken by nations and races, is dependent on causes quite distinct from the growth of a literature, and the organic structure of a language is often considerably impaired even before it has developed a literature, especially by early contact with people of a different language. Thus in the Semitic group, the Aramaic dialects exhibit the earliest and greatest decay, next to them the Hebrew-Canaanite, and in its own way the Assyrian. Arabic, owing to the seclusion of the desert tribes, was the longest to retain the original fullness and purity of the sounds and forms of words.<sup>10</sup> Even here, however, there appeared, through the revolutionary influence of Islam, an ever-increasing decay, until Arabic at length reached the stage at which we find Hebrew in the Old Testament.

## n

Hence the phenomenon, that in its grammatical structure the ancient Hebrew agrees more with the modern than with the ancient Arabic, and that the latter, although it only appears as a written language at a later period, has yet in many respects preserved a more complete structure and a more original vowel system than the other Semitic languages, cf. Nöldeke, 'Das klassische Arabisch und die arabischen Dialekte,' in *Beiträge zur semitischen Sprachwissenschaft*, p. 1 ff. It thus occupies amongst them a position similar to that which Sanskrit holds among the Indo-Germanic languages, or Gothic in the narrower circle of the Germanic. But even the toughest organism of a language often deteriorates, at least in single forms and derivatives, while on the contrary, in the midst of what is other, wise universal decay, there still remains here and there something original and archaic; and this is the case with the Semitic languages.

Fuller proof of the above statements belongs to the comparative Grammar of the Semitic languages. It follows, however, from what has been said: (1) that the Hebrew language, as found in the sacred literature of the Jews, has, in respect to its organic structure, already suffered more considerable losses than the Arabic, which appears much later on the historical horizon; (2) that, notwithstanding this fact, we cannot at once and in all points concede priority to the latter; (3) that it is a mistake to consider with some that the Aramaic, on account of its simplicity (which is only due to the decay of its organic structure), is the oldest form of Semitic speech.

---

## Footnotes:

<sup>1</sup>[1] First used by Schlözer in Eichhorn's *Repertorium für bibl. u. morgenl. Literatur*,

1781, p. 161.

<sup>2</sup>[2]. From Shem are derived ([Gn 10:21](#) ff.) the Aramaean and Arab families as well as the Hebrews, but not the Canaanites (Phoenicians), who are traced back to Ham (vv. [6, 15](#) ff.), although their language belongs decidedly to what is now called Semitic. The language of the Babylonians and Assyrians also was long ago shown to be Semitic, just as Assûr ([Gn 10:22](#)) is included among the sons of Shem.

<sup>3</sup>[1] For conjectures as to the gradual divergence of the dialects (first the Babylonian, then Canaanite, including Hebrew, lastly Aramaic and Arabic) from primitive Semitic, see Zimmern, *KAT.*<sup>3</sup>, ii. p. 644 ff.

<sup>4</sup>[2] In a wider sense *all* Jewish Aramaic is sometimes called 'Chaldee'.

<sup>5</sup>[1] Hommel, *Grundriss der Geogr. und Gesch. des alten Orients*, Munich, 1904, p. 75 ff., prefers to distinguish them as Eastern and Western Semitic branches. Their geographical position, however, is of less importance than the genealogical relation of the various groups of dialects, as rightly pointed out by A. Jeremias in *Th.LZ.* 1906, col. 291.

<sup>6</sup>[2] First by Klaproth in *Asia Polyglotta*, Paris, 1823; cf. Leo Meyer in *Nachrichten d. Gött. Gesellschaft*, 1901, p. 454.

<sup>7</sup>[1] So also originally the Ethiopic writing, which afterwards represented the vowels by small appendages to the consonants, or by some other change in their form. On the Assyrio-Babylonian cuneiform writing, which likewise indicates the vowels, [see the next note](#), ad fin.

<sup>8</sup>[2] The Sabaean (Himyaritic) writing runs occasionally from left to right, and even alternately in both directions (*boustrophedon*), but as a rule from right to left. In Ethiopic writing the direction from left to right has become the rule; some few old inscriptions exhibit, however, the opposite direction. The cuneiform writing also runs from left to right, but this is undoubtedly borrowed from a non-Semitic people. Cf. [§ 5 d, note 3](#).

<sup>9</sup>[1] According to Hilprecht, *The Babylonian Expedition of the University of Pennsylvania*, i. p. 11 ff., the inscriptions found at Nippur embrace the period from about 4000 to 450 B. C.

<sup>10</sup>[1] Even now the language of some of the Bedawilis much purer and more archaic than that of the town Arabs. It must, however, be admitted that the former exalted estimate of the primitiveness of Arabic has been moderated in many respects by the most recent school of Semitic philology. Much apparently original is to be regarded with Nöldeke (*Die semit. Spr.*, p. 5 [= *Encycl. Brit.*, ed. 9, art, SEMITIC LANGUAGES, p.642]) only as a modification of the original. The assertion that the Arabs exhibit Semitic characteristics in their purest form, should, according to Nöldeke, be rather that 'the inhabitants of the desert lands of Arabia, under the influence of the

extraordinarily monotonous scenery and of a life continually the same amid continual change, have developed most exclusively some of the principal traits of the Semitic race'.

## § 2. Sketch of the History of the Hebrew Language.

See Gesenius, *Gesch. der hebr. Sprache u. Schrift*, Lpz. 1815, §§ 5–18); Th. Nöldeke's art., 'Sprache, hebräische,' in Schenkel's *Bibel-Lexikon*, Bd. v, Lpz. 1875; F. Buhl, 'Hebräische Sprache,' in Hauck's *Realencycl. für prot. Theol. und Kirche*, vii (1899), p. 506 ff.; A. Cowley, 'Hebrew Language and Literature,' in the forthcoming ed. of the *Encycl. Brit.*; W. R. Smith in the *Encycl. Bibl.*, ii. London, 1901, p. 1984 ff.; A. Lukyn Williams, 'Hebrew,' in Hastings *Dict. of the Bible*, ii. p. 325 ff., Edinb. 1899.

### a

1. The name *Hebrew Language* usually denotes the language of the sacred writings of the Israelites which form the canon of the *Old Testament*. It is also called *Ancient Hebrew* in contradistinction to the New Hebrew of Jewish writings of the post-biblical period (§ 3a). The name Hebrew language (tyrb.[i !Avl' glwssa twh -Ebraiwn( ebraiṣti) does not occur in the Old Testament itself. Instead of it we find in [Is 19:18](#) the term *language of Canaan*,<sup>1</sup> and tydṯḥy>in the Jews' language [2 K 18:26](#), [28](#) (cf. [Is 36:11](#), [13](#)) [Neh 13:24](#). In the last-cited passage it already agrees with the later (post-exilic) usage, which gradually extended the name *Jews*, *Jewish* to the whole nation, as in Haggai, Nehemiah. and the book of Esther.

### b

The distinction between the names *Hebrew* (~yrb.[i -Ebraibi) and *Israelites* (l ar'fyl ynB) is that the latter was rather a national name of honour, with also a religious significance, employed by the people themselves, while the former appears as the less significant name by which the nation was known amongst foreigners. Hence in the Old Testament *Hebrews* are only spoken of either when the name is employed by themselves as contrasted with foreigners ([Gn 40:15](#), [Ex 2:6](#) f. [3:18](#) &c., [Jon 1:9](#)) or when it is put in the mouth of those who are not Israelites ([Gn 39:14](#), [17 41:12](#) &c.) or, finally, when it is used in opposition to other nations ([Gn 14:13 43:32](#), [Ex 2:11](#), [13 21:2](#)). In [1 S 13:3](#), [7](#) and [14:21](#) the text is clearly corrupt. In the Greek and Latin authors, as well as in Josephus, the name -Ebraiḳi, Hebraei,<sup>2</sup> &c., alone occurs. Of the many explanations of the gentilic yrb.[i the derivation from rb,[ea country on the other side with the derivative suffix yṗ(§ 86 h) appears to be the only one philologically possible. The name accordingly denoted the Israelites as being those who inhabited the 'eber, i. e. the district on the other side of the Jordan (or according to others the Euphrates), and would therefore originally be only appropriate when used by the nations on this side of the Jordan or Euphrates. We must, then, suppose that after the crossing of the river in question it had been retained by the Abrahamidae as an old-established name, and within certain limits (see above)

had become naturalized among them. In referring this name to the patronymic Eber, the Hebrew genealogists have assigned to it a much more comprehensive signification. For since in [Gn 10:21](#) ([Nu 24:24](#) does not apply) Shem is called the *father of all the children of Eber*, and to the latter there also belonged according to [Gn 11:14](#) ff. and [10:25](#) ff. Aramean and Arab races, the name, afterwards restricted in the form of the gentilic *%oibriÆ* exclusively to the Israelites, must have originally included a considerably larger group of countries and nations. The etymological significance of the name must in that case not be insisted upon.<sup>3</sup>

## c

The term *ebraiṣti*, is first used, to denote the old Hebrew, in the prologue to Jesus the son of Sirach (about 130 B. C.), and in the New Testament, [Rv 9:11](#). On the other hand it serves in [Jn 5:2](#), [19:13](#), [17](#) perhaps also in [19:20](#) and [Rv 16:16](#) to denote what was then the (Aramaic) vernacular of Palestine as opposed to the Greek. The meaning of the expression *ebraiṣ dialektoj* in [Acts 21:40](#), [22:2](#), and [26:14](#) is doubtful (cf. Kautzsch, *Gramm. des Bibl.-Aram.*, p. 19 f.). Josephus also uses the term *Hebrew* both of the old Hebrew and of the Aramaic vernacular of his time.

The Hebrew language is first called the *sacred language* in the Jewish Aramaic versions of the Old Testament, as being the language of the sacred books in opposition to the *lingua profana*, i. e. the Aramaic vulgur tongue.

## d

2. With the exception of the Old Testament (and apart from the Phoenician inscriptions; see below, [f-h](#)), only very few remains of old Hebrew or old Canaanitish literature have been preserved. Of the latter — (1) an inscription, unfortunately much injured, of thirtyfour lines, which was found in the ancient territory of the tribe of Reuben, about twelve miles to the east of the Dead Sea, among the ruins of the city of *Dibon* (now *Dibān*), inhabited in earlier times by the Gadites, afterwards by the Moabites. In it the Moabite king *Meṣa* (about 850 B.C.) recounts his battles with Israel (cf. [2 K 3:4](#) ff.), his buildings, and other matters.<sup>4</sup> Of old Hebrew: (2) an inscription of six lines (probably of the eighth century B.C.<sup>5</sup>) discovered in June, 1880, in the tunnel between the Virgin's Spring and the Pool of Siloam at Jerusalem; (3) about forty engraved seal-stones, some of them pre-exilic but bearing little except proper names<sup>6</sup>; (4) coins of the Maccabaeen prince Simon (from 'the 2nd year of deliverance', 140 and 139 B.C.) and his successors,<sup>7</sup> and the coinage of the revolts in the times of Vespasian and Hadrian.

## e

3. In the whole series of the ancient Hebrew writings, as found in the Old Testament and also in non-biblical monuments (see above, [d](#)), the language (to judge from its



consonantal formation) remains, as regards its general character, and apart from slight changes in form and differences of style (see [k](#) to [w](#)), at about the same stage of development. In this form, it may at an early time have been fixed as a literary language, and the fact that the books contained in the Old Testament were handed down as *sacred* writings, must have contributed to this constant uniformity.

## f

To this old Hebrew, the language of the Canaanitish or Phoenician<sup>8</sup> stocks came the nearest of all the Semitic languages, as is evident partly from the many Canaanitish names of persons and places with a Hebrew form and meaning which occur in the Old Testament (e. g. qdc, yBil mĀ rpse tyrqj, &c.; on 'Canaanite glosses'<sup>9</sup> to Assyrian words in the cuneiform tablets of Tell-el-Amarna [about 1400 B.C.] cf. H. Winekler, 'Die Thontafeln von Tell-el-Amarna,' in *Keilinschr. Bibliothek*, vol. v, Berlin, 1896 f. [transcription and translation]; J. A. Knudtzon, *Die El-Amarna-Tafeln*, Lpz. 1907 f.; H. Zimmern, *ZA*. 1891, p. 154 ff. and *KAT*.<sup>3</sup>, p. 651 ff.), and partly from the numerous remains of the Phoenician and Punic languages.

The latter we find in their peculiar writing ([§ 1 k, l](#)) in a great number of inscriptions and on coins, copies of which have been collected by Gesenius, Judas, Bourgade, Davis, de Vogüé, Levy, P. Schröder, v. Maltzan, Euting, but especially in Part 1 of the *Corpus Inscriptionum Semiticarum*, Paris, 1881 ff. Among the inscriptions but few public documents are found, e. g. two lists of fees for sacrifices; by far the most are epitaphs or votive tablets. Of special importance is the inscription on the sarcophagus of King Esmonazar of Sidon, found in 1855, now in the Louvre; see the bibliography in Lidzbarski, *Nordsem. Epigr.*, i. 23 ff.; on the inscription, i. 97 ff., 141 f., 417, ii. plate iv, 2; [Cooke, p. 30 ff.]. To these may be added isolated words in Greek and Latin authors, and the punic texts in Plautus, *poenulus* 5, 1–3 (best treated by Gildemeister in Ritschl's edition of Plautus, Lips. 1884, tom. ii, fasc. 5). From the monuments we learn the native orthography, from the Greek and Latin transcriptions the pronunciation and vocalization; the two together give a tolerably distinct idea of the language and its relation to Hebrew.

## g

Phoenician (Punic) words occurring in inscriptions are, e. g. | a *God*, ~da *man*, !b *son*, tb *daughter*, \$ | m *king*, db [ *servant*, !hk *priest*, Xbz *sacrifice*, | [ b *lord*, XmX *sun*, #ra *land*, ~y *sea*, !ba *stone*, @sk *silver*, | zrb *iron*, !mX *oil*, t [ *time*, rbq *grave*, tbcm *monument*, ~qm *place*, bkXm *bed*, | k *all*, dxa *one*, ~ynX *two*, XI X *three*, [bra *four*, XmX *five*, XX *six*, [bX *seven*, rX [ *ten*, !k (=Hebr. hyh) *to be*,

[mX to hear, xtp to open, rdn to vow, \$rb to bless, Xqb to seek, &c. Proper names: !dc Sidon, rC Tyre, anX Hanno, l [bnX Hannibal, &c. See the complete vocabulary in Lidzbarski, *Nordsem. Epigr.*, i. 204 ff.

## h

Variations from Hebrew in Phoenician orthography and inflection are, e.g. the almost invariable omission of the vowel letters (§ 7 b), as tb for tyb house, l q for, l Aq voice, !dc for !Adycā ~nhk for ~ynhK) priests, ~nl a (in Plaut. *alonim*) gods; the fem., even in the absolute state, ending in t̄ (*ath*) (§ 80 b) as well as ā (X), the relative Xa (Hebr. rva), &c. The differences in pronunciation are more remarkable, especially in Punic, where the Ā was regularly pronounced as u) e. g. j p̄/0suēti (judge), V l V' saūš (three), Xr ruš = var head; i and e often as the obscure dull sound of y, e. g. ynnynu (ecce eum), taetyā yth; the [ as o, e. g. rqlm Mocar (cf. hk'[m;Lxx, Gn 22:24 Mwca). See the collection of the grammatical peculiarities in Gesenius, *Monumenta Phoenicia*, p. 430 ff.; Paul Schröder, *Die phöniz. Sprache*, Halle, 1869; B. Stade, 'Erneute Prüfung des zwischen dem Phöniz. und Hebr. bestehenden Verwandtschaftsgrades,' in the *Morgenländ. Forschungen*, Lpz. 1875, p. 169 ff.

## i

4. As the Hebrew writing on monuments and coins mentioned in d consists only of consonants, so also the writers of the Old Testament books used merely the consonant-signs (§ 1 k), and even now the written scrolls of the Law used in the synagogues must not, according to ancient custom, contain anything more. The present pronunciation of this consonantal text, its vocalization and accentuation, rest on the tradition of the Jewish schools, as it was finally fixed by the system of punctuation (§ 7 h) introduced by Jewish scholars about the seventh century A.D.; cf. § 3 b.

## k

An earlier stage in the development of the Canaanitish-Hebrew language, i.e. a form of it anterior to the written documents now extant, when it must have stood nearer to the common language of the united Semitic family, can still be discerned in its principal features: — (1) from many archaisms preserved in the traditional texts, especially in the names of persons and places dating from earlier times, as well as in isolated forms chiefly occurring in poetic style; (2) in general by an *a posteriori* conclusion from traditional forms, so far as according to the laws and analogies of phonetic change they clearly point to an older phase of the language; and (3) by comparison with the kindred languages, especially Arabic, in which this earlier stage of

the language has been frequently preserved even down to later times ([§ 1 m, n](#)). In numerous instances in examining linguistic phenomena, the same — and consequently so much the more certain — result is attained by each of these three methods.

Although the systematic investigation of the linguistic development indicated above belongs to comparative Semitic philology, it is nevertheless indispensable for the scientific treatment of Hebrew to refer to the groundforms<sup>10</sup> so far as they can be ascertained and to compare the corresponding forms in Arabic. Even elementary grammar which treats of the forms of the language occurring in the Old Testament frequently requires, for their explanation, a reference to these ground-forms.

**I**

5. Even in the language of the Old Testament, notwithstanding its general uniformity, there is noticeable a certain progress from an earlier to a later stage. Two periods, though with some reservations, may be distinguished: the *first*, down to the end of the Babylonian exile; and the *second*, after the exile.

**m**

To the former belongs, apart from isolated traces of a later revision, the larger half of the Old Testament books, viz. (a) of the prose and historical writings, a large part of the Pentateuch and of Joshua, Judges, Samuel, and Kings; (b) of the poetical, perhaps a part of the Psalms and Proverbs; (c) the writings of the earlier prophets (apart from various later additions) in the following chronological order: Amos, Hosea, Isaiah I, Micah, Nahum, Zephaniah, Habakkuk, Obadiah (?), Jeremiah, Ezekiel, Isaiah II (ch. [40–55](#)).

**n**

The beginning of this period, and consequently of Hebrew literature generally, is undoubtedly to be placed as early as the time of Moses, although the Pentateuch in its present form, in which very different strata may be still clearly recognized, is to be regarded as a gradual production of the centuries after Moses. Certain linguistic peculiarities of the Pentateuch, which it was once customary to regard as archaisms, such as the epicene use of  $\Gamma$  [ $\eta$ ]: *boy, youth*, for  $hr'$  [ $h$ ]: *girl*, and  $awh$  for  $ayh$ , are merely to be attributed to a later redactor; cf. [§ 17 c](#).

**o**

The linguistic character of the various strata of the Pentateuch has been examined by Ryssel, *De Elohistae Pentateuchici sermone*, Lpz. 1878; König, *De criticae sacrae argumento e linguae legibus repetito*, Lpz. 1879 (analysis of [Gn 1–11](#)); F. Giesebrecht, 'Der Sprachgebr. des hexateuchischen Elohisten,' in

ZAW. 1881, p. 177 ff., partly modified by Driver in the *Journal of Philology*, vol. xi. p. 201 ff.; Kräutlein, *Die sprachl. Verschiedenheiten in den Hexateuchquellen*, Lpz. 1908. — Abundant matter is afforded also by Holzinger, *Einleitung in den Hexateuch*, Freib. 1893; Driver, *Introduction to the Literature of the Old Testament*<sup>8</sup>, Edinburgh, 1908; Strack, *Einleitung ins A. T.*<sup>sup>6</sup>, Munich, 1906; König, *Einleitung in das A. T.*, Bonn, 1893.

## p

6. Even in the writings of this first period, which embraces about 600 years, we meet, as might be expected, with considerable differences in linguistic form and style, which are due partly to differences in the time and place of composition, and partly to the individuality and talent of the authors. Thus Isaiah, for example, writes quite differently from the later Jeremiah, but also differently from his contemporary Micah. Amongst the historical books of this period, the texts borrowed from earlier sources have a linguistic colouring perceptibly different from those derived from later sources, or passages which belong to the latest redactor himself. Yet the structure of the language, and, apart from isolated cases, even the vocabulary and phraseology, are on the whole the same, especially in the prose books.

## q

But the *poetic language* is in many ways distinguished from prose, not only by a *rhythm* due to more strictly balanced (parallel) members and definite metres (see [r](#)), but also by peculiar *words* and *meanings*, *inflexions* and *syntactical constructions* which it uses in addition to those usual in prose. This distinction, however, does not go as far as, for example, in Greek. Many of these poetic peculiarities occur in the kindred languages, especially in Aramaic, as the ordinary modes of expression, and probably are to be regarded largely as archaisms which poetry retained. Some perhaps, also, are embellishments which the Hebrew poets who knew Aramaic adopted into their language.<sup>11</sup>

The prophets, at least the earlier, in language and rhythm are to be regarded almost entirely as poets, except that with them the sentences are often more extended, and the parallelism is less regular and balanced than is the case with the poets properly so called. The language of the later prophets, on the contrary, approaches nearer to prose.

## r

On the *rhythm* of Hebrew poetry, see besides the Commentaries on the poetical books and Introductions to the O.T., J. Ley, *Grundzüge des Rhythmus*, &c., Halle, 1875; *Leitfaden der Metrik der hebr. Poesis*, Halle, 1887; 'Die metr. Beschaffenheit des B. Hiob,' in *Theol. Stud. u. Krit.*, 1895, iv, 1897, i; Grimme, 'Abriss der bibl.-hebr. Metrik,' *ZDMG*. 1896, p. 529 ff., 1897, p. 683 ff.; *Psalmenprobleme*, &c., Freiburg (Switzerland), 1902 (on which see Beer in *ThLZ*. 1903, no. 11); 'Gedanken über hebr. Metrik,' in Altschüler's

*Vierteljahrchrift*, i (1903), 1 ff.; Döllner, *Rhythmus, Metrik u. Strophik in d. bibl.-hebr. Poesie*, Paderborn, 1899; Schloegl, *De re metrica veterum Hebraeorum disputatio*, Vindobonae, 1899 (on the same lines as Grimme); but especially Ed. Sievers, *Metrische Studien: i Studien zur hebr. Metrik*, pt. 1 *Untersuchungen*, pt. 2 *Textproben*, Lpz. 1901: ii *Die hebr. Genesis*, 1 *Texte*, 2 *Zur Quellenscheidung u. Textkritik*, Lpz. 1904 f.: iii *Samuel*, Lpz. 1907; *Amos metrisch bearbeitet* (with H. Guthe), Lpz. 1907; and his *Alttest. Miscellen* (1 [Is 24–27](#), 2 Jona, 3 Deutero-Zechariah, 4 Malachi, 5 Hosea, 6 Joel, 7 Obadiah, 8 Zephaniah, 9 Haggai, 10 Micah), Lpz. 1904–7.— As a guide to Sievers' system (with some criticism of his principles see Baumann, 'Die Metrik u. das A.T.', in the *Theol. Rundschau*, viii (1905), 41 ff.; W. H. Cobb, *A criticism of systems of Hebrew Metre*, Oxford, 1905; Cornill, *Einleitung ins A. T.* 5, Tübingen, 1905, p. 11 ff.; Rothstein, *Zeitschr. für d. ev. Rel.-Unterricht*, 1907, p. 188 ff. and his *Grundzüge des hebr. Rhythmus*, Lpz. 1909 (also separately *Psalmentexte u. der Text des Hohen Liedes*, Lpz. 1909); W. R. Arnold, 'The rhythms of the ancient Heb.', in *O.T. and Semitic Studies in memory of W. R. Harper*, i. 165 ff., Chicago, 1907, according to whom the number of syllables between the beats is only limited by the physiological possibilities of phonetics; C. v. Orelli, 'Zur Metrik der alttest. Prophetenschriften,' in his *Kommentar zu den kl. Propheten*<sup>3</sup>, p. 236 ff., Munich, 1908.— In full agreement with Sievers is Baethgen, *Psalmen*<sup>3</sup>, p. xxvi ff., Göttingen, 1904. [Cf. Budde in *DB.* iv. 3 ff.; Duhm in *EB.* iii. 3793 ff.]

Of all views of this matter, the only one generally accepted as sound was at first Ley's and Budde's discovery of the Qina- or Lamentation-Verse (*ZAW.* 1882, 5 ff; 1891, 234 ff.; 1892, 31 ff.). On their predecessors, Lowth, de Wette, Ewald, see Löhr, *Klagelied*<sup>2</sup>, p. 9. This verse, called by Duhm 'long verse', by Sievers simply 'five-syllabled' (Fünfer), consists of two members, the second at least one beat shorter than the other. That a regular repetition of an equal number of syllables in *arsis* and *thesis* was observed by other poets, had been established by Ley, Duhm, Gunkel, Grimme, and others, especially Zimmern, who cites a Babylonian hymn in which the members are actually marked (*ZA.* x. 1 ff., xii. 382 ff.; cf. also Delitzsch, *Das babyl. Weltschöpfungsepos*, Lpz. 1896, pp. 60 ff.). Recently, however, E. Sievers, the recognized authority on metre in other branches of literature, has indicated, in the works mentioned above, a number of fresh facts and views, which have frequently been confirmed by the conclusions of Ley and others. The most important are as follows:—

Hebrew poetry, as distinguished from the quantitative Classical and Arabic and the syllabic Syriac verse, is *accentual*. The number of unstressed syllables between the beats (*ictus*) is, however, not arbitrary, but the scheme of the verse is based on an irregular anapaest which may undergo rhythmical modifications (e. g. resolving the *ictus* into two syllables, or lengthening the *arsis* so as to give a double accent) and contraction, e. g. of the first two syllables. The foot always concludes with the *ictus*, so that toneless endings, due to change of

pronunciation or corruption of the text, are to be disregarded, although as a rule the ictus coincides with the Hebrew wordaccent. The metrical scheme consists of combinations of feet in *series* (of 2, 3 or 4), and of these again in *periods* — double threes, very frequently, double fours in narrative, fives in Lamentations (see above) and very often elsewhere, and sevens. Sievers regards the last two metres as catalectic double threes and fours. Connected sections do not always maintain the same metre throughout, but often exhibit a mixture of metres.

It can no longer be doubted that in the analysis of purely poetical passages, this system often finds ready confirmation and leads to textual and literary results, such as the elimination of glosses. There are, however, various difficulties in carrying out the scheme consistently and extending it to the prophetic writings and still more to narrative: (1) not infrequently the required number of feet is only obtained by sacrificing the clearly marked parallelism, or the grammatical connexion (e. g. of the construct state with its genitive), and sometimes even by means of doubtful emendations; (2) the whole system assumes a correct transmission of the text and its pronunciation, for neither of which is there the least guarantee. To sum up, our conclusion at present is that for poetry proper some assured and final results have been already obtained, and others may be expected, from the principles laid down by Sievers, although, considering the way in which the text has been transmitted, a *faultless* arrangement of metres cannot be expected. Convincing proof of the *consistent* use of the same metrical schemes in the prophets, and *a fortiori* in narrative, can hardly be brought forward.

The great work of D. H. Müller, *Die Propheten in ihrer ursprüngl. Form* (2 vols., Vienna, 1896; cf. his *Strophenbau u. Responsion*, *ibid.* 1898, and *Komposition u. Strophenbau*, *ibid.* 1907), is a study of the most important monuments of early Semitic poetry from the point of view of strophic structure and the use of the refrain, i. e. the repetition of the same or similar phrases or words in corresponding positions in different strophes.

The arrangement of certain poetical passages in verse-form required by early scribal rules ([Ex 15:1–19](#); [Dt 32:1–43](#); [Ju 5](#); [1 S 2:1–10](#); [2 S 22](#), [23:1–7](#); y [Ps 18](#), [136](#); [Pr. 31:10–31](#); [1 Ch 16:8–36](#): cf. also [Jo 12:9–24](#); [Ec 3:2–8](#); [Est 9:7–10](#)) has nothing to do with the question of metre in the above sense.

## S

Words are used in poetry, for which others are customary in prose, e. g.  $\sqrt{Ana}/man = \sim d'a'$ ;  $xra\alpha path = \%rD'$ ;  $hLmi\ word = rbD'$ ;  $hzX'$  to see =  $ha'r'$ ;  $Ht'a'$  to come =  $aAB$ .

To the poetic *meanings of words* belongs the use of certain poetic *epithets* as

substantives; thus, for example, *ryba* (only in constr. st. *rybā*) *the strong one for God*; *ryBā*; *the strong one for bull, horse*; *hnb' l . alba* for *luna*; *rc*; *enemy* for *byāo*

Of word-forms, we may note, e.g. the longer forms of prepositions of place (§ 103 n) *yl q[=l [;* *yl a[=l a,* *ydq[=d [;* the endings *yā*; *A* in the noun (§ 90); the pronominal suffixes *AmAmāAmā* for *~*, *~ā*; *~āe* (§ 58); the plural ending *!yā* for *~yā* (§ 87 e). To the syntax belongs the far more sparing use of the article, of the relative pronoun, of the accusative particle *t a*; the construct state even before prepositions; the shortened imperfect with the same meaning as the ordinary form (§ 109 i); the wider governing power of prepositions; and in general a forcible brevity of expression.

## t

7. The *second* period of the Hebrew language and literature, after the return from the exile until the Maccabees (about 160 B.C.), is chiefly distinguished by a constantly closer approximation of the language to the kindred western Aramaic dialect. This is due to the influence of the Aramaeans, who lived in close contact with the recent and thinly-populated colony in Jerusalem, and whose dialect was already of importance as being the official language of the western half of the Persian empire. Nevertheless the supplanting of Hebrew by Aramaic proceeded only very gradually. Writings intended for popular use, such as the Hebrew original of Jesus the son of Sirach and the book of Daniel, not only show that Hebrew about 170 B.C. was still in use as a literary language, but also that it was still at least understood by the people.<sup>12</sup> When it had finally ceased to exist as a living language, it was still preserved as the *language of the Schools* — not to mention the numerous Hebraisms introduced into the Aramaic spoken by the Jews.

For particulars, see Kautzsch, *Gramm. des Bibl.-Aram.*, pp. 1–6. We may conveniently regard the relation of the languages which co-existed in this later period as similar to that of the High and Low German in North Germany, or to that of the High German and the common dialects in the south and in Switzerland. Even amongst the more educated, the common dialect prevails orally, whilst the High German serves essentially as the literary and cultured language, and is at least understood by all classes of the people. Wholly untenable is the notion, based on an erroneous interpretation of [Neh 8:8](#), that the Jews immediately after the exile had completely forgotten the Hebrew language, and therefore needed a translation of the Holy Scriptures.

## u

The Old Testament writings belonging to this second period, in all of which the

Aramaic colouring appears in various degrees, are: certain parts of the Pentateuch and of Joshua, Ruth, the books of Ezra, Nehemiah, Chronicles, Esther; the prophetic books of Haggai, Zechariah, Isaiah III ([56–66](#)), Malachi, Joel, Jonah, Daniel; of the poetical books, a large part of Proverbs, Job, Song of Songs, Ecclesiastes, and most of the Psalms. As literary compositions, these books are sometimes far inferior to those of the first period, although work was still produced which in purity of language and aesthetic value falls little short of the writings of the golden age.

## V

Later words (Aramaisms) are, e. g.  $h\omega\chi a$ ; *declaration*,  $\sim n\bar{a}'$  *compel*,  $r\bar{B}$ ; *son*,  $r\bar{y}G$  *chalk*,  $!m\bar{z}\geq$   $ty\bar{E}$  *time*,  $@qz''$  *raise up*,  $dSX$  Pi. *reproach*,  $l\bar{l}j$  Pi. *roof over*,  $h[\bar{j}]'$  *stray*,  $@Kerock$ ,  $\$l\bar{m}$  *advise*,  $@As=$   $\#qeend$ ,  $l\bar{B}qj=$   $xq:l'$  *take*,  $[[\bar{r}'=$   $\#cr'$  *break*,  $aq\bar{r}'$  *be many*,  $j\bar{l}v'=\%l\bar{m}'$  *rule*,  $@q\bar{e}'=\#m\bar{e}'$  *be strong*. — Later meanings are, e. g.  $r\bar{m}\bar{a}'$  (to say) *to command*;  $h\bar{n}l'$  (to answer) *to begin speaking* —

Orthographical and grammatical peculiarities are, the frequent *scriptio plena* of  $\bar{A}$  and  $\bar{y}$  — e. g.  $dy\bar{m}D^{13}$  (elsewhere  $d\bar{w}D'$ ), even  $v\bar{d}Aq$  for  $v\bar{d}q\bar{A}$   $b\bar{A}r$  for  $b\bar{r}$  the interchange of  $\bar{h}$  — and  $\bar{a}$  — final; the more frequent use of substantives in  $!A\bar{A}$   $!A\bar{A}$   $t\bar{V}\bar{A}$ , &c. Cf. Dav. Strauss, *Sprachl. Studien zu d. hebr. Sirachfragmenten*, Zürich, 1900, p. 19 ff.; for the Psalms Cheyne, *Origin of the Psalter*, p. 461 ff., and especially Giesebrecht in *ZAW*. 1881, p. 276 ff.; in general, Kautzsch, *Die Aramaismen im A. T.* (i, Lexikal. Teil), Halle, 1902.

But all the peculiarities of these later writers are not Aramaisms. Several do not occur in Aramaic and must have belonged at an earlier period to the Hebrew vernacular, especially it would seem in northern Palestine. There certain parts of Judges, amongst others, may have originated, as is indicated, e. g. by  $V\bar{A}$  a common form in Phoenician (as well as  $V\bar{a}$ ), for  $r\bar{V}a]$  ([§ 36](#)), which afterwards recurs in Jonah, Lamentations, the Song of Songs, the later Psalms, and Ecclesiastes.

## W

Rem. 1. Of dialectal varieties in the old Hebrew language, only one express mention occurs in the O. T. ([Ju 12:6](#)), according to which the Ephraimites in certain cases pronounced the  $V$  as  $S$ . (Cf. Marquart in *ZAW*. 1888, p. 151 ff.) Whether in [Neh 13:24](#). by the *speech of Ashdod* a Hebrew, or a (wholly different) Philistine dialect is intended, cannot be determined. On the other hand, many peculiarities in the North Palestinian books (Judges and Hosea) are probably to



be regarded as differences in dialect, and so also some anomalies in the Moabite inscription of Meša' (see above, [d](#)). On later developments see L. Metman, *Die hebr. Sprache, ihre Geschichte u. lexikal. Entwicklung seit Abschluss des Kanons u. ihr Bau in d. Gegenwart*, Jerusalem, 1906.

2. It is evident that, in the extant remains of old Hebrew literature,<sup>14</sup> the entire store of the ancient language is not preserved. The canonical books of the Old Testament formed certainly only a fraction of the whole Hebrew national literature.

---

## Footnotes:

<sup>1</sup>[1] That Hebrew in its present form was actually developed in Canaan appears from such facts as the use of *yaḥm* (sea) for the west, *neḡeb* (properly *dryness*, afterwards as a proper name for the south of Palestine) for the south.

<sup>2</sup>[2] The Graeco-Roman form of the name is not directly derived from the Hebrew *yrb.*[i] but from the Palestinian Aramaic *ʾlthebā ʿebraʾya* 'the Hebrew.'

<sup>3</sup>[1] We may also leave out of account the linguistically possible identification of the *ʿIbriyyīm* with the *Hābiri* who appear in the Tell-el-Amarna letters (about 1400 B. C.) as freebooters and mercenaries in Palestine and its neighbourhood.

<sup>4</sup>[2] This monument, unique of its kind, was first seen in August, 1868, on the spot, by the German missionary F. A. Klein. It was afterwards broken into pieces by the Arabs, so that only an incomplete copy of the inscription could be made. Most of the fragments are now in the Louvre in Paris. For the history of the discovery and for the earlier literature relating to the stone, see Lidzbarski, *Nordsemitische Epigraphik*, i. pp. 103 f., 415 f., and in the bibliography (under *Me*), p. 39 ff. The useful reproduction and translation of the inscription by Smend and Socin (Freiburg in Baden, 1886) was afterwards revised and improved by Nordlander, *Die Inschrift des Königs Mesa von Moab*, Lpz. 1896; by Socin and Holzinger, 'Zur Mesainschrift' (*Berichte der K. Sächsischen Gesell. d. Wiss.*, Dec. 1897); and by Lidzbarski, 'Eine Nachprüfung der Mesainschrift' (*Ephemeris*, i. 1, p. 1 ff.; text in his *Altsemitische Texte*, pt. 1, Giessen, 1907); J. Halevy, *Revue Semitique*, 1900, pp. 236 ff., 289 ff., 1901, p. 297 ff.; M. J. Lagrange, *Revue biblique internationale*, 1901, p. 522 ff.; F. Prätorius in *ZDMG*. 1905, p. 33 ff., 1906, p. 402. Its genuineness was attacked by A. Löwy, *Die Echtheit der Moabit. Inschr. im Louvre* (Wien, 1903), and G. Jahn in *Das Buch Daniel*, Lpz. 1904, p. 122 ff. (also in *ZDMG*. 1905, p. 723 ff.), but without justification, as shown by E. König in *ZDMG*. 1905, pp. 233 ff. and 743 ff. [Cf. also Driver, *Notes on the Hebrew Text of the Books of Samuel*, Oxford, 1890, p. lxxxv ff.; Cooke, *op. cit.*, p. 1 ff.]

<sup>5</sup>[1] Of this inscription — unfortunately not dated, but linguistically and palaeographically very important — referring to the boring of the tunnel, a facsimile is

given at the beginning of this grammar. See also Lidzbarski, *Nordsemitische Epigraphik*, i. 105, 163, 439 (bibliography, p. 56 ff.; facsimile, vol. ii, plate xxi, 1); on the new drawing of it by Socin (*ZDPV*. xxii. p. 61 ff. and separately published at Freiburg i. B. 1899), see Lidzbarski, *Ephemeris*, i. 53 ff. and 310 f. (text in *Altsemit. Texte*, p. 9 f.). Against the view of A. Fischer (*ZDMG*. 1902, p. 800 f.) that the six lines are the continuation of an inscription which was never executed, see Lidzbarski, *Ephemeris*, ii. 71. The inscription was removed in 1890, and broken into six or seven pieces in the process. It has since been well restored, and is now in the Imperial Museum at Constantinople. If, as can hardly be doubted, the name  $\text{X}^{\text{L}}\text{M}^{\text{I}}$  (i. e. *emissio*) [Is 8:6](#) refers to the discharge of water from the Virgin's Spring, through the tunnel (so Stade, *Gesch. Isr.* i. 594), then the latter, and consequently the inscription, was already in existence about 736 B.C. [Cf. Cooke, *op. cit.*, p. 15 ff.]

<sup>6</sup>[2] M. A. Levy, *Siegel u. Gemmen, &c.*, Bresl. 1869, p. 33 ff.; Stade, *ZAW*. 1897, p. 501 ff. (four old-Semitic seals published in 1896); Lidzbarski, *Handbuch*, i. 169 f.; *Ephemeris*, i. 10 ff.; W. Nowack, *Lehrb. d. hebr. Archäol.* (Freib. 1894), i. 262 f.; I. Benzinger, *Hebr. Archäol.*<sup>2</sup> (Tübingen, 1907), pp. 80, 225 ff., which includes the beautiful seal inscribed ~ [bry db [ [mXl from the castle-hill of Megiddo, found in 1904; [Cooke, p. 362].

<sup>7</sup>[3] De Saulcy, *Numismatique de la Terre Sainte*, Par. 1874; M. A. Levy, *Gesch. der jüd. Münzen*, Breslau, 1862; Madden, *The Coins of the Jews*, Lond. 1881; Reinach, *Lea monnaies juives*, Paris, 1888. — Cf. the literature in Schürer's *Gesch. des jüd. Volkes im Zeitalter J. C.*<sup>3</sup>, Lpz. 1901, i. p. 20 ff.; [Cooke, p. 352 ff.].

<sup>8</sup>[4] ! [nkÄ ynl[h]K. is the native name, common both to the canaanitish tribes in Palestine and to those which dwelt at the foot of the Lebanon and on the Syrian coast, whom we call Phoenicians, while they called themselves ! [nk on their coins. The people of Carthage also called themselves so.

<sup>9</sup>[1] Cf. inter alia: *aparu*, also *hāparu* (Assyr. *epru*, *ipru*) = rp' [; *hullu* = l [ (with hard [; cf. [§ 6 c](#), and Assyr. *hūmri* = yr'm. [; *hāzzatu* = hZ [; *iazkur* = rKoy, *zuruhū* = [Arz, *abadat* = hdbat, *sāhri* = r [X; *gate*; *bathu* = !j B, *belly*; *kilubi* = bwl K, *net*; *sāduk* = qdc' (qyDc), &c. [Cf. Böhl, *Die Sprache d. Amarnabriefe*, Lpz. 1909.]

<sup>10</sup>[1] Whether these can be described simply as 'primitive Semitic' is a question which may be left undecided here.

<sup>11</sup>[1] That already in Isaiah's time (second half of the eighth century B.C.) educated Hebrews, or at least officers of state, understood Aramaic, while the common people in Jerusalem did not, is evident from [2 K 18:26](#) ([Is 36:11](#)).

<sup>12</sup>[1] The extensive use of Hebrew in the popular religious literature which is partly preserved to us in the Midrasim, the Misna, and the Liturgy, indicates, moreover, that Hebrew was widely understood much later than this. Cf. M. H. Segal, 'Misnaic Hebrew and its relations to Biblical Hebrew and Aramaic,' in *J. Q. R.*, 1908, p. 647 ff. (also separately).

<sup>13</sup>[1]  $\text{דַּיִם}$  in the Minor Prophets throughout ([Ho 3:5](#), &c.) is due merely to a caprice of the Masoretes.

<sup>14</sup>[2] According to the calculation of the Dutch scholar Leusden, the O. T. contains 5,642 different Hebrew and Aramaic words; according to rabbinical calculations, 79,856 altogether in the Pentateuch. Cf. also E. Nestle, *ZAW.* 1906, p. 283; H. Strack, *ZAW.* 1907, p. 69 ff.; Blau, 'Neue masoret. Studien,' in *JQR.* xvi. 357 ff., treats of the number of letters and words, and the subdivision in the O. T.

# FIRST PART

## ELEMENTARY PRINCIPLES OR THE SOUNDS AND CHARACTERS

### CHAPTER 1

#### THE INDIVIDUAL SOUNDS AND CHARACTERS

##### § 5. *The Consonants: their Forms and Names.*

(Cf. the Table of Alphabets.)

Among the abundant literature on the subject, special attention is directed to: A. Berliner, *Beiträge zur hebr. Gramm.*, Berlin, 1879, p. 15 ff., on the names, forms, and pronunciation of the consonants in Talmud and Midrash; H. Strack, *Schreibkunst u. Schrift bei d. Hebräern*, PRE.<sup>3</sup>, Lpz. 1906, p. 766 ff.; Benzinger, *Hebr. Archäologie*<sup>2</sup>, Tübingen, 1907, p. 172 ff.; Nowack, *Lehrbuch d. hebr. Archäol.*, Freiburg, 1894, i. 279 ff.; Lidzbarski, *Handbuch d. nordsem. Epigraphik*, Weimar, 1898, i. 173 ff.; also his art. 'Hebrew Alphabet,' in the *Jewish Encyclopaedia*, i, 1901, p. 439 ff. (cf. his *Ephemeris*, i. 316 ff.); and 'Die Namen der Alphabet-buchstaben', in *Ephemeris*, ii. 125 ff.; Kenyon, art. 'Writing,' in the *Dictionary of the Bible*, iv. Edinb. 1902, p. 944 ff.; Nöldeke, 'Die semit. Buchstabennamen,' in *Beitr. zur semit. Sprachwiss.*, Strassb. 1904, p. 124 ff.; F. Praetorius, *Ueber den Ursprung des kanaän. Alphabets*, Berlin, 1906; H. Grimme, 'Zur Genesis des semit. Alphabets,' in *ZA.* xx. 1907, p. 49 ff.; R. Stübe, *Grundlinien zu einer Entwicklungsgesch. d. Schrift*, Munich, 1907; Jermain, *In the path of the Alphabet*, Fort Wayne, 1907. — L. Blau, *Studien zum althebr. Buchwesen, &c.*, Strassb. 1902; and his 'Ueber d. Einfluss d. althebr. Buchwesens auf d. Originale', &c., in *Festschr. zu Ehren A. Berliners*, Frkf. 1903.

The best tables of alphabets are those of J. Euting in G. Bickell's *Outlines of Heb. Gram.* transl. by S. I. Curtiss, Lpz. 1877; in Pt. vii of the *Oriental Series* of the Palaeographical Soc., London, 1882; and, the fullest of all, in Chwolson's *Corpus inscr. Hebr.*, Petersburg, 1882; also Lidzbarski's in the *Jewish Encycl.*, see above.

**a**

1. The Hebrew letters now in use, in which both the manuscripts of the O. T. are written and our editions of the Bible are printed, commonly called the *square character* ([B'rm. btK]), also the *Assyrian character* (yrWVa; K),<sup>1</sup> are not those originally employed.

*Old Hebrew* (or *Old Canaanitish*<sup>2</sup>) writing, as it was used on public monuments in the beginning of the ninth and in the second half of the eighth century B. C., is to be seen

in the inscription of Meša, as well as in that of Siloam. The characters on the Maccabaeen coins of the second century B. C., and also on ancient gems, still bear much resemblance to this (cf. § 2 d). With the Old Hebrew writing the Phoenician is nearly identical (see § 1 k, § 2 f, and the Table of Alphabets). From the analogy of the history of other kinds of writing, it may be assumed that out of and along with this monumental character, a less antique and in some ways more convenient, rounded style was early developed, for use on softer materials, skins, bark, papyrus, and the like. This the Samaritans retained after their separation from the Jews, while the Jews gradually<sup>3</sup> (between the sixth and the fourth century) exchanged it for an Aramaic character. From this gradually arose (from about the fourth to the middle of the third century) what is called the *square character*, which consequently bears great resemblance to the extant forms of Aramaic writing, such as the Egyptian-Aramaic, the Nabatean and especially the Palmyrene. Of Hebrew inscriptions in the older square character, that of 'Araḥ al-Emiḥ (151/2 miles north-east of the mouth of the Jordan) probably belongs to 183 B.C.<sup>4</sup>

The Jewish sarcophagus-inscriptions of the time of Christ, found in Jerusalem in 1905, almost without exception exhibit a pure square character. This altered little in the course of centuries, so that the age of a Hebrew MS. cannot easily be determined from the style of the writing. The oldest known biblical fragment is the Nash papyrus (found in 1902), containing the ten commandments and the beginning of [Dt 6:4](#) f., of the end of the first or beginning of the second century A. D.; cf. N. Peters, *Die älteste Abschr. der 10 Gebote*, Freibg. i. B. 1905. Of actual MSS. of the Bible the oldest is probably one of 820–850 A. D. described by Ginsburg, *Introd.*, p. 469 ff., at the head of his sixty principal MSS.; next in age is the codex of Moses ben Asher at Cairo (897 A. D., cf. the art. 'Scribes' in the *Jew. Encycl.* xi and Gottheil in *JQR.* 1905, p. 32). The date (916 A. D.) of the Codex prophetarum Babylon. Petropol. (see [§ 8 g, note](#)) is quite certain. — In the synagogue-rolls a distinction is drawn between the Tam-character (said to be so called from Rabbi Tam, grandson of R. Yishāḥi) in the twelfth century) with its straight strokes, square corners and 'tittles' (tagiḥ), in German and Polish MSS., and the *foreign* character with rounded letters and tittles in Spanish MSS. See further E. König, *Einl. in das A. T.*, Bonn, 1893, p. 16 ff.

## b

2. The Alphabet consists, like all Semitic alphabets, solely of consonants, twenty-two in number, some of which, however, have also a kind of vocalic power ([§ 7 b](#)). The following Table shows their form, names, pronunciation, and numerical value (see [k](#)):—

FORM.	NAME.	PRONUNCIATION.	NUMERICAL VALUE.
-------	-------	----------------	------------------

a	Aleph	' <i>spiritus lenis</i>	1
b	Beθh	<i>b</i> ( <i>bh</i> , but see <a href="#">§ 6 n</a> )	2
g	Gimeṭ ( <i>Giml</i> )	<i>g</i> ( <i>gh</i> , but see <a href="#">§ 6 n</a> )	3
d	Daleθh	<i>d</i> ( <i>dh</i> , but see <a href="#">§ 6 n</a> )	4
h	Heθ	<i>h</i>	5
w	Waṯw ( <i>Waṯu</i> )	<i>w</i> ( <i>u</i> ) <sup>5</sup>	6
z	Zaiyṯ	<i>z</i> , as in English (soft <i>s</i> )	7
x	Heθh	<i>h</i> , a strong guttural	8
j	Teθh	<i>t</i> , emphatic <i>t</i>	9
y	Yoθ	<i>y</i> ( <i>i</i> ) <sup>6</sup>	10
k, final \$	Kaph	<i>k</i> ( <i>kh</i> , but see <a href="#">§ 6 n</a> )	20
l	Laθmed	<i>l</i>	30
m, final ~	Meθm	<i>m</i>	40
n, final !	Nuθn	<i>n</i>	50
s	Saθneḫh	<i>s</i>	60
[	ʿAliyṯ	ʿ a peculiar guttural (see below)	70

ð, final @	Peð	<i>p</i> ( <i>f</i> , see § 6 n)	80
C, final #	Sáðeð	s , emphatic <i>s</i>	90
q	Qoð	<i>q</i> , a strong <i>k</i> formed at the back of the palate	100
r	Reð	<i>r</i>	200
f	Síð	s	300
V	Síð	s  pronounced <i>sh</i>	
t	Taúv (Taú)	<i>t</i> ( <i>th</i> , but see § 6 n)	400

### c

3. As the Table shows, five letters have a special form at the end of the word. They are called final letters, and were combined by the Jewish grammarians in the mnemonic word #pnmk; Kamnephab|, or better, with A. Müller and Stade, #Pamk; i. e. as *the breaker in pieces*.<sup>9</sup> Of these, \$| Z| @| # are distinguished from the common form by the shaft being drawn straight down, while in the usual form it is bent round towards the left.<sup>10</sup> In the case of ~ the letter is completely closed.

### d

4. Hebrew is read and written from right to left.<sup>11</sup> Words must not be divided at the end of the lines;<sup>12</sup> but, in order that no empty space may be left, in MSS. and printed texts, certain letters suitable for the purpose are dilated at the end or in the middle of the line. In our printed texts these *literae dilatabiles* are the five following: ~t| ha (mnemonic word ~T| ha]ahaltem). In some MSS. other letters suitable for the purpose are also employed in this way, as d| k| r; cf. Strack in the *Theol. Lehrb.*, 1882, No. 22; Nestle, *ZAW.* 1906, p. 170 f.

### e

Rem. 1. The forms of the letters originally represent the rude outlines of perceptible objects, the names of which, respectively, begin with the consonant

represented (akrophony). Thus Yo<sup>h</sup>, in the earlier alphabets the rude picture of a hand, properly denotes *hand* (Heb. *dy*"), but as a letter simply the sound *y* (y), with which this word begins; *ʿAyin*, originally a circle, properly an eye (*ʿayin*), stands for the consonant *ʿ*. In the Phoenician alphabet, especially, the resemblance of the forms to the objects denoted by the name is still for the most part recognizable (see the Table). In some letters (qā wā zā j ā X) the similarity is still preserved in the square character.

It is another question whether the present names are all original. They may be merely due to a later, and not always accurate, interpretation of the forms. Moreover, it is possible that in the period from about 1500 to 1000 B.C. the original forms underwent considerable change.

## f

The usual explanation of the present names of the letters<sup>13</sup> is: @| a'ox, tyBe house, | mGl camel (according to Lidzbarski, see below, perhaps originally !wK: axe or pick-axe), t| D' door (properly *folding door*, according to Lidzbarski, perhaps dD: *the female breast*), ah eair-hole (?), lattice-window (?), wW" hook, nail, !yZ: weapon (according to Nestle, comparing the Greek *zhtaë* rather *tyZ: olive-tree*), tyXe fence, barrier (but perhaps only differentiated from h by the left-hand stroke), tyj ea winding (?), according to others a *leather bottle* or a *snake* (but perhaps only differentiated from t by a circle round it), dAy hand, @K: bent hand, dm, l' ox-goad, ~ym: water, !Wh fish (Lidzbarski, 'perhaps originally Vxh" snake,' as in Ethiopic), %mS' prop (perhaps a modification of Z), !y|[: eye, aPe (also yPe) mouth, yde' fish-hook (?), @Aq eye of a needle, according to others *back of the head* (Lidzb., 'perhaps tVq, bow'), vyre head, !yVi tooth, wT' sign, cross.

## g

With regard to the origin of this alphabet, it may be taken as proved that it is not earlier (or very little earlier) than the fifteenth century B. C., since otherwise the el-Amarna tablets (§ 2 f) would not have been written exclusively in cuneiform.<sup>14</sup> It seems equally certain on various grounds, that it originated on Canaanitish soil. It is, however, still an open question whether the inventors of it borrowed

(a) From the Egyptian system — not, as was formerly supposed, by direct



adoption of hieroglyphic signs (an explanation of twelve or thirteen characters was revived by J. Halevy in *Rev. Semit.* 1901, p. 356 ff., 1902, p. 331 ff., and in the *Verhandlungen des xiii. ... Orient.-Kongr. zu Hamb.*, Leiden, 1904, p. 199 ff.; but cf. Lidzbarski, *Ephemeris*, i. 261 ff.), or of hieratic characters derived from them (so E. de Rouge), but by the adoption of the *acrophonic* principle (see [e](#)) by, which e. g. the hand, in Egyptian *tot*, represents the letter *t*, the lion = *laboi*, the letter *l*. This view still seems the most probable. It is now accepted by Lidzbarski ('Der Ursprung d. nord- u. südsem. Schrift' in *Ephemeris*, i (1900), 109 ff., cf. pp. 134 and 261 ff.), though in his *Nordsem. Epigr.* (1898) p. 173 ff. he was still undecided.

(b) From the Babylonian (cuneiform) system. Wuttke's and W. Deecke's derivation of the old-Semitic alphabet from new-Assyrian cuneiform is impossible for chronological reasons. More recently Peters and Hommel have sought to derive it from the old-Babylonian, and Ball from the archaic Assyrian cuneiform. A vigorous discussion has been aroused by the theory of Frdr. Delitzsch (in *Die Entstehung des ält. Schriftsystems od. der Urspr. der Keilschriftzeichen dargel.*, Lpz. 1897; and with the same title 'Ein Nachwort', Lpz. 1898, preceded by a very clear outline of the theory) that the old-Semitic alphabet arose in Canaan under the influence both of the Egyptian system (whence the acrophonic principle) and of the old-Babylonian, whence the principle of the graphic representation of objects and ideas by means of simple, and mostly rectilinear, signs. He holds that the choice of the objects was probably (in about fifteen cases) influenced by the Babylonian system. The correspondence of names had all the more effect since, according to Zimmern (*ZDMG.* 1896, p. 667 ff.), out of twelve names which are certainly identical, eight appear in the same order in the Babylonian arrangement of signs. But it must first be shown that the present names of the 'Phoenician' letters really denote the original picture. The identity of the objects may perhaps be due simply to the choice of the commonest things (animals, implements, limbs) in both systems.

The derivation of the Semitic alphabet from the signs of the Zodiac and their names, first attempted by Seyffarth in 1834, has been revived by Winckler, who refers twelve fundamental sounds to the Babylonian Zodiac. Hommel connects the original alphabet with the moon and its phases, and certain constellations; cf. Lidzbarski, *Ephemeris*, i. 269 ff., and in complete agreement with him, Benzinger, *Hebr. Archäologie*<sup>2</sup>, p. 173 ff. This theory is by no means convincing.

(c) From the hieroglyphic system of writing discovered in 1894 by A. J. Evans in inscriptions in Crete (esp. at Cnossus) and elsewhere. According to Kluge (1897) and others, this represents the 'Mycenaean script' used about 3000–1000 B. C., and according to Fries ('Die neuesten Forschungen über d. Urspr. des phöniz. Alph.' in *ZDPV.* xxii. 118 ff.) really supplies the original forms of the Phoenician alphabet as brought to Palestine by the Philistines about 1100 B. C., but 'the Phoenician-Canaanite-Hebrews gave to the Mycenaean signs names derived

from the earlier cuneiform signs'. The hypothesis of Fries is thus connected with that of Delitzsch. But although the derivation of the Phoenician forms from 'Mycenaean' types appears in some cases very plausible, in others there are grave difficulties, and moreover the date, 1100 B.C., assigned for the introduction of the alphabet is clearly too late. [See Evans, *Scripta Minoa*, Oxf. 1909, p. 80 ff.]

(d) From a system, derived from Asia Minor, closely related to the Cypriote syllabary (Praetorius, *Der Urspr. des kanaan. Alphabets*, Berlin, 1906). On this theory the Canaanites transformed the syllabic into an apparently alphabetic writing. In reality, however, they merely retained a single sign for the various syllables, so that e. g. Q̄ is not really q, but qa, qe, qi, &c. Of the five Cypriote vowels also they retained only the star (in Cypriote = a) simplified into an 'alef (see alphabetical table) to express the vowels at the beginning of syllables, and i and u as Yod and Waw. Praetorius claims to explain about half the twenty-two Canaanite letters in this way, but there are various objections to his ingenious hypothesis.

## h

2. As to the *order* of the letters, we possess early evidence in the alphabetic<sup>15</sup> poems: y [Ps 9](#) (אֵבֶק, cf. y [Ps 10:1](#) | , and VV<sup>12-17</sup> קֵטֶט; cf. Gray in the *Expositor*, 1906, p. 233 ff., and Rosenthal, *ZAW*. 1896, p. 40, who shows that y [Ps 9:13](#), [15](#), [17](#) כֵּן | אֵן exactly fit in between חֵן | יֵן y, and that y [Ps 10:1](#), [3](#), [5](#) therefore has the reverse order | אֵן כֵּן y; also yy [25](#) and [34](#) (both without a separate וֵא-verse and with ׀ repeated at the end<sup>16</sup>); [37](#), [111](#), [113](#), [119](#) (in which every eight verses begin with the same letter, each strophe, as discovered by D. H. Müller of Vienna, containing the eight leading words of y [Ps 19:8](#) ff., תֹּבִיאֵי (עֲדֹוּחַ, &c.); [La 1-4](#) (in [2-4](#) ׀ before [[17](#), in chap. [3](#) every three verses with the same initial, see Löhr, *ZAW*. 1904, p. 1 ff., in chap. [5](#) at any rate as many verses as letters in the alphabet); [Pr 24:1](#), [3](#), [5](#), [31:10-31](#) (in the LXX with ׀ before [[18](#)); also in [Na 1:2-10](#) Pastor Frohnmeyer of Württemberg (ob. 1880) detected traces of an alphabetic arrangement, but the attempt of Gunkel, Bickell, Arnold (*ZAW*. 1901, p. 225 ff.), Happel (*Der Ps. Nah*, Würzb. 1900) to discover further traces, has not been successful. [Cf. Gray in *Expositor*, 1898, p. 207 ff.; Driver, in the Century Bible, *Nahum*, p. 26.) — Bickell, *Ztschr. f. Kath. Theol.*, 1882, p. 319 ff., had already deduced from the versions the alphabetical character of [Ecclus 51:13-30](#), with the omission of the וֵא-verse and with ׀<sup>19</sup> at the end. His conjectures have been brilliantly confirmed by the discovery of the Hebrew original. although the order from ק to | is partly disturbed or obscured. If ׀ before

C is deleted, ten letters are in their right positions, and seven can be restored to their places with certainty. Cf. N. Schlögl, *ZDMG.* 53, 669 ff.; C. Taylor in the appendix to Schechter and Taylor, *The Wisdom of Ben Sira*, Cambr. 1899, p. lxxvi ff., and in the *Journ. of Philol.*, xxx (1906), p. 95 ff.; *JQR.* 1905, p. 238 ff.; Löhr, *ZAW.* 1905, p. 183 ff.; I. Leány, *REJ.* 1907, p. 62 ff.

The sequence of the three softest labial, palatal, and dental sounds  $b \tilde{a} \tilde{g} \tilde{d}$ , and of the three liquids  $l \tilde{a} \tilde{m} \tilde{n}$ , indicates an attempt at classification. At the same time other considerations also appear to have had influence. Thus it is certainly not accidental, that two letters, representing a hand (*Yod, Kaph*), as also two (if  $Qoph =$  back of the head) which represent the head, and in general several forms denoting objects naturally connected (*Mem* and *Nun*, (*Ayin* and *Pe*), stand next to one another.

## i

The order, names, and numerical values of the letters have passed over from the Phoenicians to the Greeks, in whose alphabet the letters A to U are borrowed from the Old Semitic. So also the Old Italic alphabets as well as the Roman, and consequently all alphabets derived either from this or from the Greek, are directly or indirectly dependent on the Phoenician.

## k

3. a. In default of special arithmetical figures, the consonants were used also as numerical signs; cf. G. Gundermann, *Die Zahlzeichen*, Giessen, 1899, p. 6 f., and Lidzbarski, *Ephemeris*, i. 106 ff. The earliest traces of this usage are, however, first found on the Maccabean coins (see above, § 2 d, end). These numerical letters were afterwards commonly employed, e.g. for marking the numbers of chapters and verses in the editions of the Bible. The units are denoted by  $\tilde{a} \tilde{j}$ , the tens by  $\tilde{y} \tilde{a} \tilde{c}$ , 100–400 by  $Q \tilde{a} \tilde{t}$ , the numbers from 500–900 by  $\tilde{t}$  (= 400), with the addition of the remaining hundreds, e. g.  $Q \tilde{t}$  500. In compound numbers the greater precedes (on the right), thus  $\tilde{a} \tilde{y}$  11,  $\tilde{a} \tilde{k} \tilde{q}$  121. But 15 is expressed by  $\tilde{w} \tilde{j}$  9+6, not  $\tilde{h} \tilde{y}$  (which is a form of the divine name, being the first two consonants of *hwhy*).<sup>20</sup> For a similar reason  $\tilde{z} \tilde{j}$  is also mostly written for 16, instead of  $\tilde{w} \tilde{y}$ , which in compound proper names, like  $l \tilde{a} \tilde{y}$ , also represents the name of God. *hwhy*.

The thousands are sometimes denoted by the units with two dots placed above, e. g.  $\tilde{a} \tilde{0} \tilde{1} \tilde{0} \tilde{0} \tilde{0}$ .

## I

b. The reckoning of the years in Jewish writings (generally *hrycy* after the creation) follows either the *full chronology* (| AdG" j rp.li or q' p |), with the addition of the thousands, or the *abridged chronology* (!Aj q' p |), in which they are omitted. In the dates of the first thousand years after Christ, the Christian era is obtained by the addition of 240, in the second thousand years by the addition of 1240 (i. e. if the date falls between Jan. 1 and the Jewish new year; otherwise add 1239), the thousands of the Creation era being omitted.

## m

4. Abbreviations of words are not found in the text of the O. T., but they occur on coins, and their use is extremely frequent amongst the later Jews.<sup>21</sup> A point, or later an oblique stroke, serves as the sign of abridgement in old MSS. and editions, e. g. *fy* for | a'fyā p, for ymll P. *aliquis*, *d* for rbD' *aliquid*, *qgw* for rmaqw *et complens*, i.e. *and so on*. Also in the middle of what is apparently a word, such strokes indicate that it is an abbreviation or a *rox memorialis* (cf. e. g. § 15 d ~<sup>3/4</sup>at). Two such strokes are employed, from § 41 d onward, to mark the different classes of weak verbs. — Note also *yy* or *yy*" (also *h*) for hAhy>

## n

5. Peculiarities in the tradition of the O. T. text, which are already mentioned in the Talmud, are — (1) The 15 *puncta extraordinaria*, about which the tradition (from Siphri on [Nu 9:10](#) onwards) differs considerably, even as to their number; on particular consonants, [Gn 16:5](#), [18:9](#), [19:33](#), [35](#), [Nu 9:10](#); or on whole words, [Gn 33:4](#), [37:12](#), [Nu 3:39](#), [21:30](#), [29:15](#), [Dt 29:28](#), [2 S 19:20](#), [Is 44:9](#), [Ez 41:20](#), [46:22](#), y [Ps 27:13](#), — all no doubt critical marks; cf. Strack, *Prolegomena Critica*, p. 88 ff.; L. Blau, *Masoretische Untersuchungen*, Strassburg, 1891, p. 6 ff., and *Einleitung in die hl. Schrift*, Budapest, 1894; Königsberger, *Jüd. Lit.-Blatt*, 1891, nos. 29–31, and *Aus Masorah u. Talmudkritik*, Berlin, 1892, p. 6 ff.; Mayer-Lambert, *REJ.* 30 (1895), no. 59; and especially Ginsburg, *Introd.*, p. 318 ff.; also on the ten points found in the Pentateuch, see Butin (Baltimore, 1906), who considers that they are as old as the Christian era and probably mark a letter, &c., to be deleted. (2) The *literae majusculae* (e. g. b [Gn 1:1](#), w [Lv 11:42](#) as the middle consonant of the Pentateuch, y [Nu 14:17](#)), and *minusculae* (e. g. h [Gn 2:4](#)). (3) The *literae suspensae* (Ginsburg, *Introd.*, p. 334 ff.) ll [Ju 18:30](#) (which points to the reading hvm for hVpm), [ y [Ps 80:14](#) (the middle of the Psalms<sup>22</sup>)

and [Jb 38:13, 15](#). (4) The 'mutilated' WaW in ~Wl X [Nu 25:12](#), and Q [Ex 32:25](#) (~hymq**b**), and [Nu 7:2](#) (~ydwq**ph**). (5) Mem clausum in hbr ~l [Is 9:6](#) and Mem apertum in ~ycwrp mh [Neh 2:13](#). (6) Nun inversum before [Nu 10:35](#), and after ver. [36](#), as also before y [Ps 107:23–28](#) and <sup>40</sup>; according to Ginsburg, *Introd.*, p. 341 ff., a sort of bracket to indicate that the verses are out of place; cf. Krauss, *ZAW*. 1902, p. 57 ff., who regards the inverted Nuns as an imitation of the Greek obelus.

---

## Footnotes:

<sup>1</sup>[1] The name rWā (Assyria) is here used in the widest sense, to include the countries on the Mediterranean inhabited by Aramaeans; cf. Stade in *ZAW*. 1882, p. 292 f. On some other names for Old Hebrew writing. cf. G. Hoffmann, *ibid.* 1881, p. 334 ff.; Buhl, *Canon and Text of the O.T.* (transl. by J. Macpherson), Edinb. 1892, p. 200.

<sup>2</sup>[2] It is tacitly assumed here that this was the mother of *all* Semitic alphabets. In *ZDMG*. 1909, p. 189 ff., however, Prätorius has shown good grounds for believing that the South Semitic alphabet is derived not from the Mešā character, or from some kindred and hardly older script, but from some unknown and *much* earlier form of writing.

<sup>3</sup>[1] On the effect of the transitional mixture of earlier and later forms on the constitution of the text, see R. Kittel, *Ueber d. Notwendigk. d. Herausg. einer neuen hebr. Bibel*, Lpz. 1901, p. 20 ff. — L. Blau, 'Wie lange stand die althebr. Schrift bei den Juden im Gebrauch?' in *Kaufmanngedenkbuch*, Breslau, 1900, p. 44 ff.

<sup>4</sup>[2] Not 176, as formerly held. Driver and Lidzbarski now read hybr [ , correctly, not hybwj .

<sup>5</sup>[1] Philippi, 'Die Aussprache der semit. Consonanten W and Y,' in *ZDMG*. 1886, p. 639 ff., 1897, p. 66 ff., adduces reasons in detail for the opinion that, 'the Semitic W and Y are certainly by usage consonants, although by nature they are vowels, viz. *u* and *i*, and consequently are consonantal vowels'; cf. [§ 8 m](#).

<sup>7</sup>[2] As a representstion of this sound the Latin *q* is very suitable, since it occupies in the alphabet the place of the Semitic Q (Greek koppa).

<sup>8</sup>[3] Nestle (*Actes du onziems Congres ... des Orientalistes*, 1897, iv. 113 ff.) has shown that the original order was VÄ F.

<sup>9</sup>[1] In the Talmud, disregarding the alphabetical order, <sup>^</sup>ⲡⲤⲁⲓⲙⲓ of *thy watcher*, i. e. *prophet*. See the discussions of this mnemonic word by Nestle, *ZAW*. 1907, p. 119 ff., König, Bacher (who would read %ⲡⲤⲁⲓⲙⲓ = proceeding *from thy prophets*, [Is 52:8](#)), Krauss, Marmorstein, *ibid.* p. 278 ff. All the twenty-two letters, together with the five final forms, occur in [Zp 3:8](#).

<sup>10</sup>[2] Chwolson, *Corpus Inscr. Hebr.*, col. 68, rightly observes that the more original forms of these letters are preserved in the *literae finales*. Instances of them go back to the time of Christ.

<sup>11</sup>[3] The same was originally the practice in Greek, which only adopted the opposite direction exclusively about 400 B.C. On the boustrophedon writing (alternately in each direction) in early Greek, early Sabaeen, and in the Safa-inscriptions of the first three centuries A.D., cf. Lidzbarski, *Ephemeris*, i. 116 f.

<sup>12</sup>[4] This does not apply to early inscriptions or seals. Cf. Mešāḥ, ll. 1–5, 7, 8, &c., Siloam 2, 3, 5, where the division of words appears to be customary.

<sup>13</sup>[5] We possess Greek transcriptions of the Hebrew names, dating from the fifth century B. C. The LXX give them (in almost the same form as Eusebius, *Praep. Evang.* 10. 5) in [La 1–4](#), as do also many Codices of the Vulgate (e. g. the Cod. Amiatinus) in *yy* 111, 112, 119, but with many variations from the customary forms, which rest on the traditional *Jewish* pronunciation. The forms *Deleth* (and *delth*), *Zai*, *Sen* (LXX also *cseñ*, cf. Hebr. <sup>!</sup>Ⲳⲥⲏⲗ) are to be noticed, amongst others, for *Daleth*, *Zain*, *Sin*. Cf. the tables in Nöldeke, *Beiträdge zur sem. Sprachwiss.*, p. 126 f. In his opinion (and so Lidzbarski, *Ephemeris*, i. 134) the form and meaning of the names point to Phoenicia as the original home of the alphabet, since *alf*, *bcθ*, *dalt*, *waṽ*, *taṽ*, *pei* = *peṽ piṽ* mouth, and the vowel of *rṽ* = *roṽ* head, are all Hebraeo-Phoenician.

<sup>14</sup>[1] In the excavations at Jericho in April, 1907, E. Sellin found a jar-handle with the Canaanite characters *hy*, which he dates (probably too early) about 1500 B. C.

<sup>15</sup>[1] On the supposed connexion of this artificial arrangement with magical formulae ('the order of the letters was believed to have a sort of magic power') cf. Löhr, *ZAW*. 1905, p. 173 ff., and *Klagelieder*<sup>2</sup>, Gött. 1907, p. vii ff.

<sup>16</sup>[2] On this superfluous *ρ* cf. Grimme, *Euphemistic liturgical appendices*, Lpz. 1901, p. 8 ff., and Nestle, *ZAW*. 1903, p. 340 f., who considers it an appendage to the Greek alphabet.

<sup>17</sup>[3] [Perhaps also originally in *y* [Ps 34](#).] *ρ* before *Ⲛ* is probably due to a magic alphabet, see above, [n. 1](#). According to Böhmer, *ZAW*. 1908, p. 53 ff., the combinations *ba* *dg* *wh*, &c., were used in magical texts; *S* *Ⲛ* was excluded, but by a

rearrangement we get @S and # [ .

<sup>19</sup>[1] See [note 3](#) on p. 29.

<sup>20</sup>[2] On the rise of this custom (hy having been originally used and afterwards yh), cf. Nestle in *ZAW*. 1884, p. 250, where a trace of this method of writing occurring as early as Origen is noted.

<sup>21</sup>[3] Cf. Jc. Buxtorf, *De abbreviaturis Hebr.*, Basel, 1613, &c.; Pietro Perreau. *oceanò delle abbreviature e sigle<sup>2</sup>*, Parma, 1883 (appendix, 1884); Ph. Lederer, *Hebr. u. Chald. Abbreviaturen*, Frankf. 1893; Händler, *Lexicon d. Abbreviaturen* (annexed to G. Dalman's *Aram.-neuhebr. WB.*, Frankf. 1897); Levias, art. 'Abbreviations,' in the *Jew. Encycl.*, i. 39 ff.; F. Perles, 'Zur Gesch. der Abbrev. im Hebr.' (*Archiv f. Stenogr.*, 1902, p. 41 ff.). On abbreviations in biblical MSS. see Ginsburg, *Introd.*, 165 ff.

<sup>22</sup>[1] According to Blau, *Studien zum althebr. Buchwesen*, Strassburg, 1902, p. 167, properly a large [ , called t(ly)al because *suspended* between the two halves of the Psalter, and then incorrectly taken for a *littera suspensa*.

## § 86. *Denominative Nouns.*

### a

1. Such are all nouns formed *immediately* from another noun, whether the latter be primitive or derived from a verb, e. g. !Amdəq; *eastern*, immediately from ~dqñ *the east* (verbal stem ~dq' *to be in front*).

### b

2. Most of the forms which nouns of this class assume have already been given in §§ 84 and 85, since the denominatives, as secondary (although in some cases very old) forms, invariably follow the analogy of the verbal derivatives. As, for instance, the verbals with a prefixed m (§ 85 e to m) express the place, & c., of an action, so the denominatives with m *local* represent the place where a thing is found or its neighbourhood (see e).

### c

The most common forms of denominatives are —

1. Those like the *participle* Qal (§ 84a s), e. g. r [V]la *porter*, from r [V]la *gate*; rQBla *herdsman*, from rQB' *a herd*; ~rKla *vine dresser*, from ~rKñla *vineyard*.

### d

2. Those like the form qaAta ( § 84b b) e. g. tV'q; *an archer*, from tVqñla *bow*. Both these forms ( c and d ) indicate customary occupations, inhering in the subject, like Greek nouns in thj( teuj, e. g. pol i,thj( grammateuj.

### e

3. Nouns with m prefixed, denoting the place where a thing is (cf. § 85 e), or its neighbourhood, e. g. !y[m]; *a place of fountains*, from !y[l]ñ ' tAl Gm; *the place about the feet*, tAVa[m]. *the place about the head*, from l grñ vaor ' hv'qmi (for hav'qmi) *a cucumber field*, from aVqi *cucumber*. Cf. *ampel wn* from *ampel oj*.

### f

4. Nouns with the termination !x' or !A expressing adjectival ideas: !Amdəq; *eastern*, from ~dqñ ' !Arxə; *posterior*, from rxə; ' !Acyxi *exterior*, from #Wx; probably also !tyñ' *coiled*, hence *coiled animal*, *serpent*, from hyñ'ia



winding; !TVXN>brazen, from tVXN>brass. Also abstracts, e. g. !ArW[i] blindness, from rW[i]. Cf. § 85 u—With a double termination (oñ or añ with iö) ynmða; reddish, ynl[D] a knowing (spirit); ynl[PCi] basilisk; tAYnmX]r;† merciful [fem. plur.].<sup>1</sup>

## g

!A appears to be used as a diminutive ending (cf. the Syriac !W) in !Avyai little man (in the eye), apple of the eye, from Vyā; on the other hand !ppiv. adder, which was formerly regarded as a diminutive, is properly an adjectival form from @pV' to rub (hence, as it were, a rubbing creature); in the same way !WrV is a denominative from rWV" (=rV"), properly upright (righteous people), and not a diminutive (pious little people, and the like); finally, !Arh]f;† is not lunula, but an artificial moon (used as an ornament), and ~ynrW; not little neck, but necklace (from rāW; neck). Cf. Delitzsch on Ct 4:9.

## h

5. Peculiar to denominatives is the termination yāi, which converts a substantive into an adjective, and is added especially to numerals and names of persons and countries, in order to form ordinals, patronymics, and tribal names; e. g. yI g; footman, plur. ~yI g; from I gñ foot; yrkka; cruel, yrkn" strange, from rknD strangeness, yTix.T; lower, from tX:Tñ below, fem. tyTix.T' and hYTix.T; plur. ~yITix.T; tAYTix.T'; yVvi the sixth, from vvesix; ybiaAm) Moabite, from baAm, plur. ~ybiaAm) fem. hYbiaAm) and tybiaAm) plur. tAYbiaAm) ' yrb.[i Hebrew, plur. ~yrb.[i and ~yYrb.[i fem. hYrb.[i plur. tAYrb.[i ' yI aefy Israelite, from I aefyl When the original substantive is a compound, it is resolved again into two words, e. g. ynlmij>!B, Benjamite, from !ymijhBi (cf. on the use of the article in such cases, § 127 d).

## i

Instead of yāi we find in a few cases (a) the ending yā; (as in Aram.), e. g. yI yKi (crafty, or, according to others, churlish) if it stands for yI yKñ and is not rather from a stem al k or hl k ' yrAX white cloth, Is 19:9 in pause; perhaps also ybG0

a swarm of locusts, [Am 7:1](#) (ybAG [Na 3:17](#)); hardly ytAnygh>s [Is 38:20](#), [Hb 3:19](#); but certainly in proper names as yLzrB (*ferreus*) *Barzillai*;<sup>2</sup> and (b) h<sup>α</sup>, arising from aly, in hVai *belonging to fire* (Va<sup>θ</sup>, i. e. a sacrifice offered by fire; hnb. l i (prop. *milky*) the storax-shrub, Arabic *lubnay*.

## k

6. Abstract nouns formed from *concretes* by the addition of tW tîy<sup>α</sup>y<sup>θ</sup> (§ 95 t), cf. our terminations *-dom*, *-hood*, *-ness*, e. g. tWdl y: *youth*, tWkl m; *kingdom* (the omission of the Dagesû in k shows that the S-<sup>e</sup>wa<sup>is</sup> weakened from a full vowel; on *malik* as underlying the present form %l mñcf. § 84a a); tWm' a; *widowhood*, from !m' a; *widower*, hnm' a; *widow*. In Aram. this fem. ending tW (or W with rejection of the t) is a common termination of the infinitive in the derived conjugations (cf., as substantival infinitives of this kind, tW[m\h; *the announcing*, [Ez 24:26](#), and tWrbx; *the making of a league*, [Dn 11:23](#)); in Hebr. tW as a termination to express abstract ideas (including some which appear to be directly derived from the verbal stem, as tWl ksi *folly*, tWaprla *healing*<sup>3</sup>) becomes more common only in the later books. It is affixed to adjectives ending in i<sup>o</sup> (see above, [h](#)) in tWr<sup>e</sup>ka; *cruelty*, and tWmimAq t *upright position* ([Lv 26:13](#), used adverbially).

## l

The ending ty<sup>α</sup>l is found earlier, e. g. in tyrbaw. *remainder*, tyvare *principium*, from Vare= Var<sup>o</sup> (*head*) *princeps*. The termination o<sup>h</sup> seems to occur in tAmkX' *wisdom* ( in [Pr 1:20](#), [9:1](#), joined to a *singular*; so also tAmkX; [Pr 14:1](#), where, probably, tAmkX' should likewise be read ) and in tAl l Ah) [Ec 1:17](#) &c., with the parallel form tWl l Ah) [Ec 10:13](#).

## Footnotes:

<sup>1</sup>[1] Cf. Barth, § 212; König, ii. I, 413. Diminutives in Semitic languages are, however, most commonly formed by inserting a y after the second radical, e. g. Aram. amyLW[

Syr., , Arab. *a very young man*, *kulaib*, *a little dog*, &c. Since Olshausen (§ 180),  $\gamma\lambda$  [  $\lambda$  ] *a little* ( [Is 28:10](#), [13](#), [Jb 36:2](#) ) has commonly been regarded as an example of the same form, to which others have added  $\sim\gamma\varsigma\iota\beta\acute{\iota}\nu$ . [Is 3:18](#) (as though a foreign dialectical form for *sûmais*, *little sun*), and  $\acute{\iota}\text{Anymia}$  [2 S 13:20](#), as a contemptuous diminutive form of  $\acute{\iota}\text{Anma}$ ; cf. Ewald, § 167, W. Wright, *Arab. Gramm.*<sup>2</sup> i. § 269, De Lagarde, *Nominalbildung*, pp. 85–87, König. ii. 1, p. 143 f. The existence of the form in Hebrew is disputed by Barth, § 192 d.]

<sup>2</sup>[1] On  $\gamma\lambda$ ; as an old fem. ending, see above, [§ 80 I](#).

<sup>3</sup>[1] [See a complete list of instances in König, *Lehrgetäude*, ii. 1, p. 205 f.]

## § 85. Nouns with Preformatives and Affirmatives.

### a

These include nouns which are directly derived from verbal forms having preformatives (Hiphçî, Hophçal, Hithpaçel, Niphçal, &c.), as well as those which are formed with other preformatives ( a; y; m; n; t, and finally those which are formed with affirmatives. The quadrilaterals and quinqueliterals also are taken in connexion with these formations, inasmuch as they arise almost always by the addition or insertion of one or two consonants to the trilateral stem.

### X. Nouns with Preformatives.

#### b

45. Nouns with a prefixed. Cf. the substantives with a *prosthetic* (§ 19 m), such as [Arzā, *arm* ([Jer 32:21](#), [Jb 31:22](#); elsewhere always [Arz] [Bca, *a finger*, hBrā; *a locust*, @Arqā, *fist* (others *mattock*, or *clod*), hrṾmva; or trmṾa; *a watch*. In these examples the a is a 'euphonic' prefix ( Barth, *ibid.*, § 150 b); in other cases it is 'essential'; cf. especially the adjectives, bzka; *deceitful*, rzka; *cruel*, !tjāep<sup>e</sup>perennial ( for Ōaitan) [= the Arab. 'elative', used for expressing the compar. and superl. degrees]. The fem. hrKzā; *fragrant part*<sup>1</sup> (of the meal-offering) is a *nomen verbale* of Hiphçî, answering to the Aramaic infinitive of the causal stem ( iAphçel ), hence with suff. HtrKzā; ([Lv 2:2](#), &c.

#### c

46. Nouns with h prefixed. Besides the ordinary infinitives of Hiphçil l j qh; and l yj qh; of Niphçal l j Qhi l j Qhi (for *hinq.*), and of the conjugations formed with the prefix thi, this class also includes some rare *nomina verbalia* derived from Hiphçî (cf. § 72 z), viz. hrKh; *appearance* (from rkn), [Is 3:9](#); hphh] *a swinging* (from @Vh), [[Is 30:28](#); hxhh] *a rest-giving*, [Est 2:18](#) ]; hl Ch; *deliverance* (from l Cn), [[Est 4:14](#) an Aram. form: cf. hdzh] [Dn 5:20](#)]; perhaps also l kyhe *palace*, from haikaal, unless it is borrowed from the Assyrian; see the Lexicon.

#### d

47. Nouns with y prefixed, as rh'cyl *oil*, j Wql y; *wallet*, @VṾny; *owl* (?); from verbs WṾ, e. g. ~Wqy > *a living thing*, rWty > *a range*; from a verb yṾ; byry" *an adversary*.

Of a different character are the many proper names which have simply adopted the imperfect form, as  $\text{bq}[\text{y}] \text{qx}'\text{cy}$ , &c.

## e

48. Nouns with  $\text{m}$  prefixed. This *preformative*  $\text{Me}^{\text{m}}$ , which is no doubt connected with  $\text{ymi}$  *who*, and  $\text{hm}'$  *what* (see § 37 and § 52 c), appears in a very large number of nouns, and serves to express the most varied modifications of the idea of the stem: (1)  $\text{m}$  *subjective*, when preformative of the participles  $\text{Pi}^{\text{e}}$ ,  $\text{Hiph}^{\text{e}}$ ,  $\text{Hithpa}^{\text{e}}$ , and other active conjugations. (2)  $\text{m}$  *objective*, when preformative of the participles  $\text{Pu}^{\text{a}}$ ,  $\text{Hoph}^{\text{a}}$ , and other passive conjugations, as well as of numerous nouns. (3)  $\text{m}$  *instrumental*, as in  $\text{X}'\text{T}^{\text{m}}$ ; *a key*, &c, (4)  $\text{m}$  *local*, as in  $\text{r}'\text{B}^{\text{m}}$ ; *a drive for cattle*. &c.

## f

As regards the formation of these nouns, it is to be remarked that the preformative  $\text{m}$  was originally in most cases followed by a short  $\text{a}^{\text{a}}$ . This  $\text{a}^{\text{a}}$ , however, in a closed syllable is frequently attenuated to  $\text{i}^{\text{a}}$ ; in an open syllable before the tone it is lengthened to  $\text{a}^{\text{o}}$  (so also the  $\text{i}^{\text{a}}$ , attenuated from  $\text{a}^{\text{a}}$ , is lengthened to  $\text{e}^{\text{o}}$ ), and in  $\text{!q}^{\text{e}^{\text{n}}}$  *shield* (with suff.  $\text{y}^{\text{m}}\text{h}^{\text{m}}\text{t}$ ) it even becomes unchangeable  $\text{a}^{\text{o}}$ . But in an open syllable which does *not* stand before the tone, the  $\text{a}$  necessarily becomes  $\text{S}^{-\text{e}}\text{wa}^{\text{o}}$ .

## g

The following forms are especially to be noticed: (a) ground-form  $\text{ma}^{\text{a}}\text{q}^{\text{t}}\text{a}^{\text{a}}$ , in Hebrew  $\text{l j}'\text{qm}$ ; e. g.  $\text{l k}'\text{a}^{\text{m}}$ ; *food*; fem.  $\text{hk}'\text{l mm}$ ; *kingdom*,  $\text{t l k}'\text{a}^{\text{m}}$ ; *a knife*,  $\text{hk}'\text{a}^{\text{m}}$ . (for  $\text{hk}'\text{a}'\text{m}$ ; by § 23 c) *business*; from a verb  $\text{!}^{\text{q}}\text{p}$ ;  $\text{!T}^{\text{m}}$ ; *a gift*; from verbs  $\text{w}^{\text{q}}\text{p}$ ;  $\text{ac}^{\text{a}}\text{m}$  *a going forth*,  $\text{bv}^{\text{a}}\text{m}$  *a seat*; from verbs  $\text{y}^{\text{q}}\text{p}$ ;  $\text{bj ym}$  *the best* (from  $\text{mait}^{\text{a}}\text{b}$ ); with  $\text{y}$  (or  $\text{w}$ ) assimilated,  $\text{[C}^{\text{m}}$ ; *a bed*; from verbs  $\text{[}^{\text{q}}\text{a}$ ;  $\text{!}^{\text{q}}\text{sm}'$  *a screen*, and with the shortening of the  $\text{a}^{\text{a}}$  under the preformative,  $\text{r}^{\text{m}}\text{m}^{\text{m}}$  *bitterness* (from  $\text{r}^{\text{m}}\text{m}$ . developed to a segholate), fem.  $\text{hM}^{\text{v}}\text{m}$ . *desolation*; from a verb  $\text{w}^{\text{q}}\text{a}$ , probably of this class is  $\text{~A}^{\text{q}}\text{m}'$  *place*, the  $\text{a}^{\text{a}}$  lengthened to  $\text{a}^{\text{o}}$  and obscured to  $\text{o}^{\text{o}}$  (Arabic  $\text{ma}^{\text{a}}\text{q}^{\text{a}}\text{m}$ ); from verbs  $\text{h}^{\text{q}}\text{a}$ ;  $\text{h}^{\text{a}}\text{r}^{\text{m}}$ ; *appearance*,  $\text{! [m}^{\text{m}}$  (for  $\text{hn}^{\text{e}}\text{[m}^{\text{m}}\text{t}$ ) *prop. intention*, only in  $\text{! [m}^{\text{m}}$  *on account of, in order that*.

## h

(b) Ground-form miqtāḥ (the usual form of the infin. Qal in Aramaic), Hebr. ל' j' qmi, e. g. rB'dmi (in [Jer 2:31](#) also, where Baer requires rB'dmh), read with ed. Mant., Ginsburg, &c. rB'dmh) a *cattle-drive*, fem. hm'x'l mi war, hb'kr'm, a *chariot* (with S<sup>e</sup>ghol instead of iá, but in *constr. st.* tb'kr'mi [Gn 41:43](#); cf. qx'r'm, *distance*), tr'mivmi a *watch*; from verbs [𐤆], e. g. bsmesurroundings (from miá – saáb; iá in the open syllable being lengthened to e) but cf. also qv'm; [Is 33:4](#) as *constr. state* from QQV with sharpening of the first radical; cf. [§ 67 g](#)); from verbs h𐤆; hnqmi a *possession*, fem. hn'qmi

## i

(c) Ground-form ma'iqtiál, Hebr. ל' j' qm; e. g. ! [w'm; a *support* (fem. hn' [w'm), rG'Em; a *smith*, r'f' [m; a *tithe*; fem. hl'vk'm; a *ruin*; from a verb !𐤆; hp'G'Em; an *overthrow*, hb'c'Em; a *pillar*, from verbs [𐤆]; !q'Em' a *shield*; fem. hL'gh'm. a *roll* (from l l G'q), hr'a'Em. a *curse* (for m<sup>e</sup>irra from rra'); from a verb w'𐤆; vq'Am a *snare* (from ma'awqiasú).

## k

(d) Ground-form mi'iqtiál, Hebr. ל' j' qmi, e. g. dP'smi *mourning*, xB'mi an *altar* (*place of sacrifice*); from a verb [𐤆], e. g. bseme (bsme?) *consessus*; (e) ground-form ma'iqtiál, Hebr. ל' j' qm; fem. tl'k'Em; *food*, tr'K'f'm; *wages*; from a verb [𐤆], fem. hK'S'm. a *covering* (from %KS'). Also from [𐤆], according to the Masora, zA [m' a *refuge*, with suffixes yzi [m; and ywv [m; plur. ~yzi [m; but, very probably, most if not all of these forms are to be referred to the stem zW [ to *flee for safety*, and therefore should be written yzA [m, &c. The form z [m', if derived from the stem ZZ [ , would mean *stronghold*.— Cf. also %r'mū *faintness*, developed to a segholate, probably from %r'm, for ma'arokh from %k'r', like ~t'm. *soundness of body*, from ~m;T'.

## l

With a long vowel in the second syllable: ( f ) ground-form maqta<sup>0</sup>, with a<sup>0</sup> always obscured to o<sup>0</sup>e. g. rASxm; *want*, xAq l m; *booty*; from verbs <sup>W374</sup>, e. g. rAgm' *fear*, fem. hr'Agm. and hr'Wgm. (with the o<sup>0</sup>depressed to u<sup>0</sup>in a toneless syllable; cf. [§ 27 n](#)), hm<sup>W</sup>hm, &c., [Is 22:5](#). (g) Ground-form mi<sup>0</sup>qta<sup>0</sup>, in Hebr. again l Aj qmi, e. g. rATsmi *a covert*, l AVkmi *a stumbling block* (cf. above under [i](#), ma<sup>0</sup>khs<sup>0</sup>le<sup>0</sup>); fem. trm<sup>0</sup>kmi *a fishing-net*; ( h ) the ground-forms maqti<sup>0</sup>, miqtil (cf. ~yqm<sup>0</sup>) are found only in participles Hiph<sup>0</sup>; the fem. tyqyl l<sup>0</sup>m; *cheerfulness*, is a denominative formed from a participle Hiph<sup>0</sup>; ( i ) ground-form ma<sup>0</sup>qtl<sup>0</sup>, <sup>VWBI</sup> m; *a garment*.

## m

Rem. On m as preformative of the participles of all the conjugations except, Qal and Niph<sup>0</sup>al, cf. [§ 52 c](#). Many of these participles have become substantives, as trM<sup>0</sup>m. *snuffers*, tyx<sup>0</sup>vm; *destroyer, destruction*.

## n

49. Nouns with n prefixed. Besides the participles Niph<sup>0</sup>al (ground-form na<sup>0</sup>qta<sup>0</sup>al, still retained e. g. in dl An for na<sup>0</sup>wla<sup>0</sup>, but commonly attenuated to ni<sup>0</sup>qta<sup>0</sup>al, Hebr. l j 'qn<sup>0</sup>) and the infinitive Niph<sup>0</sup>al of the form l j qnl, the prefix n is found in ~yl WTpn: *wrestlings*, [Gn 30:8](#), which is also to be referred to Niph<sup>0</sup>al, and dyzh<sup>0</sup> *boiled pottage* (stem dyz).

## o

50. With V prefixed, e. g. t<sup>0</sup>bhil v; *a flame*. On this S–aph<sup>0</sup> formation, cf. [§ 55 i](#).

## p

51. Nouns with t prefixed. Examples of this formation are numerous, especially from weak stems, for the purpose of strengthening them phonetically (see Barth, *ibid.*, p. 283), and notably from verbs <sup>W370</sup> and <sup>W374</sup>. They, may be classified as follows:— (a) the ground-form ta<sup>0</sup>qta<sup>0</sup>al in Sm<sup>0</sup>x.T; *ostrich* (?); from verbs <sup>W370</sup>; bv<sup>0</sup>AT *a settler*, fem. tl x<sup>0</sup>AT *expectation*, txk<sup>0</sup>AT (from the Hiph<sup>0</sup>il xyk<sup>0</sup>ah) *correction*; from a verb <sup>y370</sup>; !myT *the south*; from verbs <sup>W370</sup> and <sup>h374</sup>; hd<sup>0</sup>AT *thanksgiving*, and hr<sup>0</sup>AT *law*, both from Hiph<sup>0</sup>; from a verb <sup>W370</sup> and <sup>a374</sup>; taac<sup>0</sup>AT) *issues*;

probably belonging to this class, from verbs [𐎧𐎡]; I b,Tñ*confusion*, and Sm,Tñ*melting away* (developed from I b,T. and Sm,T, from I I B' and SSm').

## q

(b) TiÁqtaÁl, e. g. fem. hr'ap.Ti and trap.Ti *glory*; from a verb h𐎧𐎡, e. g. hw'q.Ti *hope*; (c) táaqilÁl, e. g. #Bw.T; *chequer work*; fem. hmDcT; *deep sleep* (probably from the Niphçal ~Drñ); from a verb w𐎧𐎡; hXkAT) *correction* (from the Hiphçil-stem, like the *constr. st. plur.* tAdI AT) *generations*); from verbs [𐎧𐎡]; hLhIT. *praise*, hLpIT. *prayer* (from the Piçel of the stems I I h' and I I P').

## r

With a long vowel in the second syllable: (d) tiÁqtaÁl as ~AhT. *the ocean, the deep* (for tiÁhañ; in Assyrian the fem. tiañtu, *constr. st.* tiañat, is the usual word for sea), unless it is to be derived with Delitzsch, *Prolegomena*, p. 113, from the stem ~ht; (e) taÁqtiÁl (in Arabic the usual form of the infinitive of conjugation II. which corresponds to the Hebrew Piçel), e. g. from a verb h𐎧𐎡, fem. tyl k.T; *completeness*; tyBirT; *increase, usury*, with a parallel form tyBirm; in a passive sense, dymil.T; *a disciple*; (f) I Wj q.T; e. g. XWPT; *an apple* (for taÁnpuñhi); very frequently used to form abstracts, e. g. I WmgT; *a benefit* (also I WmG); from verbs W𐎧𐎡; hswbT, *a treading down*, hpwhT. *a waving* (like hmWrT. *a lifting up*, from the Hiphçil stem), hqWV.T. *a longing*, &c.; very frequently also as an abstract plural, e. g. tAkPh.T; *peroerseness*, tAl Bx.T; *guidance*, ~yrWrm.T; *bitterness*, ~ymWxnT; and tAmWxnT; *consolation*; from a verb W𐎧𐎡; ~ynlaT. *toil*.

## XI. Nouns with Affirmatives.

## s

52. Nouns with I affixed. Perhaps I mVX; *amber* (?), and probably I zkB; *iron*, I mrk; *garden-land* (S<sup>e</sup>ghoñ in both cases is probably a modification of the original aÁ in the tone-syllable), I [bGl *bloom*, cf. § 30 q.— According to Prätorius, *ZDMG*. 1903, p. 530 ff., *al* is an affix of endearment in the proper names I kymi I j WmX] (*little lizard?*) I gybia] (also I ygybia].



## t

53. Nouns with ~ affixed. With an original aAm as affirmative, ~l Wa vestibule (although the a in the *sing.* remains unchangeable), plur. ~yMil aat but in ~NKi a swarm of gnats, the ~ is radical. With original affirmative uAm, ~ry [e] (also ~rd [e] naked (from rW [ ]), plur. ~yMir y\* [e] [Gn 3:7](#), parallel form ~Ar [ ], plur. ~yMWr [ ] [Gn 2:25](#). — To this class also belong the adverbs in aAn and oAn, mentioned in [§ 100 g](#), and many proper names, as ~v [e] also ~Avr [e] and !Avr [e] (patronymic yMWr [e]), ~Kd mi, ~rm. [ ]; &c.; but for ~Ay dPi ransom (?), [Nu 3:49](#), probably ~yM dP. is to be read.

## u

54. Nouns with ! affixed. The ! is added by means of a simple helping vowel in ! [a]K. Canaan, and !rP [e] a finger nail; more frequently the addition is made by means of a tone-bearing aA, which in Hebrew is modified to S<sup>egho</sup> (as !ZK [e] axe) or lengthened to a (but cf. also tyM [e] and tyM [e]); e. g. !yh [e] a possession, !X' l. vlla table, !Br [e] an offering. From an original a being changed into an obscure o we may probably explain such forms as !AbaD > a pining away; !Abr [e] (also !br [e]) a goad; !Ab [r] > hunger; from verbs h [e], !AaG [e] pride, !Amh [e] noise, !AZX [e] a vision; !Ayr [e] a coat mail; from a verb ! [e], !AaVm [e] guile (the only instance with both M preformative and o affirmative)<sup>3</sup>; very frequently from the simple stem with an unorganic sharpening of the second radical, e. g. !ArKz [e] memorial, !AyLKi [e] destruction (constr. st. !ArKz [e] and !AyLKi [e]), &c.; cf. also !Ayr [e] pregnancy (for R [e]) and [§ 93 uu](#); !Al qyqit [e] shame, for !Al q' [e] qi Proper names occur with the termination uAn, as !Wr [e] > [§ 86 g](#), and others.

## v

Rem. A large number of proper names now ending in h<sup>α</sup> or A<sup>α</sup> used to be classed as nouns originally formed with the affix !A<sup>α</sup>. The subsequent rejection of the final NuAn seemed to be confirmed by the form !ADg [e], once used ([Zc 12:11](#))

for ADqm. (and conversely in [Pr 27:20](#)  $\text{Kethibh hDba} \text{ } \text{Qere ADba}$  for  $\text{!ADba}$  destruction), also by the fact that for hmd {v. the LXX give the form  $\text{Sol wmw}$  or  $\text{Sal wmw}$ , and especially that in patronymics and tribal names ([§ 86 h](#)) a Nu $\text{h}$  appears before the termination i $\text{h}$  as  $\text{ynll } \{G\}$  *Gilonite* from  $\text{hd Gl}$  and  $\text{ynll } \{v\}$  from  $\text{hl } \{v\}$  (modern name *Sailu $\text{h}$* ). Wetzstein, however (in Delitzsch's *Commentary on Job*, 1st ed., p. 599), explained the Nu $\text{h}$  in  $\text{!ADqm}$ . as a secondary addition to the common old-Palestinian termination  $\text{ooh}$  ( $\text{AXyr} \{y\} \text{AK } [; \text{AnAMr} \{l\}$  &c.), and Barth (*Nominalbildung*, § 224 b) has since shown the unsoundness of the prevailing view on other grounds: the rejection of the Nu $\text{h}$  would be much more likely to occur in the numerous appellatives in o $\text{h}$  than in proper names, and  $\text{ynll } \{G\}$  and  $\text{ynll } \{v\}$  are due to the necessity of avoiding, for euphonic reasons, such forms as  $\text{giiooh-ioh}$   $\text{siiooh-ioh}$  &c.; cf. also  $\text{ynll } \{v\}$  from  $\text{hl } \{v\}$

On the affirmatives  $\text{yoi}$   $\text{yoi}$ ;  $\text{tw}$   $\text{tyoi}$ , see below, [§ 86 h-l](#).

## XII. *Quadrilaterals and Quinqueliterals.*

### W

55.  $\text{rwm } \{g\}$  *barren*,  $\text{vym } \{l\}$  *a flint*, and the fem  $\text{hp}' \{l\}$  *heat*, & c., have probably arisen from the insertion of a  $\text{l}$   $\text{l } \{g\}$  *a locust*,  $\text{~Droq}$  *an axe*,  $\text{hp}' \{rs\}$  *a branch*, [Ez 31:5](#) (verses [6](#), [8](#)  $\text{hp}' \{s\}$ ),  $\text{~yPi} \{rf\}$  (also  $\text{~yPi} \{if\}$ ) *anxious thoughts*,  $\text{jyBir}$  *sceptre*, from insertion of a  $\text{r}$ , which is common in Aramaic. Cf., moreover,  $\text{vmr}$  *a sickle*,  $\text{rdm's}$  *vine-blossom*; with an initial  $\text{[; @Lj ;]}$  *a bat*,  $\text{vybK}'$  *a spider*,  $\text{rBk.}$  *a mouse*,  $\text{br'q.}$  *a scorpion*,<sup>4</sup> &c.—Quinqueliteral,  $\text{[Droq}$  *a frog*.

### Footnotes:

<sup>1</sup>[1] Or perhaps more correctly with Jacob, *ZAW*. 1897, p. 79, 'declaration,' i. e. the part of the meal-offering which ' announces the sacrifice and its object '.

<sup>2</sup>[1] In  $\text{~yQit}$   $\text{fmm}$ ; [Ct 5:16](#), [Neh 8:10](#), the first syllable is artificially opened to avoid the cacophony; on the a $\text{h}$  of the second syllable cf. [§ 93 ee](#).

<sup>3</sup>[1] The plurals ~ynlChl *flowers*, [Ct 2:12](#), and ~ynlfMqi *thorns* appear to be formed directly from the singulars #nE (cf. hCh) and fAMqi with the insertion of a<sup>0</sup> (which in mQ is obscured to o<sup>h</sup>). See Nöldeke, *Mand. Gr.*, p. 169, Rem. 3; similarly, according to Hoffmann, 'Einige phöniz. Inschriften,' p. 15 (*Abh. der Gött. Ges. der Wiss.*, xxxvi), ~ynAbZl<sup>h</sup> *wares*, [Ez 27:14](#), [16](#) from bz<sup>h</sup> = bc,<sup>h</sup>l<sup>h</sup>

<sup>4</sup>[1] Derenbourg ( REJ., 1883, p. 165 ) infers from the above examples and a comparison of the Arabic *ʕusfuṯ*, *sparrow* (from *sàfara*, *to chilp*), that [ ] was especially employed to form quadriliteral names of animals.

## § 150. Interrogative Sentences.

H. G. Mitchell, 'The omission of the interrogative particle,' in *Old Test. and Sem. Studies in memory of W. R. Harper*, Chicago, 1907, i, 113 ff.

### a

1. A question need not necessarily be introduced by a special interrogative pronoun or adverb. Frequently<sup>1</sup> the natural emphasis upon the words is of itself sufficient to indicate an interrogative sentence as such; cf. [Gn 27:24](#) וַיֹּאמֶר אֵלָיו הֲאִנִּי בְנִי עֵשָׂו? *thou art my son Esau?* (but cf. [note 1](#) below) [Gn 18:12](#), [Ex 33:14](#) ( וְיִשְׂרָאֵל? ); [1 S 11:12](#) הֲיֵשׁ עִמָּנוּ? *Saul shall reign over us?* [1 S 22:7](#), [2 S 16:17](#), [18:29](#) הֲיֵשׁ עִמָּנוּ? *is it well with the young man?* (but cf. [note 1](#)); [1 S 16:4](#), [1 K 1:24](#), [Is 28:28](#), [Ho 4:16](#), [Zc 8:6](#) ( *should it also be marvellous in mine eyes?* ); [Pr 5:16](#). So especially, when the interrogative clause is connected with a preceding sentence by וְ; e. g. [Jon 4:11](#) הֲיֵשׁ עִמָּנוּ? *and I should not have pity?* [Ex 8:22](#) הֲיֵשׁ עִמָּנוּ? *will they not stone us?* [Ju 11:23](#), [14:16](#), [1 S 20:9](#), [24:20](#), [25:11](#), [2 S 11:11](#), [15:20](#), [Is 37:11](#), [44:19](#) b, [Jer 25:29](#), [45:5](#), [49:12](#), [Ez 20:31](#), [Jb 2:10](#), [10:9](#); or when (as in some of the examples just given) it is negative (with אֵין for אֵין הִנֵּן?), [2 K 5:26](#) (but cf. [note 1](#)), [La 3:33](#).<sup>2</sup>

### b

Rem. The statement formerly made here that the interrogative particle is omitted especially before gutturals, cannot be maintained in view of Mitchell's statistics (op. cit. p. 123 f.). The supposed considerations of euphony are quite disproved by the 118 cases in which הִי or הִי occurs before a guttural.

### c

2. As a rule, however, the simple question is introduced by *He interrogative* הִי (הִי; as to its form, cf. [§ 100 k-n](#)), *ne? num?* the disjunctive question by הִי ( *num? utrum?* ) in the first clause, and אֵין (also אֵין, less frequently אֵין) *an?* in the second, e. g. [1 K 22:15](#) ... הֲיֵשׁ עִמָּנוּ? אֵין אֵין? *shall we go ... or shall we forbear?* Cf. also אֵין? *where? whither?* הֲיֵשׁ עִמָּנוּ? *whither*, and J. Barth, *Sprachwiss. Untersuchungen*, i. 13 ff.

### d

The particular uses are as follows:—

(a) The particle הִי stands primarily before the simple question, when the questioner is wholly uncertain as to the answer to be expected, and may be used

either before noun-clauses, e. g. [Gn 43:7](#) xa' ~k,l' vyh] yx; ~kybia] dA[h; is *your father yet alive ? have ye another brother ?* for Vyh] cf. [Gn 24:23](#), [1 S 9:11](#); for ykh] *is it that ?* [Jb 6:22](#); for -Vy<ykh] *is there yet ?* [2 S 9:1](#) (but in [2 S 23:19](#) for ykh] read ANhi with [1 Ch 11:25](#)); for !yat; *is there not ?* [1 K 22:7](#), &c.; or before verbal-clauses, e. g. [Jb 2:3](#) hast thou considered (^B.l i Tm.fh) *my servant Job ?* In other cases h] (= num ?) is used before questions, to which, from their tone and contents, a negative answer is expected, e. g. [Jb 14:14](#) *if a man die, hyxyh] shall he indeed live again ?* Sometimes a question is so used only as a rhetorical form instead of a negative assertion, or of a surprised or indignant refusal,<sup>5</sup> e.g. [2 S 7:5](#) tyb; yLihnb.ti hT'ah;t; *shalt thou build me an house ?* (in the parallel passage [1 Ch 17:4](#) äw hT'a; ad , *thou shalt not*, &c.); [Gn 4:9](#) ykhiä' yxia' rmwv[h] *am I my brother's keeper ?* cf. [2 K 5:7](#), and the two passages where h] is used before the infinitive (*constr.* [Jb 34:18](#), *absol.* [Jb 40:2](#); on both, see [§ 113 ee](#), with [the note](#)).—On the other hand, in [1 K 16:31](#) for l qah] (after yhiw) read l qah;

## e

Rem. 1. A few passages deserve special mention, in which the use of the interrogative is altogether different from our idiom, since it serves merely to express the conviction that the contents of the statement are well known to the hearer, and are unconditionally admitted by him. Thus, [Gn 3:11](#) *surely thou hast eaten*; [Gn 27:36](#) ar'q' ykh] *prop. is it so that one names ?* &c., i.e. *of a truth he is rightly named Jacob*; [Gn 29:15](#) *verily thou art my brother*, [Dt 11:30](#), [Ju 4:6](#), [1 S 2:27](#) *I did indeed*, &c.; [20:37](#), [1 K 22:3](#) *ye know surely . . .*; [Mi 3:1](#), [Jb 20:4](#).—In [1 S 23:19](#) (cf. y [Ps 54:2](#)) a surprising communication is introduced in this way (by ad h]) in order to show it to be absolutely true, and in [Am 9:7](#) a concession is expressed by aAl h] *I have, it is true*, &c. Finally, we may include the formula of quotation hbwtk. ayhi ad h] [Jos 10:13](#) or ~ybwtk. ~head h] equivalent to *surely it is, they are written* (the latter in [1 K 11:41](#), [14:29](#), and very often elsewhere in the books of Kings and Chronicles), synonymous with the simple formula of assertion hbwtk. hNhi [2 S 1:18](#), and ~ybwtk. ~Nhi [1 K 14:19](#), [2 K 15:11](#), [2 Ch 27:7](#), [32:32](#).

Of very frequent occurrence also are questions introduced by  $hM^l \dot{h}$  which really contain an affirmation and are used to state the reason for a request or warning, e. g. [2 S 2:22](#) *turn thee aside ... wherefore should I smite thee to the ground ? i. e. otherwise I will (or must) smite, &c.*; cf. [1 S 19:17](#), and Driver on the passage; [2 Ch 25:16](#); also [Gn 27:45](#), [Ex 32:12](#) ([Jo 2:17](#), y [Ps 79:10](#), [115:2](#)); [Ct 1:7](#), [Ec 5:5](#), [7:17](#), [Dn 1:10](#).

## f

2. The rare cases in which a *simple* question is introduced by  $\sim a\dot{l}$  (as sometimes in Latin by *an ? is it ?*) are really due to the suppression of the first member of a double question; thus [1 K 1:27](#), [Is 29:16](#), [Jb 6:12](#), [39:13](#).

## g

(b) Disjunctive questions are, as a rule, introduced by  $\sim a\dot{h}^l h]$  (*utrum—an ?*) or sometimes by  $\sim a\dot{h}^l s—h]$  e. g. [Jo 1:2](#), [Jb 21:4](#) (even with  $h]$  repeated after  $\sim a\dot{h}^l$  in a question which implies disbelief, [Gn 17:17](#). In [Jb 34:17](#), [40:8](#) f. special emphasis is given to the first member by  $@a\dot{h}^l$ ; prop. *is it even ?* The second member is introduced by  $Aa$  or in [2 K 6:27](#), [Jb 16:3](#), [38:28](#), [31:36](#) ([Mal 1:8](#)  $h]$   $Aa$ ), in each case before  $m$ , and hence no doubt for euphonic reasons, to avoid the combination  $\dot{m} \sim a\dot{l}$  cf. also [Ju 18:19](#), [Ec 2:19](#).

## h

Double questions with  $(\sim a\dot{h}^l \sim a\dot{h}^l h]$  need not always be mutually exclusive; frequently the disjunctive form serves (especially in poetic parallelism; but cf. also e.g. [Gn 37:8](#)) merely to repeat the same question in different words, and thus to express it more emphatically. So [Jb 4:17](#) *shall mortal man be just before God ? or ( $\sim a\dot{l}$ ) shall a man be pure before his Maker ?* [Jb 6:5](#) f., [8:3](#), [10:4](#) f., [11:2](#), [7](#), [22:3](#), [Is 10:15](#), [Jer 5:29](#). The second member may, therefore, just as well be connected by a simple  $W$ ; e.g. [Jb 13:7](#), [15:7](#) f., [38:16](#) f., [22](#), [32](#), [39](#); cf. also y [Ps 8:5](#) after  $hm^l$ ; [Jb 21:17](#) f. after  $hMK$ ; or even without a conjunction, [Jb 8:11](#), [22:4](#); after  $hm^l$  y [Ps 144:3](#).

## i

(c). With regard to *indirect* questions<sup>7</sup> after verbs of inquiring, doubting,

examining,<sup>8</sup> &c., simple questions of this kind take either ה] *whether*, [Gn 8:8<sup>9</sup>](#) or ~א] [Gn 15:5](#), [2 K 1:2](#), [Ct 7:13](#); even before a noun-clause. [Jer 5:1](#); in [1 S 20:10](#) the indirect question is introduced by אא, i. e. probably *if perchance*. In disjunctives (*whether—or*) ~א] [Nu 13:18](#) at the end (or אד --א] [Gn 24:21](#), [27:21](#), [37:32](#), [Ex 16:4](#)), and ה] [Nu 13:18](#), which is followed by ~א] also אא] [Ec 2:19](#). The formula ~א] [דאָ ymi has an affirmative force, *who knows whether ... not*, like the Latin *nescio an*, [Est 4:14](#).

## k

In [Jon 1:7](#), [8](#) the relative pronouns ·V, and רVa] owing to the following ymil . have become also interrogative, *for whose cause* ?

## l

(d) הז and אWh (cf. [§ 136 c](#)) immediately after the interrogative serve to give vividness to the question; so also אApaε (for which A]paε five times in Job) *then, now*, [Gn 27:33](#) אWh אApaε ymit *who then is he* ? [Ju 9:38](#), [Is 19:12](#), [Jb 17:15](#); A]paε hYε; *where then is ...* ? However, אApaε may also be placed at the end of the entire question ([Ex 33:16](#), [Is 22:1](#); also [Ho 13:10](#), since either yhia/ is a dialectical form of hYε; or hYε; should be read instead of it) or at the beginning of the question proper, after a strongly emphasized word, as in [Gn 27:37](#).<sup>10</sup>

## m

(e) Sometimes one interrogative governs two co-ordinate clauses, the first of which should rather be subordinated to the second, so that the interrogative word strictly speaking affects only the second; thus [Is 5:4](#) after [WDm; *wherefore looked I ... and it brought forth* ? i. e. wherefore brought it forth, while I looked, &c.; [Is 50:2](#); after ה] [Nu 32:6](#), [Jer 8:4](#), also [Nu 16:22](#) (read Vyah); after אד ה] [Jos 22:20](#); after hM'l [Is 58:3](#), [2 Ch 32:4](#); after ymi- | א, [Is 40:25](#).<sup>11</sup> But ה] [Jb 4:2](#) and אד ה] [4:21](#) are separated from the verb to which they belong by the insertion of a conditional clause.

## n

3. The affirmative answer is generally expressed, as in Latin, by repeating the

emphatic word in the question (or with the second person changed to the first, [Gn 24:58](#), [27:24](#), [29:5](#), [Ju 13:11](#)), [Gn 29:6](#), [37:32](#) f., [1 S 23:11](#), [26:17](#), [1 K 21:10](#), [Jer 37:17](#). (On  $\text{V}^{\text{h}}$  "if it be so in the corrected text of [2 K 10:15](#), see [§ 159 dd](#).) As a negative answer the simple  $\text{a}^{\text{l}}$  is sometimes sufficient, as in [Gn 19:2](#), [1 K 3:22](#), &c.; cf. [§ 152 c](#); and in [Ju 4:20](#) the simple  $\text{!y}^{\text{h}}\text{a}^{\text{t}}$  equivalent to *no* or *no one*.

---

## Footnotes:

<sup>1</sup>[1] Mitchell (op. cit.) restricts the number of instances to 39, of which he attributes 12 (or 17) to corruption of the text. Thus in [Gn 27:24](#) he would read, with the Samaritan,  $\text{hT}^{\text{a}}\text{h}^{\text{t}}$  as in verse [21](#), in [1 S 16:4](#)  $\sim \text{I} \{ \text{v}^{\text{h}} \}$  in [2 S 18:29](#)  $\sim \text{A} \text{I} \text{v}^{\text{h}}$  as in verse [32](#); similarly he would read the interrogative particle in [2 K 5:26](#) [Ez 11:3](#) [Jb 40:25](#) ff.; [1 S 30:8](#), [2 K 9:19](#), [Ez 11:13](#), [17:9](#).

<sup>2</sup>[2] But in [1 S 27:10](#) instead of  $\sim \text{I} \text{a}^{\text{i}}$  (which according to the usual explanation would expect a negative answer) read either  $\text{y}^{\text{m}}\text{i} \sim \text{I} \text{a}^{\text{i}}$  ( $\text{y}^{\text{m}}\text{i} \sim \text{I} \text{[ ]}$ ) with the LXX, or better,  $\text{!a}^{\text{i}}$  ( $\text{h}^{\text{n}}\text{a}^{\text{i}}$ ) *whither?* with the Targum. In [2 S 23:5](#) read  $\text{a}^{\text{l}} \text{h}^{\text{t}} \text{y}^{\text{c}}\text{p}^{\text{x}}$ , with Wellhausen.

<sup>3</sup>[3] Quite exceptional is the use of the particle  $\text{!y}^{\text{a}}\text{i}$  *num?* (common in Aramaic) in [1 S 21:9](#)  $\text{hP}^{\text{e}}\text{v}^{\text{y}} < \text{!y}^{\text{a}}\text{i} >$  *num est hic?* The text is, however, undoubtedly corrupt; according to Wellhausen, *Text der Bücher Sam.*, the LXX express the reading  $\text{v}^{\text{y}}\text{h}^{\text{t}} \text{h}^{\text{a}}\text{e}$ ; but cf. the full discussion of the passage by König, *ZAW*. xviii. 239 ff.—The above does not apply to interrogative sentences introduced by interrogative pronouns ([§ 37](#)) or by the interrogatives compounded with  $\text{h}^{\text{m}}\text{'}^{\text{i}}$  *what?* such as  $\text{h}^{\text{m}}\text{K}$ ; *how many?*  $\text{h}^{\text{m}}\text{'}^{\text{i}} \text{h}^{\text{i}}$  *why?* (see [§ 102 k](#)),  $\text{[W}^{\text{D}}\text{m}$ ; *why?* ([§ 99 e](#)), or by  $\text{h}^{\text{y}}\text{e}^{\text{a}}$ ; *where?*  $\text{y}^{\text{a}}\text{a}^{\text{i}} \text{h}^{\text{k}}\text{y}^{\text{a}}$  *how?* ([§ 148](#)), &c. On the transformation of pronouns and adverbs into interrogative words by means of a prefixed  $\text{y}^{\text{a}}\text{e}$  see the Lexicon.

<sup>4</sup>[1] On the use of the *imperfect* in deliberative questions, see [§ 107 t](#); on the *perfectum confidentiae* in interrogative sentences, see [§ 106 n](#).

<sup>5</sup>[2] Analogous to this is the use of the interrogative  $\text{h}^{\text{m}}\text{'}^{\text{i}}$  in the sense of a reproachful remonstrance instead of a prohibition, as [Ct 8:4](#)  $\text{W}^{\text{r}}\text{y} \text{[IT}^{\text{'}}\text{-h}^{\text{m}}\text{'}^{\text{i}}$ ; *why should ye stir up?* i.e. *pray, stir not up*; cf. also [Jb 31:1](#); see above, [§ 148](#).



<sup>6</sup>[1] ~אִי occurs in [Pr 27:24](#) after a negative statement; we should, however, with Dyserinck read !יאִ Not less irregular is אִד הִ instead of אִד ~אִ in the second clause of [Ju 14:15](#), but the text can hardly be correct (cf. Moore, *Judges*, New York, 1895, p. 337); in [1 S 23:11](#) the second הִ introduces a fresh question which is only loosely connected with the first.—In [Nu 17:28](#) and in the third clause of [Jb 6:13](#), ~אִ is best taken with Ewald in the sense of אִד הִ since ~אִ from its use in oaths (see above, [§ 149 b](#)) may simply mean *verily not*.

<sup>7</sup>[2] It should here be remarked that the distinction between direct and indirect questions cannot have been recognized by the Hebrew mind to the same extent as it is in Latin or English. In Hebrew there is no difference between the two kinds of sentence, either as regards mood (as in Latin) or in tense and position of the words (as in English). Cf. also [§ 137 c](#).

<sup>8</sup>[3] In [Gn 43:6](#) the הִ after דַּי הִ is explained from the fact that the latter, according to the context, implies *to give information upon a question*.

<sup>9</sup>[4] Also in [Ec 3:21](#) we should read הִל' [הִ and תִּדְרִי] (*whether—whether*) instead of the article which is assumed by the Masora.

<sup>10</sup>[1] On the other hand, in [Jb 9:24](#) and [24:25](#) אִ is not prefixed to the ימִ, but appended to the conditional sentence.

<sup>11</sup>[2] Cf. the analogous sentences after ! [יִ] because, [Is 65:12](#), [Jer 35:17](#); after causal רַבָּא [1 S 26:23](#); after יִכִּי [Is 12:1](#); likewise after ~גִ: [§ 153](#) at the end; after -!P, [Dt. 8:12–14](#), [Jos 6:18](#), [2 S 12:28](#).

## § 100. Adverbs.

On demonstrative adverbs cf. Brockelmann, *Grundriss*, i. 323; on interrogative adverbs, *ibid.*, i. 328; on adverbs in general, i. 492 ff.

### a

1. The negative אֵל *not*, and a few particles of place and time, as ~V' *there*, are of obscure origin.

### b

2. Forms of other parts of speech, which are used adverbially without further change, are—

(a) Substantives with prepositions, e. g. דַּמְבִּי (with might) *very*; דְּבִלְאֵי *alone* (prop. *in separation*, Fr. *à part*), with suffix יְדְבִילְאֵי *I alone*; תְּיַבְיָנִי *from within, within*; cf. also דְּחָאֵק. (as one) *together*, תְּמִילְאֵי and תְּמִילְמִי (originally *in connexion with*) *near to, corresponding to, like, &c.*, cf. [§ 161 b](#).

### c

(b) Substantives in the accusative (the adverbial case of the Semites, [§ 118 m](#)), cf. תְּנִי אֲרַחֵן (dwrean, e. g. דַּמְ. (might) *very*, שְׂפָאֵן (cessation) *no more*, ~אֵי הַיּוֹם (the day) *to-day* (cf. [§ 126 b](#)), רֵחַלְמָא *to-morrow*, דְּחַיָּוִת (union) *together*. Several of these continued to be used, though rarely, as substantives, e. g. בְּיָבִיבִי, plur. ~יְבִיבִי and תְּאֵבִיבִי, *circuit*, as adverb *circum, around*; others have quite ceased to be so used, e. g. רְבִיכָא (length) *long ago* [Aram.: only in Ec.]; דְּאֵלְאֵי (repetition, duration) *again or further*.

### d

(c) Adjectives, especially in the feminine (corresponding to the Indo-Germanic neuter), e. g. הַנְּאֵוָרִית *primum, formerly* (more frequently הַנְּאֵוָרִית', also הַנְּאֵוָרִיל'); הַבְּרִית and תְּבְרִית [both rare] *multum, much, enough*; תְּאֵלְפִיל *wonderfully* (properly *mirabilibus*, sc. *modis*), תְּיַדְוִי *Jewish*, i. e. in the Jewish language.

### e

(d) Verbs in the infinitive absolute, especially in Hiph' (ִיל), which are likewise to be regarded as accusatives ([§ 113 h](#)), e. g. הַבְּרִית (prop. *a multiplying*) *much* [frequent], הַבְּרִית' [rare and late] *in multitude*; ~כְּוִי (mane faciendo) *early*; בְּרִית' (vespere faciendo) *in the evening*.

## f

(e) Pronouns and numerals, e. g.  $hZ\langle$  (prop. *there=at this place*) *here*,  $hN\tilde{h}\tilde{a}$  *here*, *hither* (also of time,  $hN\tilde{h}\tilde{a}d$  [; *till now*, cf. the late and rare  $!d, [$  and  $hN\tilde{d}i [ = !hed$  [;];  $txa\tilde{a} \sim y\tilde{T}\tilde{v}\tilde{a}$  [ $bv\tilde{a}$  *hame* *once, twice, seven times, a hundred times*;  $ty\tilde{n}\tilde{v}$  *for the second time*.

## g

3. Some adverbs are formed by the addition of formative syllables (most frequently  $\sim\alpha'$ ) to substantives or adjectives, e. g.  $\sim n\tilde{m}a'$  and  $\sim n\tilde{m}a$  *truly* (from  $!ma\tilde{u}$  *truth*);  $\sim Nxi$  (by favour) *gratis* (from  $!Xe$  *gratia*);  $\sim qy\tilde{r}$  *in vain, frustra*, but also *empty* (from  $qy\tilde{r}$  *empty, emptiness, vanum*), [Ru 1:21](#), parallel with the fem.  $ha'l$  *full*;  $\sim m\tilde{a}y$  *by day* (from  $\sim Ay$ )<sup>2</sup>; with  $o\tilde{u}$  in the last syllable,  $\sim a\tilde{t}p\tilde{i}$  for  $\sim [t\tilde{p}\tilde{i}$  *in a twinkling, suddenly* (from  $[t\tilde{p}\tilde{i}$  *a twinkling*, the  $o\tilde{u}$  being probably obscured from an original  $a\tilde{u}$ )<sup>3</sup>—Moreover, cf.  $ty\tilde{n}\tilde{r}x\tilde{a}$  *backward*, and  $ty\tilde{n}\tilde{r}d\tilde{a}$  *darkly attired*, [Mal 3:14](#). In both these cases, the formative syllable *an* has been first attached to the stem, and then the feminine ending  $i\tilde{h}$ , which is elsewhere used to form adverbs, has been added to it.

## h

The termination  $\sim\alpha'$  occurs also in the formation of substantives, e. g.  $\sim l\tilde{w}a$  *porch*, and hence the above adverbs may equally well be regarded as nouns used adverbially, so that  $\sim\alpha\tilde{a}$   $\sim\alpha\tilde{u}$  would correspond to  $!x\tilde{a}$   $!A$  (§ 85, Nos. 53, 54), cf.  $\sim a\tilde{t}p\tilde{B}$  (with prep.) *suddenly*, [2 Ch 29:36](#). According to others, this *am* is an obsolete accusative ending, to be compared with the indeterminate accusative sing. in  $a\tilde{n}$  in Arabic.

## i

4. A number of forms standing in very close relation to the demonstrative pronoun may be regarded as primitive adverbs, since they arise directly from a combination of demonstrative sounds. Some of these have subsequently suffered great mutilation, the extent of which, however, can now very rarely be ascertained with certainty. Such are e. g.  $Za'$  *then*,  $hN\tilde{h}\tilde{a}$  *here* (according to Barth, *Sprachwiss. Abhandlungen*, p. 16, formed from the two demonstrative elements *hin* and *na*),  $!K\tilde{a}$   $hk\tilde{K}i$  *thus* (cf.  $hkya\tilde{a}$   $hkky\tilde{a}$  *how?*),  $\%a;$  *only*,  $!ke'$  *truly* (on all these adverbs, see the Lexicon), and especially the interrogative  $h\tilde{}$  (*He\tilde{u}* *interrogativum*), e. g.  $a\tilde{d} h\tilde{}$  ([Dt 3:11](#)  $h\tilde{}$   $h\tilde{}$ ) *nonne*

?, ~q̄h] *num etiam*? This Heḏinterrogativum is perhaps shortened from l h; which is still used in Arabic, and, according to the view of a certain school of Masoretes, occurs also in Hebrew in [Dt 32:6](#).<sup>4</sup>

## k

The ḥ interrogative takes—(1) Hāteph–Pathah generally before non-gutturals (even before Ḥ), with a firm vowel, e. g. Tm.fh] *hast thou set*? see the interrogative clause, [§ 150 c](#) (bj ylh; [Lv 10:19](#) is an exception).

## l

(2) Before a consonant with Sēwaḏ usually Pathah without a following Dages forte, e. g. hk'r'bh; [Gn 27:38](#). cf. [18:17](#), [29:5](#), [30:15](#), [34:31](#); less frequently (in about ten passages), Pathah with a following Dages forte, e. g. %rdBh; *num in via*, [Ez 20:30](#), !bLh; [Gn 17:17](#), [18:21](#), [37:32](#), [Nu 13:19](#), [Jb 23:6](#); even in Ḥ, [1 S 10:24](#), [17:25](#) [2 K 6:32](#).

## m

(3) Before gutturals, not pointed with either Qames or Hāteph–Qames, it takes Pathah e. g. %l'ah; *shall I go*?, hT'ah; *num tu*?, ~ah; *num si*; hcraḥ; [Mal 1:13](#); also in [Ju 6:31](#) read ~Tah; (not äh;) likewise ḥ; in [Ju 12:5](#), [Jer 8:19](#), [Neh 6:11](#).— In Vyah' [Nu 16:22](#), the Masora intends the article; read Vyah; and cf. [Dt 20:19](#); in [Ec 3:21](#) read hl' [h; and tdryh] the article is a correction due to doctrinal considerations.

## n

(4) The ḥ takes Sēghol before gutturals pointed with Qames or (as in [Ju 9:9](#) ff.) Hāteph–Qames, e. g. rllmah; [Mi 2:7](#); ykn'ah; [Jb 21:4](#); htyh; [Jo 1:2](#); bveh; [Gn 24:5](#) (cf. the analogous instances in [§ 22 c](#), [§ 35 k](#), [§ 63 k](#)). The place of this interrogative particle is always at the beginning of the clause [but see [Jb 34:31](#), [Neh 13:27](#), [Jer 22:15](#), where one or more words are prefixed for emphasis].

## o

5. Some adverbs occur also in connexion with suffixes, thus <sup>^</sup>Vy< *thou art there*, 3<sup>rd</sup> sing. masc. Anvy< (but see note below), 2<sup>nd</sup> plur. masc. ~bvy< ylh; *am not*, 2<sup>nd</sup>

sing. <sup>^</sup>nyae fem. %nyae 3<sup>rd</sup> sing. Wnyae fem. hnyae 2<sup>nd</sup> plur. ~knyae 3<sup>rd</sup> plur. masc.  
 ~nyae—Also ynda [ *I am yet* (yda [ only in yda [ B. and yda [ met <sup>^</sup>da [ ] %da [ ] Whyda [ (La 4:17 Qere) hnyda [ *Keth.*; the oriental school [see above, p. 38, note 2] recognize only the reading Whyda [ ], ~da [ ].—hkyae; *where art thou ?*, Aya; *where is he ?*, ~ya; *where are they ?* The same applies to !he(-!h) and hnh behold! (prop. *here, here is*; see § 105 b), only in Gn 19:2 an"-hnh; with suffixes, ynh; once ynh (Gn 22:7 with Munah), in pause ynh behold me (*here am I*), <sup>^</sup>nh (pause & ny Ps 139:8), %nh ANhi, and Wnh [both very rare], Wnh (behold us). and Wnh (in pause Wnh), ~knh ANhi [ see more fully in the Lexicon, p. 243].

## p

The usual explanation of these suffixes (especially of the forms with Nu<sup>h</sup> energeticum) as verbal suffixes, which ascribes some power of verbal government even to forms originally substantival (e. g. ANvy <*there is, he is*), is at least inadmissible for forms (like Aya yda [ B) which are evidently connected with noun-suffixes; even for the other forms it is questionable. Brockelmann suggests that the ׀ in connexion with these particles is a survival from hnh corresponding to the Arab. 'anna which introduces dependent clauses.

---

## Footnotes:

<sup>1</sup>[1] Generally derived from the *ptcp.* Pu'al rXam. me<sup>h</sup>hat (= me<sup>h</sup>ohhat) and hence to be read mohat (cf. trXm<sup>t</sup> *morning*); but according to P. Haupt (notes to Esther, p. 159) from rXa; ~Ay.

<sup>2</sup>[1] Is this ~<sup>α</sup> an instance of the locative or temporal termination (cf. especially ~rhc) mentioned in § 88 c? Nöldeke, *ZDMG.* xl p. 721, considers ~m<sup>h</sup>ay a secondary substantival form (used adverbially like h | y | *inoctu*), corresponding to the Phoenician and Aramaic ~my, Syr. 'i<sup>h</sup>na<sup>h</sup> cf. on the other hand, König, ii. 255, who follows Olshausen in maintaining that the an is an adverbial termination.

<sup>3</sup>[2] ~m<sup>h</sup>WD *silent* (an adjective in Is 47:5, La 3:26; a substantive in Hb 2:19), which was formerly included under this head, is better taken, with Barth (*Nominalbildung*, p. 352,



## § 161. Comparative Clauses.

### a

1. A comparison between two facts is sometimes established by simply uniting them with *waw* copulative, especially in gnomic poetry, when facts of a moral nature are compared with those of the physical world, e. g. [Jb 5:7](#) *man is born unto trouble, and the sons of flame fly upward*, i. e. as the sparks by nature fly upward, so man, &c.; [Jb 12:11](#) (in an interrogative form; in [34:3](#) the same comparison as a statement); [14:11](#) f., [Pr 17:3](#), [25:3](#), [26:3](#), [9](#), [14](#), [27:21](#), &c.<sup>1</sup> Even without the connecting *waw* [Jb 24:19](#) *drought and heat consume the snow waters*, *Waj ʔ' | Aav*. so doth Sheol those who have sinned (cf. [§ 155 n](#)); cf. [Jer 17:11](#).

### b

2. The conjunction *rva* *K* (cf. [§ 155 g](#); the simple *rva*) occurs in the same sense in [Ex 10:6](#), [14:13](#), [34:18](#)) as, *quemadmodum*, is used as a comparative conjunction (Ob<sup>15</sup>), frequently with *!Ke* so, corresponding to it in the apodosis, [Is 31:4](#), [52:14](#) f. Sometimes, however, *!Ke* (so also) occurs even after independent statements, [Is 55:9](#), [Jer 3:20](#).— Exact coincidence of two facts is expressed in [Ec 5:15](#) by *·V, tM: [t] K<sup>2</sup>* in all points as.

### c

Rem. On the use of *K*. as, with single nouns or pronouns to introduce comparisons, cf. [118 s](#); on the alleged use of *K*. as a conjunction (equivalent to *rva* *K*) (cf. [§ 155 g](#)). — It is to be further remarked that *K*.—*K*. when used in correspondence with one another, as — so (e. g. [Lv 7:7](#), [Ju 8:18](#), [Is 24:2](#), [Ho 4:9](#); also so — as, [Gn 18:25](#), [44:18](#), [Dt 1:17](#), [1 K 22:4](#); in [Jos 14:11](#), [1 S 30:24](#) *KW*—*K*. y [Ps 127:4](#) and often, *!Ke*—*K*, cf. [Jo 2:4](#)), are not to be regarded as conjunctions, but as virtual substantives with a following genitive; *hyky) rGK; ~kK'* [Nu 15:15](#) properly means *the like of you shall be the like of the stranger*, i. e. *your duty shall be (also) the stranger's duty*; cf. [Lv 24:22](#).

---

### Footnotes:

<sup>1</sup>[1] On this *waw* *adaequationis*, and in general on these proverbial comparisons, see Delitzsch, *Das Salomonische Spruchbuch*, p. 9 f. Moreover, instead of entire clauses, the nouns alone (without predicates) are frequently grouped together, e. g. [Pr 25:12](#),

[25](#), [26:21](#), [27:21](#) (called by Delitzsch, the emblematic Mashal '). The expressions ~ [i bV'Xn] prop. *to be counted with some one*, y [Ps 88:5](#), and ~ [i | vmm] *to be likened with some one*, y [Ps 28:1](#), [143:7](#), also arise from the idea of comparison implied in grouping things together. On this use of ~ [i cf. [Jb 9:26](#), where *withis* equivalent to *like*.

<sup>2</sup>[2] In spite of its form this particle has originally nothing to do with | K' - | K' *all*. The expression is compounded of K. and tM; [u], like the Aramaic | beq' | K' for | beq' K'; cf. M. Lambert, *REJ.* xxx. 47.



## § 155. *Relative Clauses.*

See V. Baumann, *Hebräische Relativsätze*, Leipzig, 1894 (cf. the heading of [§ 138](#) above); G. Bergsträsser, 'Das hebr. Präfix V,' *ZATW.* 1909, p. 40 ff.<sup>1</sup>

### a

1. By [§ 138 a, e](#), relative clauses are divided into two classes: those which are used for the nearer definition of a noun (substantive or pronoun), and those which are not dependent on a noun. The former may be called *incomplete*, the latter *complete* relative clauses.

### b

Complete relative clauses, as a rule (see the exceptions under [n](#)), are introduced by the originally demonstrative pronoun,  $\text{rva}$  see further in [§ 138 e](#). Similarly, incomplete relative clauses may also be introduced by  $\text{rva}$  or by some other demonstrative pronoun; see further in [§ 138 a](#) and *g–k*. Very frequently, however, especially in poetic style, the attributive relation is expressed by simple co-ordination.<sup>2</sup>

### c

The governing substantive or pronoun is frequently (in certain cases *always*) resumed by a pronominal suffix or an adverb. The resumption may, however, be omitted, just as in relative clauses introduced by  $\text{rva}$  &c.; see [§ 138 f](#).

### d

In Arabic a distinction is made between relative clauses used for the nearer definition of a *determinate* substantive (*sīla*), and those which are attached to an *indeterminate* substantive (*sīfa*). The former must be introduced by the demonstrative pronoun *alladi* the latter are always simply co-ordinated. The same distinction was no doubt originally observed in Hebrew, since simply co-ordinated relative clauses are most commonly found after *indeterminate* substantives (see the examples below), and in cases like [Dt 28:49](#) (Anvd.  $[\text{m.v.ti} \text{ ad } \text{rva}] \text{ yAG}$  *a nation whose tongue thou shalt not understand*; cf. [Is 66:13](#), and especially [1 S 3:11](#)), the addition of  $\text{rva}$  is explained from the special stress laid on the indeterminate substantive,<sup>3</sup> *a nation of such a kind, thou understandest not their tongue*. On the other hand, in poetic style at least,  $\text{rva}$  is some what frequently omitted even after a determinate noun, but only rarely in prose (except by the Chronicler; cf. [1 Ch 9:22](#), [12:23\(24\)](#), [29:1](#) (read prob.  $\text{rva}$  for  $\text{dxa}$ ), [2 Ch 15:11](#); after -l K' [1 Ch 29:3](#), [2 Ch 18:23](#), [30:17](#), [31:19](#), [Ezr 1:5](#), but also [Gn 39:4](#);

for further instances, see Driver, *introd.*<sup>8</sup>, p. 537, no. 30); so [Ex 18:20](#), [Ju 8:1, 20:15](#), [1 K 13:12](#) (= which way), so [2 K 3:8](#), [2 Ch 18:23](#); [Neh 13:23](#); after a pronominal subject, [1 S 6:9](#). In [Jer 52:12](#) for  $\text{dm}[\text{'}]$  read  $\text{dm}[\text{'}]$  with the LXX.

## e

2. If the nearer definition of a substantive or pronoun is effected by simple co-ordination of the relative clause, it may take the form—

(a) Of a noun-clause, e. g. [2 S 20:21](#) *a man of the hill country of Ephraim*  $\text{Amv.} [\text{bv}\ddot{\text{v}}\ddot{\text{v}}]$  *whose name was Sheba*; [Zc 6:12](#), [Jb 1:1, 3:15](#) *with princes*  $\sim\text{h},\text{l}' \text{bh}\ddot{\text{z}}''$  *that had gold*; [y Ps 11:4](#), [Pr 22:11](#); when referring to a noun-suffix, e. g. [y Ps 49:14](#)  $\text{Am l h l s k\ddot{a} \sim K'r\ddot{a}d}$ ;  $\text{hz}$  *this is the way of them who have (self-)confidence*.—On periphrases of this kind to express negative attributes, as in [Jb 38:26](#)  $\text{vyai-ad \#ra}\ddot{\text{v}}$   $\text{l} [\text{;}]$ ; *on a land where no man is*, see § 152 u, and cf. for this very short form of the relative clause, [Gn 15:13](#)  $\sim\text{h},\text{l}' \text{ad \#ra}\ddot{\text{v}}$  *in a land that belongs not to them*; [Dt 32:17](#)  $(\text{H:l } \ddot{\text{a}}/\text{ad } \sim\text{ydM}\ddot{\text{v}})$ ; [Hb 1:6](#), [Pr 26:17](#)  $(\text{Al -ad})$ .

## f

(b) Of a verbal clause.

Here we must distinguish the cases in which the retrospective pronoun—

(1) Is the subject of the relative clause, and is contained in the verb; so after a determinate substantive, [y Ps 34:9](#) *happy is the man*  $\text{AB-hsh}\ddot{\text{v}}\ddot{\text{v}})$  *that trusteth in him*; [Jb 3:3b](#)  $\text{rm}\ddot{\text{a}}' \text{h l y}\ddot{\text{z}}\ddot{\text{v}}$ ; *the night which said*; after  $\text{-l K'}$  [y Ps 71:18](#); referring to a vocative, which is determinate in itself even without the article, [Is 54:1](#) or to a noun-suffix (see under e), [y Ps 16:4](#); after an indeterminate substantive, e.g. [Jb 31:12](#) *it is a fire (that) devoureth unto Abaddon*; [Dt 32:17b](#), [1 S 6:9](#), [Is 55:13, 56:2](#), [y Ps 68:31, 78:6, Pr 30:17, La 1:10, 2 Ch 28:9](#); referring to the suffix in  $\text{ynh}\ddot{\text{v}}\ddot{\text{v}}$  [Is 28:16](#), prop. *behold me, who have laid*, &c., but perhaps the participle  $\text{ds}\ddot{\text{v}}\ddot{\text{v}}$  is to be read; [29:14](#), [38:5](#) (but probably again the participle  $\text{@SAy}$  should be read instead of the imperfect); [Ez 25:7](#). The relative clause is used in this way especially to supply the place of an adjective, e. g. [Gn 49:27](#)  $\text{ba}\ddot{\text{z}}>\text{@r}\ddot{\text{m}}\ddot{\text{v}}\ddot{\text{v}}$  *a wolf that ravineth*, i. e. *a ravining wolf*; [Is 51:12](#); to express a negative quality, e. g. [Is 40:20](#), [Ho 4:14](#)  $\text{!ybj}\ddot{\text{v}}\ddot{\text{v}}\text{-ad t}\sim [\text{'}]$  *an undiscerning people*.

## g

Rem. Very frequently such relative sentences are attached to substantives which have the particle of comparison *K*, e.g. [Jb 7:2](#) | *ce@avyl db, [K*. *as a servant that earnestly desireth the shadow, &c.*; [Dt 32:11](#), [Is 62:1](#), [Jer 23:29](#), [Ho 6:3](#), y [Ps 42:2](#), [83:15](#), [Jb 9:26](#), [11:16](#); so also after *AmK*. y [Ps 58:5](#); after a determinate substantive, e.g. [Is 53:7](#) (but the better reading is *hfK*. without the article), [61:10](#) f., [Hb 2:14](#), y [Ps 49:13](#), [21](#), [125:1](#); see also the examples under *h*. Sometimes it seems simpler in such cases, to take the verb directly as predicate to the preceding substantive, and to explain *K*. (for *rvaK*†; see *Comparative Clauses*, § [161 b](#)) as a conjunction—a view which even Hupfeld was ready to accept, at least as regards y [Ps 90:5](#), [125:1](#), [Is 53:7](#), [61:11](#), but it can hardly be right.

## h

(2) The cases in which the retrospective pronoun represents an accusative of the object, or would do so if not suppressed, as it usually is in such cases in relative clauses with *rva*], cf. § [138 b](#). Examples with the retrospective pronoun are, [Dt 32:17](#) ~W[*dy>ad* ~y<sup>hil</sup> *a/gods whom they knew not* (see also the end of the verse); after a substantive with *K*. (see above, *g*), [Jer 23:9](#), [Jb 13:28](#). Without a retrospective pronoun, after a determinate substantive, [Ju 8:1](#), y [Ps 33:12](#) (preceded by a relative clause with *rva*][Jb 28:1](#). Other examples of this kind, though the article is omitted according to poetic usage, are [Is 15:7](#) (*hf*[' *hr'tyl*], for which [Jer 48:36](#) *hf*[' *tr'tyl*] with the substantive in the construct state governing the relative clause, see § [130 d](#)), y [Ps 7:16](#), [51:10](#), [La 1:21](#).—Without the retrospective pronoun, after an indeterminate substantive, e.g. [Is 6:6](#) *xBzMH*; | [*me xq'l* ' ~y<sup>ktq'l</sup> *MB*. *hP'crl*] *a live coal which he had taken with the tongs from off the altar*; [Ex 15:17](#), [Is 42:16](#) ([48:17](#), y [Ps 25:12](#), all after %*r dB*] but y [Ps 32:8](#) %| *ete Wz-%r dB*); [Is 64:2](#); [Ec 10:5](#) (in [6:1](#) the same clause with *rva*]); moreover, in [Jer 14:18](#) read with the LXX W[*dy*\* *ad* #*ra*il *a*, *into a land* (that) *they know not*.

## i

(3) The cases in which the retrospective pronoun is dependent on a preposition, or its place is taken by the adverb ~*V*<sup>1</sup>, as in [Jer 2:6](#) end. Thus after a determinate substantive, y [Ps 18:3](#) *AB-hsxh, tyr*W *my rock in which I take refuge*; [Ex 18:20](#), [Is 42:1](#); in [Jb 3:3](#) a also, the omission of the article with ~*V* is only a poetic licence. After an indeterminate substantive, [Jer 2:6](#), last clause but one; y [Ps 32:2](#).

## k

In this case also the retrospective word is not infrequently suppressed, giving rise to extremely short, bold expressions, such as [Is 51:1](#) *look unto the rock* ~  $\text{ṬḇC}^{\text{X}}\text{U}$  (whence) *ye were hewn, and to the hole of the pit* ~  $\text{Ṭ}^{\text{r}}\text{Q}^{\text{n}}\text{U}$  (whence) *ye were digged*; [Jb 21:27](#) *the devices (where-with) ye act violently against me.*—A retrospective adverb is suppressed in [Jb 38:19](#) *where is the way (to the place where) the light dwelleth?* cf. [38:24](#).

## l

Rem. 1. The omission of the retrospective word occurs most frequently in relative clauses which are governed by the construct state of a preceding substantive (especially an expression of time) and hence are virtually in the genitive. In addition to the instances already given in [§ 130 d](#), cf. the following: after ~  $\text{Ay}^{\text{B}}$ . [Lv 7:35](#), y [Ps 56:10](#); after ~  $\text{AY}^{\text{mi}}$  [Jer 36:2](#); after simple ~  $\text{Ay}$  y [Ps 56:4](#), ( $\text{aryai}$  ~  $\text{Ay}$  *on the day when I am afraid*); after  $\text{t}^{\text{[B]}}$  [2 Ch 29:27](#) ( $\text{h}^{\text{l}}\text{A}^{\text{[h't]}}\text{x}^{\text{e}}\text{t}^{\text{[B]}}$  *at the time when the burnt offering began*); [20:22](#), [24:11](#), [Jb 6:17](#); after  $\text{t}^{\text{[d]}}$  [Dt 32:35](#); after  $\text{t}^{\text{[ed]}}$ ; [Mi 5:2](#); after  $\text{t}^{\text{[eney]}}$  [Ps 4:8](#) *thou hast put gladness in my heart more than (their gladness) at the time (when) their corn and their wine are increased.*

## m

2. The agreement ([§ 138 d](#)) of the retrospective pronoun with a pronominal regens in the 1st or 2nd person also takes place in a simple co-ordinated relative clause in [1 S 26:14](#), *who art thou (that) criest?* Cf., however, [Is 63:19](#) *we are become as they over whom (~B' not  $\text{Wh}^{\text{Bj}}$ ) thou no longer bearest rule.*

## n

3. Occasionally—chiefly in poetic or otherwise elevated style—even *independent* relative clauses are simply co-ordinated with a regens, whereas we should expect them always to be preceded by a demonstrative pronoun, on the analogy of the examples in [§ 138 e](#). The suppressed pronoun would stand—

(a) As subject, [Is 41:24](#) *an abomination (is he) that chooseth you* (but read perhaps  $\text{r}^{\text{x}}\text{b}^{\text{l}}\text{j}$ ); [Jb 30:13](#), cf. [§ 152 u](#).

(b) As object, [Is 41:2](#), with a retrospective pronoun; [Mal 2:16](#)  $\text{h}^{\text{S}}\text{K}^{\text{i}}\text{>}$  and him *that covereth* (or read  $\text{h}^{\text{S}}\text{b}^{\text{w}}\text{>}$ ); [Jb 29:12](#) *I delivered ... the fatherless also, and him that had none to help him.*

(c) In the genitive governed by a substantive (cf. § 130 d), [Ex 4:13](#)  $\text{xl } \nabla \text{Ti-dyB. an}''$   $\text{Xl } \nabla$ . *send, I pray thee, by the hand of him whom thou will send*, i.e. by the hand of some one else;  $\text{y}$  [Ps 65:5](#) and [Pr 8:32](#), verbal-clauses after  $\text{yrva}$ ; *O the happiness of the man*, &c.;  $\text{y}$  [Ps 81:6](#), [141:9](#), [Jb 29:16](#), [La 1:14](#); after  $\text{-l K'}$  [Gn 39:4](#), but we must certainly read here, with the Samaritan and LXX,  $\text{Al -vy<rva} \text{-l K'}$  as in verses [5](#) and [8](#); [Ex 9:4](#); verbal-clauses after  $\text{-l K'}$  [1 Ch 29:3](#), [2 Ch 30:19](#), [31:19](#), [Ezr 1:5](#).

(d) Governed by a preposition; so verbal-clauses after  $\text{yrva}$ ; [Jer 2:8](#); after  $\text{-l a}$ , (=to the place where), [1 Ch 15:12](#), but [Ex 23:20](#) before the same verb  $\text{rvav}$   $\sim \text{AqMh}$ ;  $\text{-l a}$ ; after  $\text{B.}$  [Jer 2:11](#), [2 Ch 1:4](#) ( $\text{!ykhB} \text{ } \text{hhB}$  =to the place where); after  $\text{l.}$  [Is 65:1](#)  $\text{Wl av' aAl l.}$  by them *that asked not for me* ...  $\text{ynlvqbi ad l.}$  *them that sought me not*, [Ez 13:3](#) *that which they have not seen*, but the text is hardly correct; after  $\text{l.}$   $\text{[;y}$  [Ps 119:136](#), cf. § [158 b](#); after  $\sim$   $\text{[i}$  [2 Ch 16:9](#).—A noun-clause follows  $\text{l.}$  in [Neh 8:10](#). An analogous instance in Aramaic is [Ezr 5:14](#) *to one whose name was Sheshbazzar* [so in the papyri, see the Lexicon, p. 1116 a].

---

## Footnotes:

<sup>1</sup>[1]. In this exhaustive article the author shows that between  $\nabla$  (on tile pronunciation see § [36](#)) and  $\text{rvav}$  there is syntactically no primary difference, but only a secondary distinction which arose in the course of the development of the language, namely that  $\text{rvav}$  is preferred in combinations which are customary in the old literary language, and  $\nabla$  in those which are derived from the popular language or from Aramaic.

<sup>2</sup>[1] The old view that all these cases arise from the *omission* of  $\text{rvav}$  is incorrect. These co-ordinated attributive clauses are rather a mere subdivision of the various kinds of circumstantial clauses (see § [156](#)) which may be attached to a *nomen regens*. Cf. in English *this is the letter (which) he wrote to me*.

<sup>3</sup>[2] So Baumann, *op. cit.*, p.14 f., following Böttcher, *Lehrbuch*, ii. 80.

## § 138. *The Relative Pronoun.*

Cf. Philippi, *Stat. constr.* (see heading of § 89), p. 71 f., and especially V. Baumann, *Hebräische Relativsätze*, Leipzig, 1894.

### a

Relative clauses are most frequently (but not necessarily; cf. § 155 b) introduced by the indeclinable  $\text{rva}]$  (see § 36).<sup>1</sup> This is not, however, a relative pronoun in the Greek, Latin, or English sense, nor is it a mere *nota relationis*,<sup>2</sup> but an original *demonstrative* pronoun [as though *iste, istius, &c.*].<sup>3</sup> Hence it is used—

(I) In immediate dependence on the substantival idea to be defined, and virtually in the same case as it (hence belonging syntactically to the main clause); e. g. [Gn 24:7](#) &hellip;  $\text{XSl, vyl aWh}$  &hellip;  $\text{ynkq'}$  .  $\text{rva}] \text{hAhy}$  > *the Lord, iste, he took me* &hellip; *he shall send, &c. (=who took me)*; [Gn 2:2](#) and God finished  $\text{hf[' rva]} \text{ATka} \text{m}$  . *his work, istud, he had made (it)*. Such qualifying clauses may be called *dependent relative clauses*.

### b

Rem. 1. In the above examples  $\text{rva}]$  in [Gn 24:7](#) is virtually in the nominative, in [Gn 2:2](#) in the accusative. A further distinction between the examples is that in [Gn 24:7](#) the main idea ( $\text{hwhy}$ ), to which  $\text{rva}]$  is added in apposition, is only resumed in the qualifying clause by the subject (*he*) inherent in  $\text{ynkq'}$  , while in [Gn 2:2](#) it is not resumed at all. This suppression of the retrospective pronoun<sup>4</sup> takes place especially when it (as in [Gn 2:2](#) ) would represent an accusative of the object, or when it would be a separate pronoun representing a nominative of the subject in a noun-clause, e. g. [Gn 1:7](#)  $[\text{qir' } \text{ttx;Tmi } \text{rva}] \sim \text{yMh}$  ; *the waters, those, under the firmament, &c.* In negative sentences, however, the retrospective pronoun is not infrequently added, e. g. [Gn 17:12](#)  $\text{aWh}$  ; [7:2](#)  $\text{ayhi}$  ; [1 K 9:20](#)  $\text{hMh}$  ; [Dt 20:15](#)  $\text{hMh}$  ; but cf. also  $\text{yx; aWh } \text{rva}]$  [Gn 9:3](#) . The addition of  $\text{ayhi}$  in a verbal clause, [2 K 22:13](#) , is unusual.

The very frequent omission of the retrospective pronoun is noticeable in cases where the predicate of the qualifying clause is a *verbum dicendi*, e. g. [Nu 10:29](#) *we are journeying unto the place, ~k,l' !Tø, Atao hAhyrma' rva]* *that place, the Lord said (of it), It will I give to you*; cf. [Nu 14:40](#), [Ju 8:15](#), [1 S 9:17](#), [23](#), [24:5](#), [1 K 8:29](#), [Jer 32:43](#) .

## c

2. When the substantive, followed by  $\Gamma V \alpha$ ] and the qualifying clause, expresses an idea of *place*, it may also be resumed by the adverbs of place  $\sim V'$  *there*,  $hMV\ddot{h}$  *thither*,  $\sim Vmi$  *thence*, e. g. [Gn 13:3](#)  $h\ l\ h\ddot{a}t\ \sim V'\ h\ddot{y}h\text{-}rva]$   $\sim AqMh\text{-}d$  [*unto the place, that one, his tent had been there, i. e. where his tent had been*; cf. [Gn 3:23](#)  $\sim Vmi$ , [Ex 21:13](#)  $hMV\ddot{h}$  But even in this case the retrospective word may be omitted, cf. [Gn 35:14](#), [Nu 20:13](#), [Is 64:10](#), where  $\sim V'$  would be expected, and [Gn 30:38](#), [Nu 13:27](#), [1 K 12:2](#), where  $hMV\ddot{h}$  would be expected.—When the appositional clause is added to a word of time, the retrospective pronoun is always omitted, e. g. [1 S 20:31](#) *for all the days*,  $yX\text{; }yvy\text{-}!B\text{, }rva]$  *those—the son of Jesse is living (in them)*; cf. [Gn 45:6](#), [Dt 1:46](#), [9:7](#), [1 K 11:42](#); see Baumann, op. cit., p. 33.

## d

3. If the governing substantive forms part of a statement made in the first or second person, the retrospective pronoun (or the subject of the appositional clause) is in the same person, e. g. [Gn 45:4](#) *I am Joseph*,  $y\ddot{t}a\ \sim Trkm\text{-}rva]$  *he—ye sold me, i. e. whom ye sold*; [Nu 22:30](#), [Is 49:23](#); [41:8](#) *thou, Jacob*,  $rva]$   $\wedge y\ddot{T}irxB$ . *he—I have chosen thee*; [Jer 32:19](#), [Ec 10:16f.](#); [Gn 15:7](#) *I am the Lord*,  $\wedge y\ddot{t}a\ h\ trva]$  *he—I brought thee out, &c.*, [Ex 20:2](#) ([Dt 5:6](#)).

## e

(2) Not depending (adjectivally) on a governing substantive, but itself expressing a substantival idea. Clauses introduced in this way may be called *independent relative clauses*. This use of  $\Gamma V \alpha$ ] is generally rendered in English by *he who*, *he whom*, &c. (according to the context), or *that which*, &c., or sometimes *of such a kind as* (*qualis*), cf. [Ex 14:13b](#), and in a dependent relative clause [Is 7:17](#). In reality, however, the  $\Gamma V \alpha$ ] is still a demonstrative belonging to the construction of the main clause as subject or object, or as a genitive dependent on a noun or preposition, e. g. [Nu 22:6](#)  $ra\ddot{w}y\ r\ddot{a}d\text{' }rva]$  *iste—thou cursest (him)—is cursed, i. e. he whom thou cursest, &c.*; [Ex 22:8](#); [5](#)  $rva]$  as object, [Gn 44:1](#), [49:1](#), [1 S 16:3](#) ff., [Mi 6:1](#) ( $rva]$   $ta\emptyset$ ); and even preceding the verb, e. g. [Is 52:15](#),  $y$  [Ps 69:5](#);  $rva]$  as genitive, [Ez 23:28](#) *I will deliver thee*  $rva]$   $dyB$ .  $tan\ddot{f}$  *into the hand of those—thou hatest (them)*; depending on a

preposition, e. g.  $\text{rva}|\text{t}$ ; [Gn 44:4](#), [2 K 10:22](#);  $\text{rva}\beta|\text{t}$ ; [Gn 21:17](#),  $\sim v'$   $\text{a}|\text{h}$   $\text{rva}\beta|\text{t}$ ; *in that* (place)—*he is there*, i. e. *where he is*; cf. [Ju 17:8](#) and [Ru 1:16](#)  $\text{rva}|\text{t}$   $\text{a}$ , *whither*; [1 K 18:12](#)  $\text{rva}|\text{t}$  [*whither*];  $\text{rva}|\text{m}$ ; [Ex 5:11](#).

## f

From these examples it follows that in independent relative clauses the retrospective suffix, or adverb of place, may be, and in fact generally is, omitted. As a rule, however (as in the dependent relative clause), this does not apply to cases in which the retrospective pronoun, by the construction of the sentence, depends on a preposition,<sup>7</sup> e. g. [Gn 44:9f.](#)  $\text{tm}''$ ...  $\text{ATai ac}|\text{Myl rva}|\text{t}$  *he—it* (the cup) *is found with him,—shall die* (for the  $\text{Wa}|\text{w}$  of the apodosis in  $\text{tm}''$  cf. [§ 143 d](#)). In such cases  $\text{rva}|\text{t}$  preceded by the preposition is quite anomalous, as in [Gn 31:32](#)  $\text{ach}|\text{Ti rva}|\text{t}$   $\sim$  [*i with whomsoever thou findest*, where  $\text{rva}|\text{t}$  is a relative pronoun in the English sense; on the other hand, in [Is 47:12](#) (and probably also [56:4](#))  $\text{rva}\beta|\text{t}$  is to be explained (with Baumann, op. cit., p. 37) by reference to [47:15](#), as a demonstrative pronoun, *stand now with thine enchantments&hellip;, with those—thou hast laboured* (with them).

[With regard to the preceding explanation of  $\text{rva}|\text{t}$  the student will of course understand that, in Hebrew as we know it,  $\text{rva}|\text{t}$  never occurs as a mere demonstrative. A particle which, whatever its origin, is uniformly used, with reference to something in another, contiguous clause, will naturally have acquired in practice that force which we denote by the term 'relative'.]

## g

Like the original demonstrative pronoun  $\text{rva}|\text{t}$  the demonstratives proper  $\text{hz}|\text{Az}$ ,  $\text{Wz}$  (the last commonly),<sup>8</sup> and sometimes the article, are used somewhat frequently in poetic language to introduce both dependent and independent relative clauses. With regard to the construction of  $\text{hz}|\text{Az}$  &c., the remarks on  $\text{rva}|\text{t}$  under a and e, also hold good.

Examples:—

(a)  $\text{hz}|\text{Az}$  in apposition to a governing substantive in the nominative, y [Ps 104:26](#)  $\text{Tr}|\text{ej}''\text{-hz}|\text{Az}$   $\text{t}|\text{y}|\text{Wz}$   $\text{h}$  (there is) *leviathan, he—thou hast formed* (him), i. e. *whom thou hast formed*; [Is 42:24](#) ( $\text{Wz}$ ); in the accusative, [Is 25:9](#), y [Ps 74:2](#) (in both cases



with a retrospective pronoun;  $\text{Az}$  is used without it in  $\text{y Ps 132:12}$ ; in apposition to a genitive dependent on a preposition,  $\text{Pr 23:22 } \text{^d\text{f}y>hz<^yba'l}$ . [*m.v.* *hearken unto thy father, him—he begat thee, i. e. who begat thee*;  $\text{y Ps 17:9}$  ( $\text{Wz}$ ).—In  $\text{y Ps 104:8 } \sim\text{h,l' T'dsij" hz<~Aqm.-l a}$ , *unto the place which thou hadst founded for them* (cf. § 130 c),  $\text{hz<is}$  in the genitive after the construct state  $\sim\text{Aqm.}$  *to the place of that, thou hadst founded (it)for them*; on the same analogy we may also take, with Baumann (op. cit., p. 48),  $\text{y Ps 78:54 (hz<rx)}$  and  $\text{Ex 15:13 (T'l aq" Wz-~ [ )}$ ,  $\text{15:16}$ ,  $\text{Is 43:21}$ ,  $\text{y Ps 9:16}$ ,  $\text{10:2}$ ,  $\text{31:5}$ ,  $\text{32:8}$ ,  $\text{62:12}$ ,  $\text{142:4}$ ,  $\text{143:8}$  (all examples of  $\text{Wz}$ ).

## h

To introduce independent relative clauses  $\text{hz<is}$  used as a nominative in  $\text{Jb 19:19}$ ; as accusative,  $\text{Jb 15:17}$  and  $\text{Wz Hb 1:11}$ ,  $\text{y Ps 68:29}$  (after a preposition,  $\text{hz<Ex 13:8}$ ; but the text is evidently corrupt).

## i

(b) More certain examples of the use of the article as a relative pronoun (more correctly, perhaps, of the demonstrative which is otherwise used as article) are  $\text{1 Ch 26:28 } \text{l a\text{m}v. vyDqhh;t\text{l} K}$  *all that Samuel had dedicated*, &c.;  $\text{1 Ch 29:8}$  (where  $\text{aChnl}$  can only be *perfect Niph'al*);  $\text{2 Ch 29:36}$ ,  $\text{Ezr 10:14}$ . In connexion with a plural,  $\text{Jos 10:24 } \text{the chiefs of the men of war ATai Wkl h\text{h}}$ , *who went with him*;  $\text{Ezr 8:25}$ ,  $\text{10:17}$ ,  $\text{1 Ch 29:17}$ . Finally, in the sense of *id quod*,  $\text{Jer 5:13}$  (where, however, we should read with the LXX  $\text{rbDh}$ ). Cf. moreover,  $\text{1 S 9:24 } \text{the thigh hyl r[h\text{h}]}$  *and that which was upon it* (but see  $\text{k}$  below);  $\text{2 Ch 1:4 } \text{!ykhB;t}$  equivalent to  $\text{!ykh rvaB;t}$  *to the place, that he had prepared*.

## k

In all the examples adduced except  $\text{1 S 9:24}$  (where  $\text{hyl a\text{h}\text{h}}$  should probably be read for  $\text{hyl r[h\text{h}]}$ ) the  $\text{h}$  is followed by undoubted perfects; almost all the examples, moreover, belong to the latest Books (Ezra and Chronicles). On the other hand, another series of instances (even in the older texts) is extremely doubtful, in which the Masora likewise requires perfects, either by placing the

tone on the penultima, as in [Gn 18:21](#), [46:27](#), [Jb 2:11](#) haBh; [Is 51:10](#) hmFh; [Ez 26:17](#) hl Lhh; [Ru 1:22](#), [2:6](#) and [4:3](#) hbVh; or by the punctuation, [Gn 21:3](#) dl ANh; [1 K 11:9](#), [Dn 8:1](#) harNh; [Is 56:3](#) hwI Nh; while no doubt the authors in all these cases intended participles (and in fact perfect participles, cf. [§ 116 d](#)) with the article, thus haBh; &c., [Ez 26:17](#) hl Lhh; for hl Lhh; according to [§ 52 s](#), and in the other examples dl ANh; harNh; hwI Nh;

---

## Footnotes:

<sup>1</sup>[1] The etymology of the word is still a matter of dispute. Against the identification of  $\text{rva}$  as an original substantive, with the Arabic 'at\_ar, *trace*, Aram.  $\text{rta}$  *place, trace*, Nödeke urges (*ZDMG*. xl. 738) that the expression *trace of* &hellip; could hardly have developed into the relative conjunction, while the meaning of *place* has been evolved only in Aramaic, where the word is never used as a relative. According to others,  $\text{rva}$  is really a compound of several pronominal roots; cf. Sperling, *Die Nota relationis im Hebräischen*, Leipzig, 1876, and König, *Lehrgeb*, ii. 323 ff., who follows Ewald and Böttcher in referring it to an original  $\text{V}$ . According to Hommel (*ZDMG*. xxxii. 708 ff.)  $\text{rva}$  is an original substantive, to be distinguished from  $\cdot\text{V}$ , and  $\cdot\text{V}$  (an original pronominal stem), but used in Hebrew as a *nota relationis*, or (as  $\text{hz}$  and  $\text{W}$ ) are also sometimes used, see below, [g](#) and [h](#) simply for the *relative pronoun*. Baumann (op. cit., p. 44) sees in the Assyrian sä, Phoenician, Punic, and Hebrew  $\text{V}$ , the ground-forms, of which the Phoenician and Punic  $\text{Xa}$  (see above, [§ 36 note](#)) and the Hebrew  $\text{rva}$  are developments.

<sup>2</sup>[2] E. g. like Luther's use of *so*, in *die fremden Götter, so unter euch sind*, [Gn 35:2](#).

<sup>3</sup>[3] This is the necessary conclusion both from the analogy of the Arabic 'allad\_i, which is clearly a demonstrative (like the Hebr.  $\text{zLh}$   $\text{hzk}$ ), and from the use of  $\text{hz}$  and  $\text{W}$  as relatives.

<sup>4</sup>[1] The instances in which, instead of a retrospective pronoun, the main idea itself is repeated ([Gn 49:30](#), [50:13](#), [Jer 31:32](#)) are most probably all due to subsequent amplification of the original text by another hand.

<sup>5</sup>[2] The absolute use of  $\text{rva}$  is very peculiar in the formula  $\text{W rbd} > \text{hyh' rva}$  - l a,

*this* (is it)—*it came* as the word of the Lord to &hellip;, [Jer 14:1](#), [46:1](#), [47:1](#), [49:34](#).

<sup>6</sup>[1] In [Zc 12:10](#) also, instead of the unintelligible  $\text{r}\chi\text{a } \text{ta } \text{yl } \text{a}$ , we should probably read  $\text{rva}\} | \text{a}$ , and refer the passage to this class.

<sup>7</sup>[2] Such a strong ellipse as in [Is 31:6](#), where  $\text{m}\text{m}\text{m}\text{m}\text{i}$  would be expected after  $\text{!qym } [ \text{h}$ , is only possible in elevated poetic or prophetic language.

<sup>8</sup>[3] The etymological equivalent  $\text{yD} | \text{D}\text{>n}$  Aramaic is always a relative.

## § 89. *The Genitive and the Construct State.*

Philippi, *Wesen und Ursprung des Stat. Constr. im Hebr. . . .*, Weimar, 1871, p. 98 ff: on which cf. Nöldeke in the *Gött. Gel. Anzeigen*, 1871, p. 23.—  
Brockelmann, *Grundriss*, p. 459 ff.

### a

1. The Hebrew language no longer makes a living use of *case-endings*,<sup>1</sup> but either has no external indication of case (this is so for the *nominative*, generally also for the *accusative*) or expresses the relation by means of prepositions (§ 119), while the *genitive* is mostly indicated by a close connexion (or interdependence) of the *Nomen regens* and the *Nomen rectum*. That is to say, the noun which as genitive serves to define more particularly an immediately preceding *Nomen regens*, remains entirely unchanged in its form. The close combination, however, of the governing with the governed noun causes the tone first of all to be forced on to the latter,<sup>2</sup> and the consequently weakened tone of the former word then usually involves further changes in it. These changes to some extent affect the consonants, but more especially the vocalization, since vowels which had been lengthened by their position *in* or *before* the tone-syllable necessarily become shortened, or are reduced to S<sup>-ewa</sup> (cf. § 9 a, c, k; § 27 e-m); e.g. *rbD'* *word*, *~yhill* *h/* *rbD* *word of God* (a sort of compound, as with us in inverted order, *God's-word*, *housetop*, *landlord*); *dy"* *hand*, *dy: %l Mh*; *the hand of the king*; *~yrbD* *words*, *~[h' yrbd]* *the words of the people*. Thus in Hebrew only the noun which stands *before a genitive* suffers a change, and in grammatical language is said to be dependent, or in the *construct state*, while a noun which has not a genitive after it is said to be in the *absolute state*. It is sufficiently evident from the above that the *construct state* is not strictly to be regarded as a *syntactical* and *logical* phenomenon, but rather as simply *phonetic* and *rhythmical*, depending on the circumstances of the tone.

### b

Very frequently such interdependent words are also united by *Maqqeph* (§ 16 a); this, however, is not necessary, but depends on the accentuation in the particular case. On the wider uses of the *constr.st.* see the *Syntax*, § 130.

### c

2. The *vowel* changes which are occasioned in many nouns by the *construct state* are more fully described in §§ 92–5). But besides these, the *terminations* of the noun in the *construct state* sometimes assume a special form. Thus:

(a) In the *construct state*, plural and dual, the termination is  $y^{\alpha\epsilon}$  e. g. *~ySllS* *horses*, *h[orp; ySllS* *the horses of Pharaoh*; *~yhdY* [*e*] *eyes*. *ynY* [*e %l Mh*]; *the eyes of the king*.

## d

Rem. The  $y^{\alpha\theta}$  of the dual has evidently arisen from  $y^{\alpha}$ ; (cf.  $\sim ydy\theta$ ), but the origin of the termination  $y^{\alpha\theta}$  in the *constr. st. plur.* is disputed. The Syriac *constr. st.* in *ay* and the form of the plural noun before suffixes ( $yS\parallel S$ ;  $\%yS\parallel S$ , &c., [§ 91 h](#)) would point to a contraction of an original  $y^{\alpha}$ ; as in the dual. But whether this *ay* was only transferred from the dual to the plural (so Olshausen, and Nöldeke, *Beitr. zur sem. Sprachwiss.*, Strassb. 1904, p. 48 ff.), or is to be regarded as the *abstract, collective* termination, as in  $hVai$  (see [f](#)) and  $yraX$  (so Philippi, *ThLZ.* 1890, col. 419; Barth, *ZDMG.* 1904, p. 431 ff.), must be left undecided.

## e

(b) The original  $t^{\alpha}$ ; is regularly retained as the feminine termination in the *construct state* sing. of those nouns which in the *absolute* state end in  $h^{\alpha}$ , e. g.  $hK'l m$ ; *queen*, abv.  $tK'l m$ ; *the queen of Sheba*. But the feminine endings  $t^{\alpha}\eta$   $t^{\alpha}\tilde{\eta}$  and also the plural  $tA^{\alpha}$ , remain unchanged in the *construct state*.

## f

(c) Nouns in  $h^{\alpha}$ , (cf. [§ 75 e](#)) from verbs  $h^{\alpha}$  ([§ 93](#), Paradigm III c) form their *constr. st.* in  $h^{\alpha\theta}$ , e. g.  $har\theta$  *seer*, *constr.*  $har\theta$ . If this  $h^{\alpha\theta}$  is due to contraction of the original  $y^{\alpha}$ ; with  $h$  added as a vowel letter, we may compare  $yD$ ; *constr.*  $yD\theta$  *sufficiency*;  $yX$ ; *constr.*  $yX\theta$  *life*;  $ayG$ ; ( $yG$ ), *constr.*  $ayG\theta$  ( $yG\theta$ ) *valley*.

On the terminations  $A$  and  $y^{\alpha}i$  in the *constr. st.* see [§ 90](#).

---

### Footnotes:

<sup>1</sup>[1] On some remains of obsolete case-endings see [§ 90](#).

<sup>2</sup>[2] The same phenomenon of the tone may also be easily seen in other languages, when two words are closely connected in a similar way. Observe, for example, in German the natural stress on the last word in '*der Thron des Königs*'; though here the other order of the words (inadmissible in Hebrew) '*des Königs Thron*' exhibits the same peculiarity.

## § 119. *The Subordination of Nouns to the Verb by means of Prepositions.*

### a

1. In general. As is the case with regard to the looser subordination of nouns to the verbal idea (§ 118), so also their subordination by means of prepositions is used to represent the more immediate circumstances (of place, time, cause, purpose, measure, association, or separation) under which an action or event is accomplished. In the case of most prepositions some idea of a relation of *space* underlies the construction, which then, in a wider sense, is extended to the ideas of time, motive, or other relations conceived by the mind.

On the origin of the prepositions and the original case-relation in which they stand to the nouns governed by them, cf. § 101, where a list of the prepositions is given with their original meanings. Cf. also § 102 on the prefixes, and § 103 on the union of prepositions with suffixes.

### b

2. A not unimportant part is played in Hebrew by the *compounding* of prepositions to represent more accurately the relations of place, which either precede or follow the action. In the former case -!mi, and in the latter (which is not so frequent) -l a, occurs before other prepositions of place; cf. e. g. [Am 7:15](#) *the Lord took me* !aCh; yr'xpa<sup>h</sup>me *from behind the flock*; [2 K 9:18](#) *turn thee* yr'xpa<sup>h</sup>l a, *to behind me*, i. e. *turn thee behind me*; -- [mã tãme *from being with ...*, as in French *de chez*, *d'après quelqu'un*.<sup>1</sup> For further examples, see [c](#).

### c

Rem. 1. We must *not* regard as combined prepositions in the above sense either those *substantives* which have become prepositions only by their union with prefixes, as ynf.l i *before*, ynPmã ! [mi<sup>l</sup> *on account of* (but e. g. ynf.limi *from before*, [Gn 4:16](#), &c., is such a compound); nor *adverbs*, which are also formed by combining words which were originally substantives (also used as prepositions) with prepositions, as #Wxmi *without*, tX;Tmi in the sense of *below*,<sup>2</sup> l [me *above* (so also in [Gn 27:39](#), [49:25](#), not *from above*). These adverbs of place, however, may become prepositions by the addition of l, e. g. l . #Wxmi *outside as regards ...*, i. e. *outside of something*, in [1 K 21:13](#) even after a transitive verb of motion; l . tX;Tmi *below as regards ...*, i. e. *under something* (cf. l . tX;Tmi-d [; *until they came under ...*, [1 S 7:11](#)), l . l [me *ever something*, &c.; db;l .prop. *in separation*; -!mi db;l . *in separation from*, i. e. *apart from*,

*besides*. Only rarely in such a case is the  $\text{ל}$  omitted for the sake of brevity, e. g. [Jb 26:5](#)  $\sim\text{ym}; \text{tX};\text{T}\ddot{\text{m}}\text{i}$  *beneath the waters*; [Neh 3:28](#) ( $-\text{ל}$   $[\text{m}\emptyset]$ ).

## d

2. Real combinations of prepositions (each retaining its full force) occur—

(a) With  $-\text{ל}\text{m}\ddot{\text{i}}$  in  $\text{rxam}\ddot{\text{a}} \text{yr}\ddot{\text{x}}\text{b}\ddot{\text{a}}\text{t}$  (see above) *from behind* something;  $\text{t}\ddot{\text{a}}\text{e}\text{n}\ddot{\text{e}}$  and  $\sim[\text{m}\text{e}]$  *from with* (see above);  $\text{!yB}\ddot{\text{e}}\text{n}\text{i}$  or  $\text{t}\text{A}\text{n}\text{yB}\ddot{\text{e}}\text{n}\text{i}$  *from between* something (with motion in either direction, see e. g. [Gn 49:10](#));  $\text{y}\text{n}\text{b}\text{L}\text{m}\ddot{\text{i}}$  *from before* (see above); sometimes also  $\text{ל}\text{W}\text{m}\ddot{\text{i}}$  [Lv 5:8](#), &c.;  $-\text{ל}$   $[\text{m}\text{e}]$  *from upon*, i. e. *off from*;  $\text{tX};\text{T}\ddot{\text{m}}\text{i}$  *away from under* (see [footnote 2 on p. 377](#)).

## e

(b) With  $-\text{ל}\text{a}$ , in  $\text{yr}\ddot{\text{x}}\text{b}\ddot{\text{a}}\text{t}\text{ל}\text{a}$ , *to behind*,  $\text{t}\text{A}\text{n}\text{yB}\ddot{\text{e}}\text{ל}\text{a}$ , *to between*;  $\text{ל}\text{.}\text{t}\text{yB}\ddot{\text{e}}\text{n}\text{i}\text{ל}\text{a}$ , *forth between* [2 K 11:15](#);  $\text{ל}\text{.}\#\text{W}\text{x}\text{m}\ddot{\text{i}}\text{ל}\text{a}$ , *forth without*, i. e. *out in front of*, [Nu 5:3](#);  $\text{tX};\text{T}\ddot{\text{m}}\text{ל}\text{a}$ , *down under*.<sup>3</sup>—In [Jb 5:5](#) the two prepositions of motion are combined in a peculiarly pregnant construction,  $\sim\text{y}\text{n}\text{C}\ddot{\text{m}}\text{i}\text{ל}\text{a}$ , (he goes thither and takes it) *out of the thorns*, i. e. he taketh it *even out of the thorns*, but the text is hardly correct.

## f

3. A general view of the union of certain verbs, or whole classes of verbs, with particular prepositions, especially in explanation of certain idioms and pregnant expressions.<sup>4</sup>

## g

(a)  $-\text{ל}\text{a}$ , ( $\text{y}\text{ל}\text{a}$ )<sup>5</sup> *towards*, properly an expression of *motion* or at least *direction* towards something (either in the sense of *up to* =  $\text{d}[\text{;}]$ ; or *into* =  $\text{\%AT}\text{ל}\text{a}$ ), is used after verbs not only in answer to the question *whither?* but by a specially pregnant construction, in answer to the question *where?* e. g. [Jer 41:12](#) *they found him*  $\sim\text{yB}\ddot{\text{i}}\text{r}$ ;  $\sim\text{y}\text{m}\ddot{\text{a}}\text{ל}\text{a}$ , *by the great waters*; cf. [Dt 16:6](#), [1 K 13:20](#), and a still more remarkable instance in [8:30](#)  $\sim\text{y}\text{m}\ddot{\text{v}}\text{h}\text{ל}\text{a}$ ,  $\text{^T}\text{b}\text{.v}\text{i}$   $\sim\text{Aq}\text{m}\text{ל}\text{a}$ . This combination of *two* different ideas, of motion *to* a place and being or acting *in* the place (very plainly seen in [Dt 16:6](#) *but to the place which the Lord thy God shall choose ... shalt thou bring thine offering and there shalt thou sacrifice*, &c.), is the same as the Greek use of  $\text{e}\ddot{\text{i}}\text{j}$  ( $\text{e}\ddot{\text{j}}$  for  $\text{e}\text{n}$ , the Latin *in potestatem*, *in amicitiam ditionemque esse*, *manere* (Cic. Verr. 5, 38; Div. 2, 14, &c.); cf. also the common

German expressions *zu* Hause, *zu* Leipzig sein, *zu*, Bette liegen, &c.

## h

(b)  $\text{B.}^6$  Underlying the very various uses of this preposition is either the idea of being or moving within some definite region, or some sphere of space or time (with the infinitive, a simultaneous action, &c.), or else the idea of *fastening on* something, *close connexion with* something (also in a metaphorical sense, following some kind of pattern, e. g. the advice or command of some one  $\text{p rbdB} \text{p tc}[\text{B}];$  for in a comparison, as in [Gn 1:26](#)  $\text{Vht} \text{Vmdki} \text{Vhmd} \text{cB.}$  *in our image, after our likeness*; cf. [1:27](#), [5:1](#), [3](#)), or finally the Idea of *relying* or *depending* upon ..., or even of merely *striking* or *touching* something.

## i

Thus the use of  $\text{B.}$  is explained—

(1) In the sense of *among* (in the domain of), e. g. [Mi 7:2](#)  $\text{!yali} \sim \text{d'aB'trvy}$  *there is none upright among men*; in the sense of *consisting of*, in specifying the constituents of a collective idea, e. g. [Gn 7:21](#) *and all flesh died ... in* (=consisting of) *fowl*, &c. [8:17](#), [9:10](#), [Ho 4:3](#). Also after ideas of *appearing*, *manifesting oneself*, *representing*, *being*, in the sense of *as*, *in the capacity of* (prop. in the sphere, after the manner of, see above), *consisting of* ..., *tanquam*, the  $\text{B.}$  *essentiae* of the earlier grammarians, corresponding to the Greek  $\text{en}$ , the Latin *in*,<sup>7</sup> and the French *en*, e. g. [Ex 6:3](#) *I appeared unto Abraham ...*  $\text{yDV; } \text{I aB.}$  *as El Shaddai*; [Jb 23:13](#)  $\text{dx'ab. aVhw}$  *but he is* (manifests himself as) *one*, i. e. he remains always the same; [Dt 26:5](#), [28:62](#)  $\text{j [m. ytenBi}$  *in the condition of being few*, cf. [10:22](#) *to the number of seventy*; [Is 40:10](#),  $\text{y Ps 39:7.}$ —Cf. also such examples as [Ex 18:4](#) ( $\text{y Ps 35:2, 146:5}$ )  $\text{yrt}[\text{B.}$  *as my help*; [Dt 26:14](#) *being unclean*; [Is 28:16](#) *in Sion* (i. e. *I make Sion a foundation*); [Ez 20:41](#) *as a sweet savour*; [Pr 3:26](#), perhaps also [Ex 3:2](#) *in* (i. e. *as*) *a flame of fire*; [Is 66:15](#) *with* (i. e. *like*) *fire*;  $\text{y Ps 31:22, 37:20 (102:4)}$ . For the origin of all these forms of expression  $\text{y Ps 54:6}$  is especially instructive, since  $\text{yvipn: ykensB. yn'da}$  is not meant to refer to the Lord as *belonging to* the  $\sim \text{ykmS}$  but only to ascribe to him a similar character, i. e. *the Lord is one who upholds my soul*; so also  $\text{y Ps 99:6, 118:7, Ju 11:35}$  [the plur. as in [§ 124 g-i](#)].<sup>8</sup>—Cf. Gesenius, *thes. Linguae Hebr.*, i. 174 f., and Delitzsch on  $\text{y Ps 35:2}$ .

## k



(2) To introduce the object after transitive verbs, which denote *touching, striking, reaching to* (thus to some extent a fastening on, see above) something, in English sometimes rendered by *at, on, &c.*, and in German generally by compounds with *an*, e. g. *anfassen*= B. זחא', *anrühren*= B. [gn", &c. To the same category belongs also the construction of verbs denoting *authority* (על מֵאָ לְמֵאָ לְמֵאָ פִּגְנֵאָ הִדְרֵא', the last prop. *to tread on ...*) with B, inasmuch as the exercise of the authority is regarded as a laying hold of the person ruled; so also, the introduction of the object by B. after certain *verba dicendi*, or when the mental action is to be represented as extending *to* some one or something: e. g. ב. ארְבֵּא' to call *on* some one, B. [B, vnl *iurare per aliquem*, B. ל אַו' to enquire of some one. Again; ב. הֵאֲרֵא' to look upon, B. [m, v' to hearken to (but cf. also *m*), generally with the secondary idea of participation, or of the pleasure with which one sees or hears anything, especially pleasure at the misfortunes of others, hence ב. הֵאֲרֵא' to see *his desire on anyone or anything*; cf. however, [Gn 21:16](#) let me not look upon the death of the child; [1 S 6:19](#) because they had looked [irreverently] at the ark of the Lord.

Closely related to this is the use of B:

## I

(3) To introduce the person or thing, which is the object of a *mental act*, e. g. B. יִמְיָאֵה, ת' to trust in (to cleave trustingly to) somebody or something; B. חֵיב' to have confidencs in ...; B. חִמְדֵּא' to rejoice in or at something, &c.; B. רבדל to speak of (about) some one or something, [Dt 6:7](#), [1 S 19:3f.](#), &c.

## m

(4) The idea of an action as extending *to* something, with at the same time the secondary idea of participation *in* something, underlies finally the *partitive* use of B, e. g. B. לְכֵא' to share in eating something, [Ex 12:43ff.](#), [Lv 22:11](#); also simply to eat, to tast of something, [Ju 13:16](#), [Jb 21:25](#); so also B. ~חֵא' to eat of, and ב. הִתְוֵא' to drink of something, [Pr 9:5](#); B. [m, v' to hear a whisper of something, [Jb 26:14](#); B. אֶחֱמֵא' they found remaining of her only ..., [2 K 9:35](#); ב. אֶפְחֵא' to bear a share of something, [Nu 11:17](#), [Ez 18:20](#), [Jb 7:13](#). Cf. also B. קל' ח' to give a share of something, [Jb 39:17](#); ב. הִנְבֵּא' to do building to, [Neh 4:4](#).



construed with B. has a greater independence, and consequently more emphasis than the verb construed with a direct accusative; the latter conveys a sort of necessary specification of the action, while the noun introduced by B. is used rather as a merely adverbial complement. An instructive example of this is  $\text{!Aq !t}\eta''$  *vocem emittere, to utter a voice, also to thunder*, while in  $\text{!A!AqB. !t}\eta''_y$  [Ps 46:7](#) ([68:34](#), [Jer 12:8](#)),  $\text{!t}\eta''$  has an independent sense = *he thundered with his voice* (i. e. mightily).

## r

(c)  $\text{!10}$  to, a very general expression of *direction towards* anything, is used to represent the most varied *relations* of an action or state with regard to a person or thing. On the use of  $\text{!}$  as a periphrasis for the *genetivus possessoris* or *auctoris* (the idea of belonging to), see [§ 129](#); on  $\text{!}$  with the passive, to introduce the author or the cause, see [§ 121 f](#); on  $\text{!}$  in a purely local sense (e. g.  $\text{^nymitl i at}$  *thy right hand, prop. towards thy right hand*), or temporal (e. g.  $\text{br, [i] ' at evening, \&c.}$ ) or distributive, see the Lexicon.

The following uses of  $\text{!}$  properly belong to the government of the verb:

## s

(1) As a *nota dativi*<sup>11</sup> to introduce the remoter object; also

(2) To introduce the *dativus commodi*. This *dativus commodi* (or *incommodi*, e. g. [Ez 37:11](#)) is used—especially in colloquial language and in later style—in the form of a pronoun with  $\text{!}$ , as an apparently pleonastic *dativus ethicus*, with many verbs, in order to give emphasis to the significance of the occurrence in question for a particular subject. In this construction the person of the pronoun must always agree with that of the verbal form.<sup>12</sup> By far the most frequent use of this  $\text{!}$  is with the pronoun of the 2nd person after imperatives, e. g.  $\text{^! :-%|}$ , *go, get thee away*, [Gn 12:1](#), [22:2](#), [Dt 2:13](#) (also in the feminine, [Ct 2:10](#), [13](#));  $\text{^! . h j}$  *turn thee aside*, [2 S 2:21](#);  $\text{~k, | ' W}$  [*S. take your journey*, [Dt 1:7](#);  $\text{~k, | ' Wrb. [i]}$  *pass ye over*,  $\text{^! :-XrB}$  *flee* (to save thyself), [Gn 27:43](#);  $\text{%| '-y| i [ ]}$  *get thee up*, [Is 40:9](#);  $\text{~k, | ' WhP}$  *turn you*, [Dt 1:40](#);  $\text{~k, | ' WbW}$  *return ye*, [Dt 5:27](#);  $\text{%| ' ymWqir}$  *rise up*, [Ct 2:10](#);  $\text{~k, | ' WbV}$  *abide ye*, [Gn 22:5](#);  $\text{^! . | dx}$  *forbear thee*, [2 Ch 35:21](#) (in the

plural, [Is 2:22](#)); ~k,l' Wbhlitake you, [Dt 1:13](#), [Jos 18:4](#), [Ju 20:7](#), [2 S 16:20](#), and so almost regularly ^l . rm,Vthi (see above, [§ 51 n](#)) cave tibi! and ~k,l' Wrm.Vthi take heed to yourselves; ^l . hmd>be thou like, [Ct 2:17](#) (cf. verse [9](#)), [8:14](#), is remarkable; after a perfect consecutive, [1 K 17:3](#), [1 S 22:5](#); after an imperfect consecutive, e. g. [Is 36:9](#) ^l . xj bXl̄i: and putttest thy trust.—In the 3rd person, e. g. Hl' bV,T̄i: and sat her down, [Gn 21:16](#), cf. [22:5](#), [Ex 18:27](#), y [Ps 120:6](#), [123:4](#), [Jb 6:19](#); even after a participle, [Ho 8:9](#).—In the 1st person plural, [Ez 37:11](#).

## t

(3) To introduce the result after verbs of making, forming, changing, appointing to something, esteeming as something; in short, in all those cases in which, according to [§ 117 ii](#), a second *accusative* may also be used.

## u

(4) In loose connexion with some verbal idea in the sense of *in reference to*, *with regard to* ... ([§ 143 e](#)); so after a *verbum dicendi*, [Gn 20:13](#); [1 K 10:23](#), cf. [Is 36:9](#); even before the verb, [Jer 9:2](#).—To the same class belongs also the *Lamedh inscriptionis* (untranslatable in English, and hardly more than a mere quotation-mark) which introduces the exact wording of an inscription or title; thus [Is 8:1](#) write upon it ... (the words) ṡgw l lV' rhen; (cf. verse [3](#), where the l . naturally is not used); [Ez 37:16](#).

## v

(d) !mi, originally (according to [§ 101 a](#)) *separation*,<sup>13</sup> represents both the idea of *distance*, *separation* or *remoteness* from something, and that of *motion away from* something, hence also *descent*, *origin from* a place, [Am 1:1](#).

## w

(1) From the idea of *separation* is naturally derived on the one hand the sense of (*taken*) *from among*..., *e numero*, e. g. [Gn 3:1](#) subtil as none other of the beasts, &c.; cf. [3:14](#), [Dt 33:24](#), [1 S 15:33](#), [Ju 5:24](#) (so especially after the idea of choosing *out of*<sup>14</sup> a larger class, [1 S 2:28](#); cf. [Ex 19:5](#), &c.), and on the other hand, the sense of *without* (separated, free from ...), e. g. [Is 22:3](#) Wrs̄tau tvQ̄mi without the bow (i. e. without one needing to bend a bow against them) they were made prisoners; cf. [Jer 48:45](#) X̄K̄mi without strength; [Ho 6:6](#), as the first half-verse shows, not *more than burnt offerings* (as R. V.), but *and not burnt offerings*; [Mi](#)

[3:6](#), y [Ps 52:5](#), [Jb 11:15](#), [19:26](#), [21:9](#), also such examples as [Nu 15:24](#) *far from the eyes*, i. e. unobserved by the congregation; [Pr 20:3](#).

## x

Here also belongs the use of !mi after the ideas of *restraining*, *withholding from*, *refusing to* any one, frequently in pregnant expressions, which we can render only by complete final or consecutive clauses, e. g. [1 S 15:23](#) *he hath rejected thee %l Mmi away from (being) king*, instead of [an tAyhmit](#) (as in verse [2:6](#)), *that thou be no longer king*; cf. [1 K 15:13](#), [Is 17:1](#) *ry [me so that it is no longer a city*; [Jer 17:16](#), [Jb 28:11](#) *he bindeth the streams yKBmi that they trickle not*, [Gn 16:2](#), [23:6](#) *rbQmi that thou shouldst not bury thy dead*; [Is 24:10](#).

## y

The !mi has a still more pregnant force in those examples in which the idea of precluding from anything is only indirectly contained in the preceding verb, e. g. [Gn 27:1](#) *his eyes were dim tar met away from seeing*, i. e. *so that he could not see*; [Is 7:8](#) *Ephraim shall be broken in pieces ~ [me that it be not a people* (just as in [Is 23:1](#), [Jer 48:2](#), [42](#), y [Ps 83:5](#)); [Lv 26:13](#), [Is 5:6](#), [49:15](#), [54:9](#), [Ezr 2:62](#) (for other pregnant constructions with !mi see below, [ff](#))<sup>15</sup>; on yl Bmi and !yane without, cf. [§ 152 y](#).

## z

(2) On the sense of *motion away from* anything depends the use of !mi after such ideas as *to take away from*, *to beware*, *to be afraid of*, *to flee*, *to escape*, *to hide oneself from* (cf. *kaluptw apo*, *custodire ab*), sometimes again in pregnant expressions, e. g. [Is 33:15](#). On the idea of *starting from* anything depends finally the very frequent *causative* use of !mi *on account of*, *in consequence of* (cf. our *that comes from ...*), *prae*, e. g. *brone for multitude*, [1 K 8:5](#).

## aa

(e) -l [;<sup>16</sup> The two original local meanings of this preposition are *upon* (*epi*)<sup>17</sup> and *over* (*uper*, *super*).

(1) From the original meaning *upon* is explained the use of -l [; after ideas of *commanding*, *commissioning* (-l [; *dqP'*), &c., inasmuch as the command,



l [; h[r' bvx' to imagine evil against any one, &c.

## ee

4. Sometimes a preposition appears to be under the immediate government of a verb, which, by its meaning, excludes such a union. In reality the preposition is dependent on a verb (generally a verb of motion), which, for the sake of brevity, is not expressed, but in sense is contained in what is apparently the governing verb.

## ff

Various examples of this *construction praegnans* have been already noticed above in x and y under -!mi; for -!mi cf. also y Ps 22:22 ynt[ynl[] ~ymire ynr QmW and thou hast answered and saved me from the horns of the wild oxen (in Is 38:17, which Delitzsch translates by thou hast loved and delivered my soul from the pit, read Tk.fk' with the LXX); Gn 25:23, 2 S 18:19, Jb 28:12; cf. also -!mi hnZ"y Ps 73:27 to go a whoring from anyone i. e. to be unfaithful to him; -!mi [vr'y Ps 18:22 = to depart wickedly from God; -!mi vrX'y Ps 28:1 to be silent from one (to turn away in silence); cf. Jb 13:13 [; so with l [me Jb 30:17, 30].

## gg

Pregnant constructions with yrxb;t Nu 14:24 equivalent to yrxb;t tk,l il' aLenyW: and he made full to walk i. e. walked fully after me; in 1 S 13:7 read with the LXX wyrxb;te Wdrx't they trembled, i. e. went trembling away from him; with -l a, Gn 43:33 -l a, Hm;t' to turn in astonishment to some one (cf. Is 13:8); -l a, vrD' Is 11:10, &c., to turn inquiringly to some one; -l a, vyrkh,t Is 41:1 to turn in silence to some one; -l a, drx' Gn 42:28 to turn trembling to some one (cf. tarq.li drx' to come trembling to meet, 1 S 21:2 [also with gaXÃ #yrhÃ %mX and other verbs, Ju 14:5, 15:14, 19:8; see Lexicon]); cf. further Jer 41:7, y Ps 7:7, 2 Ch 32:1; with B.y Ps 55:19 he hath redeemed and hath put my soul in peace, exactly like y Ps 118:5; with l .y Ps 74:7 they have profaned and cast ... even to the ground; cf. 89:40.

## hh

5. In poetic parallelism the governing power of a preposition is sometimes extended to the corresponding substantive of the second member;<sup>18</sup> e. g. B. Is 40:19, 48:14 he

shall perform his pleasure | b̄b̄B. on Babylon, and his arm shall be ~yDfK; (for ~yDfKB) on the Chaldaeans; [Jb 15:3](#); | . [Is 28:6](#), [42:22](#) (but probably | . has fallen out after another | ), [Ez 39:4](#), [Jb 34:10](#) (perhaps also [Gn 45:8](#); | V̄m̄ may, however, be taken here as a second accusative according to § 117 ii); ! [m̄l̄ . [Is 48:9](#); -!mi [Is 58:13](#), y [Ps 141:9](#) (unless tAVqM̄m̄ is to be read); -d [; [Is 15:8](#); tX;T̄m̄ [Is 61:7](#).

## ii

6. Adverbs which have acquired a substantival value are sometimes governed by prepositions, e. g. ~N̄x̄t̄ | a, in vain, [Ez 6:10](#); !keyr̄x̄a; t̄, after this; !k̄B. ([Ec 8:10](#), [Est 4:16](#)) then, on this condition; !k̄d̄ t̄ and !K̄e | [; therefore; !K̄e d [; hitherto.

## Footnotes:

<sup>1</sup>[1] In other cases French, as well as English and German, can only emphasize *one* of the two combined ideas; thus, such expressions as *il prend le chapeau sur la table*, German and English *er nimmt den Hut vom Tisch*, *he takes his hat from the table*, all regard the action from one point of view only; the Hebrew here brings out both aspects of it by means of - | [m̄e from upon, cf. e. g. [Is 6:6](#).

<sup>2</sup>[2] Hence not to be confounded with tX;T̄m̄i from under, in such examples as [Pr 22:27](#), which is a real compound preposition. In the above-mentioned adverbs also the -!mi was originally by no means pleonastic; tX;T̄m̄i denotes properly the locality, regarded primarily as a place from beneath which something proceeds, and so on. This original sense of the -!mi, however, has become so much obscured by its regular combination with words of place to form independent adverbs, that it is even prefixed (evidently only on the analogy of such common adverbs as - | [m̄ã tX;T̄m̄i) in cases where it is really inadmissible, owing to the meaning of the adverb, e. g. in yd̄e [ | Bm̄ã db;L̄mi without, cf. also such examples as y | Bm̄ã | W̄m̄ã dḡk̄m̄ã ~V̄mi (there), &c. Since a -!mi is not usually repeated after db;L̄mi, it appears as if db;L̄mi by a transposition of the -!mi stood for the usual -!mi db; | . In reality, however, the preposition which forms the adverb into a preposition is omitted here, as in | [m̄ã tX;T̄m̄i, without a following | . (see above). Properly db;L̄mi has a purely adverbial meaning = taken by itself, like | [M̄m̄i h | [m̄l̄L̄mi (Syriac men le(ēd) above



(adv.), as distinguished from ל . ל [Mimi or ל -ל [me(Syriac leḥed men), over, upon something.—Also -!mil . from ... on ward is not for ל -!mi, but the ל . serves merely (just like the Latin usque in usque a, usque ad, usque ex) to indicate expressly the starting-point, as an exact terminus a quo (of place or time).

<sup>3</sup>[1] Also in [1 S 21:5](#) תX;Tãl א, by a pregnant construction is virtually dependent on the idea of coming in to, contained in the preceding -!yae

<sup>4</sup>[2] A summary of all the relations and senses in which a preposition may be used, belongs not to the Grammar but to the Lexicon.

<sup>5</sup>[3] Cf. Mitchell, 'The preposition el,' in the *Journal of the Society of Biblical Literature and Exegesis*, 1888, p. 143 ff., and especially A. Noordtzij, *Het hebreuwsche voorzetsel* ל א, Leiden, 1896, a thorough examination of its uses, and especially of the relation between -ל א, and -ל [;

<sup>6</sup>[1] Cf. Wandel, *De particulate Hebr. B. indole, vi, usu*, Jena, 1875.

<sup>7</sup>[2] e. g. *res in praeda captae*, i. e. things taken as spoil; see Nägelsbach, *Lat. Stilistik*, § 123<sup>4</sup>. On the Hebrew B. *essentiae*, see Hauschild in the *Festschrift Zur Einweihung des Goetkegymn.* Frankf. a. M. 1897, p. 163.

<sup>8</sup>[3] Other instances formerly cited here ([Is 26:4](#), y [Ps 55:19](#), where B. is used before the subject) as well as y [Ps 68:5](#) אmV. HyB. *Jah is his name*, are textually very uncertain. Cf. Cheyne, *SBOT. Isaiah*, p. 173, on [Is 26:4](#).

<sup>9</sup>[1] To be distinguished from ב. הtV' = to drink from (a cup, &c., [Gn 44:5](#), [Am 6:6](#)), as in Arabic and Aramaic ([Dn 5:2](#)). Cf. also εν ποthriøj (Xen. Anab. vi. 1, 4), εν cruswmasi pinein ([3 Ezz 3:6](#)), *venenum in auro bibitur*, Seneca, Thyestes 453, and the French *boire dans unee tasse*.

<sup>10</sup>[1] cf. Giesebrecht, *Die hebr. Präpos. Lamed*, Halle, 1876.

<sup>11</sup>[2] Just as in the Romance languages the Latin preposition ad (Italian a, before vowels ad, French a, Spanish a) and in English to are used as a periphrasis for the dative.—On the introduction of the nearer object by ל , cf. [§ 117 n.](#)

<sup>12</sup>[3] Such expressions as the analogous English *he plucked me ope his doublet, but me no buts*, and the like, are accordingly inadmissible in Hebrew.

<sup>13</sup>[1] Cf. O. Molin, *Om prepositionen min i Bibelhebreisksn*, Upsala, 1893, and

especially N. Zerweck, *Die hebr. Praep. min*, Leipzig, 1893, who, instead of the partitive meaning (formerly accepted by us also), more correctly takes 'separation' as the starting-point of its various uses.

<sup>14</sup>[2] All the *partitive* uses of !mi also come most naturally under this idea of separation *out of* a larger class. Thus !mi is used in the sense of *some, something*, and even *one*, in such expressions as *and he slew ... also* l ar'fyl yr'Fmi (*divers*) *of the princes of Israel*, [2 Ch 21:4](#); - l Kmi [Lv 4:2](#); [1 K 18:5](#); rPh; ~Dmi *some of the blood of the bullock*, [Ex 29:12](#), &c.; [Jb 27:6](#) *my heart doth not reproach me ym'Ymi for any*, i. e. for one, of my days; [38:12](#) ^ym'Ymi *one of thy days*, i. e. ever in thy life (this explanation is confirmed by [1 K 1:6](#); cf. also [1 S 14:45](#), [25:28](#)). In this way also, the frequently misunderstood Hebrew (and Arabic) idiom is to be explained, by which !mi before dx'a' txa; is equivalent to *ullus*; e. g. [Lv 4:2](#) *and shall do hnh'ne txamet any one of these things*; [5:13](#), [Dt 15:7](#), [Ez 18:10](#); so before a *nomen unitatis* (see § 122 t), [1 S 14:45](#) ([2 S 14:11](#), [1 K 1:52](#)) Avar tr; [Fmi *not one hair of his head*.—!mi is used in the sense of the Arabic *min el-beyah* or explicative *min* (often to be simply translated by *namely*), e. g. in [Gn 7:22](#) *of all that was*, i. e. so far as it was, probably also [Gn 6:2](#) (= *whomsoever they chose*).

<sup>15</sup>[3] On the use of !mi to express the comparative, which likewise depends on the idea of *distance from ...*, cf. below, § 133 a; on !mi as expressing the distance of time from a fixed limit, in the sense of *after*, e. g. y [Ps 73:20](#) #yq'hme *after awaking* (cf. *ex ariston, ab itinere*), or *after the lapse of ...*, e. g. [Gn 38:24](#), [Ho 6:2](#), and very frequently #Qeni *from the end of*, i. e. *after the lapse of ...*, see the lexicon; also for the use of !mi to represent *resting beside* anything, like the Latin *prope abesse ab ...*

<sup>16</sup>[1] Cf. Budie, *Die hebr. Präpos. ζ Al* (l [ ]), Halle, 1882.

<sup>17</sup>[2] Since the placing *upon* anything is an addition to it, - l [; also implies *in addition to* something, cf. [Gn 28:9](#) ([31:50](#)); [30:40](#), [32:12](#) (probably a proverbial saying = *mother and children*); [Dt 22:6](#). Also l [; *notwithstanding* is no doubt properly *in addition to*, e. g. [Jb 10:7](#) *although thou knowest*, prop. *in addition to thy knowing*.—From the original meaning *upon* is also derived that of *on account of* (prop. *upon the ground of*) and *in agreement with, according to*, since the pattern is regarded as the foundation *upon* which a thing stands or rests.

<sup>18</sup>[1] Similarly the force of a negative is sometimes extended to the parallel member; see [§ 152 z](#).

## § 118. *The Looser Subordination of the Accusative to the Verb.*

### a

1. The various forms of the looser subordination of a noun to the verb are distinguished from the different kinds of the accusative of the object (§ 117) by their specifying not the persons or things directly affected by the action, but some *more immediate circumstance* under which an action or an event takes place. Of such circumstances the most common are those of *place, time, measure, cause*, and finally the *manner* of performing the action. These nearer definitions are, as a rule, placed *after* the verb; they may, however, also precede it.

### b

Rem. That the cases thus loosely subordinated to the verb are to be regarded as *accusatives* is seen first from the fact that in certain instances the *nota accusativi* (تأ) is prefixed; secondly from the fact that in one form of the *casus loci* a termination (هـ) is employed, in which (according to § 90 c) the old accusative ending is preserved; and finally from the consistency with which classical Arabic puts these nearer definitions in the accusative (which may be recognized by its form) even under circumstances in which one would be rather inclined to expect a nominative in apposition.

### c

The relation subsisting between the circumstantial accusative and the accusative of the object is especially apparent when the former (as e. g. in a statement of the goal after a verb of motion) is immediately connected with its verb. But even the more loosely connected circumstantial definitions are certainly to be regarded as originally objects of a governing word habitually omitted, only that the consciousness of this closer government was at length lost, and the accusative more and more acquired an independent value as a *casus adverbialis*.

### d

2. The accusative serves to define more precisely the *place* (*accus. loci*), either (a) in answer to the question *whither?* after verbs of motion,<sup>1</sup> or (b) in answer to the question *where?* after verbs of *being, dwelling, resting*, &c. (but also after transitive verbs, see the examples), or finally (c) to define more precisely the *extent* in space, in answer to the question *how far? how high? how much?*, &c.

### e

Instead of the simple accusative, the locative (see above, § 90 c)<sup>2</sup> is frequently found in the cases mentioned under *f* (sometimes also in those under *g*) or the preposition -إِ <sup>3</sup> especially before persons as the aim of the movement, or بِ, usually, to express being *at* a place.

## f

Examples of (a):  $hdFh$ ;  $ac$  *let us go out into the field*, [1 S 20:11](#); cf. [Gn 27:3](#), [31:4](#), [Jb 29:7](#);  $vyvirT$ ;  $tklil'$  *to go to Tarshish*, [2 Ch 20:36](#); cf. [Gn 10:11](#), [13:9](#), [24:27](#), [26:23](#), [31:21](#), [Ex 4:9](#), [17:10](#), [Ju 1:26](#), [2 K 11:19](#), [Na 1:8](#) (?), y [Ps 134:2](#); with  $XQl'$  [Nu 23:14](#); with  $!tr$  [Jos 6:24](#); with the *accus. loci* emphatically preceding (cf. Driver on [1 S 5:8](#)), [1 K 2:26](#), [Is 23:12](#), [Jer 2:10](#), [20:6](#), [32:5](#); with  $aAB$  (in the sense of *aggredi*, equivalent to  $aAB -l$  [; cf. [§ 117 a, note 2](#)) the *personal* aim also is poetically added in the accusative, [Ez 32:11](#), [38:11](#), [Pr 10:24](#), [28:22](#), [Jb 15:21](#), [20:22](#); but in the last passage it is better taken as an accusative of the object (cf. the German *einen ankommen, überkommen*). See also [Nu 10:36](#) (where  $bVV$  can hardly be transitive); [Ju 11:29](#), [1 S 13:20](#) (where, however,  $-l a$ , has probably fallen out after  $larXy$ ; so Strack).—Finally, cf. also the use of  $rva]$  for  $hMVh$ ...  $rva]$  *whither*, [Nu 13:27](#).—The *accus. loci* occurs after a passive, e. g. [Gn 12:15](#).

## g

Examples of (b): [Gn 38:11](#) *remain a widow*  $\%ybia'$   $tyBe$  *in thy father's house*; cf. [Gn 24:23](#), [1 S 17:15](#), [2 S 2:32](#), [Is 3:6](#), [Hos 12:5](#), [Mi 6:10](#), [2 Ch 33:20](#);  $lhan'$   $xtpi$  *in the tent door*, [Gn 18:1](#), [10](#), [19:11](#), and frequently. As observed by Driver on [1 S 2:29](#), accusatives of this kind are almost without exception (but cf. [1 K 8:32](#), [Is 16:2](#), [28:7](#), [2 Ch 33:20](#)) connected with a noun in the genitive. In all the above examples, however, the accusative may have been preferred to the natural construction with  $B$ . (which is not rare even with  $tyBe$  and  $xtpi$  for euphonic reasons, in order to avoid the combination of such sounds as  $bB$ . and  $öB$ ; cf., moreover, [Gn 2:14](#), [4:16](#), [Ex 18:5](#), [Lv 6:8](#) ( $xB$   $h$ ; instead of the usual  $hx$   $B$   $h$ ; [Ex 29:13](#), &c.); [Dt 1:2](#), [19](#), [2 S 17:26](#), [1 K 7:8](#), [Pr 8:3](#), [9:14](#). On [Is 1:30](#) see [§ 116 i](#); on  $bVY''$ , with the *accus. loci*, see [§ 117 bb](#). On the other hand, in [Dt 6:3](#), according the LXX, a verb of *giving* has dropped out before  $\#rañ$

## h

Examples of (c): [Gn 7:20](#) *fifteen cubits upward did the waters prevail*; [Gn 31:23](#), [41:40](#) &  $Mñi$   $l Dga$ ,  $aSKh$ ;  $qr$ ; *only in the throne will I be greater than thou*; [Dt 1:19](#) *we went (through) all that great and terrible wilderness*; cf. [Jb 29:3](#). Of the

same kind also are such cases as [Ex 16:16](#) (*according to the number of your persons*, for which elsewhere *-rPsmil* is used); [1 S 6:4](#) (with the accus. preceding); [6:18](#), [2 S 21:20](#), [Jb 1:5](#).—A statement of weight is put in the accusative in [2 S 14:26](#).

### i

3. The accusative is employed to determine more precisely the *time* (*accus. temporis*), (a) in answer to the question *when*? e. g. *~Avh*; *the day*, i. e. *on the day* (in question), *at that time*, but also *on this day*, i. e. *to-day*, or finally *by day*, equivalent to *~mAy*, like *br*, [*at evening*, *hl y*] *in noctu*, *rqb* *in the morning*, *early*, y [Ps 5:4](#), &c., *~yrhnc*) *at noonday*, y [Ps 91:6](#); *dx'a*, *~Ay* *on one and the same day*, [Gn 27:45](#); *anve* *in sleep*, y [Ps 127:2](#); *~yrl* [*f. rycq. tLxIT. (Q<sup>ere</sup>at Bi)*] *at the beginning of barley harvest*, [2 S 21:9](#); in stating a date, [Gn 11:10](#), [14:4](#) *in the thirteenth year*.

### k

(b) In answer to the question *how long*? e. g. [Gn 3:14](#), &c., *ymy>l K' ^yix*; *all the days of thy life*; [7:4](#) *forty days and forty nights*; [7:24](#), [14:4](#), [15:13](#), [21:34](#), [29:18](#), [Ex 20:9](#) ( *for six days*); [23:15](#), [31:17](#); *~ymil A* [*] for ever*, [1 K 8:13](#); also with the accusative made determinate, [Ex 13:7](#) *t* [*bvi tae ~ymh*]; *throughout the seven days* in question, mentioned immediately before; cf. [Ju 14:17](#), [Dt 9:25](#).

### l

4. The accusative is sometimes used or abstract ideas to state the reason (*accus. causae*), e. g. [Is 7:25](#) *thou shalt not come thither rymiv' tary* *for fear of briers*.

### m

5. Finally the accusative is used very variously (as an *accus. adverbialis* in the narrower sense), in order to describe more precisely the *manner* in which an action or state takes place. In English such accusatives are mostly rendered by *in*, *with*, *as*, *in the form or manner of ...*, *according to*, *in relation to*, *with regard to*. For more convenient classification we may distinguish them as—

### n

(a) Adjectives expressing *state*, placed *after* the verb to describe more accurately some bodily or other external condition, e. g. [Is 20:2](#) *walking*

*@xwll> ~Ar* [*'naked and barefoot*, cf. verse [3](#), [8:21](#), [Gn 15:2](#), [33:18](#) (*~l w'*), [Ju 8:4](#),

[Mi 1:8](#), y [Ps 107:5](#) (but in [15:2](#) *~ymIT'* is rather a substantive directly dependent

on %l Ah = *he that walketh in uprightness*; cf. [§ 117 r](#), note). After an accusative, e. g. [Dt 15:18](#); to specify some mental state, e. g. [Gn 37:35](#) (l bə').—Before the verb (and then with a certain emphasis), [Am 2:16](#), [Jb 1:21](#), [Ec 5:14](#); [Lv 20:20](#), [Jb 19:25](#), [27:19](#), [30:28](#), [31:26](#) (unless r qy" be a substantive); [Ru 1:21](#) (ha' m. parallel with the adverb ~qyrø. In [Mi 2:7](#) the text is clearly corrupt.

## o

Those examples are especially instructive in which the adjective expressing a state, although referring to several, is nevertheless used in the singular, e. g. [Jb 24:10](#) WkLhi ~Ar [' *naked*, i. e. in the condition of one naked, *they go about*, cf. verse [7](#) and [12:17](#). In [Is 20:4](#) the singular occurs *after* a plural object, and in [Is 47:5](#) the *masc.* after the 2nd sing. *fem.* imperative, which clearly proves that the term expressing the state is not conceived as being in apposition, but as an indeclinable adverb.

## p

(b) Participles, again either *after* the verb, [Nu 16:27](#), [Jer 2:27](#), [43:2](#), y [Ps 7:3](#), [Jb 24:5](#), [Ct 2:8](#), or *before* it, [Gn 49:11](#), [Is 57:19](#), [Ez 36:35](#), y [Ps 56:2](#), [92:14](#), [Pr 20:14](#). cf also the substantival use of the participles Niph'al tAarAn\* *in a fearful manner* (y [Ps 139:14](#)) and tAa l pni *in a wonderful manner*, [Jb 37:5](#), [Dn 8:24](#).—Also participles in connexion with genitives, as %Lh'tmi [Gn 3:8](#) (cf. also haB' [1 K 14:6](#)), are to be regarded as expressing a state and not as being in apposition, since in the latter case they would have to take the article.—In [2 S 13:20](#), [1 K 7:7](#) and [Hb 2:10](#) the explicative WaW (equivalent to *and that too*) is also prefixed to the participle. In y [Ps 69:4](#) for l Xym. read l Xymi.—On [1 K 11:8](#), [2 K 10:6](#), [19:2](#), [Hag 1:4](#), cf. [the note on § 131 h](#).

## q

(c) Substantives<sup>5</sup> in the most varied relations: thus, as describing an external state, e. g. [Mi 2:3](#) hmAr Wk l tetad w> *neither shall ye walk haughtily* (as opposed to XAXV. [Is 60:14](#)); [Lv 6:9](#) (accus. before the verb = as *unleavened cakes*), [Dt 2:9](#), [4:11](#), [Ju 5:21](#), [Is 57:2](#), [Pr 7:10](#), [Jb 31:26](#), [La 1:9](#); as stating the position of a disease, [1 K 15:23](#) *he was diseased* wyl g> ; ta, *in his feet* ([2 Ch 16:12](#) wyl g> B), analogous to the cases discussed in [§ 117 //](#) and [§ 121 d](#) (d); as describing a

spiritual, mental, or moral state, e. g. [Nu 32:14](#), [Jos 9:2](#) (dx'a, hP, *with one accord*, [1 K 22:13](#); cf. [Ex 24:3](#), [Zp 3:9](#)), [1 S 15:32](#), [2 S 23:3](#), [Is 41:3](#) (unless ~Al V' is adjectival, and the passage is to be explained as in *n*); [Jer 31:7](#), [Ho 12:15](#), 14:5, y [Ps 56:3](#), [58:2](#), [75:3](#), [Pr 31:9](#), [Jb 16:9](#), [La 1:9](#); [Lv 19:16](#), &c., in the expression l ykir' %l h' *to go up and down as a tale-bearer*, also Xj Bñ *unawares*, On [34:25](#), [Ez 30:9](#); ~yrMymet *uprightly*, y [Ps 58:2](#), [75:3](#) (in both places *before the verb*); as stating the age, e. g. [1 S 2:33](#) (if the text be right) ~yvin'a] WtWmij" *they shall die as men*, i. e. *in the prime of life*; cf. [1 S 2:18](#) (r [n]), [Is 65:20](#), and [Gn 15:16](#); as specifying a number more accurately, [Dt 4:27](#), [1 S 13:17](#), [2 K 5:2](#), [Jer 31:8](#) [in [Jer 13:19](#) ~ymAl V. *wholly* (?) is corrupt; read hm'l & tWl G" with LXX for ä t l qh]; as stating the consequence of the action, [Lv 15:18](#); &c.

## r

The description of the external or internal state may follow, in poetry, in the form of a comparison with some well-known class, e. g. [Is 21:8](#) hyra; ar'qYw: *and he cried as a lion*; cf. y [Ps 22:14](#), [Is 22:18](#) (rWDK: *like a ball*); [Is 24:22](#), [Zc 2:8](#), y [Ps 11:1](#) (unless rAPCi be vocative); [58:9b](#) (unless the force of the preceding K. is carried on, as in y [Ps 90:4](#)); y [Ps 144:12](#), [Jb 24:5](#) (~yairP, *before the verb*); [41:7](#) *shut up together as with a close seal*.<sup>6</sup>

## s

6. To the expressions describing a state belong finally those nouns which are introduced by the comparative particle K,<sup>7</sup> since the K. is to be regarded as originally a substantive<sup>8</sup> in the sense of *amount*, *kind* (*instar*), standing in the accusative (so that K. is equivalent to *as a kind of*, *after the manner of*, *according to*), while the following noun represents a genitive governed by the K. From this, which is the proper meaning of the K, may be explained its power of representing a great many pregnant relations, which in English can only be rendered by the help of prepositions.<sup>9</sup> Thus the comparison may refer to—

## t

(a) The *place*, e. g. [Is. 5:17](#) ~rbdK. *after the manlier of*, i. e. *as in their pasture*;



[23:15](#) as (it is said) *in the song of the harlot*, [28:21](#), [29:7](#) ~Al xK;† as *in a dream*.

## u

(b) The *time*, especially in the combination ~AyK. *after the manner of the day*, equivalent to *as in the day*, [Is 9:3](#), [Ho 2:5](#); ymøKi *as in the days of ...*, [Is 51:9](#), [Ho 2:17](#), [9:9](#), [12:10](#), [Am 9:11](#); cf. moreover, [Lv 22:13](#), [Ju 20:39](#), [Is 17:6](#), [Jb 5:14](#), [29:2](#), and the expressions ~AyB. ~AyK. *as day by day* = *as in the former days*, [1 S 18:10](#); ~ [pB. ~ [pK. *as at other times*, [1 S 3:10](#), &c.; hnVb. hnVK. *as in former years*, [2 K 17:4](#); cf. § 123 c. Of a different character is the use of K. as a simple particle of time, e. g. [Gn 18:10](#) hYX; t [K' *at this time* (not *about the time*), when it lives again, i. e. at the end of a year; rxm' t [K' *to-morrow at this time*; cf. [Is 23:5](#), and the frequent connexion of K. with the infinitive construct to express a definite time (in the sense of a pluperfect), [Gn 12:14](#), [27:34](#), [Ex 9:29](#), &c.

## v

(c) The *person*, e. g. [Gn 34:31](#) *should he deal with our sister as with a harlot?*

## w

(d) The *thing*, e. g. [Is 10:14](#), y [Ps 33:7](#), [Jb 28:5](#) vaeAmK. *as a fire*, i. e. *as it were by fire* (cf. [Is 1:25](#) rBK; *as with lye*); [Jb 29:23](#) rj MK; *as for the rain* (they waited for me); [Jb 38:14](#) (as in a garment); [38:30](#) !baK. *as to stone* (the waters are solidified in freezing).

## x

Rem. According to the earlier grammarians, K. is sometimes used pleonastically, i. e. not to indicate a similarity (as in [Lv 14:35](#) *as it were*, i. e. *something like*), but simply to introduce the predicate (*Kaph veritatis*), e. g. [Neh 7:2](#) *for he was* tma/ vyaK. *a faithful man*; cf. [1 S 20:3](#) [fpK, [La 1:20](#) tWMK; Such a pleonasm is of course out of the question. At the most a *Kaph veritatis* can only be admitted in the sense that the comparison is sometimes introduced by K. with a certain emphasis (equivalent to *in every respect like*); thus tma/ vyaK. in [Neh 7:2](#) means simply *of the nature of a faithful man*, i. e. as only a faithful man can be; cf. [Nu 11:1](#), [Is 1:7](#), [13:6](#), [Ho 4:4](#), [5:10](#), [Ob 11](#), [Jb 24:14](#), [27:7](#), [La 1:20](#), [2:4](#);

also j [mKi in such passages as y [Ps 105:12](#) yea, very few, but e. g. in [Is 1:9](#) only just, a very small ...

---

## Footnotes:

<sup>1</sup>[1] So commonly in Sanskrit; in Greek only poetically, e. g. Iliad i. 317 Knish dV ouranon i-ken: in Latin, e. g. *rus ire, Romam proficisci*.

<sup>2</sup>[2] Hence e. g. in [1 S 9:26](#) the Masora requires hqGh; instead of the *Keth. qGh*;

<sup>3</sup>[3] So in [Ju 19:18](#) for j tyBeta, the better reading is B-l a,

<sup>4</sup>[1] In y [Ps 2:12](#) %rDñis not to be taken as an *accus. loci* (on the way), but as an *accus. of respect* (with regard to the way); see below, [m](#).

<sup>5</sup>[1] Cf. above, [§ 100 c](#), on certain substantives which have completely become adverbs; and [§ 113 h](#) and *k* on the adverbial use of the infinitive absolute.

<sup>6</sup>[2] It is, as a matter of fact, permissible to speak of the above examples as *comparatio decurtata*, but it must not be assumed that the comparative particle K, which is otherwise regularly prefixed (see [s](#)), has actually dropped out.

<sup>7</sup>[3] On the use of K. as a prefix, cf. [§ 102 c](#).

<sup>8</sup>[1] Schwabe (*K. nach seinem Wesen und Gebrauch im alttestam. Kanon gewürdigt*, Halle, 1883) contests this explanation (which is defended especially by Fleischer and is certainly indisputable). He, with Gesenius and Ewald, places K. as a preposition on the same footing as K. and I, and believes it to be probably connected with the stem !MK as well as with yKi and !Ke. The above view of K. as a substantive of course does not imply that the language as we have it is still in every case conscious of the substantival meaning.—On K. in numerical statements, in the sense of *about, nearly*, see the Lexicon.

<sup>9</sup>[2] It would be altogether unsuitable here also (see above, [note 2 on r](#)) to assume a loss of the preposition. Such examples as [Is 1:26](#) (hivardK. and hLxiTbK), [Lv 26:37](#) (ynPmK) are to be explained from the fact that here the preposition and substantive had already become simply *one* word before the K. was prefixed. We find also I [K. [Is 59:18](#), [63:7](#), y [Ps 119:14](#), and [2 Ch 32:19](#); cf. Driver on [1 S 14:14](#)

(yCixbK), where the text is wholly corrupt.

## C. THE GOVERNMENT OF THE VERB.

### § 117. *The Direct Subordination of the Noun to the Verb as Accusative of the Object. The Double Accusative.*

L. Kaila, *Zur Syntax des in verbaler Abhängigkeit stehenden Nomens im alttest. Hebr.*, Helsingfors; 1906.

#### a

1. The simplest way in which a noun is subordinated to a verbal form is by the addition of an accusative of the object to a transitive verb.<sup>1</sup> In the absence of case-endings,<sup>2</sup> this accusative can now be recognized only from the context, or by the particle -*tā*, (*tā* before suffixes also *tā* *tā*)<sup>3</sup> prefixed to it. The use of this *nota accusativi* is, however, somewhat rare in poetry, and even in prose it is not invariably necessary but is restricted to those cases in which the accusative of the object is more closely determined by being a proper name, or by having the article, or by a following determinate genitive (hence also by the suffixes), or in some other way (see below, [c](#)), e. g. [Gn 4:1](#) and she bare *!yqā tā*, Cain; [6:10](#), [1:1](#) God created *#raḥ' tā* ~ *ymv'h*; *tā* the heaven and the earth (but [2:4](#) ~ *ymv'w* > *#raḥ*; [1:25](#) and God made *t'x;-tā*, *#raḥ'* the beast of the earth; [2:24](#).

#### b

Rem. 1. The rare occurrence of the *nota accusativi* in poetic style (e. g. it never occurs in [Ex 15:2–18](#), [Dt 32](#), [Ju 5](#), [1 S 2](#), &c., though it is frequent in the late Psalms) may be explained from the fact that in this as in other respects (cf. [§ 2 g](#)) poetry represents a somewhat more archaic stage of the language than prose. The need of some external means of indicating the accusative could only have been felt after the case-endings had become wholly extinct. Even then the *tā* would probably have been used at first to indicate only an object placed *before* the verb (when it followed, it was already sufficiently characterized by its position as depending on the verb), or proper names.<sup>4</sup> Finally, however, the *nota accusativi* became so customary everywhere in prose, that even the pronominal object was expressed rather by *tā* with suffixes than by verbal suffixes, even when none of the reasons mentioned under *e* can be assigned for it; cf. Giesebrecht in *ZAW*. 1881, p. 258 ff., and the statistics of H. Petri, cited above at the head of [§ 58](#). Such examples as *~yhil ā/ Atāo h'wci rva] | kK*. [Gn 6:22](#) in the *Priestly Code*, beside *h'hy > h'wci rva] | kK*. [7:5](#) in the *Jahvist*, are especially instructive.

## c

2. As accusatives determined in other ways, we have in the first place to consider the collectives introduced by  $\text{I K}^0$ entirety, without a following article or determinate genitive, inasmuch as the meaning of  $\text{I K}^0$  includes a determinative sense, cf. e. g. [Gn 1:21](#), [30](#), [8:21](#), [Dt 2:34](#), [2 K 25:9](#).  $\text{I K}^0\text{ta}$  is used absolutely in [Gn 9:3](#), cf. [39:23](#); similarly,  $\text{yml}$  is determinate of itself, since it always denotes a person, hence  $\text{yml}^i\text{ta}$ , *quem*? e. g. [Is 6:8](#), [37:23](#), &c., but never  $\text{hm}^i\text{-ta}$ , *quid*? so also the relative  $\text{rva}$ ] in the sense of *eum qui* or *quem*, &c., e. g. [1 S 16:3](#), or *id quod*, [Gn 9:24](#), &c. Cf. also such examples as [Jos 2:10](#), [1 S 24:19](#), where  $\text{rva}$ ]  $\text{ta}$  is equivalent to *the circumstance, that*, &c.—Elsewhere  $\text{ta}$  stands before nouns which are determinate in sense, although the article is omitted, which according to § 126 h is very frequently the case in poetic or otherwise elevated style; thus [Lv 26:5](#), [Jos 24:14](#), [15](#), [Is 41:7](#) (to distinguish the object from the subject); [50:4](#) (with the first of two accusatives, also for the sake of clearness); [Ez 13:20](#), [43:10](#), [Pr 13:21](#) (where the  $\sim\text{yqj}^i\text{Dk}$  are to be regarded as a distinct class); [Jb 13:25](#) (unless, with Beer and others, we read  $\sim\text{ai}$  or  $\text{-ta}$ ); also [Ec 7:7](#) may be a quotation of an ancient maxim.

## d

On the other hand  $\text{ta}$  occurs very seldom in prose before a noun actually or apparently undetermined. In [1 S 24:6](#)  $\text{anK}^i$  is more closely defined by means of the following relative clause; in [2 S 4:11](#)  $\text{qyDk}$ ;  $\text{vyai}$  refers to Ishbosheth (as if it were *him, who was an innocent man*); in [1 K 6:16](#)  $\text{hm}^i\text{a}$ ;  $\sim\text{yrlf}$ [,] refers to the particular twenty cubits. In [Ex 21:28](#) (otherwise in verse [29](#)) perhaps the  $\text{-ta}$  is used in order to avoid the combination  $\text{vyai rAV}$  (as in [Nu 21:9](#) to avoid the cacophony  $\text{vyai vxN}^h$ ;  $\%v^n$ ?); in [Lv 7:8](#) and [20:10](#) the accusatives are at any rate defined by the context.—In [Nu 16:15](#)  $\sim\text{hme dxa}$ ;  $\text{-ta}$ , probably means *even a single one* (and then *ipso facto* a definite one) *of them*, as also in [1 S 9:3](#)  $\sim\text{yrl}$  [  $\text{N}^h\text{metdxa}$ ;  $\text{-ta}$ , may refer to some definite one of the men-servants. In [Gn 21:30](#) we should read  $\text{tfbKh}$ ; [  $\text{bv}^i\text{ta}$ , with the Samaritan, since the seven lambs have been already mentioned; in [Ex 2:1](#) translate with Meyer, *Die*

*Israeliten*, p. 79,  $\text{yml} \text{ } \text{etB}; \text{-ta}$ , *the daughter of Levi*; in [Ex 28:9](#) read  $\sim \text{hVh}$ ; with the Samaritan; in [Lv 20:14](#)  $\text{hVai-ta}$ , is probably a scribal error due to  $\text{hM'ai-ta}$ ; in [1 S 26:20](#) read  $\text{yVpn}$ ; with the LXX for  $\text{dx'a}$ ,  $\text{v[rP]}$ ; in [2 S 5:24](#) read  $\text{hd}'[\text{Ch}$ ; as in [1 Ch 14:15](#); in [2 S 15:16](#) the  $\text{-ta}$ , is incorrectly inserted from [20:3](#), where it refers to the women already mentioned; in [2 S 18:18](#) read  $\text{tbCMh}$ ; or omit both  $\text{-ta}$ , and  $\text{rva}$ ] with the LXX and Lucian; in [1 K 12:31](#) omit  $\text{-ta}$ ; in [2 K 23:20](#) probably  $\sim \text{tAmc.}[\text{-ta}$ , is to be read; in [2 K 25:9](#) the text is corrupt. In [Ez 16:32](#)  $\sim \text{yrl}''\text{-ta}$ , might refer to *the strangers in question*; but see Smend on the passage.

## e

3. The pronominal object *must* be represented by  $\text{ta}$  with a suffix (instead of a verbal suffix), when (a) it precedes the verb, e. g. [Nu 22:33](#)

$\text{yTgrh' hktay} \text{ } \text{ytiykh, tHtAaw}$  *had slain thee and saved her alive*; [Gn 7:1](#), [Lv 22:28](#), [1 S 8:7](#), [Is 43:22](#), [57:11](#), [Jer 4:17](#), [22](#), [7:19](#); (b) when a suffix is already attached to the verb, and as a rule when a second accusative with  $\text{W}$  follows, e. g. [2 S 15:25](#)  $\text{Atao ynairh}$  *and he will show me it*, [Ex 17:3](#)  $\text{ynB'-taw}$   $\text{ytao tymh'}$ ; *to kill us and our children*; [Nu 16:32](#), [1 S 5:11](#), [2 S 14:16](#) (but cf. also [Dt 11:6](#), [15:16](#), &c., and Driver on [1 S 5:10](#)); (c) after an infinitive absolute, see above [§ 113 a note](#); (d) after an infinitive construct, when it is immediately followed by the subject, e. g. [Gn 41:39](#), or when the combination of a suffix with the infinitive might lead to a misunderstanding, e. g. [Gn 4:15](#)  $\text{Ata} \text{ } \text{tAKh}$ ;  $\text{yTil bil}$  *lest one should smite him*, &c., where  $\text{AtAKh}$ ;  $\text{yTil bil}$  *might also mean lest he should smite*.

## f

4. The pronominal object is very frequently omitted, when it can be easily supplied from the context; so especially the neuter accusative referring to something previously mentioned (the English *it*) after *verba sentiendi* ( $[\text{mV}']$ ) and *dicendi*, e. g. [Gn 9:22](#), &c.,  $\text{dGVW}$ ; *and he told (it)*; also after  $\text{!tn''}$  *to give*, [Gn 18:7](#), [24:41](#), &c.,  $\text{Xqil'}$  *to take*,  $\text{aybhe}$  *to bring*,  $\sim \text{yfi}$  *to lay*, [Gn 9:23](#), &c.  $\text{aCh'}$  *to find*, [Gn 31:33](#), &c. A personal object is omitted, e. g. in [Gn 12:19](#), [24:51](#) (after

Xq|'.—The omission of the plural object is remarkable, because it leaves an opportunity for a misunderstanding, in [Gn 37:17](#) ~yrma) yTi[mv<sup>5</sup> / *heard* them *saying*; perhaps, however, we should read ~yTi[mv. with the Samaritan.

## g

5. In common formulae the substantival object is also sometimes omitted (an elliptical expression); thus e. g. trK' [1 S 20:16](#), &c. (see the Lexicon) stands for tyrB. trK' like the English *to close* (sc. a bargain) with anyone; rj n" *to keep* (sc. @a; *anger*) equivalent to *to be resentful*, y [Ps 103:9](#), &c.; so also rmv' [Jer 3:5](#) (beside rj n"); afh" for l Aq afh" *to lift lip the voice*, [Is 3:7](#); l. afh" for l. !A[' afh" *to take away any one's sin* (to forgive), [Gn 18:24](#), [26](#), [Is 2:9](#); Xl v' *to put forth* (sc. dy" *the hand*) equivalent to *to reach after something*, [2 S 6:6](#), y [Ps 18:17](#).

## h

6. *Verba sentiendi* may take a second object, generally in the form of a participle or adjective and necessarily indeterminate, to define more exactly the action or state in which the object is perceived, e. g. [Nu 11:10](#) hv m [mvYh: hkBo ~ [h'-ta, *and Moses heard the people weeping*; [Gn 7:1](#) qyDc; ytiar' ^ta) *thee have I seen righteous*. Frequently, however, the second object is expressed by a separate clause. This is especially frequent with har' *to see*, e. g. [Gn 1:4](#) *and God saw the light, that it was good*; [Gn 6:2](#), [12:14](#), [13:10](#), [49:15](#), [Ex 2:2](#), y [Ps 25:19](#) [Pr 23:31](#) [Jb 32:12](#) [Ec 2:24](#), [8:17](#); so with [dy" *to know*, [Ex 32:22](#), [2 S 3:25](#), [17:8](#) (with two objects); [1 K 5:17](#).

## i

7. In certain instances ta serves apparently to introduce or to emphasize a nominative. This cannot be regarded as a reappearance of the original substantival meaning of the ta, since all unquestionable examples of the kind belong to the later Books of the Old Testament. They are rather (apart from textual errors or other explanations) cases of virtual dependence on an implied *verbum regens* understood. The constant use of ta to indicate a clause governed by the verb, necessarily led at length to the use of ta generally as a defining particle irrespective of a governing verb. So in the Hebrew of the

Mishna<sup>6</sup> (see above, § 3 a) *Ata* and *Hta* are prefixed even to a nominative without any special emphasis.

## k

Naturally the above does not apply to any of the places in which *ta* is not the *nota accusativi*, but a preposition (on *ta* with, cf. § 103 b), e. g. [Is 57:15](#), [1 S 17:34](#) (*bADh;-ta* and *that, with a bear*, -*ta*, here, however, has probably been interpolated from verse [36](#), where it is wanting); nor the places in which the accusative is subordinate to a passive (according to § 121 c) or to a verb of wanting as in [Jos 22:17](#) and [Neh 9:32](#), see below, z. In [Ez 43:17](#) *byb's'* *about* governs like a verb, being followed by *Hta*.

## l

Other cases are clearly due to attraction to a following relative pronoun in the accusative ([Ez 14:22](#), [Zc 8:17](#); but [Hag 2:5a](#), to  $\sim yrcmm$ , must be omitted, with the LXX, as a later addition), or the accusative depends on a verbal idea, virtually contained in what has gone before, and consequently present to the speaker's mind as governing the accusative. Thus [Nu 3:26](#) (the verbal idea contained in *trmXmw* verse [25](#) is *they had to take charge of*); in [Jos 17:11](#) *l. yhyw* implies *it was given up or they gave him*; [1 S 26:16](#) *see where* is equivalent to *search now for*; in [2 S 11:25](#)  $\$yny [b [ry-l a$  is used in the sense of *noli aegre ferre*<sup>7</sup>; [Jer 36:22](#) *and he had the brazier before him*; in [Ec 4:3](#) a verb like *I esteem* is mentally supplied before *rva]* *ta*. On [Jos 22:17](#), [Neh 9:32](#), see below, aa.—Aposiopesis occurs in [Dt 11:2](#) *for not your children* (do I mean); still more boldly in [Zc 7:7](#), where either  $\sim T, [m.v.$  or  $W [m.v. Ti (Wf [IT) \dagger$  is to be supplied.

## m

Setting aside a few undoubtedly corrupt passages<sup>8</sup> there still remain the following examples, in which -*ta*, in the later Hebrew manner (almost in the sense of the Latin *quod attinet ad*) introduces a noun with more or less emphasis, [Nu 3:46](#), [5:10](#), [35:6](#), [Ju 20:44](#), [46](#), [Ez 17:21](#), [20:16](#), [35:10](#), [44:3](#), [Neh 9:19](#), [34](#), [Dn 9:13](#), [2 Ch 31:17](#).—In [Ez 47:17–19](#) (cf. also [43:7](#)) it is simplest to emend *ta* for -*ta*, according to verse [20](#). However, even the LXX, who have *tauta* only in verse [18](#), can hardly have known any other reading than *ta*;



consequently in all these passages *tā* must be regarded as virtually dependent on some governing word, such as *ecce* (LXX 43:7 *ἐὼρακαῖ*), and [47:17](#) ff. as equivalent to *thou shalt have as a border*, &c.

## n

8. Another solecism of the later period is finally the introduction of the object by the preposition *l*. (prop. *in relation to, in the direction of*), as sometimes in Ethiopic<sup>9</sup> and very commonly in Aramaic.<sup>10</sup> Less remarkable is this looser connexion of the object with a participle, as with, *l ka'* [La 4:5](#), *@Sai* [Nu 10:25](#), *@qz''y* [Ps 145:14](#) (but cf. [146:8](#)), *rrc'* [Nu 25:18](#), *ayl'fhi* and *xj,v'* [Jb 12:23](#); before the participle [Is 11:9](#).—To introduce an object *preceding* the finite verb *l* is employed in [Jb 5:2](#) (cf. also [Dn 11:33](#)); also *after* *bha'* [Lv 19:18](#), [34](#); *%yrah,t* [Ps 129:3](#); *l yDbhi* [Ezr 8:24](#), [2 Ch 25:10](#); *!ybhe* [Jb 9:11](#); *%rBe1* [Ch 29:20](#) (immediately before with an accusative); *hl'ghi* [1 Ch 5:26](#); *vrD'* [Ezr 6:21](#), [1 Ch 22:19](#), [2 Ch 17:13](#); *hyxh,t* [Gn 45:7](#), where, however, read *hjl'p* with the LXX for *hjl'pl* and take *~kl'* as a *dativus commodi*; *l Lhi* [1 Ch 16:36](#), [2 Ch 5:13](#); *grh'* [2 S 3:30](#), *y* [Ps 135:11](#) (verse [10](#) with accusative), [136:19](#) f.; *vbX'* (*to bind up*) [Is 61:1](#) ([Ez 34:4](#) before the verb); [*dy''y* [Ps 69:6](#); *dBKi'y* [Ps 86:9](#); *xq:l'* [Jer 40:2](#), [2 Ch 23:1](#); *%yl'mhi* and *xvm'* [1 Ch 29:22](#); *l hn'E* [2 Ch 28:15](#); *%ms'y* [Ps 145:14](#); *bz:['* [1 Ch 16:37](#) *hl' [h,t* [Ez 26:3](#); *xTPi'y* [Ps 116:16](#); *@dr'* [Jb 19:28](#); *qyDchi* [Is 53:11](#); *rk:f'* [2 Ch 24:12](#) (previously accusatives); *~yfi* [1 S 22:7](#) (but probably *~kl'kw* is to be read); *byvhe* (in the connexion, *l. rbd'* *byvhe* [2 Ch 10:6](#) (but verse [9](#) and [1 K 12:9](#) with an accusative); *tXwi* [Nu 32:15](#), [1 S 23:10](#); *tyvi'y* [Ps 73:18](#); *xl,v'* [Ezr 8:16](#), [2 Ch 2:12](#) [17:7](#); *rmv'* [1 Ch 29:18](#), [2 Ch 5:11](#).

## o

9. Sometimes the verb, on which an accusative of the object really depends, is contained only in sense in the verb which apparently governs, e. g. [Is 14:17](#) *htyB'txtp'-ad wryrsa* *his prisoners he let not loose nor sent them back to their home*. On this *constructio praegnans* in general, see [§ 119 ff.](#)

2. With the proper accusatives of the object may also be classed what is called the *internal* or *absolute object* (also named *schema etymologicum* or *figura etymologica*), i. e. the addition of an object in the form of a noun derived from the same stem,<sup>11</sup> e. g. y [Ps 14:5](#) dxpñ wdxP't they feared a fear (i. e. they were in great fear), [Pr 15:27](#); also with the object preceding, e. g. [La 1:8](#) ~il vWry>ha'j x'taj Xe Jerusalem hath sinned a sin; with a double accusative (see below, [cc](#)), e. g. [1 S 1:6](#); hc'[e an" %cē[yait et me, I pray thee, give thee counsel [1 K 1:12](#).<sup>12</sup>

## q

Rem. (a) Strictly speaking the only cases of this kind are those in which the verbal idea is supplemented by means of an *indeterminate* substantive (see the examples above). Such a substantive, except in the case of the addition of the internal object to denominative verbs (see below), is, like the infinitive absolute, never altogether without force, but rather serves like it to strengthen the verbal idea. This strengthening is implied in the indeterminateness of the internal object, analogous to such exclamations as, *this was a man!*<sup>13</sup> Hence it is intelligible that some intensifying attribute is very frequently (as in Greek usually) added to the internal object, e. g. [Gn 27:34](#) hl'dg>hq'[c. q[c:Yw: dam-d[: hrhm he cried (with) an exceeding great and bitter cry; cf. the Greek noseih noson kakhn( evarhsan caran mega.lhn ([Matt. 2:10](#)); *magnam pugnare pugnam, tutiorem vitam vivere*, &c.

Examples of an internal object *after* the verb, and without further addition, are [Ex 22:5](#), [2 S 12:16](#), [Is 24:22](#), [35:2](#), [42:17](#), [Ez 25:15](#), [26:15](#), [27:35](#), [Mic 4:9](#), [Zc 1:2](#), [Pr 21:26](#); with an intensifying attribute, [Gn 27:33](#), [Ex 32:31](#), [Ju 15:8](#), [2 S 13:36](#), [1 K 1:40](#) (cf. [Jon 4:6](#), [1 Ch 29:9](#)); [Is 21:7](#), [45:17](#), [Jon 1:10](#), [Zc 1:14](#), [8:2a](#), [Dn 11:3](#); along with an object proper the internal object occurs with an attribute in [Gn 12:17](#), [2 S 13:15](#); cf. also [Is 14:6](#), [Jon 4:1](#).—An internal object without an attribute *before* the verb: [Is 24:16](#), [Jer 46:5](#), [Hb 3:9](#), [Jb 27:12](#); with an attribute *before* the verb: [Jer 14:17](#), [Zc 1:15](#) (cf. also [Gn 30:8](#), [Jer 22:19](#), [30:14](#), y [Ps 139:22](#)). Instead of the substantive which would naturally be expected, another of kindred meaning is used in [Zc 8:2](#).

## r

(b) Only in a wider sense can the *schema etymologicum* be made to include cases in which the denominative verb is used in connexion with the noun from which it is derived, e. g. [Gn 1:11](#), [9:14](#), [11:3](#), [37:7](#), [Ez 18:2](#), y [Ps 144:6](#), probably also [Mi 2:4](#), or where this substantive, made determinate in some way, follows its verb, e. g. [Gn 30:37](#), [Nu 25:11](#), [2 K 4:13](#), [13:14](#), [Is 45:17](#), [La 3:58](#), <sup>14</sup> and, determinate at least in sense, [Jer 22:16](#); or precedes it, as in [2 K 2:16](#), [Is 8:12](#),

[62:5](#), [Zc 3:7](#); cf. also [Ex 3:9](#). In both cases the substantive is used, without any special emphasis, merely for clearness or as a more convenient way of connecting the verb with other members of the sentence.

## S

3. Verbs which denote *speaking* (*crying out*, *weeping*), or any external act, frequently take a direct accusative of the organ or means by which the action is performed. In this case, however, the accusative must be more closely determined by an attributive adjective or a noun in the genitive. This fact shows the close relation between these accusatives and the *internal objects* treated under *p*, which also, according to *q*, mostly take an intensifying attribute. On the other hand, they must not be regarded as adverbial (instrumental) accusatives, nor are they to be classed with the second (neuter) subjects treated below in [§ 144 I](#).

## t

Examples of the accusative following the verb are  $\text{I AdG}^{\text{u}} \text{I Aq} \text{) } q \text{ [waw]} \text{ and } I \text{ cried a loud voice}$ , i. e. with a loud voice, [Ez 11:13](#), [2 S 15:23](#) (after the proper object, [Dt 5:19](#), [1 K 8:55](#));  $y \text{ Ps } 109:2 \text{ they have spoken unto me } r \text{ qv} \ddot{m} \text{ !AvI} \text{ . a tongue of deceit}$ , i. e. with a lying tongue; [Pr 10:4](#) *he becometh poor*  $h \text{ ymir} \text{ > @k; } h \text{ v} \text{ d} \text{ [ dealing a slack hand}$ , i. e. who dealeth with a slack hand; cf. the German *eine schöne Stimme singen*, to sing a fine voice, *eine tüchtige Klinge schlagen*, to smite a trusty sword, *Schlittschuhe laufen*, to run skates (i. e. to skate), and *our to write a good hand*, *to play ball*, &c.—Examples of the accusative preceding are  $y \text{ Pi} \text{ I Lhy} \text{ > tAnn} \text{ r} \text{ > ytp} \text{ . fi}$  *my mouth shall praise with joyful lips*,  $y \text{ Ps } 63:6$ ; cf.  $y \text{ Ps } 12:3$ , where a *casus instrumenti* with *B*. follows the accusative.

## u

4. Many verbs originally intransitive (sometimes even in form; see [a, note 2](#)) may be used also as transitives, in consequence of a certain modification of their original meaning, which has gradually become established by usage; cf. e. g.  $\text{byrl}$  *to strive*, but also with an accusative *causam alicuius agere* (so even in [Is 1:17](#), &c.; elsewhere with  $\text{I}$ . of the person for whom one strives);  $\text{I ky}^{\text{u}}$  *absolutely to be able*, with an accusative *to prevail over any one*;  $\# \text{px}^{\text{u}}$  *to be inclined* and  $\text{hcr}^{\text{u}}$  *to have pleasure* (usually with *B*), with an accusative *to wish for some one or something*;  $\text{bkv}^{\text{u}}$  *cubare*, then in the sense of *concumbere*, originally joined with  $\text{--} \sim \text{[i cum}$ , but quite early also with the accusative, equivalent to *comprimere (feminam)*, &c. So in [2 S 13:14](#), &c., unless in all or some of the passages the preposition  $\text{t} \text{ a} \text{ \theta}$  is intended, e. g.  $\text{HT} \text{ 'ai}$  for  $\text{HT} \text{ 'a} \text{ \theta}$  in the earlier

passages - ~ [i] is the more usual.

## V

Rem. 1. It is certainly difficult to decide whether some verbs, which were afterwards used absolutely or joined with prepositions, were not nevertheless originally *transitive*, and consequently it is only the supposed original meaning, usually assigned to them in English, which causes them to appear *intransitive*.<sup>15</sup> In that case there is of course no syntactical peculiarity to be considered, and a list of such verbs would at the most be requisite only for practical purposes. Moreover, it is also possible that certain verbs were originally in use at the same time both as transitive and intransitive, e. g. perhaps  $\text{Vbd}'$  *to be clothed* along with  $\text{Vb:l}'$  *to put on* (a garment). Finally the analogy of certain transitives in constant use may have led to intransitives of kindred meaning being also united directly with the accusative, so that, in other words, whole classes of verbs came to be regarded in a particular aspect as transitives. See below, [y](#).

## W

2. The modification of the original meaning becomes especially evident when even reflexive conjugations (Niph'al, Hithpa'el, &c.) take an accusative (cf. [§ 57, note 2](#)); e. g.  $\text{aBhl}$  *to prophesy*, [Jer 25:13](#);  $\text{bSn}''$  (prop. *to put oneself round*) *to surround*, [Ju 19:22](#);  $\sim\text{X:l nl}$  *to fight*, [y Ps 109:3](#) (where, however, the  $\text{Qal ynWm\ddot{x}l} \text{Yh:}$  should be read; cf. [y Ps 35:1](#)); also  $\text{XL\ddot{g}:thi}$  *to shave* (something) *for oneself*, [Num 6:19](#);  $\text{l X\ddot{a}:thi}$  *to take some one for oneself as a possession*, [Is 14:2](#);  $\text{l K\ddot{a}:thi}$  *to make some one an object of craft*, [Gn 37:18](#);  $\text{l C\ddot{a}:thi}$  *to strip a thing off oneself*, [Ex 33:6](#);  $\text{rB\ddot{q}:thi}$  *to bring on oneself the anger of anyone, to anger him*;  $\text{l n\ddot{A}B:thi}$  *to consider something*, [Jb 37:14](#);  $\text{qr\ddot{P}:thi}$  *to break something off from oneself*, [Ex 32:3](#). In [Gn 34:9](#) after  $\text{WhTx:thi}$  *make ye marriages*, read  $\text{WhT\ddot{h}i}$  instead of  $\text{WhT\ddot{h}o}$  Cf. [§ 54 f.](#)

## X

3. So also it is only owing to a modification of the original meaning of a verb (except where the expression is incorrect, and perhaps derived from the popular language), when sometimes the remoter object (otherwise introduced by  $\text{l}$ ) is directly subordinated in the form of an accusative suffix, e. g. [Zc 7:5](#)  $\text{ynlahi ynT\ddot{m}c}$ ;  $\sim\text{Ach}$ ] *did ye fast at all unto me, even to me?* as though to say, have

ye *be-fasted* me ? have ye reached me with your fasting ? Still more strange is [Jb 31:18](#) *bak. ynlldē* he (the orphan) grew up to me as to a father, cf. [Is 27:4](#), [65:5](#), [Jer 31:3](#), and in Aramaic [Dn 5:6](#); but *ynltdn > bgn*; #*rañ* [Jos 15:19](#) is to be regarded as a double accusative after a verb of *giving*, see *ff*. In [1 S 2:25](#) read *Wl l pW* for *Al l pW*; in [Is 44:21](#), instead of the Niph $\alpha$ l, read *ynlvāTī*; in [Ez 29:3](#) either *wytjfi[]* is to be read with Olshausen or *~ytjfi[]* (and previously *yr'ay*) with Smend; in *y* [Ps 42:5](#) *hDDa*, or *~Dda* in *y* [Ps 55:23](#) (where König takes  $\hat{b}h\gamma$  as *he has given it to thee*) we must certainly assume a substantive *bh\gamma* (= *fate* ?).

## y

4. Whole classes of verbs, which, according to *y* above, are regarded as *transitive*, either on account of their original meaning or (for the sake of analogy) by a modification of that meaning, are—

(a) Verba *induendi* and *exuendi*, as *Vb;l'* to put on, *j VP'* to put off a garment, *hd'['* to put on ornaments, to adorn oneself with (cf. also *bh'z'' ~ycBvmm*. enclosed in gold, [Ex 28:20](#)). Also in poetic expressions such as *y* [Ps 65:14](#) *!aCh; ~yrk' WvB.l t'* the pastures are clothed with flocks, cf. *y* [Ps 109:29](#); [104:2](#) (*hj'['*); [65:14](#) *b (@j'['*), &c.<sup>16</sup>

## z

(b) Verba *copiae* and *inopiae* (also called verba *abundandi* and *deficiendi*), as *al m'*, to be full of something, [Ex 8:17](#); here, and also frequently elsewhere, construed with *-ta*, and hence evidently with an accusative; [Gn 6:13](#); with a personal object, [Ex 15:9](#) *my lust shall be satisfied upon them*; with an accusative preceding the verb for the sake of emphasis, e. g. [Is 1:15](#) *your hands* *Wal m'* *~ymD'* are full of blood, cf. [Is 22:2](#); so also the Niph. *al mnl* to fill oneself with something, e. g. [Gn 6:11](#), [Ex 1:7](#) (where the object is connected by *ta*); [Is 2:7](#) f., [6:4](#) [Pr 3:10](#); [*r'z*] to be fructified with, [Nu 5:28](#); #*rV'* to swarm with, [Gn 1:20](#), [21](#) [Ex 7:28](#); [*b'f'*] (*[b'f]*) to be full of, [Is 1:11](#), [Jo 2:19](#), [Pr 12:11](#); *rbG''* to become strong, to wax mighty in something, [Jb 21:7](#); #*rP'* to overflow with something, [Pr 3:10](#) (with the object preceding); *dry''* prop. to descend, poetically also to pour down, to overflow with something (cf. in Greek *proreîn ufwr* (*dakrna*

stazein), e. g. [La 3:48](#) *ynly* [e dr;Te ~ymñ ygd P; *mine eye runneth down (with) rivers of water*, [1:16](#), [Jer 9:17](#), [13:17](#), y [Ps 119:136](#); so also %l h' *to run over with, to flow with*, [Jo 4:18](#); l Zñ" *to gush out with*, [Jer 9:17](#); @j ñ" *to drop, to overflow with*, [Ju 5:4](#), [Jo 4:18](#) a; XrP' *to break forth*, [Ex 9:9](#); @j V' *to overflow*, but also (transitively) *to overflow with*, probably in [Is 10:22](#); bWh *to bud with*, [Pr 10:31](#); so perhaps also rb;[ ' *to pass over, to overflow with*, [Jer 5:28](#); aCy" *to go forth with*, [Am 5:3](#).—Especially bold, but still on the analogy of the above examples, is [Is 5:6](#), where it is said of a vineyard tyMw" rymiv' hl '[w> *but it shall come up (it shall be overgrown) with briars and thorns*; cf. [Pr 24:31](#), and still more boldly, [Is 34:13](#).

## aa

With the opposite idea, rSx' *to be in want of, to lack*, [Gn 18:28](#); l bW' *to be bereaved of (as though it were to lose)*, [Gn 27:45](#).—In [Jos 22:17](#) even Whl h; [mh; (prop. *was there too little for us of ... ?*) as being equivalent to a verbum inopiae (= *had we too little of ... ?*) is construed with an accusative; cf. [Neh 9:32](#).

## bb

(c) Several verbs of *dwelling*; the accusative in this case expresses either the place or the thing *at which* or *with which* any one tarries; thus [Gn 4:20](#), y [Ps 22:4](#) after bVy", cf. § 118 g; [Ju 5:17](#), [Is 33:14](#) after rWG; y [Ps 57:5](#) after bKV'; y [Ps 68:7](#), [Pr 8:12](#), [Is 33:16](#) with !kV'; or even the person (the people) with whom any one dwells or is a guest, as y [Ps 5:5](#), [120:5](#) after rWG, [Gn 30:20](#) after l bz", y [Ps 68:19](#) with !kV'.

## cc

5. *Two accusatives* (usually one of the person and one of the thing) are governed by—

(a) The causative conjugations (Piçeð, Hiphçìð, sometimes also *Pilpel*, e. g. l Kd Ki [Gn 47:12](#), &c.) of verbs which are simply transitive in *Qal*, and hence also of *verba induendi* and *exuendi*, &c. (cf. above [a](#) and [u](#), and also [y](#), [z](#)), e. g. [Ex 33:18](#) ^dtk-ta, an" ynlarh; *show me, I pray thee, thy glory*. Thus very frequently [ydAh *to cause* some one *to know* something; dM;l i *docere aliquem aliquid*, &c.; cf. further, [Gn 41:42](#) Atao vBd Yw: vveydebi *and he caused him to put on vestures of fine linen (he arrayed*

him in vestures, &c.); cf. in the opposite sense, [Gn 37:23](#) (both accusatives after  $jy\phi$  introduced by  $ta$ ); so with  $aL\phi$  to fill, to fill up with something, [Gn 21:19](#), [26:15](#), [Ex 28:3](#);  $rZ\phi$  to gird some one with something, y [Ps 18:33](#);  $rJ\phi$  to crown, y [Ps 8:6](#), &c.;  $rS\phi$  to cause some one to lack something, y [Ps 8:6](#);  $lyk\phi$  to feed some one with something, [Ex 16:32](#);  $hqv\phi$  to make some one drink something, [Gn 19:32](#) ff.

## dd

(b) Many verbs (even in *Qal*) which express an influence upon the object through some external means. The latter, in this case, is attached as a second object. They are especially—

### ee

(a) Verbs which express covering, clothing, overlaying,  $r\phi X'$  [Ex 29:9](#),  $hP'ci$  [Ex 26:29](#), &c.,  $X\phi j$  [Ez 13:10](#) ff.,  $rj$  ;[ y [Ps 5:13](#); cf. also  $!ba$ ,  $\sim gr'$  [Jos 7:25](#), &c.; hence also verbs which express sowing ( $[rZ'$  [Jud 9:45](#), [Is 17:10](#), [30:23](#)), planting ([Is 5:2](#)), anointing (y [Ps 45:8](#)) with anything.

### ff

(b) Expressions of giving, thus  $!t\eta'$  [Jos 15:19](#) where the accusative of the thing precedes; endowing,  $dbZ'$  [Gn 30:20](#); and its opposite taking away, as  $[bq'$  [Pr 22:23](#);  $\%r\beta$  to bless some one with something, [Gn 49:25](#), [Dt 15:14](#); to give graciously,  $!nX'$  [Gn 33:5](#); to sustain (i. e. to support, to maintain, to furnish) with anything, e. g. [Gn 27:37](#), y [Ps 51:14](#) ( $\%mS'$ ); [Ju 19:5](#) ( $d[S'$ ); to do something to one,  $l mG''$  [Gn 50:15](#), [17](#), [1 S 24:18](#); cf. also  $\sim D\phi i$  to come to meet any one with something, y [Ps 21:4](#),  $\sim L\phi i$  to repay some one with something (with two accusatives, y [Ps 35:12](#), [Pr 13:21](#)), and for the accusative of the person cf.  $eu=(kakw\phi pr\phi tein tina$ , In a wider sense we may also include such phrases as they hunt every man his brother with a net, [Mi 7:2](#); to shoot at one with arrows, y [Ps 64:8](#) (though this is against the accents); [Pr 13:24](#) seeks him early (with discipline, i. e. chastises him betimes, &c.

### gg

(g) Expressions of asking some one for something, desiring something from some one ( $l aV'$  [Dt 14:26](#), y [Ps 137:3](#)); answering anyone anything ( $hn''['$  [Mi 6:5](#),

&c.; cf. in the other conjugations *dbD' byvhe* prop. *verbum reddere*, with an accusative of the person, [1 K 12:6](#), &c., also in the sense of *announcing*; sometimes also *dyGhi* to declare something to some one, [Jb 26:4](#), &c., for I. *dyGhj*; *hWci* to enjoin a person something, [Ex 34:32](#), [Dt 1:18](#), [32:46](#), [Jer 7:23](#).

## hh

(d) Expressions which mean *to make, to form, to build something out of* something; in such cases, besides the accusative of the object proper, another accusative is used for the material of which the thing is made, e. g. [Gn 2:7](#)

*hmd'ah't!mi rp'[' ~d'ah'tta, ~yhil a/ hAhy>rcyVh*: and the Lord formed man of the dust of the ground; so with *rCy''* also in [1 K 7:15](#); further [Ex 38:3](#)

*tvxñ>hf'[' wyl 'KeI K'* all the vessels thereof made he of brass (for another

explanation of the accusative *tVXñ* [into brass], linguistically possible but excluded by the context, see below, [ii](#) with [kk](#)); cf. [Ex 25:18](#), [28](#), [26:1](#), [14 f](#), [29](#), [27:1](#), [36:8](#), [1 K 7:27](#); with a preceding accusative of the material, [Ex 25:29](#), [29:2](#), [Dt 27:6](#) *xBwmi ta, hnb.Ti tAmI w. ~ynb'a] hAhy>* of unhewn stones shalt thou build the altar of the Lord.

## ii

(c) Verbs which express *making, preparing, forming into* anything, along with the object proper, take a second accusative of the product, e. g. [Gn 27:9](#)

*~yMi[j m; ~t'ao hf,[a,t* will make them (the kids) into savoury meat, cf. [Gn 6:14](#), [16](#), [Ex 26:1b](#), [30:25](#), [32:4](#), [Is 44:15](#), [Ho 8:4](#), [1 K 18:32](#) *hnb'yl: xBwmi ~ynb'ah'tta*, and he

built the stones (into) an altar, cf. [10:12](#). So also *hpa'*, with two accusatives, to bake something into something, [Ex 12:39](#), [Lv 24:5](#); *~yfi* (prop. to set up for something, cf.

[Gn 27:37](#), [28:18](#), y [Ps 39:9](#), and similarly *~yrhe* [Gn 31:45](#)) to change into something, [Jos 8:28](#), [Is 50:2](#), [51:10](#), [Mi 1:7](#), [4:13](#); with two accusatives of the person (to appoint,

promote any one to the position of a ...), [Is 3:7](#); *!tñ''* is also used in the same sense

with two accusatives, [Gn 17:5](#), and *tyvi* [1 K 11:34](#); as a rule, however, the description

of the office, and also frequently of the product, is introduced by I. to, [§ 119 t](#); also *tyvi* to make a thing so and so ([Is 5:6](#), [26:1](#); with a personal object, y [Ps 21:7](#), [17 91:9](#));

*%yviXh*, to make dark, [Am 5:8](#). Of the same class also are instances like [Jb 28:2](#)



h'vllxn>qllcy" !bañia stone they smelt into brass; [1 K 11:30](#)

r f'[' ~ynlv. h'['ir'q.vlv: ~y['ir'q. and rent it (the garment) into twelve pieces; cf. [Is 37:26](#), accusative of the product before the object proper, after tAavh;l . to lay waste. On a second object with *verba sentiendi* (as [dy" to know something to be something, [Ec 7:25](#); har' to see, find to be, [Gn 7:1](#); bvX' to esteem one to be something, [Is 53:4](#), elsewhere always construed with l .or K), cf. [h](#).

## kk

Rem. At first sight some of the examples given above appear to be identical in character with those treated under *hh*; thus it is possible, e. g. in [1 K 18:32](#), by a translation which equally suits the sense, *he built from the stones an altar*, to explain xBami as the nearer object and ~ynbah'tta, as an accusative of the material, and the construction would then be exactly the same as in [Dt 27:6](#). In reality, however, the fundamental idea is by no means the same. Not that in the living language an accusative of the material in the one case, and in the other an accusative of the product were consciously distinguished. As Driver (*Tenses*, § 195) rightly observes, the remoter accusative in both cases is, strictly speaking, in apposition to the nearer. This is especially evident in such examples as [Ex 20:25](#) *thou shalt not build them* (the stones of the altar) tyZG" as *hewn stones*, cf. also [Gn 1:27](#). The main point is, which of the two accusatives, as being primarily affected (or aimed at) by the action, is to be made the more prominent; and on this point neither the position of the words (the nearer object, mostly determinate, as a rule follows immediately after the verb), nor even the context admits of much doubt. Thus in [1 K 18:32](#) the treatment of the stones is the primary object in view, the erection of the altar for which they were intended is the secondary; in [Dt 27:6](#) the case is reversed.

## ll

(d) Finally, the second accusative sometimes more closely determines the nearer object by indicating the part or member specially affected by the action,<sup>18</sup> e. g. y [Ps 3:8](#) *for thou hast smitten all mine enemies* yXll ñ (as to) *the cheek bone*, equivalent to *upon the cheek bone*; cf. [Gn 37:21](#) *let us not smite him* vPnñ in *the life*, i. e. let us not kill him; [Dt 22:26](#), [2 S 3:27](#); also with @llv [Gn 3:15](#); with h'['r' [Jer 2:16](#); in poetry the object specially concerned is, by a bold construction, even placed first, [Dt 33:11](#) (with #xm').

## Footnotes:

<sup>1</sup>[2] The verb in question may either have been originally transitive, or only have become transitive by a modification of its original meaning. Thus the vocalization shows that #pX' (*to have pleasure*, usually with B) *to desire*, aI m' (*to be full of something*, also transitive) *to fill*, were originally intransitive. Cf. also such cases as hkB' *to weep* (generally with -I [Ā -I a, or I ), but also *to bewail* with an accusative; bvy" *to dwell* (usually with B), but also *to inhabit* with an accusative (cf. further, under u).—The examples are different in which verbs of motion such as aAB *intrare*, also *aggredi*, aCy" *egredi* (cf. [§ 116 h](#) above), bWV *redire*, [Is 52:8](#), take an accusative of the aim of the motion, while aAB according to the Old Semitic usage, even takes an accusative of the person (at least in poetry, equivalent to -I a, aAB in prose).

<sup>2</sup>[3] On traces of these endings, especially the remains of a former accusative ending in a, cf. [§ 90 c](#).

<sup>3</sup>[4] -tā, (toneless owing to the following Maqqeph), and tāe (with a tone-long e) -taet only in [Jb 41:16](#)), tā or tĀa before the light suffixes (on all these forms cf. [§ 103 b](#): the underlying form aḥ was obscured in Hebrew to oḥ, shortened to aḥ before suffixes beginning with a consonant and then modified to -tā, whence finally the secondary form tāe (with the tone), Phoenician tyā i. e. probably iyyaḥ (for the Phoenician form, cf. G. Hoffmann, *Einige phönik. Inschriften*, Göttingen, 1889, p. 39 f.), Punic yth or (according to Euting) pronounced even as a mere prefixed t, Arabic, before suffixes, 'iyyaḥ Aram. tyĀ ty'. It was no doubt originally a substantive, meaning *essence*, *substance*, *self* (like the Syriac yaḥ; on the other hand, any connexion with the Hebrew tĀa, Syriac 'aḥḥ Arabic 'aḥat, *a sign*, must, with Nöldeke, *ZDMG*. xl. 738, be rejected), but now united in the construct state with a following noun or suffix stands for the pronoun *ipse*, autoj. In common use, however (cf. Wilson, 'The particle tā in Hebrew,' *Hebraica*, vi. 2, 3, and the precise statistics of the use of tā on p. 140 ff.), it has so little force (like the oblique cases autou( autwó( auton, sometimes also *ipsius*, *ipsum*, and the Germ. *derselben*, &c.) that it merely serves to introduce a determinate object; ~ymv/h; tāe prop. auton ton ouranon (cf. authn *Crusida*, Iliad i. 143) is no stronger than the simple ~ymv/h; ton ouranon. Cf., further, P. Haupt on [Pr 18:24](#) in his

Rainbow Bible, and also in the *Notes on Esther*, p. 191.

<sup>4</sup>[1] Thus, in [Dt 33](#), *tā* occurs only in verse [9](#) (twice, with an object preceding the verb), in [Gn 49](#) in the blessing of Jacob only in verse [15](#) with a co-ordinate second object (consequently farther removed from the verb). Of the thirteen instances of *tā* in the Meša' inscription, seven stand directly and four indirectly before proper names.

<sup>5</sup>[1] According to the ordinary rules of syntax (cf. [§ 116 t](#)) we should translate, *I heard men who said, &c.*

<sup>6</sup>[1] Cf. Weiss, *hnxmh !wXl j pXm* (Vienna, 1867), p. 112.

<sup>7</sup>[2] So also in [1 S 20:13](#) the Qal (*bj yy*) is, with Wellhausen, to be read instead of the Hiph'el.

<sup>8</sup>[3] Thus [1 S 26:16](#), where *ya* is to be read for *tā*; [1 K 11:25](#), where at present the predicate of the relative clause is wanting; in [2 K 6:5](#) the *tā* is probably derived from a text which read the Hiph'el instead of, *l pn*. In [Jer 23:33](#) instead of the artificial explanation *what a burden* (is, do ye ask ?) we should read with the LXX and Vulg. *aFMh; ~Tā; ye are the burden*. In [Ez 10:22](#) *~tāaw> ~hyar m;* is unintelligible; in [37:19](#) read with Hitzig *-l a,* for *tā;* in [Hag 2:17](#) for *~kta* read with the LXX *~kb.v* for *~knyae* for the *l a,* cf. [2 K 6:11](#), [Jer 15:1](#), [Ez 36:9](#)].

<sup>9</sup>[1] Dillmann, *Grammatik der äthiopischen Sprache*, p. 349.

<sup>10</sup>[2] With regard to Biblical Aramaic, see Kautzsch's *Grammatik des Bibl.-Aram.*, p. 151 f. In other ways, also, a tendency may be observed in later Hebrew to make use of the looser connexion by means of prepositions instead of the closer subordination of the noun in the accusative.

<sup>11</sup>[1] On a kindred use of the infinitive absolute as an *internal object*, see above, [§ 113 w](#).

<sup>12</sup>[2] Cf. *boulaj bouleuein*, *Iliad* x. 147.

<sup>13</sup>[3] The Arab grammarians assign to the indeterminate cases generally an intensive sense in many instances; hence the commentators on the Qoran usually explain such cases by adding *and what ... !* see [§ 125 b](#).

<sup>14</sup>[4] Also in *y Ps 13:4* *lest I sleep the sleep of death*, *tWAlh;* is only used pregnantly for *tWAlh;* *tn.v.* (cf. [Jer 51:39](#)), as *tAqd'c. is 33:15* for *tAqd'c. %rDñ* On the similar use of

~ymiT' %l tñin y [Ps 15:2](#), see [§ 118 n.](#)

<sup>15</sup>[1] Thus e. g. hn"[' to reply to (*amēibēsqai, tina*), to answer any one; hWci to command (*iubere aliquem*); rKZ" to remember; hWqi (also with l.) to wait for anyone (to expect anyone); rFBi to bring glad tidings to any one (see the Lexicon); @an" and @aai) to commit adultery (*adulterare matronam*); db;[' to serve (*colere*); br;[' to become surety for ... , and many others.

<sup>16</sup>[1] From the idea of covering oneself with something, we might also, if necessary, explain [Ex 30:20](#) ~ym; Wcx]y) they shall wash themselves with water, but the reading is simply to be emended to the ordinary ~yMB;

<sup>17</sup>[1] Cf. a very pregnant expression of this kind in y [Ps 21:13](#) ~kvñ Amtjvit. yKi for thou shalt make them (as) a neck, i. e. thou shalt cause them to turn their necks (backs) to me; similarly y [Ps 18:41](#) ([2 S 22:41](#), [Ex 23:27](#)); @r,[oyLi hT'tñ" ybya) thou hast given mine enemies unto me as a back; cf. [Jer 18:17](#).

<sup>18</sup>[1] Analogous to this is the schma kaqVo]on kai. kata. meroj in Greek epic poetry, e. g. poion se epoj foge e]koj odontwn.

## § 126. *Determination by Means of the Article.*

### a

1. The article (·hā hā hā, § 35) was originally, as in other languages (clearly in the Romance; cf. also οἱ hī to, in Homer), a demonstrative pronoun. The demonstrative force of the article, apart from its occasional use as a relative pronoun (see § 138 i), appears now, however, only (a) in a few standing phrases, and (b) in a certain class of statements or exclamations.

### b

(a) Cf. ~Avh; *this day, hodie* (§ 100 c); hī yāh; *this night*, Gn 19:34; ~ [P'h; *this time*, Gn 2:23; hāV'h; *this year* (= in this year) Is 37:30, Jer 28:16.

(b) includes those instances in which the article, mostly when prefixed to a participle, joins on a new statement concerning a preceding noun. Although such participles, &c., are no doubt primarily regarded always as in apposition to a preceding substantive, the article nevertheless has in some of these examples almost the force of aVh (ayhā hM'hā) as the subject of a nounclause; e. g. y Ps 19:10 *the judgements of the Lord are true* ∅ verse 11 ḡw ~ydm'x'h; prop. *the more to be desired than gold*, i. e. *they are more to be desired, or even they, that are more to be desired*,<sup>1</sup> &c.; cf. Gn 49:21, Is 40:22 f., 44:27 f, 46:6, Am 2:7, 5:7, y Ps 33:15, 49:7 (~yximB'h; in the parallel half of the verse continued by a finite verb); y Ps 104:3, Jb 6:16, 28:4, 30:3, 41:25 and frequently. When such a participle has another co-ordinate with it, the latter is used *without* the article, since according to the above it strictly speaking represents a second predicate, and as such, according to i, remains indeterminate; e. g. Jb 5:10 *who giveth* (!t'h) *rain*, &c., *and sendeth* (X;l V'h), &c.

### c

The article is sometimes used with similar emphasis before a substantive, which serves as the subject of a compound sentence (§ 140 d); e. g. Dt 32:4

Al [P't~ymiT' r'W'h; i. e. as a fresh statement (not in apposition to the preceding dative), really equivalent to *he is a rock, perfect in his work* (i. e. *whose work is perfect*); cf. y Ps 18:31.

### d>

2. The article is, generally speaking, employed to determine a substantive wherever it is required by Greek and English; thus:

(a) When a person or thing already spoken of is mentioned again, and is consequently

more definite to the mind of the hearer or reader; e. g. [Gn 1:3](#) and God said, *Let there be light*. verse [4](#) and God saw the light (rAah'-ta); [1 K 3:24](#) fetch me a sword: and they brought the sword; [Ec 9:15](#). (In [2 S 12:2](#) therefore r̄yvi[ 'l , † must be read.)

(b) With a title understood and recognized by every one, e. g. himl {v. %l Mh; o' basilenj Sal wmw̄n: [Gn 35:8](#) under the oak (the well-known oak which was there).

(c) With appellatives to denote persons or natural objects which are unique, e. g. l AdGh; !hKh; the high priest, v̄m, v̄h; the sun, #rañ' the earth.

## e

(d) When terms applying to whole classes are restricted (simply by usage) to particular individuals (like o`poihtj, meaning Homer) or things, e. g. !j f' adversary, !j Fh; the adversary, Satan; l [Bñ'lord, l [Bh; Baal as proper name of the god; ~d'ah't the (first) man, Adam; ~yhil ah'2 or l ah' o` qeoj, the one true God (cf. also o`Cristoj in the New Testament); also rhñh; the river, i. e. Euphrates; rKKh; the circle, sc. of the Jordan, the Jordan plain [[Gn 19:17](#), &c.].

(e) Very often with the vocative, e. g. [2 S 14:4](#) %l Mh; h [vAh help, O king; [Zc 3:8](#) l AdGh; !hKh; [vAh y>o Joshua the high priest; [1 S 17:58](#), [24:9](#), [2 K 9:5](#) in the plural, [Is 42:18](#), [Jo 1:2](#), [13](#); but cf. also [Jos 10:12](#), [Is 1:2](#), [49:13](#) (~ymñv' and #rañ); [23:16](#), [Ho 13:14](#) [Jo 1:5](#), y [Ps 34:12](#), [Ec 10:17](#), [11:9](#) &c.<sup>3</sup> The vocative occurs *without* the article in [Is 22:2](#), since it has been already defined by a preceding accusative.

## f

Rem. Strictly speaking in all these cases the substantive with tho article is really in apposition to the personal pronoun of the 2nd person, which is either expressly mentioned or virtually present (in the imperative), e. g. [1 S 17:58](#) thou, the young man. But such passages as [Is 42:18](#), where the vocative precedes the imperative, prove that in such cases the substantive originally in apposition eventually acquired the value of a complete clause.

## g

(f) With words denoting classes (see particulars under [j](#)).

(g) In a peculiar way, to specify persons or things, which are so far definite as to be naturally thought of in connexion with a given case, and must be assumed accordingly to be there (see [g-s](#)).

(h) With adjectives (also ordinal numbers and demonstrative pronouns used adjectivally) which are joined to substantives determined in some way (see [u](#)).

## h

Rem. The article may be omitted in *poetry* in all the above-mentioned cases; in general it is used in poetry far less frequently than in prose. Its use or omission probably often rests on rhythmical grounds;<sup>4</sup> it is sometimes omitted also for rhetorical reasons. Cf. e. g. #rāñfor #rāñ'y [Ps 2:2](#); ~ykil m.as vocative, verse [10](#); %l mñfor %l Mñ;[21:2](#); ar"Anw> | AdG" ^m.vi (contrary to *u*, *v*) [99:3](#). In the instances in which the h of the article is omitted after a prefix ([§ 35 n](#)), the vowel of the article is often retained after the prefix even in poetry, e. g. ~ymñ/B;y [Ps 2:4](#), &c.

## i

(i) On the other hand, the article is always omitted when a person or thing is to be represented as indefinite (or indefinable) or as yet unknown; consequently also before the predicate, since this is from its nature always a general term, under which the subject is included, e. g. [Gn 29:7](#) | AdG" ~AYh; dA [ *as yet the day is great*, i. e. it is yet high day; [33:13](#), [40:18](#), [41:26](#), [Is 66:3](#).

## k

Rem. I. As exceptions to the above rule it is usual to regard those examples in which a determinate adjective or participle (equivalent to a relative clause) is used apparently as a predicate, e. g. [Gn 2:11](#) bbSh; aWh *it is the compassing*, i. e. *that is it which compasseth*; [42:6](#), [45:12](#), [Ex 9:27](#), [Dt 3:21](#), [8:18](#), [11:7](#), [1 S 4:16](#), [Is 14:27](#), [Mal 3:2](#) (cf. in Greek, e. g. St. [Mat. 10:20](#), where Winer, *Gram. des neutest. Sprachidioms*, § 58, 2, Rem., explains oi` la louhrej as a predicate with the article). In reality, however, these supposed predicates are rather subjects (acc. to [§ 116 q](#)), and the only peculiarity of these cases is that the subject is not included under a general idea, but is equated with the predicate.

2. Sometimes the article is used with only one of two parallel words, as [Na 1:5](#) ~yrh' and tA [ bGh; [2 Ch 3:17](#) !ymñmi and I waonFhmet

## l

3. The use of the article to determine the *class* is more extensive in Hebrew than in most other languages. In this case the article indicates universally known, closely circumscribed, and therefore well defined classes of persons or things. The special cases to be considered are —

## m

(a) The employment of general names as collectives in the singular, to denote the *sum total* of individuals belonging to the class (which may, however, be done just as well by the plural); e. g. *the righteous, the wicked man*, [Ec 3:17](#); *the woman*, i. e. *the female sex*, [7:26](#); *byah't* *the enemy*, i. e. *the enemies (?)* y [Ps 9:7](#); *brah't* *the liar in wait*, i. e. *the liars in wait*; #ll %h't *the armed man*, i. e. *soldiers*; @Samh't *the rearguard*; tyxivMh; *the spoiler*, [1 S 13:17](#); 5 so also (as in English) with names of animals, when something is asserted of them, which applies to the whole species, e. g. [2 S 17:10](#) as *the courage of hyrah't* *the lion*. Especially also with gentilic names, e. g. *the Canaanite*, [Gn 13:7](#) (cf. [15:19f.](#)); so in English *the Russian, the Turk*, &c., in Attic writers ο` Vqhnaiobj( ο` Surakosioj, &c.

## n

(b) Names of materials known everywhere, the elements and other words denoting classes, even though only a part and not the whole of them is considered, in which case in other languages, as e. g. in English, the article is usually omitted (cf., however, our *to fall into the water, into the fire*, &c.), e. g. [Gn 13:2](#) and Abram was very rich bhllll @sKB; hngMB; *in cattle, in silver and in gold*; [Jos 11:9](#) and he burnt their chariots Vab' with fire; cf. [Gn 6:14](#), [41:42](#) (unless this means, *the chain* necessarily belonging to the official dress); [Ex 2:3](#), [31:4](#) ([35:32](#)), [Is 1:22](#), &c, and !mVB; with oi6 very commonly in the sacrificial laws, [Ex 29:2](#), &c., and also [Dt 33:24](#), [2 S 1:21](#), [Is 1:6](#), y [Ps 23:5](#), &c. Similarly the article is used with terms of measurement, as hpah't [Ex 16:36](#), &c.: rmxh; and tBh; [Ez 45:11](#); rm,[h' [Ex 16:22](#); l bxB; [2 S 8:2](#).

(c) The expression of abstract ideas of every kind, since they are likewise used to represent whole classes of attributes or states, physical or moral defects, &c.; e. g. [Pr 25:5](#) (qdCB); [Gn 19:11](#) and they smote the men ... ~yrllSB; with blindness; [Am 4:9](#), &c.; but in %VXh; [Is 60:2](#) the article is no doubt due to dittography of the h, and the parallel l pr'([h]) has no article.

## o

(d) *Comparisons*, since the object compared is treated not (as usually in English) individually but as a general term, e. g. [Is 1:18](#) white gl VIK; as snow, rmcIK; as wool; red [l ATK; like crimson; [Is 34:4](#) and the heavens shall be rolled together



רַפְּסָק; as a scroll; cf. [Nu 11:12](#), [Ju 8:18](#), [16:9](#) as תַּרְבִּיטֵי יִתְפֹּאֵר. a string of tow is broken; [1 S 26:20](#), [1 K 14:15](#), [Is 10:14](#), [24:20](#), [27:10](#), [29:8](#), [53:6](#), [Na 3:15](#), y [Ps 33:7](#), [49:15](#); cf. also such examples as [Gn 19:28](#), [Ju 14:6](#), where the object compared is determined by a determinate genitive which follows (according to [§ 127 a](#)).

## p

Examples of indeterminate comparisons are rare, and perhaps due only to the Masora,—so at least in the case of singulars, while in such plurals as those in [Gn 42:30](#), [1 K 10:27](#), [Jo 2:4](#), [7](#), the omission of the article may be explained by the ordinary rules. On the other hand, the article is regularly omitted when the object compared is already defined by means of an attribute (or relative clause, [Jer 23:9](#), y [Ps 17:12](#)), e. g. [Is 16:2](#) חַלְבָּנוֹת מְדָבְרוּ. as wandering birds, (as) a scatterea nest (but cf. [10:14](#) חַלְבָּנוֹת); [14:19](#), [29:5](#) רֶבֶב עֵץ מְדָבְרִים. (but y [Ps 1:4](#) מְדָבְרִים); [Jer 2:30](#), [Pr 27:8](#), [Jb 29:25](#), [30:14](#).—In comparisons with persons also the Masora seems to avoid the use of the article, as in רַב־בָּנִים. [Jb 16:14](#) and seven other places (רַב־בָּנִים; only in [Is 42:13](#)), בָּאֵל. [Jb 31:18](#), רַב־בָּנִים. [Jb 38:3](#), [40:7](#).

## q

4. Peculiar to Hebrew<sup>7</sup> is the employment of the article to denote a single person or thing (primarily one which is as yet unknown, and therefore not capable of being defined) as being present to the mind under given circumstances. In such cases in English the indefinite article is mostly used.

## r

Thus [Am 5:19](#) as if a man did flee from a lion (יָרַח לִפְנֵי לֵיֹאֵלִים. e. the particular lion pursuing him at the time), and a bear (בְּדָבָר) met him, &c., cf. [3:12](#), [1 K 20:36](#) ([John 10:12](#)); also [Gn 8:7f.](#), [14:13](#) (יָצָא אֵלָיו. i. e. one that had escaped, the particular one who came just then; so also [Ez 24:26](#), [33:21](#); cf. [2 S 15:13](#)); [Gn 15:1](#), [11](#), [18:7](#) the servant, who is regarded as being constantly at hand and awaiting his commands; cf. [2 S 17:17](#) (but רַב־בָּנִים; [Nu 11:27](#) is used like יָצָא אֵלָיו; above); [Gn 19:30](#), unless חֲרֵב מְבֹרָא means in the well-known cave; ~אֲרָמֶלֶךְ; [Gn 28:11](#), according to Dillmann, upon the place suitable for passing the night, or the right place, but it may possibly also refer to the sanctuary of Bethel afterwards so sacred and celebrated; [Gn 42:23](#), [46:2](#), [50:26](#), [Ex 2:15](#), [3:2](#), [4:20](#), [21:20](#) ([2 S 23:21](#)), [Lv 23:42](#), [24:10](#) (Samaritan יָצָא אֵלָיו without the article); [Nu](#)



*the great God, the mighty, and the terrible.* cf. also [Ex 3:3](#), [Dt 1:19](#), in both of which places a demonstrative with the article also follows the adjective.<sup>8</sup>

Rem. I. The article is, however, not infrequently used also —

## W

(a) With the attribute alone, when it is added to an originally indefinite substantive as a subsequent limitation; so always with ordinal numbers after ~Ay,<sup>9</sup> e. g. [Gn 1:31](#) (cf. [2:3](#), [Ex 20:10](#), &c.) yVMh; ~Ay *the sixth day* (prop. *a day* namely *the sixth*; but ymVe ~Ay *a second day*, [Gn 1:8](#)); [Ex 12:15](#) !varh't~AYmi *from the first day onward* (not before [Dn 10:12](#) and [Neh 8:18](#) is !Avarh't~AYh; !mi used instead of it). On the other hand, the article is *always* found after B, hence yVMh; ~AYB; &c., although it is possible that the original reading in these cases was ~AyBi and that the article is only due to the Masora. In [Ju 6:25](#) the text is evidently corrupt (see verse [26](#)).—Especially also in certain frequently recurring combinations as in particularizing the gates in [Jer 38:14](#), [Ez 9:2](#), &c., [Zc 14:10](#), and courts in [1 K 7:8](#), [12](#), &c., [Ez 40:28](#); and very often when the attribute consists of a participle, e. g. [Dt 2:23](#), [Ju 21:19](#), [1 S 25:10](#), [Jer 27:3](#), [46:16](#) hnAYh; brxj *the sword which oppresses (?)*; [Ez 14:22](#), [Zc 11:2](#) K<sup>eth</sup>. (*the impentable forest ?*) [Pr 26:18](#), y [Ps 119:21](#).

## X

Of the other examples, [Gn 21:29](#) (where, however, the Samaritan reads tWxbkh), [41:26](#) (but cf. verse [4](#)), [Nu 11:25](#), [Ju 16:27](#), [1 S 17:17](#) may at any rate be explained on the ground that the preceding cardinal number is equivalent to a determinant; in [Gn 1:21](#), [28](#), [9:10](#), &c., the substantive is already determined by - l K' and in [1 S 14:29](#) (vbD) by j [m.—In [1 S 12:23](#), [2 S 12:4](#), [Is 7:20](#) (where, however, hrykFh; might also be understood as a subsequent explanation of r [tB) and [Neh 9:35](#), the omission of the article after the preposition is certainly due merely to the Masora. In [1 S 16:23](#) (unless ~yhil a/ xllr is to be read twice), [Zc 4:7](#) (where however rh'h' Ta; is probably meant), y [Ps 104:18](#) (where a h precedes ~yrh', hence probably a case of haplography), the omission of the article before a, r (?) and h may be due to a regard for euphony (see [z](#) below).

On the other hand, in [1 S 6:18](#) (read  $\text{b}^{\text{h}}; \text{!ba}^{\text{h}}$ ), [17:12](#) ( $\text{h}^{\text{w}^{\text{h}}}$ ; is a later addition), [19:22](#) (cf. the LXX), [Jer 17:2](#), [32:14](#), [40:3](#) *Keth.*, [Ez 2:8](#) (read  $\text{y}^{\text{AG}}$  or omit  $\sim\text{y}^{\text{AG}}$  with Cornill), [Mi 7:11](#),  $\text{y}$  [Ps 62:4](#), either the text is corrupt, or the expression incorrect. But in [2 K 20:13](#), [Jer 6:20](#), [Ct 7:10](#) acc. to D. H. Müller (*Anzeiger der Wiener Akad.*, phil-hist. K1. 1902, no. x)  $\text{b}^{\text{AJh}}$ ; is the genitive of a substantive, *aromatic oil, sweet cane* (in [Jer 6:20](#) read  $\text{h}^{\text{n}^{\text{b}^{\text{w}^{\text{h}}}}$ ), *like spiced wine*. In [Is 39:2](#) read  $\text{b}^{\text{AJh}}; \text{!m, v}^{\text{h}}$  and in  $\text{y}$  [Ps 133:2](#)  $\text{d}^{\text{h}}; \text{!m, v}^{\text{K}}$ .

## y

(b) No article with the attribute, while the substantive is determined either by the article, or a suffix, or a following genitive. Thus the article is sometimes omitted with demonstratives, since they are already to a certain extent determined by their meaning (cf. also the Meša inscription, l.3,  $\text{taz tmbh}$  *this high place*); as with  $\text{a}^{\text{w}^{\text{h}}}$  [Gn 19:33](#) (evidently for euphony, and so probably often); [30:16](#), [32:23](#), [1 S 19:10](#); with  $\text{ayhi}$  [Gn 38:21](#); with  $\text{w}^{\text{z}}$   $\text{y}$  [Ps 12:8](#) (according to the Masora  $\text{w}^{\text{z}}$  is a relative pronoun here, as always elsewhere); with  $\text{h}^{\text{L}^{\text{a}^{\text{h}}}}$  [1 S 2:23](#), according to the present corrupt text (the original reading  $\text{h}^{\text{w}^{\text{h}}}$   $\sim$   $[-; \text{I K}'$  became  $\sim\text{yhil } \text{a}/ \sim$   $[-; \text{I K}'$  and  $\sim\text{yhil } \text{a}/$  was then corrupted to  $\text{h}^{\text{L}^{\text{a}^{\text{h}}}}$ ; so, almost without exception, when the substantive is determined only by a suffix, e. g. [Jos 2:20](#), [Ju 6:14](#), [1 K 10:8](#), [2 K 1:2](#) and [8:8f.](#), where  $\text{y}^{\text{I}}$  X, as in [Jer 10:19](#), has arisen by contraction from  $\text{y}^{\text{I}} \text{X}'$ , or we should simply read  $\text{y}^{\text{I}} \text{X}'$  (in all these passages with  $\text{h}^{\text{z}}$ ; [Gn 24:8](#) (with  $\text{ta}^{\text{h}}$ ); [Ex 10:1](#), [1 K 22:23](#), [Jer 31:21](#) (with  $\text{h}^{\text{L}^{\text{a}^{\text{h}}}}$ ).

The article is sometimes omitted also with the attributes referring to proper names,<sup>10</sup> as  $\text{h}^{\text{B}^{\text{r}}}; \text{!Adyci}$  [Jos 11:8](#), [19:28](#),  $\text{h}^{\text{B}^{\text{r}}}; \text{tm}^{\text{x}^{\text{s}}}$  [Am 6:2](#). Other examples are [Jos 16:3](#), [5](#), [18:13](#), [1 K 9:17](#) (but in [1 Ch 7:24](#), [2 Ch 8:5](#) with the article). In [Gn 7:11](#), &c.,  $\text{h}^{\text{B}^{\text{r}}}; \sim\text{Ah}^{\text{T}}$ . is also a case of this kind,  $\sim\text{Ah}^{\text{T}}$ . being used (almost always without the article) as a sort of proper name; cf: also  $\text{!Ay}^{\text{I}}$   $[-, \text{I } \text{a}^{\text{e}}$  *the most high God* and  $\text{y}^{\text{X}}$ ;  $\sim\text{yhil } \text{a}/$  *the living God*. In [Ju 1:15](#)  $\text{tyLi}^{\text{I}}$   $\text{tL}^{\text{w}}$  and  $\text{tyT}^{\text{x}^{\text{T}}}$ ;  $\text{b}$  are strange; [Jos 15:19](#) has  $\text{tAYLi}^{\text{I}}$   $\text{b}$  and  $\text{tAYT}^{\text{x}^{\text{T}}}$ ;  $\text{b}$ .

## z

Of the remaining examples [Is 11:9](#) explains itself; the direct connexion of the attribute with its substantive is broken by the insertion of ~ $\text{׃}$ ; In [Ez 34:12](#), Hag. 1<sup>4</sup> (as Wellhausen says, a good instance of a Hebrew adjective in the stative form = ~ $\text{׃}$ ), y [Ps 143:10](#), [Ct 6:12](#) (?) the substantive is also (see above) determined by a suffix, and consequently the attribute is less closely attached; the same applies to [Gn 37:2](#), [42:19](#), [43:14](#), y [Ps 18:18](#), except that in these passages the omission of the article before  $\Gamma$ ,  $\text{א}$ ,  $\text{א}$  may at the same time be due to considerations of euphony (as also in [Jos 16:1](#) before  $\text{א}$ , [Nu 14:37](#) before  $\Gamma$ , [28:4](#), [Ez 10:9](#) before  $\text{א}$ , [21:19](#) before  $\text{א}$ ).<sup>11</sup> In [1 S 13:17](#)  $\text{א}$  and [2 K 25:16](#) (~ $\text{׃}$  after a determinate substantive), the attribute again, being a numeral, is determinate in itself (see above,  $\text{א}$ ); in [Is 65:2](#) the  $\text{א}$  prevents the use of the article; finally, in [2 Ch 26:15](#) ~ $\text{׃}$  and ~ $\text{׃}$  are to be read, as in [Jer 2:21](#)  $\text{א}$  for  $\text{א}$ , in [22:26](#)  $\text{א}$  for  $\text{א}$ ; in [2 S 6:3](#) omit  $\text{א}$ , and in [Ez 39:27](#) omit ~ $\text{׃}$ ; Without any apparent reason the article is omitted in [Dn 8:15](#) and [11:31](#).

## aa

2. When, as in [Mi 7:12](#) ( $\text{א}$  ~ $\text{א}$  in that day ?), the article is omitted from both substantive and demonstrative, and in [Ezr 3:12](#), the demonstrative even precedes ( $\text{א}$ ;  $\text{א}$ ;  $\text{א}$ ), this is obviously due in both cases to a radical corruption of the text (not only in the words quoted). In [Jos 9:12](#)  $\text{א}$ ; is either in apposition to the independent demonstrative  $\text{א}$  (= *this our bread*, &c.), as in verse [13](#)  $\text{א}$  is to  $\text{א}$  or they are complete sentences, *this is our bread*, &c. So also in [Ex 32:1](#)  $\text{א}$  (= *that [iste] Moses*, &c.), and in y [Ps 48:15](#) ~ $\text{׃}$  are to be taken in apposition to  $\text{א}$  On y [Ps 68:8](#) and [Is 23:13](#) cf. [§ 136 d](#).

---

## Footnotes:

<sup>1</sup>[1] On the analogous use of the article before participles which have a verbal suffix, as in y [Ps 18:33](#), &c., cf. above, [§ 116 f](#).

<sup>2</sup>[1] On the subsequent change of !j 'fā ~r'aā ~yhil ā/into real proper names by the omission of the article, cf. above, [§ 125 f.](#)

<sup>3</sup>[2] For further exceptions see Nestle, *ZAW.* 1904, p. 323 ff.

<sup>4</sup>[3] Cf. the useful statistics of J. Ley in the *Neue Jahrbücher für Philologie und Pädagogik*, 2te Abteilung, 1891, Heft 7–9, and M. Lambert, 'L'article dans la poésie hébr.,' *REJ.* 37, 263 ff.

<sup>5</sup>[1] But in [Ex 12:23](#) אֱהָרִי is either to be explained as *the destroyer* (now mentioned for the first time) according to *q*, or a particular angel is meant whose regular function it was to inflict punishments. Others again take אֱהָרִי even in [Ex 12:23](#) impersonally = *destruction*.

<sup>6</sup>[2] In nearly all the above examples the presence of the article is only indicated by the vowel of the prefix (בֵּאֵן קֵאֵן לֵ) and might therefore be merely due to the masoretic punctuation. There is, however, no reason to doubt the correctness of the tradition. The same is true of the examples under *n* and *o*.

<sup>7</sup>[1] Cf., however, analogous examples in biblical Aramaic in Kautzsch's *Gramm. des Bibl. Aram.*, [§ 79 f.](#), e. g. [Dn 2:14](#), [3:2](#), &c.

<sup>8</sup>[1] The demonstrative used adjectivally is generally placed *after* the adjective proper; in such cases as לֵאדָגָה; הַמֵּלֶךְ; [2 Ch 1:10](#) the adjective forms a further (fresh) addition to הַמֵּלֶךְ; [^M.\[:](#)

<sup>9</sup>[2] Cf. Driver, *Tenses*, 3<sup>rd</sup> ed., § 209; M. Lambert, *REJ.* 31, 279 f.—The omission of the article from the substantive is not to be regarded in this instance as an indication of late style, and consequently cannot be put forward as a proof of the late origin of the 'Priestly Code' (cf. Dillmann on [Gn 1:31](#) Holzinger, *Einl. in d. Hexateuch*, p. 465, and especially Driver in the *Journal of Philology*, xi. 229 f., against Giesebrecht in *ZAW.* 1881, p. 265 f.). On the other hand, the common omission of the article from the substantive before a determinate adjective (e. g. הַלְאֲדָגָה; תְּסִנֵּק. *the great synagogue*, in the Mishna; cf. Segal, *Mishnaic Hebrew*, p. 19 ff.) is certainly a later idiom.

<sup>10</sup>[1] Of. Nöldeke, *Beiträge zur semit. Sprachwiss.*, p. 48, n. 1.

<sup>11</sup>[1] The same reason no doubt also favoured the omission of the article before אֱהָרִי and הַלְאֲדָגָה see above, under *y*. Also in [Is 23:7](#) (*is this your joyous?*) the article is omitted before הַזְּיָלִי; probably only for euphony.

### § 93. Paradigms of Masculine Nouns.<sup>1</sup>

#### a

Masculine nouns from the simple stem may, as regards their form and the vowel changes connected with it, be divided into *four* classes. A synopsis of them is given on pp. 264, 265, and they are further explained below. Two general remarks may be premised:

(a) That all feminines without a distinctive termination (§ 122 h) are treated like these masculine nouns, e. g. ברֶחַבִּיךְ sword, like מֶלֶךְ king, except that in the *plural* they usually take the termination תֵּאָ; thus תֵּאָבְרַחֲבִיךְ constr. תֵּאָבְרַחֲבִיךְ (and so always before *suffixes*, see § 95).

#### b

(b) That in the plural of the first three classes a changeable vowel is always retained even before the light suffixes as a lengthened pretonic vowel, whenever it also stands before the plural ending ~יָאֵלֵּ. All suffixes, except ~כֵּאֵ !כֵּאֵ ~הֵאֵ !הֵ, (~כֵּיָאֵ !כֵּיָאֵ ~הֵיָאֵ !הֵיָאֵ), are called *light*. Cf. § 92 e.

*Explanations of the Paradigms* (see pp. 264, 265).

#### c

1. Paradigm I comprises the large class of *segholate* nouns (§ 84a a–e). In the first three examples, from a strong stem, the groundforms, מַלְכִּי, סִפְרִי, קִדְשִׁי have been developed by the adoption of a helping *S<sup>e</sup>ghol* to מֶלֶךְ (with *aç* modified to *e*), רִפְסֵי (iç lengthened to *e*), וְדָרְסֵי (uç lengthened to *o*).<sup>2</sup> The next three examples, instead of the helping *S<sup>e</sup>ghol*, have a helping *Pathah*, on account of the middle (*d*, *f*) or final guttural (*e*). In all these cases the *constr. st. sing.* coincides exactly with the *absolute*. The singular suffixes are added to the ground-form; but in *c* and *f* an *oç* takes the place of the original *uç* and in *d* and *f* the guttural requires a repetition of the *aç* and *oç* in the form of a *Hâteph* (יְרִיחֵי יְרִיחֵי | יְרִיחֵי | יְרִיחֵי) before a following *S<sup>e</sup>wa* (this *Hâteph* passes into a simple helping vowel (*aç* *oç*), according to § 28 c; hence <sup>^</sup>רִיחֵי &c.

#### d

In the plural an *a*-sound almost always appears before the tonebearing affix ~יָאֵלֵּ (on the analogy of forms with original *a* in the second syllable; cf. § 84a a), in the form of a pretonic *Qames*, whilst the short vowel of the first syllable becomes vocal *S<sup>e</sup>wa*. The original *a* of the 2nd syllable is elided in the *construct state*, so that the short vowel under the first radical then stands in a closed syllable. The omission of *Dages* in a

following *Begadkephath* (ykd m; not yKd m; &c.) is due to the loss of a vowel between l and k. On the other hand, the pretonic *Qames* of the *absolute state* is retained before the light plural suffixes, whilst the grave suffixes are added to the form of the *construct state*.—The ending of the *absolute state* of the dual is added, as a rule, to the ground-form (so in a-d and h, but cf. k). The *construct state* of the dual is generally the same as that of the plural, except, of course, in cases like *m*.

## e

Paradigms *g* and *h* exhibit forms with middle *u* and *i* (§ 84<sup>a</sup> c, *g* and *d*); the ground forms *maut* and *zait* are always contracted to mo<sup>h</sup>, ze<sup>h</sup>, except in the *absol. sing.*, where *u* and *i* are changed into the corresponding consonants w and y.

Paradigm i exhibits one of the numerous forms in which the contraction of a middle *u* or *i* has already taken place in the *absol. sing.* (ground-form säut).

Paradigm k is a formation from a stem h<sup>374</sup> (§ 84<sup>a</sup> c, *e*).

## f

Paradigms *l*, *m*, *n* are forms from stems [<sup>374</sup>], and hence (see § 67 a) originally biliteral, *yam*, 'im, h<sup>l</sup>q, with the regular lengthening to ~y<sup>ā</sup> ~a<sup>ā</sup> QX0 Before formative additions a sharpening, as in the inflexion of verbs [<sup>374</sup>], takes place in the second radical, e. g. y<sup>l</sup>ma<sup>ā</sup> ~y<sup>l</sup>my; &c. (see § 84<sup>a</sup> c, *b*).

## REMARKS.

### g

1. A. On l. *a* and *d* (ground-form qat<sup>l</sup>). In *pause* the full lengthening to a<sup>o</sup> generally takes place, thus ~r<sup>k</sup>hiv<sup>e</sup>yard, r [n<sup>ā</sup>] [r<sup>z</sup>h<sup>ā</sup>seed (from [r<sup>z</sup>h], and so always (except y Ps 48:11), in #r<sup>ā</sup>h<sup>ā</sup>earth,—with the article, #r<sup>ā</sup>h<sup>ā</sup>, according to § 350 (cf. also in the LXX the forms ~~v~~abe<sup>l</sup> ( ~~v~~a<sup>f</sup>eq for l bh<sup>ā</sup> tpy<sup>è</sup>). However, the form with e<sup>f</sup> is also sometimes found in *pause*, along with that in a<sup>o</sup> e. g. d<sup>s</sup>x<sup>h</sup> together with d<sup>s</sup>x<sup>h</sup> and very frequently only the form with S<sup>e</sup>gho<sup>o</sup>, e. g. %l m<sup>ā</sup> av<sup>d</sup>h<sup>ā</sup>grass, x<sup>c</sup>n<sup>è</sup>perpetuity, a<sup>l</sup> p<sup>ā</sup> wonder, q<sup>d</sup>c<sup>o</sup>righteousness, ~d<sup>q</sup>h<sup>ā</sup>the East, [v<sup>y</sup>è]help, &c.—With two S<sup>e</sup>gho<sup>o</sup>s, although with a middle guttural, we find ~x<sup>l</sup>l<sup>h</sup>bread (in *pause* ~x<sup>l</sup>l<sup>h</sup>) and ~x<sup>l</sup>r<sup>h</sup>womb (in *pause* ~x<sup>l</sup>r<sup>h</sup>), besides ~x<sup>l</sup>r<sup>h</sup>Ju 5:30 (in *pause*



~Xrñ). A helping S<sup>e</sup>gho<sup>0</sup> always stands before a final a, as avDā anjñ (with suff. ^ahj), al Pā arPñ (also written hrPñ, except in ayā; see [v](#)).

## h

B. The *constr. st.* is almost always the same as the *absolute*. Sometimes, however, under the influence of a final guttural or Ā, Pathah appears in the second syllable as the principal vowel (see below, [s](#)), e. g. rbGy [Ps 18:26](#); [rʒ>

## Paradigms of

l{	a.	b.	c.	d.	e.	f.
<i>Sing. absolute</i>	%l mñ	rpsē	vdqū	r [nò	xcnē	l [Pō
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
<i>Sing. construct</i>	%l mñ	rpsē	vdqū	r [nò	xcnē	l [Pō
<i>Sing. with light suff.</i>	ykil m;	yrpsi	yvidə'	yr[h)	yxicnl	yl i[P†
	^K.l m;	^rpsi	^vdə'	^rʒn)	^xjcnl	^l .[P†
<i>Sing. with grave suff.</i>	~kK.l m;	~krpsi	~kvdə'	~krʒn)	~kxjcnl	~k.l .[P†
<i>Plur. absolute</i>	~ykil m.	~yrp's.	[~yvid'q]	~yr[h>	~yxich>	~yl i[P.
<i>Plur. construct</i>	ykd m;	yrpsi	yvdə'	yr[h)	yxenl	yl e[P†
<i>Plur. with light suff.</i>	yk;l m.	yrp's.	[yv'd'q]	yr;[h>	yxch>	yl ;[P.

<i>Plur. with grave suff.</i>	~kykɛl m;	~kyrɔsi	~kyvedəq'	~kyrɛ[h]	~kyxɛnl	~kyl ɛ[Pʰ]
<i>Dual absolute</i>	~yll ǵɤ;	~yɫɔqi	~yhət m'	~yll r[h]		
	(feet)	(two heaps)	(loins)	(sandals)		
[Proper name.]						
<i>Dual construct</i>	yl ǵɤ;		ynɛt m'	yl ɛ[h]		
II.{						
	a.	b.	c.	d.	e.	f.
<i>Sing. absolute</i>	rbD'	~k'X'	!qz''	@tK'	rcæ'	hd,f'
	(word)	(wise)	(an old man)	(shoulder)	(court)	(field)
<i>Sing. construct</i>	rbD>	~k'X]	!qz>	@tKñ	rcX]	hd,f.
<i>Sing. with light suff.</i>	yrbD>	ymik'X]	ynbqz>	ypitk.	yrbæ]	ydlf'
	^rbD>	^mk'X]				^dɤft
<i>Sing. with grave suff.</i>	~krbD>	~kmk'X]				
<i>Plur. absolute</i>	~yrbD>	~ymik'X]	~ynbqz>		~yrbæ]	~ynP'
<i>Plur. construct</i>	yrbDI	ymk'X;	ynbqzl		yrcæ;	ynP.

<i>Plur. with light suff.</i>	yr <b>ɔ</b> D>	ym <b>k</b> 'x]	yn <b>q</b> z>		yr <b>c</b> æ]	yn <b>P</b> '
<i>Plur. with grave suff.</i>	~k <b>yr</b> ɔDI	~k <b>ym</b> kx;	~k <b>yn</b> qzI		~k <b>yr</b> cæx;	~k <b>yn</b> P.
<i>Dual absolute</i>	~y <b>p</b> ñK.	~y <b>l</b> ɔ'x]	~y <b>k</b> ñy>			
	(wings)	(lions)	(thighs)			(face)
<i>Dual construct</i>	y <b>p</b> æK;					

### Masculine Nouns

l.{

<i>g.</i>	<i>h.</i>	<i>i.</i>	<i>k.</i>	<i>l.</i>	<i>m.</i>	<i>n.</i>
t <b>w</b> ñh	ty <b>l</b> ñ	j <b>A</b> v	yr <b>P</b> .	~y"	~ae	qx <b>o</b>
(death)	(olive)	(whip)	(fruit)	(sea)	(mother)	(statute)
t <b>A</b> m	ty <b>z</b> É	j <b>A</b> v	yr <b>P</b> .	~y", ~y:	~ae	-qx'
y <b>t</b> Äm	y <b>t</b> ijzÉ	yj <b>Ä</b> v	y <b>l</b> r <b>P</b> i	y <b>M</b> iy:	y <b>M</b> iai	y <b>Q</b> ixu
^t <b>A</b> m)	^ty <b>z</b> et	^j <b>A</b> v)	^y <b>r</b> P,	^ <b>M</b> iy:	^ <b>M</b> ai	^qx'
~k,t <b>A</b> m)	~k,ty <b>z</b> et	~kj <b>A</b> v)	~k <b>y</b> rP,	~k <b>M</b> iy:	~k <b>M</b> ai	~kqx'
[~y <b>t</b> Äm]	~y <b>t</b> ijzÉ	~yj <b>Ä</b> v	~y <b>l</b> dG>	~y <b>M</b> iy:	t <b>A</b> Mai	~y <b>Q</b> ixu

ytAm	ytyzE	yj Av	yyEdG>	yMø:	tAMai	yQøxu
	ytyzE	yj Av	(kids)	yMy:	ytAMai	yQxu
	~kytyzet	~kyj Av)		~kyMø:	~kytAMai	~kyQøxu
	~yhü [e	~ymAy	~ylyx'l .	~yPK;	~yNüvi	
	(eyes)	(two days, biduum)	(cheeks)	(hands)	(teeth)	
	ynü [e		yyx'l .	yPK;	yNüvi	
	III.{			IV.{		

a.	b.	c.	a.	b.	c.
~l A[	byäo	hzx0	dyqP'	ynl[]	btK.
(eternity)	(enemy)	(seer)	(overseer)	(poor)	(writing)
~l A[	byäo	hzx0	dyqP.	ynl[]	btK.
ymil A[)	ybyäo	yzx0	ydyqP.		ybitK.
^m.l A[	^byäo	^zxo	^dyqP.		^b.tK.
~km.l A[)	~kbyäo	~kzxo	~kdyqP.		~kb.tK.
~ymil A[)	~ybyäo	~yzx0	~ydyqP.	~yYhl[]	[~ybitK.]

yml A[ ]	ybya)	yzxo	ydyqP.	yVhl[ ]	[ybet'K.]
ym;l A[ ]	ybya)	yzxo	ydyqP.		[yb;t'K.]
~kyml A[ ]	~kybya)	~kyzxo)	~kydyqP.	~kyVhl[ ]	[~kybet'K.]
~ykrq'l m,	~yhzaom)		~yl[ bW.		
(pair of tongs)	(balance)		(two weeks)		
	ynzaom)				

(only in [Nu 11:7](#), before Maqqeph), rdX] [Ju 3:24](#) (but [Ct 3:4](#) rdX], [j n> rXS. as well as [ rZ&c.; cf., moreover, tXq. [2 K 12:9](#) (for tXq] *infin. constr.* from Xq:l ')).

**i**

**C.** The h<sup>α</sup> *locale* is, according to [§ 90 i](#), regularly added to the already developed form, e. g. h<sup>α</sup>gn<sup>α</sup> [Ps 116:14, 18](#): hxtP<sup>h</sup>; [Gn 19:6](#), *to the door*, but also with a firmly closed syllable hBgn<sup>α</sup> [Ex 40:24](#); under the influence of a guttural or r<sup>h</sup> hr'dx<sup>h</sup> hcr<sup>h</sup> in *pause* hcr<sup>h</sup> (cf. hr'z<sup>h</sup> [Ch 14:16](#), from rZ<sup>h</sup>).

**k**

**D.** The suffixes of the singular are likewise added to the ground-form, but forms with middle guttural take H<sup>h</sup>teph–Pathah instead of the S<sup>e</sup>wa<sup>h</sup> *quiescens*; yr l[ h] &c. (but also ymix.l <sup>h</sup> ymi[ z; &c.). In a rather large number of qat<sup>h</sup>-forms, however, before suffixes in the sing., as well as in the *constr. st. plur.* and dual, the a<sup>h</sup> of the first syllable is attenuated to ii,<sup>3</sup> thus ynlj *Bi my womb*, Ar ty<sup>h</sup> so in dgB<sup>h</sup> [cB<sup>h</sup> [zG<sup>h</sup> xbz<sup>h</sup> xbj<sup>h</sup> [vP<sup>h</sup> xtP<sup>h</sup> qdc<sup>h</sup> rbq<sup>h</sup> brq<sup>h</sup> [vr<sup>h</sup> vmv<sup>h</sup> and many others. In some cases of this kind besides the form with a<sup>h</sup> there most probably existed another with original i<sup>h</sup> in the first syllable; thus certainly with [vy<sup>h</sup> beside [vy<sup>h</sup> XCn<sup>h</sup> beside XCn<sup>h</sup> &c. (According to the *Diqduqe ha-tPamim*, [§ 36](#), the

*absolute st.* in such cases takes eġ the *constr. eġ* cf. רדנֹה [Nu 30:4](#) (*absol.*) and רדנֹה [30:10](#) (*constr.*); רבֹוֹ [Lv 24:20](#) (*absol.*) and רבֹוֹ [Am 6:6](#) (*constr.*). According to this theory<sup>4</sup> אֵל פִּי (so the best authorities) [Is 9:5](#) would be the *conser. st.*, although the accentuation requires an *absol. st.* )—A weakening of the firmly closed syllable occurs in ידֹבִי, &c. from, דֹבִי and ^בֹוֹי [Dt 15:14](#), [16:13](#), in both cases evidently owing to the influence of the palatal in the middle of the stem. With S<sup>e</sup>ghoġ for iġ ילֹבִי ^ [יֹבִי ידֹבִי, &c.

## I

**E.** In the plural the termination tA is found as well as ~yāi, e. g. תֹאֲפֹה־ תֹאֲמַרְ[ together with ~yāpħ [Ez 13:20](#) [but read ~yāpħ; see comm.]), &c., *constr. st.* תֹאֲפֹה. Other nouns have only the ending tA, e. g. תֹאֲרַבְ[ *constr.* תֹאֲרַב; from #רֹאֲבִי Without Qamesl before the ending ~yāi we find ~yāi־ (bowels) *mercy*. On the numerals ~yāi־ [twenty, &c., cf. [§ 97 f, note 2](#). Moreover a is not inserted before plural suffixes with the tone on the penultima in ^יֹרֵבֹא; &c., properly *thy happiness* ! (a word which is only used in the *constr. st. pl.* and at an early period became stereotyped as a kind of interjection).

## m

**F.** In the *constr. st. plural* a firmly closed syllable is sometimes found, contrary to the rule, e. g. ~hyPֹסֶק; [Gn 42:25](#), [35](#); יֹפֹרֶי־ [Ct 8:6](#) (יֹפֹרֶי־ [Ps 76:4](#)); יֹפֹרֶי־ [Ez 17:9](#); יֹדֹעִי [Is 5:10](#), and so always in ~kyKֹסֶל [Nu 29:39](#), ~hyKֹסֶל־ [Ps 16:4](#), &c. (on the other hand, according to the best authorities *not* in יֹדֹע־ [Is 55:3](#), &c., though in [Ps 107:43](#) Ginsburg reads יֹדֹע־); cf. [§ 46 d](#). Even with a middle guttural !הֵי־ [Est 1:17](#), [20](#).—The attenuation of aġto iġ also occurs sometimes in this form (see above, [k](#)), e. g. יֹבֹז־ &c., even יֹדֹי־ [Is 57:4](#) beside יֹדֹי־ [Ho 1:2](#), &c.

## n

**G.** In the *dual absol.* beside forms like ~yāi־ [feet](#), with suff. ^יֹי־ [wyl](#) [ḡ](#); &c. ~yāi־ [two thousand](#), ~yāi־ [sandals](#), ~yāi־ [knees](#) (aġ attenuated to iġ *constr. st.* יֹי־ with a firmly closed syllable), with suffixes יֹי־ &c. (cf., however,

~hykrBj [Ju 7:6](#)), forms with pretonic Qamesl are also found (in consequence of the tendency to assimilate the dual to the plural in form: so König, *Lehrgeb.*, ii. 17), as ~yhr'q. *horns*, with suff. wnr'q. ([Dn 8:3](#) ff.; elsewhere always ~yhr'q wnr'q; &c.), and so always ~ytl D; *constr. st. ytd D; folding-doors*, ~ykr D(?) *double way*.

## o

2. On Paradigms *b* and *e*. With a final *ā* rejected (but retained orthographically) we find *aj Xēsin*. An initial guttural before suffixes generally receives S<sup>e</sup>ghol instead of the original *i*; e. g. *yqil xā yrē*, &c., so in the *constr. st. plur.* *yl qē*, &c.; *aj Xē* forms *yaē x* [2 K 10:29](#), &c., retaining the Qamesl of ~*yalij x* before the weak *ā*.—The pausal forms *rtsā j bvi* (out of pause always *rtsā j bvi*) go back to *by*-forms *rtsā j bvi*—On *tAbF. [i]* (*constr. st. plur.* of *bf. [i]* [Pr 27:25](#), cf. [§ 20 h](#); ~*ymiq.vi sycamores*, without Qamesl before the termination ~*yāi* (see above, *l*), is probably from the sing. *hm'q.vi* found in the *Misna*.

## p

3. On Paradigms *c* and *f*. *j .VQ* occurs in [Pr 22:21](#) without a helping vowel; with a middle guttural *l* [*Pā* &c., but with *h* also *l haā !hBā* with a final guttural *HbGā* [*brā* &c., but with *aā amGā* with a firmly closed syllable *yPsa'* [Mi 7:1](#).

## q

Before suffixes the original *u* sometimes reappears in the sing., e. g. *Al dēk* ([Ps 150:2](#)) beside *Al dē*, from *l dGā greatness*; *Al Bēk* (with *Dages forte dirimens*, and the *u* repeated in the form of a *Hateph-Qamesl*, cf. [§ 10 h](#)) [Is 9:3](#), &c.; *HmVGu* [Ez 22:24](#).—Corresponding to the form ~*k. l. [P' t pōt ekhem* we find *^bj 'q)* [Ho 13:14](#), even without a middle guttural; similarly *ynij 'q)* (so Jablonski and Opitius) [1 K 12:10](#), [2 Ch 10:10](#), from *!j qā little finger*, but the better reading is, no doubt, *ynij 'q)* (so ed. *Mant.*, 'the *Q* proleptically assuming the vowel of the following syllable'; König, *Lehrgeb.*, ii. 69), and the form is to be derived, with König, from *!j Q*, not

quṭuṇ, as Brockelmann quotes him, in *Grundriss*, p. 103. The reading yṯlj ḳ̄ (Baer and Ginsburg) is probably not due to a confusion of the above two readings, but ḳ̄ is merely intended to mark the vowel expressly as oḳ. In the forms Al [P] Is 1:31 (for Al [P]† and Ara]T) Is 52:14 (for Ara]T) 1 S 28:14), the lengthening of the original uḳ; to oḳ has been retained even before the suffix; cf. § 63 p and § 74 h (~kacMB. Gn 32:20).—In the same way oḳ remains before hḳ' *locale*, e. g. hnr'ḳ̄hl hāh' Gn 18:6, 24:67, &c. Dissimilation of the vowel (or a by-form Xkṇè?) seems to occur in AXknl Ex 14:2, Ez 46:9, for AXkṇ'.

## r

In the *absol. st. plur.* the original uḳ generally becomes Sēwaḳ before the Qames, e. g. ~yrḳB. from rḳB *morning*, ~yl i[P. *works*, ~yxim'r *dances*, ~yl i[V. *handfuls* (*constr. st.* yl i[V.† Ez 13:19); on the other hand, with an initial guttural the uḳ sound reappears as Hāteph Qames, e. g. ~yvid'x *months*, ~yrp' *gazelles*, tAxr'a *ways*; and so even without an initial guttural, tAnr'ḳ̄; *the threshing-floors*, 1 S 23:1, Jo 2:24; ~yvid'q̄† *sanctuaries*, and ~yvir'v† *roots* (qoḳhāḳ̄ 140; m, &c., with oḳ; for ḳ̄); also yvd'q̄† but ^yvd'q̄ḳ̄ wyvd'q̄, once ḳ̄† where, however, the reading frequently fluctuates between ḳ̄† and ḳ̄, with the article ḳ̄hā ḳ̄Bā ḳ̄V; according to Baer and Ginsburg. On these forms cf. especially § 9 v. From l hāḳ̄ *tent*, both ~yl hāB'† and ~yl h'a (cf. § 23 h and Al [P] above) are found; with light suffixes yl h'a) &c.; so from Xr'a *way*, wyt'xra) (also yt'xra')—hence only with initial ḳ̄, 'on account of its weak articulation' (König, *Lehrgeb.*, ii. 45). It seems that by these different ways of writing a distinction was intended between the plural of hXr'a *caravan*, and of Xr'a *way*; however, tAxr'a' is also found in the former sense (in *constr. st.* Jb 6:19) and tAxr'a) in the latter (e. g. Jb 13:27 according to the reading of Ben Naphtali and Qimhi); cf. also tAYnAa) 2 Ch 8:18 *Keth.* ( ḳ̄a\Qere).—The *constr. st. plural* of !hBḳ̄ *thumb* is tAnhB. Ju 1:6f., as if from a sing. !hB: of Hgnḳ̄ *brightness*, Is 59:9 tAhgnḳ̄ (on these q̄etbḳ̄-forms, cf. t).—If wyn'pa' Pr 25:11 is not dual but plural (see the Lexicon) it is then analogous to the



examples, given in / and o, of plurals without a pretonic Qameset; cf. ~ynlj B' *pistachio nuts*, probably from a sing. hn'j B'. According to Barth, *ZDMG*. xlii, 345 f. wyn'pa' is a sing. (ynpa', the ground-form of hn'j a', with suffix).

In the *constr. st. plur.* the only example with original uqis yskrly [Ps 31:21](#); otherwise like yvedq' | l h'a' &c.

## S

4. Besides the forms treated hitherto we have to consider also a series of formations, which have their characteristic vowel under the *second* radical, as is ordinarily the case in Aramaic (on the origin of these forms see further, [§ 84<sup>a</sup> e](#)). Thus (a) of the form | j q. È vbD > *honey*, j [m. *little*; in *pause*, vbD' j [m. È rbG > *man* (as *constr. st.*, see above, [h](#)), y [Ps 18:26](#) (elsewhere always rbG), and infinitives like bkV. ([§ 45 c](#); on txq, see above, [h](#)); ~kV. *shoulder*, aq being modified to e' (but in *pause* ~kV); locative hmk'v, also hmk'v' [Ho 6:9](#). With suffixes in the usual manner ymk'v' Hb'k'vi, [Gn 19:33, 35](#) (an infin. with suffix, therefore not HB'k'vi). On the other hand, the aqis retained in the *plur. absol.* by sharpening the final consonant: ~yM'ga] (*constr. ymga*) *marshes*, ~ySidh] *myrtles*, ~yJi] [m. *few*.

## t

(b) Of the form | j q. ` raB. *a well*, baB > *wolf*, &c. [5](#); locative hr'aB, with suff. yr'aB, *plur.* ~ybaB' ybaB' > but tAr'aB, *constr. tAr'aB'* on the *infin. constr. taf*, cf. [§ 76 b](#).

(c) of the form | j q. ` vaB. *stench* (with suff. AvaB', just as AkB'Sl occurs in [Jer 4:7](#) along with the *constr. st.* -%b's. y [Ps 74:5](#); cf. for the Dageset [§ 20 h](#)), perhaps also ~a' . *nation*, pl. ~yM'ial .

## u

5. Paradigms *g-i* comprise the segholate forms with middle W or y: (a) of the form qa' with WaW as a strong consonant, in which cases the original aqis almost always lengthened to a' (Paradigm [g](#)), thus tw'na' !wa' *vanity*, l w' *iniquity*, %w' *h*

*midst*, with final אָ אַוְ' *falsehood*; cf. however, also חַוְרַיִם *space*. In the *constr. st.* contraction always occurs, תָּאֵם, &c. (from original *maut*), and likewise before suffixes אֵתָם, &c. Exception, לַוְּחַיִּים *constr. st.* [Ez 28:18](#) (according to Qimhi) and with suff. אֵל וְעַיִן; The contraction remains also in all cases in the plural (but see below, [w](#)).

## v

(b) Of the form קָטִיל with consonantal Yo&198;dh ([Paradigm h](#)). With final אָ אַיִם: (also יָם), in [Is 40:4](#) אַיִם, in the *constr. st.* (also *absol.* [Zc 14:4](#)) אַיִם (also יָם; plur. [2 K 2:16](#) and [Ez 6:3](#) *Keth.* according to Baer תַּוּאֵם, i. e. doubtless תַּאֵם (cf. <sup>^</sup>יֵתֵאֵם) [Ez 35:8](#); according to another reading [and so Ginsburg] תַּוּאֵם, i. e. doubtless תַּאֵם, but in Qere and all other passages, תַּוּאֵם) The uncontracted form (in the *absol. st.* with helping הִרְעָה) remains also before הֶעָלֵה e. g. הִתְעָלֵה (but in the *constr. st.* e. g. אֵתֵּן הִתְעָלֵה—הִרְעָה) (from רָעָה) [Gn 49:11](#) is peculiar, so also אֵתֵּן [Is 10:17](#) (from תֵּן).—In the *plural absol.* uncontracted forms occur, like ~יֵל יֵשׁוּׁם] *hosts*, תַּאֵם] *springs*, ~יֵרֵב] *young asses*, ~יֵבֵן] *he-goats*, &c.; as *constr. st.* [Pr 8:28](#) תַּאֵם] for תַּאֵם] e

## w

(c) With the contraction of the וּ and י even in the *absol. st.* sing. ([Paradigm i](#)). In this way there arise formations which are unchangeable throughout; thus from the ground-form קָטִיל: ~אֵי (cf., however, [§ 96](#)), אֵתֵּן אֵי, &c.; with middle וּ, הִיֵּן [Ch 9:13](#) (elsewhere הִיֵּן), הִיֵּן [Is 21:11](#) (elsewhere הִיֵּן in prose הִיֵּן see above, [§ 90 f](#)); from the ground-form קָטִיל, הִרְעָה הִרְעָה (see, however, [§ 96](#)); from the ground-form קָטִיל, הִרְעָה חַוְרַיִם, &c. The plurals ~יֵרֵב] *pots*, ~יֵבֵן] *streets*, ~יֵבֵן] *oxen*, have a strong formation (but for ~יֵבֵן] [1 S 13:6](#) read ~יֵבֵן] in [14:11](#)). Finally, forms with a quiescent middle א also belong to this class, such as הִרְעָה *head* (obscured from הִרְעָה = ראש; see [§ 96](#)) and הִרְעָה *sheep*.

## x

6. On [Paradigm k](#): segholate forms from  $h^3$  stems. Besides the formations mentioned in [§ 84<sup>a</sup> c, e](#), like  $hkB\ddot{h}$  &c., and  $Wx\ddot{h}$  [Ez 47:5](#), with the original  $W$  resolved, according to [§ 24 d](#) (cf. the *constr. plur.*  $yw\ddot{g}x$ ; *clefts*,  $Ob^3$ , &c., and  $yw\ddot{c}q$ ; ends,  $y$  [Ps 48:11](#), &c., where the  $W$  becomes again a strong consonant,<sup>6</sup> from  $wq\ddot{x}$  and  $wc\ddot{q}$  for  $wq\ddot{x}$  and  $wc\ddot{q}$ ), there occur also (a) commonly, of the ground-form  $gatl$ , forms like  $yrP\ddot{a}$   $ykB\ddot{a}$   $dG\ddot{a}$   $yxil\ddot{a}$   $ybic\ddot{a}$   $yrba$ ] &c.; in *pause*  $yrP\ddot{a}$   $ykB\ddot{a}$   $yxil\ddot{a}$   $ybic\ddot{a}$  (cf. [§ 29 m](#)), but  $yr\ddot{a}$ ] [Ju 14:18](#); with suffixes  $Ayr\ddot{p}$  (attenuated from  $pa\ddot{r}yo$ ),  $y\ddot{k}Bi\ddot{y}$  [Ps 6:9](#), but also  $\wedge yrP\ddot{a}$   $Ayx.l$ , &c.; before a grave suffix  $\sim hyrP$ , but also  $\sim kyrP$ , *Plur.*  $\sim y\ddot{d}Gx$  (*constr.*  $y\ddot{d}G$ ; see above, [o](#),  $yaj\ddot{x}$ ),  $\sim y\ddot{r}'a$ ] and  $tAyr'a$ ] with softening of the  $y$  to  $\ddot{a}$  (as elsewhere in  $ya\ddot{a}$ ] B. [Jer 38:12](#) for which there is  $y\ddot{a}$ ] B. in verse [11](#), according to [§ 8 k](#);  $\sim yaj\ddot{b}r\ddot{x}$ ; [2 Ch 17:11](#), cf. [26:7 Keth.](#); probably in  $\sim ya\ddot{d}w\ddot{d}\ddot{a}$   $tAa\ddot{l}'l$  from  $yd\ddot{w}$  and  $yl\ddot{w}$ ; also  $\sim ya\ddot{k}l\ddot{x}$   $y$  [Ps 1C<sup>10</sup> Keth.](#), divided into two words by the Masora, is to be referred to a sing.  $y\ddot{k}l\ddot{x}$ , *hapless*):  $\sim ya\ddot{i}l\ddot{x}$ ] *jewels*, [Ct 7:2](#) (from  $yl\ddot{x}$ ),  $\sim ya\ddot{i}l\ddot{j}$ . *lambs*, [Is 40:11](#) (from  $yl\ddot{j}$ ); but instead of  $\sim ya\ddot{i}tP$ . and  $\sim ya\ddot{b}c$ . (from  $ytP$ , and  $ybc$ ) the Masora requires  $\sim ya\ddot{t}P$ . and  $\sim ya\ddot{b}c$ ; dual:  $\sim y\ddot{y}X'l$ , *constr. st.*  $y\ddot{y}X'l$ , with *suff.*  $y\ddot{y}X'l$ , &c. On  $lD$ ; *door*, cf. [§ 95 f](#), and on such formations generally, see Barth on biliteral nouns in *ZDMG*. 1887, p. 603 ff., and *Nominalbildung* (isolated nouns), p. 1 ff.

## y

(b) From the ground-form  $gatl$ ,  $y\ddot{c}X$ ] *half*, in *pause*  $y\ddot{c}X\ddot{h}$  with *suff.*  $AyCX$ , &c.— From stems with middle  $Wa\ddot{w}$  arise such forms as  $ya\ddot{i}$  (from  $'iwy$ ),  $y[\ddot{a}]y\ddot{c}$ ] *ship*, plur.  $\sim y\ddot{ba}\ddot{a}$   $\sim y\ddot{bc}$ ] &c.; instead of the extraordinary plur.  $\sim y\ddot{c}$ ] [Nu 24:24](#) read with the Samaritan  $\sim ya\ddot{c}Ay$ ) and for  $\sim y\ddot{c}B$ ; [Ez 30:9](#) read probably with Cornill  $\sim y\ddot{c}a'$ .

## z

(c) From the ground-form  $qatl$  sometimes forms like  $WhT\ddot{a}$   $WhB\ddot{u}$  (from  $tuhw$ ,  $buhw$ ), sometimes like  $yl\ddot{x}\ddot{a}$   $ynl[\ddot{a}]$ , and even without an initial guttural  $ymD\ddot{a}$   $ypj\ddot{a}$   $yrbc\ddot{o}$  (also  $ymD\ddot{a}$   $ypj\ddot{a}$   $yrbc$ ),  $yair'$  &c; in *pause*  $yl\ddot{x}\ddot{h}$  &c., with *suff.*  $Ayl\ddot{x}'$ , plur.  $\sim y\ddot{y}ll\ddot{x}$ ] From  $ypj[\ddot{a}]$  *branch*, there occurs in [y Ps 104:12](#) the plur.  $\sim y\ddot{lap}'[\ddot{a}]$  (analogous to

~y|atP, &c., see above, [x](#)); the *Keth.* evidently intends ~yap'[\ (so Opitius and others). Dual, with *suff.* wy' D' [Nu 24:7](#), *bucket* (from y| D> for y| D), more correctly, with the Masora, wy' D<sup>h</sup> with Munah for Metheg. This unusual Metheg is to be treated as following the analogy of the cases mentioned in [§ 9 v](#).

## aa

7. On Paradigms *l–n*: segholate forms from stems [ʕ] (see [§ 84a c](#), b).

(a) In the qatl-form the aç of the contracted formation is sometimes lengthened in the *absol. st.*, sing. as in ~y'' (so also in the *constr. st.*, except in the combination @WS-~y: *the Red sea*; and even before *Maqqeph*, X| Mh; ~y) *the salt sea*), sometimes it remains short, e. g. tP; *morsel*, ~ [; *people*, but even these formations generally have Qames in pause, as well as after the article (e. g. ~ [h'). Adjectives under the influence of a guttural either have forms like ~yxil Ā ~yXc; or, with *compensatory lengthening*, ~y [irĀ y [e'. In the *constr. st.* yX; *living* (in the plural ~yYX; also a substantive, *life*), and yD; *sufficiency*, are contracted to yXe and yDe As a locative form notice hrh' *to the mountain*, [Gn 14:10](#) (see [§ 27 q](#)) beside hrh'. The stem is expanded to a trilateral form in yrh' (unless it is simply derived from a by-form r'h' on the analogy of qatal-forms) [Jer 17:3](#) (but in y [Ps 30:8](#) for yrh'; read yre'h) and ~r'h'; [Gn 14:6](#); plur. *constr.* yre'h'; [Nu 23:7](#), &c. (but only in poetical passages), with suffix, hyr'h' [Dt 8:9](#); ~ymim' [; [Ju 5:14](#) (where, however, read probably ^M [B), [Neh 9:22](#); ymen] [; [Neh 9:24](#): elsewhere ~yMi [Ā yMe;—Before *suffixes* and in the plur. aç is sometimes attenuated to iç e. g. yTPĀ ~yTPi from tP; Ē ~yPisi and tAPSi (also tAPSi; [2 S 17:28](#)) from @S; Before X, aç is retained in a virtually sharpened syllable, e. g. ~yXP; *traps*.

## bb

(b) Qitl-forms: ~aĀ vaefire (with *suff.* yV'ai but cf. also ~kva, [Is 50:11](#)), !Xe *favour*, &c.; of a trilateral form, the plur. ^yCÇX]y [Ps 77:18](#).

(c) Qutl-forms: qXĀ | K<sup>0</sup>totality, before Maqqeph -pXĀ -l K', with suff. yQixi &c., with omission of Dages forte (according to § 20 m) always ^qXĀ ~kqX', but from Z[Ā yZl[Ā ^Z[Ā ~kZ[Ā for which yZl[' and ^Z['] are also found. yqQxi expanded to a trilateral form, [Ju 5:15](#) and [Is 10:1](#), generally explained as a secondary form of yqQxl with abnormal weakening of the u to i; is more probably to be referred to a qitl-form = Arabic hiqq.

## cc

The forms with assimilated middle Nuḥ likewise follow the analogy of Paradigms l-n, e. g. @a; nose, anger (yPā; dual ~yPā; also face) for 'anp; %Xēpalate for hink, ~yQizl fetters, Z[ēgoat, plur. ~yZl[i for 'inz, probably also baēgreen herb, for 'inb.

## dd

2. Paradigm II comprises all formations with original short vowels, whether in the first or second syllable; cf. [§ 84<sup>a</sup> f-i](#), and the general laws of formation, [§ 92 b-g](#).

Rem. 1. On Paradigms a and b: ground-form qatā. The lengthening of the second a to ā is maintained in the *constr. st. sing.* only in a<sup>3A</sup>-forms, e. g. abc' army., ab'c. For the construct forms b l x] milk, -!b,l . white, [Gn 49:12](#), instead of the ordinary *absolutes* b l xĀ !b'l', a secondary form b l xĀ !b' must be assumed; from !V[' smoke, the *constr. st.* !V,[ occurs once, [Ex 19:18](#), beside !V;[] from rdh' ornament the *constr. st.* rdh] [Dn 11:20](#), beside the common form rdh].—The plur. ~yvirP' horses, [Is 21:7](#) (instead of ~yvirP, ground-form paṣaṣ#251) is no doubt due to a confusion with the qatā-form V r P' horseman.

## ee

A. Sometimes a sharpening of the third radical takes place, in order to keep the preceding vowel short, e. g. ~yLimḡ camels, ~yNij q. small ones, tANI P. brooks (see [§ 20 a](#)).—The attenuation of the a of the first syllable to i does not take place in the *constr. st. plur.* as a rule after an initial guttural, as ymkxĀ ywn[; but yqQxi and never before a middle guttural, e. g. yr(h) nor (according to König, owing to the influence of the nasal) in the non-guttural forms tAbnz: tails, tApnk; and (in the dual) yPak; wings, from bnzĀ @nk'.—The dual ~yr(h) from rhh' river, shows an

abnormal omission of the lengthening of the *aç* before a tone-bearing termination, but cf. [§ 88 c](#).

## ff

B. From [ <sup>3</sup> ] stems, forms like [ | | XÅ |n" | ], &c., belong to this class.

## gg

C. The few nouns of the ground-form *qitit* follow the same analogy, such as *bb'l e heart*, *rkvē strong drink*, *bn" e grape*, &c. From *r [ 'f e hair*, in the *constr. st.* besides *r [ f*, the form *r [ fñ* is also found (perhaps a survival of a secondary form like those in Paradigm I, *d*); so from [ | 'C e rib, [ | C and even [ | C [2 S 16:13](#) (so ed. Mant., Ginsb.; but Baer [ | C), both, probably, old secondary forms (also used for the *absol. st.*) of [ | 'C e cf. also *y [ il C*; and *A [ | C*; as well as the *constr. st. plur.* *tA [ | C*; also from *rkhē strangeness*, the *constr. st.* *-rknñ* is found, [Dt 31:16](#).

## hh

2. On Paradigms *c–e*: ground-form *qatit*, developed to *qatle*; with a final guttural, e. g. [ *bf* *satisfied*. In the *constr. st.* the original *iç* of the second syllable, probably on the analogy of the forms discussed in [§ 69 c](#), becomes *aç* e. g.

[ *qzã | dxã | rsx* ] &c., but not before suffixes, *ypitk*, &c., nor in forms from *a<sup>3</sup>* stems, e. g. *a | en' full*, *a | en*; cf., moreover, *bqel* [Gn 25:26](#) from *bqel' heel*, and *- | ba]y* [Ps 35:14](#), *mourning*. [Paradigm d](#) represents forms which in the *constr. st.*

instead of the ordinary *@tk*, &c., have a *segholate* form, as

*%rañ rdGã-%ryã | zã | r, [ñ* ([Ez 44:9](#)), *constr. st.* of *%ra' long*, *rdë" wall*, *%ry" thigh*, *| zë" robbery*, *| rē' uncircumcised*. In [Is 11:14](#) *@tkB* would be altogether

without precedent as a *constr. st.* (for *@tkB*); most probably the *absol. st.* is intended by the Masora (according to Nöldeke, *Gött. Gel. Anzeigen*, 1871, No. 23 [p. 896] for *dx'a, kb* *with one shoulder*, i. e. *shoulder to shoulder*); [cf. Driver, *Tenses*, § 190, *Obs.*].

## ii

In the *plur. constr.* the *e* lengthened from *iç* is frequently retained in verbal adjectives of this formation, e. g. *yxkewã yxenfã | l beã ynlvã ycpex* cf. also

wyt'dd~~ṭ~~ (with e under the protection of the secondary tone) from dtv" *tent-peg*.  
 On the other hand from arv" *fearing*, always yarv, cf. also y[gr]y [Ps 35:20](#) from  
 [gr]'.—With a retained in the initial syllable cf. rXe; *alius* (with a virtual  
 sharpening of the X).—From ~~WPA~~ stems come forms like tme *dead person*, rGE  
*resident stranger*, d[ew]itness, with unchangeable Se~~de~~ hence ~ytimā ytene &c.

## kk

Kindred in character are the formations from the ground-form qatut. This ground-  
 form is regularly lengthened to qatuu, e. g. l gQ' *round*, qmq' *deep*, ~dā' *red*; but  
 before formative additions the short u returns, protected by the sharpening of the  
 following consonant (see [ee](#) above), as ~yLq[ ], &c. (but in stems with a third  
 guttural or rĀ hhbōĀ ~yrkō). The form l Ag [', [1 K 10:19](#), is abnormal; likewise  
 hq[ ] [Pr 23:27](#), Jablonski (ed. Mant. hq[ ], Baer and Ginsburg hQ[ ]).

## II

3. On [Paradigm f](#): ground-form qatut from h<sup>3</sup> stems. As in verbs h<sup>3</sup> [§ 75 h](#), the  
 general rule is that before the terminations of the plur. and dual and before  
 suffixes beginning with a vowel, the third radical is usually elided altogether. But  
 besides hdf' the form ydf', with the final Yōh retained, is also found in poetry  
 (cf. also the singulars with suffixes, like ~hyTōmi in ss); in the same way final W  
 is retained in ~ywh" [ ] *the poor*, constr. yw[ ]; The plur. of hdf' is tAdf', constr.  
 tAdf. (also ydf', unless this is a *sing.*, contracted from ydf'; so Barth, *ZDMG*. xlii,  
 p. 351). The qatut-form (see [§ 84a i](#)) h[re] [2 S 15:37](#), [16:16](#), [1 K 4:5](#) is remarkable  
 as a *constr. st.* (the reading h[re] of Opitius and others is opposed to the express  
 statement of the Masora). To the category of these forms also belongs without  
 doubt ~ynP' *face* (only in *plur.*), ynPĀ ynPĀ ~kynP, &c.

## mm

In a few formations of this kind the vowel of the second syllable appears to have  
 been already lost in the *absol. st. sing.*; so according to the ordinary view, in dy"  
*hand*, constr. dy, with *suff.* Ady", but ~kdy, plur. tAdy", constr. tAdy, dual  
 ~ydnĀ ydy, with *suff.* ydyĀ ~kydy, &c., and in ~D' *blood*, constr. ~D, with *suff.*

ymD', but ~kmDI (açattenuated to i), plur. ~ymDĀ ymD> But perhaps both these nouns are to be regarded as primitive (§ 81), and as original mono-syllabic formations.

## nn

3. Paradigm III comprises forms with an unchangeable vowel in the first syllable, whilst the vowel of the second syllable has been lengthened from an original short vowel, and is therefore changeable. The special cases are to be distinguished in which the original short vowel is lengthened both *in* and *before* the tone, but in an open syllable becomes  $\text{Se}wa\bar{o}$  (Paradigm a, but cf. also examples like ~y $\text{np}^{\text{Aa}}$ ) *wheels*, for ~y $\text{np}^{\text{Aa}}$ ) and ~y $\text{M}^{\text{il}}$  *aut porches*), secondly, the cases in which the vowel becomes  $\text{Se}wa\bar{o}$  even *before* the tone (Paradigm b), and finally, those in which the termination of  $\text{h}^{\text{3A}}$ , formations is entirely lost (Paradigm c).

## oo

Rem. 1. On the model of ~l $\bar{\text{A}}$  [ (which, moreover, is obscured from 'alam), the following forms also are inflected: l j 'qmi (§ 85 h), in some cases with virtual sharpening of the third radical (see. § 20 a), as  $\text{Ax}^{\text{j}}$  b $\text{mi}$  Jer 17:7, y Ps 40:5 Jb 8:14, &c.;  $\text{a}^{\text{3A}}$  nouns of this form maintain the Qamesl in the *constr. st. plur.*, e. g.  $\text{yar}^{\text{r}}$  qmi from  $\text{ar}^{\text{r}}$  qm $\bar{\text{B}}$ ; on the other hand, in the plur. of the *participles Niph.* (§ 85 n) of verbs  $\text{a}^{\text{3A}}$  (which likewise belong to this class), are found not only regular forms like ~ $\text{yar}^{\text{r}}$  qnl but also ~ $\text{ya}^{\text{B}}$  xnl Jos 10:17, ~ $\text{yam}^{\text{j}}$  nl Ez 20:30 f., and so always ~ $\text{ya}^{\text{B}}$  nl (except Ez 13:2 ~ $\text{ya}^{\text{B}}$  nh) and ~ $\text{ya}^{\text{c}}$  mnl 1 S 13:15, 2 K 14:14, &c. (except Ezr 8:25 ~ $\text{ya}^{\text{c}}$  hnh; in pause).<sup>9</sup>

## pp

Moreover, the other participles in  $\text{a}^{\text{0}}$  also follow the analogy of ~l $\bar{\text{A}}$  [ as regards the final syllable (l j 'qmĀ l j 'qm'; cf., however,  $\text{bv}^{\text{M}}$  h; Gn 43:12 in close connexion; see the analogous cases in § 65 d); also !X' l .vlltable (§ 85 u; plur.  $\text{tAnx}^{\text{l}}$  .vll *constr.*  $\text{tAnx}^{\text{l}}$  .vll, !Br $\bar{\text{q}}$ ), *constr.* !Br $\bar{\text{q}}$ , hence in plur. *constr.* with *suff.* ~ $\text{hyn}^{\text{B}}$  Br $\bar{\text{q}}$  Lv 7:38; br'q. [; (§ 85 w), plur. ~yBir'q. [; (with sharpening of the final consonant for ~ybir'q. [; cf. also ~ry [ *enaked*, plur. ~yMir'q. [ Gn 3:7 [but in 2:25



~yMw̄r [], according to § 90 an orthographic licence for ~yMir̄[] from ~r̄q̄j̄,  
 ~yMir̄[]m; *nakedness*, [2 Ch 28:15](#); ~D̄r̄q̄Ā AMD̄r̄q̄; È yQ̄em̄;[]m; [Is 51:10](#); yDB̄knl̄ [Is 23:8](#) f.; yBN̄f̄mīy [Ps 18:3](#); even with attenuation of the āto i; ~yGr̄Am̄) *threshing instruments*, [2 S 24:22](#), [1 Ch 21:23](#), from gr̄Am̄), !T̄m̄; (§ 85 g), !q̄ĕn̄' (§ 85 i), z [on' (§ 85 k), inasmuch as they retain the ā of the first syllable, contrary to rule, even when not pretonic, e. g. yN̄gm̄Āt̄ yZl̄[on't̄È bv̄Am̄ (§ 85 g); bv̄AT (§ 85 p), *constr. st. plur.* ybv̄T̄) [1 K 17:1](#); also isolated forms according to § 84<sup>a</sup> t, and § 84<sup>b</sup> b, c, k, m, n, o. Cf. finally, r̄all̄c̄; *neck* (from sw̄ar̄), *constr. st.* r̄all̄c̄; [Jer 28:10](#) ff., *constr. st. plur.* yr̄all̄c̄; [Gn 45:14](#), &c.

## qq

2. ([Paradigm b](#); cf. § 84<sup>a</sup> s.) Instead of the original i; in such forms as ~k̄b̄ȳlā) (cf. [2 K 22:29](#)), the second syllable more frequently has e; e. g., ^r̄eȳ) *thy creator*; with a closing guttural (according to § 91 d; but cf. also r̄bā) [Dt 32:28](#)) forms are found sometimes like ^x̄l̄) sometimes like ^ar̄) *constr. st. without suff.* [j̄ n̄) y [Ps 94:9](#) (according to § 65 d); with a middle guttural ^l̄ ā) [Is 48:17](#); cf. [43:14](#).—The same analogy also is followed in the flexion of the other participles which have ē in the final syllable (l̄ J̄em̄Ā l̄ J̄ēt̄mī, &c.), see further, in § 84<sup>b</sup> d, !B̄) &c. (but with exceptions, as ~yvl̄w̄Ā ~y[Bar̄), and *ibid.* l, p; § 85 i, k (XB̄z̄mī *altar*, *constr. st.* XB̄z̄mī, *plur.* t̄AXB̄z̄mī), and *ibid.* q, but here also there are exceptions like ~yl̄ h̄qm̄; y [Ps 26:12](#).

## rr

3. ([Paradigm c: part. Qal](#) of verbs h̄<sup>371</sup>, differing from [Paradigm II](#), f in the unchangeableness of the vowel of the first syllable.) In [Ez 17:15](#) ē in the *absol. st.* is abnormal, and S<sup>e</sup>ghō in the *constr. st.* in [2 S 24:11](#) (so *Opitius*, *Ginsburg*; but *Baer* h̄z̄x̄), [Ec 2:15](#) (according to *Baer*, but not the *Mantua* ed.; hr̄qm̄ [Ec 3:19](#) is in the *absol. st.*). To this class belong, as regards their formation, the h̄<sup>371</sup>-forms mentioned in § 84<sup>a</sup> r, § 85 g (with *suff.*, e. g. ^l̄.[M̄t̄; [Dt 20:1](#), *which brought thee up*), and h.

## ss

In a few instances, before a suffix beginning with a consonant, the original *ay* of the termination has been contracted to *e* and thus there arise forms which have apparently *plural Suffixes*; as ~*hyT* *mi* [Is 5:12](#), [Dn 1:10](#), [16](#); ~*hya* *rm*; *their appearance*, [Dn 1:15](#), [Gn 41:21](#), cf. [Na 2:5](#); ~*hyj* *An*<sup>\*</sup> *who stretched them forth*, [Is 42:5](#); defectively ~*hpa* *Ho 7:5* (cf. ~*hwa* [Ez 34:14](#)); on the other hand, the examples in [Is 14:11](#), [Gn 47:17](#), which were formerly classed with the above, are really plurals. But <sup>^</sup>*yn* *h* *m* *t* *thy camp*, [Dt 23:15](#) (<sup>^</sup>*n* *h* *m* *t* occurs just before), <sup>^</sup>*yn* *q* *mi* *thy cattle*, [Is 30:28](#) (probably also <sup>^</sup>*y* *d* *f* *1 K 2:26*), *%y* *h* *h* *m* *Ct 2:14*, and *wy* *h* *h* *m* *the sight of him*, [Jb 41:1](#) (with the *y* here retained orthographically), *wy* *l* *h* *Ez 40:31*, &c., are still to be explained as singulars.—On a few other examples which may perhaps be thus explained, see [§ 124 k](#). Before the plural ending the original termination *ay* reappears in ~*y* *h* *m* *h* *Is 25:6* (*part. Pu.* from *h* *x* *m*).

## tt

4. Paradigm IV comprises the forms with a changeable vowel (*a*, *b*), or a vowel which has already become *S* *e* *w* *a* *o* (*c*), in the first syllable, and an unchangeable vowel in the second. With [Paradigm c](#) (which, however, for the most part consists merely of forms based on analogy, without biblical parallels) are also connected all the forms which have unchangeable vowels in both syllables, and therefore (like *b* *t* *k*) cannot undergo any vowel changes.

## uu

Rem. 1. Analogous to *d* *y* *q* *p* *'* (ground-form *pa* *q* *i* *o*) are [§ 84a k](#), *l* *Ad* *G* *'*, &c. (with *o* not changeable *o* for *u*); in substantives like ~*Al* *V* *'*, this *o* is demonstrably obscured from *a* (Arab. *sa* *t* *a* *m*); *ibid.* *l*, *m*, *r* *W* *sa* *h* *r* *ys* *a* *'*, &c.; [§ 85 u](#), *!Ar* *K* *z* *l* *constr.* *!Ar* *k* *z* *l* *È* *!Ay* *Z* *x* *i* *constr.* *!Ay* *z* *x* *È* *!Al* *K* *i* *constr.* *!Ay* *l* *K* *i* (cf., however, the forms in the *constr. st.* *!Ab* *C* *l* *h* *!Am* *N* *q* *i* and with the plural suffix *%y* *h* *h* *h* *z* *l* *Ez 27:12 ff*); [§ 85 w](#), *vym* *l* *x* *constr.* *vym* *l* *x*; [§ 85 l](#), ~*A* *q* *m* *'*, &c.

## vv

2. *yn* *l* *'* (ground-form ' *an* *l* *'*, stem *hn* *l* *'*) represents forms in which a final *Yo* *h* has been resolved into *i* before formative additions the original *Yo* *h* under the protection of a *Dages forte* again becomes audible as a firm consonant, whilst the

(originally short) vowel of the first syllable becomes  $S^ewa\ddot{o}$  cf. [§ 84a](#) /,  $yq\ddot{n}$ , plur.  $\sim y\ddot{v}q\ddot{n}$ , and [§ 87 a](#)

## ww

3.  $btK$ . with unchangeable  $a\ddot{i}$  in the second syllable, whilst the  $S^ewa\ddot{o}$  is weakened from a short vowel (Arab.  $kit\ddot{a}b$ ); *constr. st.*  $\sim btK$ . [Est 4:8](#) (readings like  $btK$ . [2 Ch 35:4](#) are incorrect, although  $\Gamma qy$  [Est 1:4](#) and  $\sim brK$ . [4:8](#) are supported by fairly good authority; however, these  $q^{\text{et}a\ddot{i}}$ -forms in Hebrew are probably all loan-words from the Aramaic). The only plural form found in the O. T. is  $\sim hydb$  [Ec 9:1](#). In a narrower sense the forms enumerated in [§ 84a n-p](#) belong to this class; in a wider sense all those which have unchangeable vowels throughout, thus [§ 84a u](#), [§ 84b e](#) ( $\mid Jq$ ; cf., however, the anomalous forms mentioned there), *ibid.* [f-i](#), [m](#) (No. 34 f.), [n](#) (No. 39), [p](#) (No. 44), also partly [85 b-w](#) (especially [l](#) and [r](#)).

## xx

In opposition to the anomalous shortening of the form  $\mid Jq$ ; (see above), cases are also found where pretonic vowels are retained even in the antepenultima (with the secondary tone); cf. above, [ii](#) and [pp](#), also of the form  $\mid yj q'$  (properly  $qa\ddot{i}i$ ) the examples  $\sim ysjrbs\ddot{a}$   $\sim ycjrp\ddot{a}$   $\sim yvy\ddot{l} \ddot{i}$ , whilst the *constr. st. sing.* according to the rule, changes the  $a\ddot{i}$  into  $S^ewa\ddot{o}$  ( $syrs\ddot{a}$   $\#yRP$ ). (These are not to be confounded with forms like  $\#yr\ddot{l}$  *tyrant*, which is for  $\#yR\ddot{l}$ ; and consequently has an unchangeable  $Q$ ames). Of the form  $\mid Wj q'$  ( $qa\ddot{i}u$ ) in this class are  $\mid Wbv'$  *week*, plur.  $\sim y\ddot{v} [bw]$  and  $tA [bw]$ , *constr. tA [bw], but with *Metheg* of the secondary tone in the fifth syllable from the end,  $\sim kyte [bw]$ . — On  $zA [m\ddot{a} yz\ddot{l} m'$  &c., cf. [§ 85 k](#).*

---

## Footnotes:

<sup>1</sup>[1] A sort of detailed commentary on the following scheme of Hebrew declensions is supplied by E. König in his *Hist.-krit. Lehrgeb. der hebr. Spr.*, ii. 1, p. 1 ff.

<sup>2</sup>[2]. According to P. Haupt 'The book of Nahum' in the *Journ. of Bibl. Lit.*, 1907, p. 29, the  $e$  in  $\Gamma ps\ddot{a}$  and the  $o$  in  $\ve d q\ddot{a}$  are not long but accented, and hence to be pronounced

sefr( ozn (!zañ), a theory unknown at any rate to the Jewish grammarians.

<sup>3</sup>[1] According to M. Lambert, *REJ.* 1896, p. 21, a tends to remain with labials; so in 14 cases out of 22 masculines, and in 3 out of 6 feminines.

<sup>4</sup>[2] Probably only a theory of one particular school and not generally accepted, or at any rate not consistently carried out; cf. König, *Lehrgeb.*, ii. 22.

<sup>5</sup>[1] The proposal of Haupt (*SBOT.* 'Proverbs', p. 34, l. 44 ff.) to read raBā bazē &c., does not seem to be warranted. The case here is quite different from that in [Pr 1:22](#) where the Masora requires Wohaē, no doubt on the analogy of raB, &c., for WohaTē which was probably intended, see [§ 63 m.](#)

<sup>6</sup>[1] Nöldeke, *BeiträgE*, p. 5:8: the direct or indirect retention of this W is hardly, a feature of early Hebrew. The true Hebrew forms from hcq' would be hcqā tAcqā tAcq, the aramaizing forms hc'qā tc'qā tAwc'q.

<sup>7</sup>[1] yXe only in [Dn 12:7](#) as *constr. st.*, since in the asseverative formulae (cf. [§ 149](#)) d [r p; yxā ^ v p n: yXe (otherwise only in [2 S 15:21](#), after hwhy yx; and [Amos 8:14](#)), yXe is a contracted form of the *absol. st.* (prop. *living is Pharaoh!* &c.). It is evidently only a rabbinical refinement which makes the pronunciation yX; distinctive of an oath by God (or of God by himself), as in the regular formulae ynlah yx; (yknā'tyx; [Dt 32:40](#)) and hAhy>yx; (= yn'dā] yx;).

<sup>8</sup>[1] ~hyveqm. [Ez 7:24](#) for vDqmi (from vD'qmi) is wholly irregular; perhaps, however, the *part. Pi(e)* is intended, without Dages in the d (according to; [§ 20 m.](#)).

<sup>9</sup>[1] Brockelmann, *Grundriss*, p. 659, observes that except in [2 Ch 5:11](#), [35:17](#) ~yaicmnh; is always followed by a preposition governing a word, so that the punctuators perhaps intended to indicate a sort of *constr. st.*

## II. Syntax of the Noun.

### § 122. Indication of the Gender of the Noun.

Cf. F. Schwabe, *Die Genusbestimmung des Nomens im bibl. Hebr.*, Jena, 1894, and especially the thorough investigation by K. Albrecht, 'Das Geschlecht der hebr. Hauptwörter,' in *ZAW.* 1895, p. 313 ff., and 1896, p. 61 ff. H. Rosenberg, 'Zum Geschlecht der hebr. Hauptwörter,' in *ZAW.* 1905, p. 325 ff.

(supplementing Albrecht's work by a treatment of the gender of many nouns in the Mishna); and his 'Notizen aus der tannaitischen Literatur ...' *ZAW.* 1908, p. 144 ff.

#### a

1. According to § 80 a, Hebrew, like the other Semitic languages, distinguishes only a *masculine* and *feminine* gender. To indicate the latter a special feminine ending is generally used (§ 80 b and § 87 i) both in the singular and plural (see, however, § 87 p), its use being most consistent in adjectives and participles; cf. § 87 r. The employment of these special endings is most natural when by means of them the feminine names of persons or animals are distinguished from the masculine of the same stem and the same formation, e. g.  $\text{Xa}'$  brother,  $\text{tAXa}'$  sister;  $\sim\text{l}$  [ , a young man,  $\text{hm}'\text{l}$  [ ; a young woman, maid;  $\text{rP}'$  iuventus,  $\text{hrP}'$  iuvenca;  $\text{l g}\{\text{evitulus, hl g}\}$  , vitula. On the other hand, the feminine plays an important part in denoting the gender of whole classes of ideas (see below, p, &c.), which the Hebrew regards as feminine. The language, however, is not obliged to use the feminine ending either for the purpose of distinguishing the sex of animate objects (see b), or as an indication of the ( figurative ) gender of inanimate things which are regarded as feminine (see h).

#### b

2. The distinction of sex may be effected even without the feminine ending, (a) by the employment of words of different stems for the masculine and feminine; (b) by the different construction (either as masculine or feminine) of the same word (*communia*). But the distinction may also, (c) in the case of names of animals, be entirely neglected, all examples of a species being included under one particular gender, either masculine or feminine (*epicoena*).

#### c

Examples of (a) are:  $\text{ba}'$  father,  $\sim\text{a}$  mother;  $\text{l ya'ram}$ ,  $\text{l xr}'$  ewe;  $\text{vyll}$  he-goat,  $\text{z}$  [ e she-goat,  $\text{rAmx}$  ] he-ass ,  $\text{!Ata}'$  she-ass;  $\text{hyra}$  ; lion,  $\text{aybil}'$  lioness. Sometimes with the feminine ending as well, e. g.  $\text{db}$  [ i male slave, man-servant,  $\text{hm}'\text{a}$  or  $\text{hxp.vi}$  female slave, maid;  $\text{!tX}'$  bridegroom,  $\text{hLK}$  ; bride.

## d

Of (b):  $\text{m}^{\text{G}}$  camel. Plur.  $\sim\text{y}^{\text{L}}\text{m}^{\text{G}}$  construed as masculine, [Gn 24:63](#); as feminine, [Gn 32:16](#);  $\text{r}^{\text{q}}\text{B}'$  collect. oxen, [Ex 21:37](#), construed as masculine, but in [Gn 33:13](#), [Jb 1:14](#) as feminine. In [Jer 2:24](#) the construction of  $\text{h}^{\text{r}}\text{P}^{\text{i}}$  wild ass, changes directly from the masculine (intended as epicene) to the feminine. Cf. the Greek  $\alpha(\text{ h`paij} \cdot \alpha(\text{ h`bouj}$

## e

Of (c): analogous to the epicene nouns of other languages, many species of animals which are strong and courageous, are regarded in Hebrew as always masculine, while the weak and timid are feminine; cf.  $\alpha^{\text{L}}\text{u}^{\text{k}}\text{o}^{\text{j}}$  ( $\text{h`celidwn}$ , and the German *der Löwe*, *der Adler*, &c., but *die Katze*, *die Taube*, &c. Similarly in Hebrew, e. g.  $\text{a}^{\text{W}}\text{L}^{\text{a}}$  ox (y [Ps 144:14](#) even referring to cows when pregnant),  $\text{b}^{\text{D}}\text{o}$  bear, [Ho 13:8](#)  $\text{I}^{\text{W}}\text{K}^{\text{v}}$ ;  $\text{b}^{\text{A}}\text{D}$  (a bear that is bereaved of her whelps; cf., however, [2 K 2:24](#), [Is 11:7](#)),  $\text{b}^{\text{a}}\text{z}$  wolf,  $\text{b}^{\text{l}}\text{K}^{\text{i}}$  dog, all masculine; but  $\text{t}^{\text{b}}\text{n}^{\text{e}}\text{r}^{\text{a}}$  hare,  $\text{h}^{\text{n}}\text{A}^{\text{y}}$  dove,  $\text{h}^{\text{d}}\text{y}^{\text{s}}\text{i}^{\text{x}}$  stork,  $\text{h}^{\text{r}}\text{A}^{\text{b}}\text{D}$  bee,  $\text{h}^{\text{l}}\text{m}^{\text{h}}$  ant, &c., feminine.

## f

Rem. 1. Masculine nouns which either have a separate feminine form or might easily form one, are but seldom used as epicene; such are,  $\text{r}^{\text{A}}\text{m}^{\text{x}}$  ass, [2 S 19:27](#) for  $\text{!A}^{\text{t}}\text{a}^{\text{!}}$ ;  $\text{I}^{\text{Y}}\text{a}$  hart, y [Ps 42:2](#) for  $\text{h}^{\text{l}}\text{Y}^{\text{a}}$ ; In [Gn 23:3ff.](#)  $\text{t}^{\text{m}}\text{e}^{\text{a}}$  dead body, refers more especially to the body of a woman;  $\text{!A}^{\text{m}}\text{a}^{\text{!}}$  a master workman, in [Pr 8:30](#) refers to wisdom ( $\text{h}^{\text{m}}\text{k}^{\text{x}}$  feminine, cf. Plin. 2, 1 *natura omnium artifex*; and our use of *friend*, *teacher*, *servant*, *neighbour*, either as masculine or feminine; in German, *Gemahl*<sup>1</sup> spouse, also for fem. *Gemahlin*, &c.).

## g

2. Of words denoting persons  $\text{r}^{\text{L}}\text{[n}^{\text{o}}\text{p}^{\text{a}}\text{i}^{\text{j}}$ , according to the formerly common opinion, was in early times used as epicene (see, however, above, [§ 2 n](#)). The use of the plural  $\sim\text{y}^{\text{r}}\text{I}^{\text{h}}\text{E}$  in [Jb 1:19](#) and [Ru 2:21](#) in the sense of *young people* (of both genders) does not, however, prove this. In this and in similar cases (cf. e. g.  $\sim\text{t}^{\text{a}}\text{o}$  [Gn 1:27](#) and  $\sim\text{h}^{\text{t}}\text{e}$ , [32:1](#)) the masculine as *prior gender* includes the feminine.<sup>2</sup>

## h

3. The following classes of ideas are usually regarded as feminine,<sup>3</sup> although the substantives which express them are mostly without the feminine ending:<sup>4</sup>

(a) Names of *countries* and *towns*, since they are regarded as the mothers<sup>5</sup> and nurses of the inhabitants; e. g.  $\text{r}^{\text{W}}\text{a}$ ; *Assyria*,  $\sim\text{d}\text{a}$ /*Idumaea*,  $\text{r}^{\text{C}}\text{O}$ *Tyre*; cf. also such expressions as  $\text{I bB}' \text{tB}\ddot{\text{A}}$   $\text{!AYci tB}$ ; *daughter of Babylon*, *daughter of Zion*, &c. On the other hand appellatives which are originally masculine, remain so when used as place-names, e. g. [Am 5:5](#)  $\text{I aetyB}\ddot{\text{A}}$   $\text{I G'l Gh}$ ; &c.

### i

Rem. The same proper nouns, which as names of countries are regarded as feminine, are frequently used also as names of the people, and may then, like national names in other languages, be construed as masculine (the national name almost always being used also as the personal name of the supposed ancestor of the people); thus  $\text{hd}^{\text{W}}\text{hy}$  > masc. [Is 3:8](#), &c., *Judaei*; but [Is 7:6](#), fem., *Judaea*;  $\sim\text{d}\text{a}$ /masc., *Idumaei*, [Nu 20:20](#); fem., *Idumaea*, [Jer 49:17](#).

Nevertheless, it sometimes happens that by a very common transference of thought (just as we say *Turkey concludes peace*) these names are construed as feminine, even when they denote not the country but the inhabitants; so  $\text{hd}^{\text{W}}\text{hy}$  > [La 1:3](#); cf. [Gn 41:8](#), [Ex 10:7](#), [12:33](#), [1 S 17:21](#), [2 S 8:2](#), [24:9](#), [Is 7:2](#), [21:2](#), [42:11](#), [Jer 50:10](#), [Jb 1:15](#). Hence the frequent personification of nations (as well as of countries and towns, see [h, note 5](#)) as female beings, e. g. [Is 50:1](#), [54:1](#) ff., and the use of the expressions  $\text{I bB}' \text{tB}$ ; [Is 47:1](#) ff.,  $\text{!AYci tB}$ ; &c. (see above) as collective poetical personifications of the people.

### k

(b) Appellative nouns, which denote a *circumscribed space*, such as  $\#\text{r}^{\text{a}}$   $\ddot{\text{a}}$  *earth, land*,  $\text{I b}\text{eT}$  *world*,  $\text{I a}\text{w}$ . *the abode of the dead*,  $\text{r}^{\text{K}}\text{K}^{\text{i}}$  *circle* (of the Jordan valley),  $\text{r}^{\text{y}}$   $\text{[i}$  *a town*,  $\text{r}^{\text{aB}}$ . *a well*,  $\text{!Apc}'$  *the north*,  $\text{!myT}$  *e* *the south*.

### l

In the majority of nouns denoting place the gender is variable, e. g.  $\text{Xr}^{\text{a}}$   $\ddot{\text{a}}$  *land*  $\% \text{r}^{\text{D}}$   $\ddot{\text{n}}$  *a way* (usually feminine; the masculine gender only begins to predominate with Ezekiel; cf. Albrecht, l. c., 1896, p. 55),  $\text{ay}\ddot{\text{s}}$ :  $(\text{y}\ddot{\text{G}})$  *valley*,  $\text{!G}$ : *garden* (fem. [Gn 2:15](#), unless  $\text{hd}\text{b}$ .  $\text{[l}$ , &c., is to be read),  $\text{I ky}$  *he palace, temple*,  $\text{r}^{\text{C}}\text{K}'$  *court*,  $\sim\text{r}^{\text{K}}$   $\ddot{\text{n}}$

*vineyard*, ר [Vñdoor,<sup>6</sup> &c.; also ~Aqm' *place*, at least in [Gn 18:24](#) (referring to Sodom), [Jb 20:9](#), and [2 S 17:12](#) K<sup>ethi</sup>h, is construed as feminine. The mountains and hills commanding the surrounding country are almost without exception masculine (see Albrecht, l. c., p. 60 f.).

## m

(c) The names of *instruments*, *utensils*, and (on the same analogy) *members* and *parts of the body* in man or beast, since these are all regarded as subservient and subordinate (consequently as feminine).

## n

Thus brxñsword, dtv"tent-peg, dK;bucket, SAK cup, I [nòshoe, fr,[ñbcd, &c.; in other cases, as !Ara]chest, ark (with the article !Arah)t rñT; oven, the gender is variable. ('Instruments for binding or holding, girdles and the like, as constraining and mastering, are masculine,' Albrecht, l. c., p. 89.)—Also !Zañear (and in general, members occurring in pairs, Albrecht, l. c., p. 73 f.), [Bca, finger (and so probably !hBñthumb, great toe), dy"and @K;hand, !ymij"right hand, I gññ foot, %rBñknee, %rñy"thigh, @tK'shoulder, yXil .cheek, !j Bñbelly, @ñK'wing, !rññ horn, !Vetooth; as a rule also [ArZ>arm (masc. [Is 17:5](#), &c.), !AVI' tongue (masc. y [Ps 22:16](#), [Pr 26:28](#), &c.), !yl[ñeye (masc. [Zc 3:9](#), &c.), QAV thigh (masc. [Ex 29:27](#)).<sup>7</sup>

## o

(d) Certain names of natural forces or substances are feminine, being probably regarded as instruments, while in the names of the heavens, the heavenly bodies and natural phenomena, the masculine generally predominates (cf. Albrecht, l. c., p. 323 ff.); thus feminine are Vm,Vñsun (but often also *masc.*, y [Ps 19:6](#), [104:19](#)); Vae(Ethiopic ðeṣa) fire (rarely *masc.*); Hgnñbrightness, !baña stone, as a rule also Xññr wind, spirit, Vpññbreath, soul; also rAa light in [Jer 13:16](#), [Jb 36:32](#), and others.

## p

4. The following classes of ideas, which are also regarded as feminine in Hebrew (see above, [h](#)), are usually indicated by the feminine *form*, notwithstanding their occasional transference to masculine persons (see [r](#) and [s](#)):

## q

(a) Abstracts<sup>8</sup> (sometimes along with masculine forms from the same stem, as



hm'qh > *vengeance*, as well as ~qh' hr'z', *help*, as well as rz' e. g. hn'ma/ *firmness, faithfulness*, hr'wbG > *strength*, hl'wdG > *greatness*, ha'l en. *fullness*, hl'vmm, *dominion*, &c. Similarly, the feminine (sing. and plur.) of adjectives and participles is used substantivally in the sense of the Latin and Greek *neuter*, e. g. hn'akn > *steadfastness*, y [Ps 5:10](#), hb'aj *goodness*, h[r' *evil*, [Gn 50:20](#), hL'qn > *light thing* (i. e. a trifling thing), [Jer 6:14](#); so especially in the plural, e. g. tAl dG > *great things*, y [Ps 12:4](#); tAsr'h'h; *the ruined places*, [Ez 36:36](#), along with hM'v'h; *that which was desolate*, tAbj' *kindnesses*, [2 K 25:28](#), tAxka > *uprightness, honesty*, [Is 26:10](#), tAmy[h' > *amoena*, y [Ps 16:11](#) (but in verse 6 in the same sense ~ymij[h'), tAal'pnl *wonderful things*, [Ex 34:10](#) and frequently, tAvq' *hard things, roughly*, [Gn 42:7, 30](#) (but cf. also ~yqj'r *vain things*, [Pr 12:11, 28:19](#)). Cf. moreover, the very frequent use of ta'ayhi (as well as hz' and a'wh), [Ju 14:4](#), y [Ps 118:23](#), &c., in the sense of *hoc, illud* (also h'n'h' equivalent to *illa*, [Is 51:19](#)): also the use of the feminine form of the verb in [Is 7:7](#)

hyk.tifad w> ~wqt' ad *it shall not stand, neither shall it come to pass*; cf. [Jer 10:7](#); so too the suffixes [Gn 15:6, Ex 10:11, Jb 38:18](#), referring back to a whole statement.<sup>9</sup>

## r

(b) Titles and designations of office, properly a subdivision of the abstract ideas treated above, under [q](#), and specially noticed here only on account of their peculiar transference to concrete male persons. Thus we have tI h'qo [Ec 1:1](#), &c. (as a title of Solomon), properly no doubt *that which takes part in or speaks in a religious assembly*, hence LXX ekkl'hsiasthj, i. e. *concionator, preacher*, the proper names trp'so [Ezr 2:55, Neh 7:57](#), and trk'p'o [Ezr 2:57, Neh 7:59](#), and the foreign word hXP, *viceroys*; in the plural tAnK.prop. *cognomina*, then *like-named, colleagues*; tA[rP. *princes* (if this be the true meaning).<sup>10</sup> All these words, in accordance with their meaning, are construed as masculine (in [Ec 7:27](#) instead of q' hr'ma' the words should rather be divided as Qh; rma'; cf. [12:8](#)).

## s

Abstract ideas include also —

(c) *Collectives* in the fem. form, <sup>11</sup> generally fem. Participles used substantively, especially as the comprehensive designation of a number of *persons*, e. g.  $\text{hxra}$  (fem. of *travelling*), prop. *the travelling* (company), i. e. travelling persons (a caravan);  $\text{hl } \text{AG}$  (fem. of  $\text{hl } \text{GO}$  *one going into exile*) *the company of exiles* (also frequently used of those who had returned home again);  $\text{tbvAy}$  (that which inhabits) i. e. *the population*, [Is 12:6](#), [Mi 1:11](#) f.;  $\text{tbv}^{\text{a}}$  (prop. that which is hostile) *the enemy*, [Mi 7:8](#), [10](#) (cf. [Mi 4:6](#) f. *the halting, cast off, driven away*, i. e. *those who halt*, &c.);  $\text{hLD}$  (the abject) *the poorest sort*, of living beings which are not persons, cf.  $\text{hYX}$  (that which lives) in the sense of *cattle, beasts*;  $\text{hgD}$  a shoal of fish, [Gn 1:26](#) (but in [Jon 2:2](#) as a *nomen unitatis*, cf.  $\text{t}$  for  $\text{qD}$  a fish, which in verses 1 and 11 is used as the *nomen unitatis*). Cf., moreover,  $\text{hl } \text{ba}$  *dead body*, [Is 26:19](#), &c. (construed as masculine), for a *heap of dead bodies*.—On the collective poetic personification of a nation, by means of  $\text{tB}$  *daughter*, in  $\text{l } \text{bB}' \text{ tB}^{\text{a}} \text{ yMi}[\text{; } \text{tB}$  (equivalent to  $\text{yMi}[\text{; } \text{ynB}$ ) *my countrymen*, see above, [i](#).

## t

(d) Conversely the feminine form of substantives is sometimes used (as in Arabic) as a *nomen unitatis*, i. e. to indicate a *single* example of a class which is denoted by the masculine form; cf.  $\text{ynla}$  a fleet ([1 K 9:26](#)),  $\text{hYha}$  a single ship ([Jon 1:3](#) ff.);  $\text{dyc}$  hunting, game,  $\text{hdyc}$  [Gn 27:3](#) *Keth*. ( $\text{dyc}^{\text{t}}$  *ere*) a piece of venison;  $\text{r } [\text{f}$  hair (coll.),  $\text{hr}'[\text{f}$  a single hair ([Ju 20:16](#); in the plural,  $\text{y}$  [Ps 40:13](#), [69:5](#));  $\text{ryvi}$  a poem, frequently collective,  $\text{hryvi}$  a single song; so probably also  $\text{hn}^{\text{a}}\text{et}$  a fig (the corresponding masculine  $\text{ti}$  is collective in Arabic);  $\text{hNVAV}$  a lily (also  $\text{!vAV}$ );  $\text{hnbd}$  a brick (Arab. *libina*, but *libin* collective), &c.

## u

(e) The feminine is also used for things *without life* (as being weaker or less important), which are named from their resemblance to *organic* things expressed by the corresponding masculine form; cf.  $\text{ry}$  side (of the body), *thigh*,  $\text{hkry}$  or  $\text{hkry}$  back part, border (of a country, house, &c.);  $\text{XCmi}$  forehead,  $\text{hXCmi}$  greaves. On a similar distinction between the masculine for natural, and the feminine for artificial objects, see [§ 87 o](#).

## V

Rem. The juxtaposition of the masculine and feminine from the same stem serves sometimes to express entirety; e. g. [Is 3:1](#)  $h\ddot{n}[\text{w}m] \text{ !}[\text{w}m]$ ; *stay and staff*, i. e. every kind of support (unless we omit verse [1:b](#) as a gloss and take *staff* as = *staff-bearer, official*; the list of officials begins in verse [2](#)); cf. [Is 16:6](#), [Pr 8:13](#). For similar groupings in the case of persons, see [Is 43:6](#) , [49:22](#), [60:4](#) (*sons and daughters*); [49:23](#), [Ec 2:8](#).

---

### Footnotes:

<sup>1</sup>[1] So in early Arabic,  $ba\dot{\text{q}}$  (lord) and  $z\dot{\text{a}}ug\dot{\text{a}}$  (conjux) are used both for *maritus* and *uxor*;  $\dot{\text{c}}aru\dot{\text{s}}$  for *bridegroom* and *bride*; the later language, however, distinguishes the feminine from the masculine in all these cases generally by the ending *a* (*at*). In early Arabic also the feminine ending is commonly omitted in such participles as  $h\dot{\text{a}}\dot{\text{m}}il$ ,  $ba\dot{\text{t}}in$  (gravida), and the like, which from the nature of the case can only be used of females. Thus also  $\text{!}m\dot{\text{e}}\dot{\text{a}}$  at least in [Nu 11:12](#) ([Is 49:23](#) ?), probably means *nurse* (for  $\text{t}n\dot{\text{m}}\dot{\text{e}}\dot{\text{a}}$  [2 S 4:4](#), &c.), not *nursingfather*.

<sup>2</sup>[2] The Arab grammarians call this use of the masculine plural and dual (e. g.  $el\text{-}abawa\dot{\text{h}}i$ , the two fathers, i. e. *parentes*)  $tagh\dot{\text{l}}i\dot{\text{b}}$  or *the making* (the masculine) *prevail* (over the feminine).—Cf. M. Grünert, *Die Begriffs-Präponderanz und die Duale a potiori im Altarab.*, Vienna, 1886.

<sup>3</sup>[3] The masculine gender is attributed ' by the Hebrews and the Semites generally to whatever is dangerous, savage, courageous, respected, great, strong, powerful ...; the feminine to whatever is motherly, productive, sustaining, nourishing, gentle, weak, ... subject, &c.' (Albrecht, *ZAW.* 1896, p. 120 f.).

<sup>4</sup>[4] When, on the other hand, words *with* a feminine-ending, such as  $\text{t}v\dot{\text{q}}\dot{\text{l}}a$  *bow* (stem  $X\dot{\text{w}}q$ ),  $\text{t}[\text{e}t\dot{\text{i}}m\text{e}]$  (see the Lexicon), are sometimes construed as masculine, this is owing probably in some cases to a misunderstanding of the formation of the word, the  $\text{t}$  of the feminine being regarded as a radical.

<sup>5</sup>[5] Cf. *a city and a mother* ( $\sim\dot{\text{a}}\dot{\text{t}}$ ) *in Israel*, [2 S 20:19](#). In the same way  $\sim\dot{\text{a}}\dot{\text{t}}$  (like  $m\dot{\text{h}}\text{t}hr$ , *mater*) on Phoenician coins stands for *mother-city*,  $m\dot{\text{h}}\text{t}rop\dot{\text{o}}l\dot{\text{i}}j$ . The same figure is used in such expressions as *sons of Zion*,  $y$  [Ps 149:2](#); *sons of Babylon*, [Ez 23:15](#), &c., as also in speaking of the suburbs of a city as its *daughters*, e. g. [Jos 15:45](#) ff., &c.—The comparison of Jerusalem to a woman is especially frequent in allegorical descriptions, e. g. [Ez 16:23](#), [La 1:1](#), &c.

6[1] חַנְּמִית; *camp* is feminine only when it is a collective, denoting the persons in a camp.

7[2] אָ; *nose*, דַּגִּל *sinew*, כִּנֹּז *tail*, שָׁפָלָה *palate*, דַּבֵּל *liver*, בֵּלֶב *heart*,  
~יָ [מֵיִם ~יִמִּיּוֹת]; *bowels*, שֶׁמַּיִם *forehead*, רֶגֶל *skin*, אַחֲרֵי *back of the neck*, הַפִּי *mouth*,  
רֵצֶף; *neck*, רֵשֶׁת *head*, ~כֶּתֶף *shoulder*, also ~רֶחֶם *womb*, except in [Jer 20:17](#), are  
invariably construed as masculine.—~עֵצ *bone* is common.

8[1] cf. the list of masculine and feminine abstracts in Albrecht, l. c., 1896, p. III ff.

9[2] While in all these instances it is simplest to speak of the *feminine* in Hebrew as being used *for the neuter* (which in Latin, Greek, and German is commonly employed for similar purposes), it must yet not be forgotten that since the language is wholly wanting in *neuters*, the Semitic mind regarded the above-mentioned forms primarily as actual feminines. Hence the Arab commentators are accustomed to explain the feminines of adjectives and participles (which would be neuter in Latin, &c.) by supplying a feminine substantive.

10[3] This use of the feminine form is far more frequent in Arabic, Ethiopic, and Aramaic; cf. e. g. in Arabic *ḥalifa* (fem. from *ḥalīf*, following after, taking the place of) in the sense of the successor or representative (of Muhammad), and *‘allama* (*great wisdom*) as a title of learned men. Analogous to this is the Latin *magistratus*, *magistracy*, for *magistrate*, and our *his Majesty*, *Excellency*, *Highness*, &c.

11[1] Cf. in Greek ἡ ἵππος, *the cavalry* (as well as τὸ ἵππικόν), ἡ κάμηλος, Hdt. 1, 80, &c., *the camel corps*.

## § 80. The Indication of Gender in Nouns.

Brockelmann, *Grundriss*, p. 404 ff.; (Ueber die Femininendung at, ah, aḥ in *Semit. Sprachwiss.*, p. 106 f.; *Grundriss*, pp. 105, 405 ff.; 'Die Femininendung T im Semit.' (*Sitzung d. orient.-sprachwiss. Sektion d. schlesischen Gesellschaft*, Feb. 26, 1903); against him J. Barth, *ZDMG*. 1903, p. 628 ff.; Brockelmann's reply, *ibid.*, p. 795 ff.; and Barth again, *ibid.*, p. 798 ff.

### a

1. The Hebrew, like all Semitic languages, recognizes only two genders in the noun, a *masculine* and a *feminine*. Inanimate objects and abstract ideas, which other languages sometimes indicate by the *neuter*, are regarded in Hebrew either as masculine or feminine, more often the latter (see the Syntax, § 122 q).

### b

2. The *masculine*, as being the more common and important gender, has no special indication.

Feminine nouns are also without an indication of gender when the meaning of the word naturally denotes a feminine, as ~a<sup>e</sup>mother, !Ata' a she-ass, Z[ea she-goat, |X<sup>e</sup>' an ewe (cf. § 122 b). As a rule, however, the *feminine* had originally the ending t<sup>α</sup>; as in the 3<sup>rd</sup> sing. perfect of verbs (§ 44 a). This t<sup>α</sup>; however, is regularly retained in Hebrew only in close connexion with a following genitive or suffix (cf. § 89 e and § 91 o). except where the form has arisen through the addition of a simple t<sup>1</sup> (see below, d). Otherwise, the feminine ending of the independent form (the *absolute state*, § 89a) is —

### c

(a) Most commonly a tone-bearing h<sup>α</sup>', e. g. SWS equus, hSWS equa. Of nouns ending in αi like yr<sup>b</sup>.[i, the feminine (by § 24 b) is hYr<sup>b</sup>.[i cf. § 86 h. As in the 3<sup>rd</sup> sing. fem. perfect (h|j' q) &c.), this h<sup>α</sup>' seems to have arisen by the rejection of the final t, and the lengthening of the a<sup>l</sup> in the open syllable, whereupon the h was added as an orthographic indication of the final long vowel: cf. the exactly similar origin of such forms as h|G'' for y|G'', § 75 c. It must, however, be noticed that in Arabic (see m and note) the pausal form of at is ah, of which a trace may be preserved in the Hebrew h<sup>α</sup>'.

### d

(b) Simple  $\text{t}$  with nouns ending in a vowel, e. g.  $\text{ydlmhy} > \text{Jew}$ ,  $\text{tydlmhy} > \text{Jewess}$ . The same ending  $\text{t}$  is very frequently added to stems ending in a consonant, but only (except before suffixes) by means of a helping vowel, which, as a rule, is  $\text{S}^{\text{e}}\text{ghol}$ , but after gutturals *Pathah*, e. g.  $\text{l j } \text{q} \text{q}$  *fem.*  $\text{t l j } \text{q} \text{q}$  *killing*; before suffixes, e.g.  $\text{yTil j } \text{q} \text{q}$  according to the rule given in [§ 69 c](#), cf. also [§ 84a s](#); [\[dAm\] an acquaintance, fem. t \[dAm\]](#). The forms which arise in this way follow in every respect the analogy of the [segholate forms \(§ 94 f\)](#). The forms which have been developed by means of a helping vowel are retained even in the connective form (*construct state*); except  $\text{Td} \text{t} \text{y}$  (for  $\text{td} \text{l} \text{y}$  which is used elsewhere) [Gn 16:11](#), [Ju 13:5, 7](#); cf. [Jer 22:23](#) and [51:13](#)  $\text{Qere}$  also  $\text{trvm}$ . [1 K 1:15](#), *participle fem.*  $\text{Pi} \text{e}$ , properly  $\text{mes} \text{la} \text{att} = \text{ttrvm}$ ; also  $\text{T} \text{r} \text{b} \text{m}$ . (*participle fem.*  $\text{Pi} \text{e}$  with suffix) arises from the form  $\text{T} \text{r} \text{b} \text{m}$  which was developed into  $\text{ttrb} \text{m}$ .

## e

Rem. 1. The fem. form in  $\text{t}^{\alpha} \text{q}$  is in general less frequent, and occurs almost exclusively when the form in  $\text{h}^{\alpha}$  is also in use. It is only in the participles and infinitives that it is the commoner, e. g.  $\text{t l j } \text{q} \text{q}$  more common than  $\text{hl j } \text{q} \text{q}$ ,  $\text{tr l n}$  than  $\text{hr l e}$

## f

2. Rarer feminine endings are — (a)  $\text{t}^{\alpha}$ ; with the tone, e. g.  $\text{tqrB}^{\text{t}}$  *emerald*, [Ez 28:13](#) (also  $\text{tqrB}$  [Ex 28:17](#));  $\text{t} \text{ [p.Vi]}$  *a company*, [2 K 9:17](#), unless the reading is wrong; more frequently in proper names, especially of places among the Canaanites or Phoenicians (in whose language  $\text{t}^{\alpha}$  was the usual fem. ending, [§ 2 d](#)) and other neighbouring tribes, e. g.  $\text{tpire}$  *Zarephath*,  $\text{t} \text{ [bG]}$  *Gibeath*,  $\text{tybrqi}$  *Kiriath*,  $\text{t l j a e}$  Greek *Ailana* in Idumea;  $\text{tZx}$  [Gn 26:26](#): on the reading  $\text{ty:l G}$  cf. [g](#). Cf., moreover,  $\text{tnygh}$  [Ps 61:1](#) (prob. originally  $\text{tnygh}$ ),  $\text{tYX}$  ( $\text{LXX tAYX}$ ) [74:19a](#);  $\text{tgWP}$  [La 2:18](#);  $\text{[tBr]}$  *much*, in  $\text{y}$  [Ps 65:10](#), [120:6](#), [123:4](#), [129:1, 2](#), is a form borrowed from the Aramaic (Syriac *rabbath*) in which the original *t* of the *fem.* is often retained to form *adverbs*, see Wright, *comparative Grammar*, p. 135.]



## k

(e)  $h^{\alpha\tilde{\alpha}}$  without the tone, e. g.  $hm^{\alpha}xr'$  [Dt 14:17](#) [[Lv 11:18](#) ~ $xr'$ ];  $hr'$  [[Bo rWNT](#); *an oven heated*, [Ho 7:4](#); cf. [Ez 40:19](#), [2 K 15:29](#), [16:18](#). In all these examples the usual tone-bearing  $h^{\alpha}$  is perhaps intended, but the Punctuators, who considered the feminine ending inappropriate, produced a kind of *locative* form (see [§ 90 c](#)) by the retraction of the tone. [In [2 K 16:18](#), [Is 24:19](#), [Ez 21:31](#) (note in each case the following  $h$ ), and in [Jb 42:13](#), [Ho 7:4](#), the text is probably in error.]

## l

(f)  $y^{\alpha}$ , as an old feminine termination, preserved also in Syriac (*ai*; see examples in Nöldeke's *Syrische Gram*, [§ 83](#)), in Arabic and (contracted to  $e$ ) in Ethiopic, very probably occurs in the proper name  $yr^{\alpha}f'$  *Sarai*, cf. Nöldeke, *ZDMG*. xl. 183, and xlii. 484; also  $hr^{\alpha}f'$  [*ten (fem.)*] undoubtedly arises from an original  $\text{çesray}$ ; so Wright, *Comparative Grammar*, p. 138; König *Lehrgebäude*, ii. 427.

## m

3. It is wholly incorrect to regard the *vowel-ending*  $h^{\alpha4}$  as the original termination of the feminine, and the *consonantal* ending  $t^{\alpha}$  as derived from it. The Ethiopic still has the  $t$  throughout, so too the Assyrian (*at, it*); in Phoenician also the feminines end for the most part in  $t$ , which is pronounced *at* in the words found in Greek and Latin authors; less frequently in  $\hat{a}$  (see Gesenius, *Monumm. Phoen.*, pp. 439, 440; Schröder, *Phön. Sprache*, p. 169 ff.). The ancient Arabic has the obtuse ending (*ah*) almost exclusively in *pause*; in modern Arabic the relation between the two endings is very much as in Hebrew.

---

### Footnotes:

<sup>1</sup>[2] In [Mal 1:14](#)  $tX^{\alpha}vm'$  (so e.g. ed. Mant.) would stand for  $t^{\alpha}tX^{\alpha}vm'$ , the ptcp. fem. *Hophçal*; but  $tX^{\alpha}vm'$  (so Baer and Ginsb.) is also supported by good authority.

<sup>2</sup>[1] In the list of Palestinian towns taken by Pharaoh Shoshenq, the feminine town-names all end in *t* Cf. also the Mešā' inscription, line 3, *taz tmbh* *this high place* line 26, *tI smh* *the highway* [see also Driver, *Tenses*, § 181, *note*].



<sup>3</sup>[1] In [1 S 20:27](#) also, where the Masora (see Baer on [Jos 5:11](#)) for some unknown reason requires  $\text{tr}^{\text{X}}\text{mm}$ , read with ed. Mant., Jablonski, Opitius, and Ginsburg,  $\text{trxmm}$ .

<sup>4</sup>[2] In this ending the  $\text{h}$   $h$  can only be considered consonantal in the sense that the  $\text{t}$  was originally aspirated, and afterwards 'the mute  $\text{t}$  was dropped before  $h$ , just as the old Persian *mithra* became in modern Persian' *mih*r'; so Socin, who also points to the Arabic pausal form in *ah*, and observes that among some of the modern Beduin an  $h$  is still heard as a fem. ending, cf. Socin, *Diwan aus Centralarabien*, iii. 98, ed. by H. Stumme, Lpz. 1901. In Hebrew this consonantal termination was entirely abandoned, at any rate in later times.

## § 91. The Noun with Pronominal Suffixes.

W. Diehl, *Das Pronomen pers. suffixum 2 u. 3 pers. plur. des Hebr.*, Giessen, 1895; A. Ungnad, 'Das Nomen mit Suffixen im Semit.,' *Vienna Oriental Journal*, xx, p. 167 ff.

### a

With regard to the connexion of the noun with pronominal suffixes, which then stand in a genitive relation (§ 33 c) and are, therefore, necessarily appended to the *construct state* of the noun, we shall first consider, as in the verb (§ 57 ff.), the forms of the suffixes themselves, and then the various changes in the form of the noun to which they are attached. The nouns are also tabulated in the Paradigms of the flexion of the noun in § 92 ff. Cf. also [Paradigm A](#) in the Appendix. We are here primarily concerned with the different forms of the suffixes when added to the singular, plural, and dual.

### b

#### 1. The Suffixes of the singular are—

With nouns ending in a—

Vowel.	Consonant.
Sing. 1. c. y	y <sup>α</sup> i my.
2. {m. ^	^ <sup>α</sup> . (pause ^ <sup>α</sup> ñ }
{f. %	% <sup>α</sup> thy.
3. {m. Wh <sup>Ä</sup> w	A ;h·Ä <sup>Ä</sup> Wh <sup>α</sup> ñhis.
Ìj` h'	H <sup>α</sup> Ä h <sup>α</sup> ñher.

vowel.	Consonant.
Plur. 1. c. Wh	Wh <sup>α</sup> ñour.
2. {m. ~k,	181k <sup>α</sup> ]your.
{f. !k,	!k <sup>α</sup> ]
3. {m. ~h,	181 <sup>α</sup> '} eorum.
Am	(poet. Am <sup>α</sup> ñ }

{f. !h, ;!hÀ

!α' earum.

### c

Rem. 1. There is less variety of forms in these than in the verbal suffixes; the particular forms are used as follows:—

(a) Those without a connecting vowel (on the derivation of these 'connecting vowels' from original stem-vowels, see note on [§ 58 f](#)) are generally joined to nouns of a peculiar form (see [§ 96](#)), the *constr. st.* of which ends in a vowel, as <sup>^</sup>ybiā <sup>W</sup>hybiā and wybiā <sup>h</sup>hybiā <sup>W</sup>hybiā ~kybiā <sup>!</sup>kybiā ~hybiā <sup>!</sup>hybiā, sometimes also to segholate forms ending in *i* from <sup>h</sup> stems (see [§ 93 x, y](#)), e. g. ~hyrP. *the fruit of them*, [Am 9:14](#) (also ~y<sup>r</sup>Pi [Is 37:30](#), &c.), <sup>!</sup>hyrP. [Jer 29:28](#) (also <sup>!</sup>y<sup>r</sup>Pi [verse 5](#)); cf., moreover, <sup>!</sup>hB.l X, [Lv 8:16, 25](#) and similar examples with <sup>!</sup>h, ([Is 3:17](#) <sup>!</sup>h, [Gn 21:28](#), [Ez 13:17, 16:53](#).<sup>1</sup> Also in [Gn 1:21, 4:4](#), [Ez 10:12](#), [Nah 2:8](#), &c., the *Keth.* perhaps intends the singular, ~h<sup>y</sup>mitt. &c., but the Masora requires the plural with defective e<sup>0</sup>

### d

(b) The forms with connecting vowels ([§ 58 f](#)) are joined to nouns ending in a consonant. The connecting vowel is regularly *a* in the 3<sup>rd</sup> *sing. fem.* H<sup>α'</sup> (for *aha*) and 3<sup>rd</sup> *plur.* ~α<sup>ā</sup> Am<sup>αā</sup> <sup>!</sup>α', also in the 3<sup>rd</sup> *sing. masc.* A ;hÀ, since the o<sup>0</sup>s contracted from a[h]u<sup>0</sup> and in the pausal form of the 2<sup>nd</sup> *masc.* <sup>^</sup>α<sup>ā</sup> (a modification of original <sup>^</sup>α<sup>ā</sup>).

The forms with e<sup>0</sup> in the above-mentioned persons are common only with nouns in h<sup>α</sup>, (from stems <sup>h</sup>), *constr. st.* h<sup>αe</sup> (cf. [§ 89 f](#)), e. g. <sup>W</sup>hd<sup>f</sup> (from *sadaihu<sup>0</sup>*) *his field*; <sup>h</sup>l <sup>l</sup> *its leaf*, [Is 1:30](#); <sup>h</sup>ā<sup>m</sup> *the appearance thereof*, [Lv 13:4](#) (from *mar<sup>l</sup>aiha<sup>0</sup>* on the S<sup>e</sup>gho<sup>0</sup> see *k*); but <sup>h</sup>d<sup>f</sup> *her field*. The orthographic retention of the *y*, e. g. <sup>^</sup>yfi[m<sup>ā</sup> wyf<sup>l</sup>][h;t gives to many forms the appearance of plurals; see the instances in [§ 93 ss.](#)

Apart from these <sup>h</sup> forms the connecting vowel e<sup>0</sup> in the 3<sup>rd</sup> pers. occurs only in isolated cases; <sup>W</sup>hrā *his light*, [Jb 25:3](#); <sup>W</sup>h<sup>m</sup>mil *after its kind*, [Gn 1:12, 25](#) [+ 12 times]; [Na 1:13](#); in [Ju 19:24](#) read Avg<sup>l</sup>yPit<sup>s</sup> as in vv. [2, 25](#). On the other hand



[15:28](#), [31](#), [1 S 1:9](#) (unless  $hl'ka'$ , the infin. with fem. termination, is intended;  $htv'$  follows), [Ez 16:44](#), [24:6](#) (before  $b$ ), [1 S 20:20](#), [2 K 8:6](#), [Pr 12:28](#) (before  $a$ ), [Na 3:9](#) (before  $\aleph$ ),  $y$  [Ps 48:14](#) (before  $\rho$ ), [Ez 47:10](#), [Jb 31:22](#) twice (before  $t$ ), [Is 21:2](#), [Jer 20:17](#) (before  $h$ ), [Nu 32:42](#), [Am 1:11](#) (before  $\eta$ ), [Lv 6:2](#) (before  $[$ ); even in *pause*, [Lv 12:4a](#) and <sup>5b</sup>; [Is 23:17](#), [Pr 21:22](#), also with Zaqeph, [Is 45:6](#), [Jer 6:6](#) (probably), [44:19](#); on  $hMVh'$  [Lv 26:34](#), &c., see [§ 67 y](#). Cf. also  $a^{\alpha'}$  [Ez 36:5](#).—Sometimes the Masora appears (but this is very doubtful) to regard the  $H^{\alpha'}$  with feminines as a shortening of  $Ht^{\alpha'}$ , e. g.  $HChl$  [Gn 40:10](#) for  $Ht'Cb\bar{A}$   $HNPI$  [Pr 7:8](#) for  $HtNPi$ ; also  $\sim\alpha'$  for  $\sim t^{\alpha'}$  in  $\sim n\aleph otKi$  [Ho 13:2](#), and  $\sim m'r\}'$  [Jb 5:13](#). The examples, however, are for the most part uncertain, e. g. in [Is 28:4](#) the reading is simply to be emended to  $hr\aleph KBi$  and in [Zc 4:2](#) to  $hLGU$  [Jb 11:9](#) to  $hDmi$ , [Neh 5:14](#) to  $hXP$ , [See also, after prepositions, [§ 103 g](#).]

## f

*Plur.* 1st pers.  $Wh^{\alpha'}$  in *pause*  $Whmlyqi$  [Jb 22:20](#) (where, however,  $Whm\bar{a}'$  is certainly to be read); cf. [Ru 3:2](#) [[Is 47:10](#), cf. [§ 61 c, h](#)], and so always  $WhLKU$  *all of us*, [Gn 42:11](#), &c [cf.  $WhB\bar{A}$   $WhI\bar{A}$   $WhT'a\bar{A}$   $WhM'[i]$ ]

2nd pers. *fem.*  $hnk\bar{a}$  [Ez 23:48](#), [49](#).

3rd pers. *masc.*  $Am^{\alpha'}$   $ly$  [Ps 17:10](#) (on  $Am$  in  $AmyP\bar{h}$  in the same verse, and in  $y$  [Ps 58:7](#) see  $\eta$ );  $\sim h^{\alpha'}$  [2 S 23:6](#), according to Sievers probably to call attention to the reading  $\sim hl'k$ . *Fem.*  $hn\bar{h}^{\alpha'}$  [1 K 7:37](#), [Ez 16:53](#) (in *pause*);  $hn\bar{a}\bar{a}$  [Gn 41:21](#);  $hN^{\alpha'}$  [Gn 30:41](#);  $hn\bar{a}\bar{h}$  [Ru 1:19](#); elsewhere generally in *pause* ([Gn 21:29](#), [42:36](#), [Jer 8:7](#), [Pr 31:29](#), [Jb 39:2](#)); finally  $!h\bar{e}$  as suffix to a noun, only in [Is 3:17](#).

For examples of singulars with plural suffixes see *l*.

## g

2. In the *plural masc.* and in the *dual* the suffixes are to be regarded primarily as affixed to the original ending of the *construct state* ( $y^{\alpha'}$  cf. [§ 89 d](#)). This ending, however, has been preserved unchanged only in the *2nd fem.* In most cases it is contracted to  $y^{\alpha'}$  as in the *constr. st.* without suffixes (so throughout the plur. and in

the poetical suffix  $\text{Why}^{\alpha\tilde{\text{h}}}$  (of the 3<sup>rd</sup> *sing. masc.*); in the 2<sup>nd</sup> *masc.* and 3<sup>rd</sup> *fem. sing.* it is  $\text{y}^{\alpha}$ , (cf. [k](#)). On the 1<sup>st</sup> *pers.* and 3<sup>rd</sup> *masc. sing.* see *i*.—Thus there arise the following

## h

*suffixes of Plural Nouns.*

### *Singular.*

1. c.  $\text{y}^{\alpha}$ ; pause  $\text{y}^{\alpha}$  *my*.

2. {m.  $\text{^y}^{\alpha\tilde{\text{h}}}$  *thy*.

{f.  $\text{\%y}^{\alpha\tilde{\text{h}}}$  pause  $\text{\%y}^{\alpha\tilde{\text{h}}}$

3. {m.  $\text{wy}^{\alpha}$ , poet.  $\text{Why}^{\alpha\tilde{\text{h}}}$  *his*.

{f.  $\text{hy}^{\alpha\tilde{\text{h}}}$  *her*.

### *Plural.*

1. c.  $\text{Why}^{\alpha\tilde{\text{h}}}$  *our*.

2. {m.  $\sim\text{ky}^{\alpha\tilde{\text{e}}}$  *your*.

{f.  $\text{!ky}^{\alpha\tilde{\text{e}}}$

3. {m.  $\sim\text{hy}^{\alpha\tilde{\text{e}}}$  poet.  $\text{Amy}^{\alpha\tilde{\text{h}}}$  *their*.

f.  $\text{!hy}^{\alpha\tilde{\text{e}}}$

## i

Thus the original  $\text{y}^{\alpha}$ ; is (a) contracted in the 3<sup>rd</sup> *sing. masc.*  $\text{Why}^{\alpha\tilde{\text{h}}}$  and throughout the plural, as  $\text{Whys}^{\alpha\tilde{\text{h}}}$   $\text{Whys}^{\alpha\tilde{\text{h}}}$ , &c.; (b) retained unchanged in the 1<sup>st</sup> *sing.*  $\text{ys}^{\alpha}$ , the real suffix-ending  $\text{y}$  (see *b*) being united with the final  $\text{Yo}^{\alpha\tilde{\text{h}}}$  of the ending  $\text{y}^{\alpha}$ ; and in the 2<sup>nd</sup> *fem. sing.*  $\text{\%ys}^{\alpha}$ , with a *helping-Híreq* after the  $\text{Yo}^{\alpha\tilde{\text{h}}}$ . On the other hand (c) the  $\text{Yo}^{\alpha\tilde{\text{h}}}$  of  $\text{y}^{\alpha}$ ; is lost in pronunciation and the  $\text{a}$  lengthened to  $\text{a}^{\alpha}$  in the 3<sup>rd</sup> *masc. sing.*  $\text{wys}^{\alpha}$ , i. e.  $\text{su}^{\alpha}\text{a}^{\alpha}$  (pronounced  $\text{su}^{\alpha}\text{a}^{\alpha}$ ).<sup>2</sup> The 2<sup>nd</sup> *masc. sing.*  $\text{^ys}^{\alpha}$  and the 3<sup>rd</sup> *fem. sing.*  $\text{hys}^{\alpha}$  were formerly also explained here as having really lost the  $\text{y}$ , and modified the  $\text{a}$  of  $\text{su}^{\alpha}\text{aka}^{\alpha}$   $\text{su}^{\alpha}\text{uha}^{\alpha}$  to  $\text{S}^{\text{e}}\text{gho}^{\alpha}$ ; but cf. the view now given in [g](#) and [k](#).

## k

Rem. 1. As  $\text{Whys}^{\alpha\tilde{\text{h}}}$  represents  $\text{su}^{\alpha}\text{ai-nu}^{\alpha}$  so  $\text{^ys}^{\alpha}$  and  $\text{hys}^{\alpha}$  represent  $\text{su}^{\alpha}\text{ai-ka}^{\alpha}$   $\text{su}^{\alpha}\text{ai-ha}^{\alpha}$  and the use of  $\text{S}^{\text{e}}\text{gho}^{\alpha}$  instead of the more regular  $\text{S}^{\text{e}}\text{re}$  is to be explained from the character of the following syllable,—so P. Haupt who points to  $\text{h}^{\alpha}\text{!}^{\alpha}\text{qyl}$  as compared with  $\text{Wh}^{\alpha}\text{!}^{\alpha}\text{qyl}$ . In support of the view formerly adopted by us that the  $\text{y}$  is only orthographically retained, too much stress must not be laid on the fact that it is sometimes omitted,<sup>3</sup> thereby causing confusion in an

unpointed text with the singular noun. A number of the examples which follow may be due to an erroneous assumption that the noun is a plural, where in reality it is a singular, and others may be incorrect readings. Cf. <sup>^</sup>KīrD>thy ways (probably <sup>^</sup>KrD; is intended), [Ex 33:13](#), [Jos 1:8](#), y [Ps 119:37](#); for other examples, see [Jos 21:11](#) ff. (hVīrḡmī; but in [1 Ch 6:40](#) ff. always hlyᶞ, [Ju 19:9](#), [1 K 8:29](#), [Is 58:13](#), y [Ps 119:41](#), [43](#), [98](#) (probably, however, in all these cases the sing. is intended); h'rś'a/[Nu 30:8](#) (cf. v. [5](#)); h'tKḡm; [Jer 19:8](#), [49:17](#); h'aḡbīm. [Dn 11:6](#). For the orthographic omission of y before suffixes cf. Wh [īre] for Why [īre] his friends [1 S 30:26](#), [Pr 29:18](#); [Jb 42:10](#) (but it is possible to explain it here as a collective singular); WhnA [ ] our iniquities, [Is 64:5](#), [6](#), [Jer 14:7](#); [Ex 10:9](#), [Neh 10:1](#) (Whyḡll . from ~Yḡll . which is always written defectively); ~kKḡnī [Nu 29:33](#); ~k,tē(r' [Jer 44:9](#); ~kdy y [Ps 134:2](#); ~hnyḡmīl . after their kinds, [Gn 1:21](#) (but see c), cf. [4:4](#) and [Na 2:8](#). The defective writing is especially frequent in the 3<sup>rd</sup> masc. sing. Wᶞ', which in Qereḡ is almost always changed to Wᶞᶞ', e. g. WᶞXī his arrows, y [Ps 58:8](#), QereḡWᶞXī On WᶞXy; only three times WᶞDᶞy; cf. [§ 135 r](#).

I

2. Unusual forms (but for the most part probably only scribal errors) are— Sing. 2nd pers. fem %yᶞᶞ (after yḡw'a; happy! [Ec 10:17](#), which has become stereotyped as an interjection, and is therefore unchangeable; cf. Delitzsch on the passage); ykijᶞḡ (cf. Syr. ykᶞᶞ [2 K 4:3](#), and [7](#) in *Keth.*, y [Ps 103:3–5](#), [116:7](#) (ykijᶞḡ in pause).—In [Ez 16:31](#) %yᶞᶞ (so ~kyᶞᶞ in [6:8](#)) occurs with an infin. ending in tA, the tA being therefore treated as a plural ending; similarly, the plural suffix is sometimes found with the feminine ending tW ([Nu 14:33](#), [Is 54:4](#), [Jer 3:8](#), [Ez 16:15](#), [23:7](#), as well as in [16:20](#) Qereḡ) and [Zp 3:20](#)), with the ending iḡh ([Lv 5:24](#), reading At vmiḡ), and even with the ordinary feminine ending ath; [Is 47:13](#), [Ez 35:11](#), y [Ps 9:15](#), [Ezr 9:15](#).—Wholly abnormal is hkkā'l m; thy messengers. [Na 2:14](#), evidently a case of dittography of the following h: read %yᶞkā'l m;

3<sup>rd</sup> masc. Whyᶞᶞ [Hb 3:10](#), [Jb 24:23](#); Whᶞᶞ [1 S 30:26](#), [Ez 43:17](#), [Na 2:4](#); yhāḡ (a purely Aramaic form) y [Ps 116:12](#).—3<sup>rd</sup> fem. ahlyᶞᶞ [Ez 41:15](#).

*Plur.* The strange *2nd pers. masc.* ~kytĀĀpT. (with i) so Qimhī; cf. Norzi) [Jer 25:34](#), is probably a mixed form combining [WĀpīT](#) and ~kytĀĀyph; *fem.* hnkj̄e [Ez 13:20](#).

*3<sup>rd</sup> masc.* hmh̄j̄e [Ez 40:16](#); *fem.* hnh̄j̄e [Ez 1:11](#).

3. The termination Am̄ā (also with the *dual*, e. g. y [Ps 58:7](#), [59:13](#)), like Am and Am̄ā occurs with the noun (as with the verb, § 58 g) almost exclusively in the later poets [viz. with a substantive in the singular, y [Ps 17:10](#), [10](#), [21:11](#), [58:7](#), [59:13](#), [89:18](#); with a dual or plural, [Dt 32:27](#), [32](#), [37](#), [38](#), [33:29](#), y [Ps 2:3](#), [3](#), [11:7](#), [35:16](#), [49:12](#), [58:7](#), [59:14](#), [73:5](#), [7](#), [83:12](#), [12](#), [140:4](#), [10](#), [Jb 27:23](#); after prepositions, see § 103 f, o, notes], and cannot, therefore, by itself be taken as an indication of archaic language. On the other hand there can be no doubt that these are revivals of really old forms. That they are consciously and artificially used is shown by the evidently intentional accumulation of them, e. g. in [Ex 15:5](#), [7](#), [9](#), y [Ps 2:3](#), [5](#), and [140:4](#), [10](#), and also by the fact observed by Diehl (see the heading of this section) that in [Ex 15](#) they occur *only* as verbal suffixes, in [Dt 32](#) *only* as noun suffixes.

## m

3. It is clear and beyond doubt that the Yoūh, in these suffixes with the plural noun belongs, in reality, to the ending of the *construct state* of the masculine plural. Yet the consciousness of this fact became so completely lost as to admit of the striking peculiarity (or rather inaccuracy) of appending those suffix-forms which include the plural ending ȳe even to the feminine plural in tA (WytASWSĀ ^ytASWS) &c.), so that in reality the result is a double indication of the plural.<sup>4</sup>

## n

Such is the rule: the singular suffix, however (see b), also occurs with the ending tA (probably through the influence of Aramaic), e. g. ytAd [et [Ps 132:12](#) (unless it be *sing.* for ytWd [et as, according to Qimhī in his Lexicon, ytnx]T; [2 K 6:8](#) is for ytWx]T; ^tKn; [Dt 28:59](#) (treated on the analogy of an *infin.* h̄); %tAyxb [Ez 16:52](#). On the other hand ^tAcmi (so Baer, Ginsb.; but Opit. ^ȳe) y [Ps 119:98](#), [Dn 9:5](#) is merely written defectively, like ^t̄ir̄ according to Baer (not Ginsb.) in [Pr 1:9](#), &c. In the *3<sup>rd</sup> plur.* the use of the singular suffix is even the rule earlier Books (see instances in Diehl, 1. c., p. 8), e. g. ~tĀba] (*their fathers*) oftener



than ~hytə] (this only [1 K 14:15](#), and in Jer, Ezr, Neh, and Ch [in 1 K, Jer, Ezr, however, ~tʰaba] is more common]); so always ~tʰamvā !tʰamv. *their names*, ~tʰarAD *their generations*. From Parallel passages like [2 S 22:46](#) compared with [Ps 18:46](#) [Is 2:4](#) with [Mi 4:3](#), it appears that in many cases the longer form in, ~hyʰə can only subsequently have taken the place of ~ʰ.

o

4. The following Paradigm of a masculine and feminine noun with suffixes is based upon a monosyllabic noun with one unchangeable vowel. With regard to the ending tʰ; in the *constr. st.* of the fem. it should be further remarked that the short a of this ending is only retained before the *grave* suffixes ~k and !k; before all the others (the *light* suffixes) it is lengthened to a

*Singular.*

p

*Masculine.*

SWS a horse.

Sing. 1. com. ySWS my horse.

2. {m^SWS} thy horse.

{f. %SWS} thy horse.

3. {m ASWS} equus eius (suus).

{f. HSWS} equus eius (suus).

Plur. 1. com. VhSWS our horse.

2. {m. ~kSWS} your horse.

{f. !kSWS} your horse.

3. {m. ~SWS} equus eorum (suus).

{f. !SWS} equus earum (suus).

*Feminine.*

hsWS a mare.

ytisWS} my mare.

^tsWS} thy mare.

%tSWS} thy mare.

AtSWS} equa eius (sua).

HtSWS} equa eius (sua).

VhtSWS} our mare.

~k,tSWS} your mare.

!k,tSWS} your mare.

~tSWS} equa eorum (sua).

!tSWS} equa earum (sua).

Plural.

q

*Masculine.*

~ySWS horses.

Sing. 1. com. ySWS my horses.

2. {m. ^ySWS thy horses.

{f. %ySWS thy horses.

3. {m. wySWS equi eius (sui).

{f. hysWS equi eius (sui).

Plur.1. com. WhySWS our horses.

2 {m. ~kysWS) your horses.

{f. !kysWS) your horses.

3.{m. ~hysWS) equi eorum (sui).

{f. !hysWS) equi earum (sui).

*Feminine.*

tASWS mares.

ytASWS) my mares.

^ytASWS) thy mares.

%ytASWS) thy mares.

wytASWS) equae eius (suae).

hytASWS) equae eius (suae).

WhytASWS) our mares.

~kytASWS) your mares.

!kytASWS) your mares.

~hytASWS) equae eorum (suae).

!hytASWS) equae earum (suae).

### Footnotes:

<sup>1</sup>[1] Also in [Jer 15:10](#) read (according to [§ 61 h](#), end) ynWI Lqi ~hLKU in [Ho 7:6](#) probably ~hPa; for ~hpæ)

<sup>2</sup>[1] In the papyrus of the decalogue from the Fayyum, line 16, wyXdqyW occurs for whXdqyW [Ex 20:11](#). Gall, ZAW. 1903, p. 349, takes this as an indication that the traditional forms of the noun-suffix Wy or W represent aiuç or euç P. Haupt aptly compares the Greek use of the *iota subscript* (αό).

<sup>3</sup>[2] So in the Meša' inscription, l. 22 htI dgm its towers (along with hyr [X its gates). Can it have been the rule to omit y after the termination oñh ? Cf. below, n.

<sup>4</sup>[1] See an analogous case in [§ 87 s.](#) Cf. also the double feminine ending in the 3<sup>rd</sup> *sing. perf.* of verbs <sup>33</sup>h<sup>33</sup> , [§ 75 i.](#)



**f**

3. The suffixes of the 2nd person ( $\overset{\wedge}{\alpha}$ . &c.) are all formed with a *k*-sound, not, like the *separate* pronouns of the 2nd person, with a *t*-sound.

So in all the Semitic languages, in Ethiopic even in the verbal form (*qatalka, thou hast killed* = Hebr.  $\text{תָּלַחְתָּ}$ ).

**g**

4. The *suffix of the verb* (the accusative) and the *suffix of the noun* (the genitive) coincide in most forms, but some differ, e. g.  $\text{y}\overset{\wedge}{\text{n}}\text{b}\alpha$  *me*,  $\text{y}\overset{\wedge}{\alpha}\text{i}$  *my*.

[Paradigm A](#) at the end of the Grammar gives a table of all the forms of the *separate pronoun* and the *suffixes*; a fuller treatment of the *verbal suffix* and the mode of attaching it to the verb will be found in [§ 58 ff.](#), of the *noun-suffix* in [§ 91](#), of the prepositions with suffixes in [§ 103](#), of adverbs with suffixes [§ 100 o](#).

**Footnotes:**

<sup>1</sup>[1] On apparent exceptions see [§ 135 d](#).

## § 102. *Prefixed Prepositions.*

### a

1. Of the words mentioned in [§ 101](#), *-!mi* *from, out of*, frequently occurs as a prefix ([§ 99 c](#)), with its Nuḥ assimilated to the following consonant (by means of *Dages forte*), e. g.  $\Gamma$  [Y<sup>h</sup>mi] *out of a forest*.

### b

Rem. The separate *-!mi* (always with a following *Maqqeph*) is usual (but not necessary, cf. [Ju 20:14](#) with verse [15](#), [Ez 43:6](#), &c.) only before the article, e. g. #rah'-!mi, and sometimes occurs before the softer consonants, e. g. za'-!mi [Jer 44:18](#), ynB'-!mi [Jo 1:12](#), [1 Ch 5:18](#); cf. [Ex 18:14](#), [Lv 1:14](#), [14:30](#), [Ju 7:23](#), [10:11](#), [19:16](#), y [Ps 104:7](#) ([2 K 23:36](#) before  $\Gamma$ ; also before Q in y [Ps 18:49](#)), and elsewhere in the later books (as in Aramaic)<sup>1</sup>; there is besides a poetic by-form yNmi (cf. [§ 90 m](#)) and yNmi [Is 30:11](#). Its form is most commonly *·mi* with a following *Dages* which may, however, be omitted in letters which have *Sewa* (cf. [§ 20 m](#)). With a following *y* the *mi* is, as a rule, contracted to *y<sup>h</sup>mi*, e. g. yd<sup>h</sup>mi = yd<sup>h</sup>mi or yd<sup>h</sup>mi (but cf. yn<sup>h</sup>mi [Dn 12:2](#); ^t.V<sup>h</sup>mi [2 Ch 20:11](#)); before gutturals it becomes *me* (according to [§ 22 c](#)), e. g. ~d'amāt ~ [me before X the *mi* occurs with the guttural virtually sharpened in #W<sup>h</sup>mi *on the outside*, and in j W<sup>h</sup>mi [Gn 14:23](#); before *h* in tAyhmit (cf. [§ 28 b](#) and [§ 63 q](#)). The closed syllable here is inconsistent with the required, virtual sharpening of the *h*; probably tAyhmit merely due to the analogy of tAyh. | t, similarly [Is 14:3](#) before  $\Gamma$ ; but in [1 S 23:28](#), [2 S 18:16](#) @dRmi is to be read, according to [§ 22 s](#).

### c

2. There are also three other particles, the most commonly used prepositions and the particle of comparison, which have been reduced by abbreviation ([§ 99 c](#)) to a single prefixed consonant with *Sewa* (but see below, and [§ 103 e](#)), viz.: B. [poet. AmB] *in, at, with*. | . [poet. Am | ] *towards, (belonging) to, for*, Lat. *ad*. K. [poet. AmK] *like, as, according to* (no doubt the remnant of a substantive with the meaning of *matter, kind, instar*).

### d



(bb) before many pronominal forms, e. g. hzB' (so also in [1 S 21:10](#); not hZB), hzK' hzK' ta' (in close connexion, however, ta' . [Gn 2:23](#); ta'K. [Gn 45:23](#)); hLaK' as *these*; and especially ~kBa' ~k,la' ~kK' (~kK') and ~hBa' ~h,la' ~hK' (~hK'), see [§ 103 e](#);

## h

(cc) l' before monosyllables or fore-toned nouns in such combinations as hp,l' hP, *mouth to mouth*, [2 K 10:21](#), ~ym' ~ym' !yBe *between waters and waters*, [Gn 1:6](#); Xr'j' l' *for a trouble*, [Is 1:14](#), but always before the principal pause. The instructive example in [Dt 17:8](#) also shows that the punctuation l' is only possible with at least the lesser pause after it; in [Is 28:10](#), [13](#) the l' is twice repeated, even before the small and smallest disjunctives;

## i

(dd) in certain standing expressions, which have become stereotyped almost as adverbs, e. g. d[;l' *to eternity*, br' *in multitude*, Xj' br' *in security*, XCn' *to eternity*, but ~yxich>XCn' . *to all eternity*, [Is 34:10](#). Cf. also Vpn' *for the dead*, [Lv 19:28](#), [Nu 5:2](#), [9:10](#).

## k

(d) With the interrogative hm' they are pointed as in hMB; in *pause* and before a as in hMB; *by what?* (before a following relative clause, as in [Ec 3:22](#), hmB; cf. Delitzsch, *Jesaja*, 4th ed., on [Is 2:22](#)); hMK; *how much?* but also hMK; [1 K 22:16](#), in close connexion, and at a greater distance from the *pause*. The S<sup>e</sup>gho' in these forms arises from a modification of the original a; while the m is sharpened in order to maintain the original a; of the prefixes.

## l

When l. (prop. *la*) is united to hm, it takes, according to [§ 49 f, g](#), the form hM'l' h' ([Jb 7:20](#) hm'l' h' [1 S 1:8](#) hm,l' h' all Mil'ce', and hence the a; in the tone is lengthened to a) *for what? why?* Before the gutturals a' h' [h' hm'l' is used for euphonic reasons (exceptions [1 S 28:15](#), [2 S 14:31](#), [Jer 15:18](#), before h; [2 S 2:22](#), y [Ps](#)



[49:6](#), before a); hMl' ḥ however, remains before X. Before letters which are not gutturals, hmil' is found in y [Ps 42:10](#), [43:2](#) (immediately after a tone-syllable).

## m

Rem. The divine name hAhy> which has not its original vowels (hwhk'y) but those of yn'da] (see [§ 17 c](#)), except that the y has simple not compound Səwa] takes the prefixes also, after the manner of yn'da], thus hAhywā hAhyI Ḥ hAhyBā hAhyṣet (since they are to be read yn'da]wā yn'da] Ḥ yn'da]Bā yn'da]ṣet for the a of yn'da], as of yn'da] ~yn'da] &c. (see below), *quiesces* after the prefixes Bā Kā I Ḥ w; but is *audible* after me (for !mi), V, (no instance in the O.T.), and h' (in ~yn'da]h' [Dt 10:17](#), y [Ps 136:3](#), the article, not ḥ; interrog., is intended; the only example with ḥ interrog., [Jer 8:19](#), is to be pointed hAhyh;ti. e. yn'da]h;ti not hAhyḥ). Hence the rule, ayCām hvm *Moses brought out* (i. e. mā vā ḥ make the a audible), synkm; b l kw> *and Caleb brought in* (i. e. wā kā I Ḥ b allow it to quiesce).<sup>3</sup>—As regards the other plural forms of !Ada', elision of the a always takes place after Bā wā Kā I ; except in the form yn'da] thus wyn'da] Ḥ ^yn'da] ;t &c.; but yn'da] ;t &c., Ḥyn'da] ;t &c., ~hyn'da] ;t

---

## Footnotes:

<sup>1</sup>[1] König, *Einleitung ins A. T.*, p. 393 (cf. also the almost exhaustive statistics in his *Lehrgebäude*, ii. 292 ff.), enumerates eight instances of !mi before a word without the article in 2 Samuel and Kings, and forty-five in Chronicles.

<sup>2</sup>[2] Jerome (see Siegfried, *ZAW*. iv. 79) almost always represents B. by *ba*.

<sup>3</sup>[1] Another *vox memor.* is ~l' [ḥ] AB- l K' *all is hidden in him*.

## § 101. Prepositions.

Brockelmann, *Grundriss*, i. 494 ff.

### a

1. All words, which by usage serve as prepositions, were originally substantives, viz.:

(a) Substantives in the accusative and in the construct state, so that the noun governed by them is to be considered as in the genitive, and in Arabic actually has the genitive ending, cf. in German *statt dessen*, *kraft dessen*, in Greek *τῆς αὐτῆς*, in Latin *huius rei causa*, or *gratia*, *montis instar*.<sup>1</sup> Cf. רָחֵק (hinder part \*) *behind, after* (Milch. in !Ke רָחֵק [Lv 14:36](#), [Dt 21:13](#), [1 S 10:5](#); חֲזָק רָחֵק [2 Ch 32:9](#)); לְצַד (side) *close by*; בֵּין (intermediate space\*) *between*; דַּבְּרָא דַּבְּרָא (distance<sup>2</sup>) *behind, around*; תַּלְמִיז, or with חֵירֵק *compaginis* יְתִילְמִז (removal, want) *except*; לְיָד (purpose) *on account of*; לְפָנֵי (I Am only in [Dt 1:1](#)) *before, over against*; -מִי (separation; cf. [§ 119 v](#)) *from, out of*; דְּגַרְסָא (coming in front, that which is over against) *before, over against*; -ד [; (progress, duration \*) *during, until*; -ל [; (height, upper part \*) *upon, over*; -ב [; (connexion ?) *with*; it is doubtful whether this is to be derived from the same stem as תְּמִילָא תְּמִילָא . *near, beside, like*; תַּחְתִּי (under part\*) *under, instead of*.

### b

(b) Substantives in the construct state, but to be regarded as in the genitive, since they depend on prepositions (especially the inseparable), e. g. פְּנֵי (in the face of \*) *before*; יְפֵהָא יְפֵהָא . (according to the mouth, i. e. the command of \*) *according to*; לְגַבִּי (in the concern of) *on account of*; לְמִילָא . (for the purpose of) *on account of*.

### c

2. Substantives used adverbially very frequently become prepositions in this way, e. g. יְלֵבָא יְלֵבָא יְלֵבָא יְתִילְבָא יְתִילְבָא שְׂפָא . (with cessation) *without*, דְּאַבְּ (in the duration of) *during*; יְדְבָא יְדְבָא . (according to the requirement of) *for, according to*.

---

### Footnotes:

<sup>1</sup>[1] In the examples which follow, the meaning of the noun is added in parentheses, and, when it is actually in use [though it is mostly in such cases very rare], is marked with an asterisk.—On a similar use in other languages, see W. von Humboldt, *Über die Kawisprache*, iii, p. 621.

<sup>2</sup>[2] So also J. Hoch de Long, *Die hebr. Präpos. d* [B, Lpz. 1905.

## § 90. *Real and Supposed Remains of Early Case-endings.* הַא' local, װ in compound proper names, ײא and א in the Construct State.

K. U. Nylander, *Om Kasusändelserna i Hebräiskan*, Upsala, 1882; J. Barth, 'Die Casusreste im Hebr.', *ZDMG.* liii. 593 ff.

### a

1. As the Assyrian and old Arabic distinguish three cases by special endings, so also in the Hebrew noun there are three endings which, in the main, correspond to those of the Arabic. It is, however, a question whether they are all to be regarded as real remnants of former case-endings, or are in some instances to be explained other-wise. It can hardly be doubted (but cf. [h](#), Rem.) that the (locative) termination הַא' is a survival of the old accusative termination *a*, and that װ in certain compound proper names is the old sign of the nominative. The explanation of the ײ as an old genitive sign, which, as being no longer understood in Hebrew, was used for quite different purposes, and the view that א is a form of the nominative termination װ, are open to grave doubts.

### b

In Assyrian the rule is that *u* marks the nominative, *i* the genitive, and *a* the accusative;<sup>1</sup> in spite of the many and various exceptions to this rule which occur' (Delitzsch, *Assyrische Gramm.*, § 66). Similarly, the Arabic case-endings in the fully declined nouns (*Triptotes*) are: –*u* for the nominative, –*i* for the genitive, and –*a* for the accusative; in the *Diptotes* the ending –*a*, represents the genitive also. In modern Arabic these endings have almost entirely disappeared, and if they are now and then used, as among the Beduin, it is done without regularity, and one is interchanged with another (Wallin, in *ZDMG.* v, p. 9, xii, p. 874; Wetzstein, *ibid.*, xxii, p. 113 f., and especially Spitta, *Gramm. des arab. Vulgärdialekts von Ägypten*, Lpz. 1880, p.147 ff.). Even as early as the Sinaitic inscriptions, their regular use is not maintained (Beer, *Studia Asiatica*, iii. 1840, p. xviii; Tuch, *ZDMG.* iii. 139 f.). Ethiopic has preserved only the –*a* (in proper names –*ha*), which is, however, still used for the whole range of the accusative, and also (the distinction of case being lost) as a termination of the *constr. st.* to connect it with a following genitive.

### c

2. As remarked above, under [a](#), the *accusative* form is preserved in Hebrew most certainly and clearly in the (usually toneless) ending הַא' originally אַא', as in the old Arabic accusative. This is appended to the substantive:

(a) Most commonly to express *direction towards* an object, or *motion to a place*,<sup>2</sup> e. g.

hMyā seaward, westward, hmdqā eastward, hnApīc' northward, hrWā; to Assyria, hl bB' to Babylon, hrhñ (from rh) to the mountain, [Gn 14:10](#), hcrañ to the earth, htyBñ to the house, htcrTi to Tirzah (hcrTi) [1 K 14:17](#), &c., htZ[; to Gaza (hZ[) [Ju 16:1](#); with the article hrhñ' to the mountain, htyBñ; into the house, hr'dxñ; into the chamber, [1 K 1:15](#); hl hān<sup>3</sup> into the tent, [Gn 18:6](#), &c.; similarly with adverbs, as hMVñ thither, hnāñ whither?; even with the constr. st. before a genitive htyBñ @SAy into Joseph's house, [Gn 43:17](#), [24](#); bgñh; hcrañ toward the land of the south, [Gn 20:1](#); ~yrñmi hcrañ to the land of Egypt, [Ex 4:20](#); qfMō; hrBōmi to the wilderness of Damascus, [1 K 19:15](#); fm,viñ hxlrñmi toward the sunrising, [Dt 4:41](#); and even with the plural hmyDfK; into Chaldea, [Ez 11:24](#); hmyñv'h; towards the heavens.

Rem. The above examples are mostly rendered definite by the article, or by a following genitive of definition, or are proper names. But cases like hMyā, hrhñ htyBñ show that the locative form of itself possessed a defining power.

**d**

(b) In a somewhat weakened sense, indicating the place where something is or happens ( cf. [§ 118 d](#) ), e. g. hmyñxñ; in Mahanaim, [1 K 4:14](#); hMVñ there (usually thither, see [c](#)), [Jer 18:2](#), cf. [2 K 23:8](#), and the expression to offer a sacrifice hxBñh; properly towards the altar for on the altar. On the other hand, hl bB' [Jer 29:15](#), and hl bñ [Hb 3:11](#), are to be regarded as ordinary accusatives of direction, to Babylon, into the habitation; also expressions like hnApīc' taP. the quarter towards the north, [Jos 15:5](#) (at the beginning of the verse, hmdqā | WbG> the border toward the east), cf. [18:15](#), [20](#), [Ex 26:18](#), [Jer 23:8](#).

**e**

(c) The original force of the ending h<sup>α</sup>' is also disregarded when it is added to a substantive with a preposition prefixed (cf. also hnāñd[; how long?), and this not only after l; -l a, or -d[; ( which are easily explained ), e. g. hl '[mīl . upwards, hJmīl . downwards, hl āāñ. l i to Sheol, y [Ps 9:18](#); hqpā]-d[; unto Aphek, [Jos 13:4](#), hnApCh;-

l a, toward the north, [Ez 8:14](#), cf. [Ju 20:16](#); but also after b and even after !mi, e. g. hBqND; in the south, [Jos 15:21](#), cf. [Ju 14:2](#), [1 S 23:15](#), [19](#), [31:13](#), [2 S 20:15](#), [Jer 52:10](#); hl bBmi from Babylon, [Jer 27:16](#); cf. [1:13](#), [Jos 10:36](#), [15:10](#), [Ju 21:19](#), [Is 45:6](#).

## f

Rem. Old locative forms (or original accusatives) are, according to the Masora, still to be found in

(a) hl yʔ ũ in *pause* hl yʔ ũ the usual word in prose for *night*, which is always construed as masculine. The nominative of this supposed old accusative<sup>4</sup> appeared to be preserved in the form l yll ũ only used in poetry, [Is 16:3](#), *constr. st.* l y l e (even used for the *absol. st.* in *pause* [Is 21:11](#)). Most probably, however, hl yʔ ũ is to be referred, with Nöldeke and others, to a reduplicated form y l y l ; cf. especially the western Aramaic ayl y l e Syr. *lilya*, &c.— Another instance is hmWam. *something*, probably from ~Wam; ~Wm *spot, point*, generally with a negative = *nothing*. Similarly hcrā ũ [Is 8:23](#) and (in *pause*) [Jb 34:13](#), htpW ũ [Ho 8:7](#), and the place-name hchyd [1 Ch 6:63](#), might be explained as accusatives. Elsewhere, however, the toneless hʔ can be regarded only as a meaningless appendage, or at the most as expressing poetic emphasis; thus hcrā ũ (in *pause*) [Jb 37:12](#); htW ũ; *death*, y [Ps 116:15](#); aŕ-hDg ũ y [Ps 116:14](#), [18](#); hl Xnd *stream*, y [Ps 124:4](#); hl mivxh; *amber*, [Ez 8:2](#) [in [1:4](#) l mvxh; cf. § 80 k], &c. In [Jos 15:12](#) hMYDh; is probably only a scribal error (dittography). In [Ju 14:18](#) instead of the quite unsuitable poetic word hsrʔxh; (towards the sun ??) read as in [15:1](#) hrʔdxh; *to the bride-chamber*.

## g

(b) In the termination htʔ ũ often used in poetry with feminines, viz. htmjæ *terror* (= hmyæ, [Ex 15:16](#); htrʔ ũ, *help* (= hrʔ ũ), y [Ps 44:27](#), [63:8](#), [94:17](#); htʔ ũ > *salvation* (= hʔ ũ), y [Ps 3:8](#), [80:3](#), [Jon 2:10](#); htʔ ũ; *unrighteousness* (= hl ũ), [Ez 28:15](#), [Ho 10:13](#), y [Ps 125:3](#); htʔ ũ y [Ps 92:16](#) *Keth.* [Jb 5:16](#); htrʔ ũ y [Ps 120:1](#); htpj ũ *darkness*, [Jb 10:22](#); htM ũ; [Jer 11:15](#) is corrupt, see the

LXX and Commentaries. These cases are not to be taken as double feminine endings, since the loss of the tone on the final syllable could then hardly be explained, but they are further instances of an old accusative of direction or intention. In examples like  $h\bar{t}r\bar{h}\bar{f}$ , *for help* (y [Ps 44:27](#)) this is still quite apparent, but elsewhere it has become meaningless and is used merely for the sake of poetical emphasis.<sup>5</sup>

## h

This termination  $h\bar{\alpha}'$  usually has reference to *place* (hence called  $h\bar{\alpha}'$  *locale*<sup>6</sup>); sometimes, however, its use is extended to time, as in  $hm\bar{y}m\bar{h}\bar{y}'' \sim ym\bar{h}\bar{m}\bar{h}\bar{i}$  *from year to year*. Its use in  $h\bar{l}y\bar{l}\bar{k}'$ , properly *ad profanum* != *absit*! is peculiar.

## i

As the termination  $h\bar{\alpha}'$  is almost always toneless (except in  $h\bar{x}r\bar{z}m\bar{i}$  *constr. st.* [Dt 4:41](#);  $h\bar{T}G\bar{l}$  and  $h\bar{T}'[i$  [Jos 19:13](#)) it generally, as the above examples show, exercises no influence whatever upon the vowels of the word; in the *constr. st.*  $hr\bar{B}\bar{d}m\bar{i}$  [Jos 18:12](#), [1 K 19:15](#), and in the proper names  $h\bar{t}G\bar{o}$  [1 K 2:40](#),  $hn\bar{D}\bar{i}$  [2 S 24:6](#) (so Baer; ed. Mant. and Ginsb.  $hn\bar{D}\bar{h}$ ),  $h\bar{t}p\bar{c}$  [2 Ch 14:9](#),  $h\bar{t}p\bar{i}r\bar{e}$  [1 K 17:9](#),  $hn\bar{t}\bar{i}r\bar{e}$  [1 K 4:12](#), an  $\bar{a}$  is retained even in an open tone-syllable (cf., however,  $hr\bar{h}\bar{h}\bar{i}$  [Gn 14:10](#),  $hn\bar{D}P\bar{;}$  [Gn 28:2](#) from  $!DP\bar{;}$ , with modification of the  $\bar{a}$  to  $e\bar{f}$  also  $h\bar{l}m\bar{i}r\bar{k}$ ; [1 S 25:5](#) from  $!m\bar{i}r\bar{k}$ ; In segholate forms, as a general rule, the  $h\bar{\alpha}'$  *local* is joined to the already developed form of the *absol. st.*, except that the helping-vowel before  $h\bar{\alpha}'$  naturally becomes  $S\bar{e}w\bar{a}$  e. g.  $h\bar{t}y\bar{B}\bar{h}\bar{i}$   $h\bar{l}h\bar{a}n'$  [Gn 18:6](#), &c.;  $hr\bar{'}[Y\bar{h}$ ; [Jos 17:15](#),  $hr\bar{'}[F\bar{h}$ ; [Ju 20:16](#), &c., but also  $h\bar{l}x\bar{n}\bar{o}$  [Nu 34:5](#) (*constr. st.*; likewise to be read in the *absolute* in [Ez 47:19](#), [48:28](#)) and  $hr\bar{'}[v\bar{t}$  [Is 28:6](#) (with *Silluq*); cf.  $h\bar{B}g\bar{a}$  [Ez 47:19](#) and  $hn\bar{r}\bar{G}\bar{o}$  (Baer, incorrectly,  $hn\bar{r}\bar{S}\bar{o}$ ) [Mi 4:12](#) (both in *pause*).—In the case of feminines ending in  $h\bar{\alpha}'$  the  $h\bar{\alpha}'$  *local* is added to the original feminine ending  $t\bar{\alpha}'$ ; (§ 80 b), the  $\bar{a}$  of which (since it then stands in an open tone-syllable) is lengthened to  $\bar{a}$  e. g.  $h\bar{t}c\bar{i}r\bar{T}\bar{i}$ —Moreover the termination  $h\bar{\alpha}'$  is even weakened to  $h\bar{\alpha}$ , in  $h\bar{b}n\bar{o}$  *to Nob*, [1 S 21:2](#), [22:9](#);  $hn\bar{a}\bar{h}$  *whither*, [1 K 2:36](#), [42](#) and  $hn\bar{e}\bar{l}\bar{D}$  *to Dedan*, [Ez 25:13](#).

## k

3. Of the three other terminations  $\text{W}$  may still be regarded as a survival of the old nominative ending. It occurs only in the middle of a few (often undoubtedly very old) proper names,<sup>8</sup> viz.  $\text{ymWxa}$ ] (if compounded of  $\text{WXa}$  and  $\text{ym}$ ),  $\text{I j Wmx}$ ] (for which in [Jer 52:1](#)  $\text{K}^{\text{eth.}}$   $\text{I j ymix}$ ),  $\text{raev;Wt(???)m}$ ] and  $\text{XI V Wtm}$ . (otherwise in Hebrew only in the plur.  $\sim\text{ytm}$ . *men*; to  $\text{Wtm}$ . corresponds most probably  $\text{WtB}$ . in  $\text{I aWtB}$ ),  $\text{I aWhP}$ . [Gn 32:31](#) (but in ver. [32](#)  $\text{I aynP}$ ) *face of God* (otherwise only in the plur.  $\sim\text{ynP}'$  *constr. s.t ynP*).<sup>9</sup>— $\text{WmVg}$ : [Neh 6:6](#) (elsewhere  $\sim\text{Vg}$  is the name of an Arab, cf. [6:1](#)). On the other hand the terminations  $\text{y}^{\text{a}}$ ] and  $\text{A}$  are most probably to be regarded (with Barth, l. c., p. 597) as having originated on Hebrew soil in order to emphasize the *constr. st.*, on the analogy of the *constr. st.* of terms expressing relationship.

In view of the analogies in other languages (see [b](#)) there is nothing impossible in the view formerly taken here that the *litterae campaginis* and  $\text{y}^{\text{a}}$ ] and  $\text{A}$  are obsolete (and hence no longer understood) case-endings,  $\text{i}^{\text{a}}$  being the old genitive and  $\text{o}$  for the nominative sign *u*. Barth objects that the  $\text{i}^{\text{a}}$  and  $\text{o}$  almost invariably have the tone, whereas the accusative  $\text{h}^{\text{a}}$  is toneless, and that they are long, where the Arab.  $\text{i}^{\text{c}}$  and  $\text{u}^{\text{c}}$  are short. Both these objections, however, lose their force if we consider the special laws of the tone and syllable in Hebrew. The language does not admit a final  $\text{i}^{\text{c}}$  or  $\text{u}^{\text{c}}$  and the necessarily lengthened vowel might easily attract the tone to itself. On the other hand a strong argument for Barth's theory is the fact that these *litterae campaginis* are almost exclusively used to emphasize the close connexion of one noun with another, hence especially in the *constr. st.* Consequently it seems in the highest degree probable that all these uses are based upon forms in which the *constr. st.* is expressly emphasized by a special termination, i. e. the *constr. st.* of terms of relationship,  $\text{yba}^{\text{a}}$ ]  $\text{yxa}^{\text{a}}$ ]  $\text{ymix}$ ] from *ba' father*,  $\text{Xa}^{\text{a}}$  *brother*,  $\sim\text{X}'$  *father-in-law* (cf. [§ 96](#)). The instances given under *l* and *m* followed this analogy.

Like  $\text{i}^{\text{a}}$   $\text{A}$  is also used only to emphasize the *constr. st.* (see [o](#)), and must therefore have a similar origin, but its exact explanation is difficult. According to Barth, this  $\text{A}$  corresponds to a primitive Semitic  $\text{a}^{\text{o}}$  (cf. [§ 9 q](#)) and is traceable to 'aba $\text{a}$ ' 'aha $\text{a}$ ' the accusatives of terms of relationship in the *constr. st.*, which have  $\text{a}^{\text{o}}$  only before a genitive. Against this explanation it may be objected that there is no trace of the supposed Hebrew accusatives  $\text{Aba}^{\text{a}}$   $\text{Axa}^{\text{a}}$   $\text{Amx}$ ] and only of the analogous  $\text{AnB}$ . It is also remarkable that so archaic a form should have been preserved (except in



AnB) only in two words and those in quite late passages. However we have no better explanation to offer in place of Barth's.

Finally we cannot deny the possibility, in some cases, of Barth's explanation of the W in compound proper names like I aWtB, &c. (see above), as due to the analogy of terms of relationship with nominative in W. But this in no way militates against the view expressed above, that in some very old names, like I aWnPÄ I aWtB, &c., the original common nominative sign has simply been preserved.

The instances found are:

I  
(a) Of the ending y<sup>ai</sup> Anta] ynB. *his ass's colt*, [Gn 49:11](#); !aCh; ybiz] *that leaveth the flock*, [Zc 11:17](#) (cf. the preceding I yI ah'ty [i<sup>ro</sup>; hns. ynK.v<sup>o</sup> *the dweller in the bush*, [Dt 33:16](#) (on ynK.v<sup>o</sup>) cf. below [Jer 49:16a](#), Ob<sup>3</sup>); appended to the feminine hI y<sup>h</sup> h'ytbn] ~Ay ytbno] *whether stolen by day or stolen by night*, [Gn 31:39](#) (in prose, but in very emphatic speech); j Pvmi ytia] *plena iustitiae*, [Is 1:21](#); ~ [' ytB<sup>ir</sup>; *full of people*, [La 1:1](#) (on the retraction of the tone before a following tone-syllable, cf. [§ 29 e](#); in the same verse the second ytbr and ytirf', see below, follow the example of ytB<sup>ir</sup>; although no tone-syllable follows; cf. also [Ho 10:11](#) below); qdc<sup>o</sup> ykil m; ytirbDf-I [; *after the order of Melchizedek*, y [Ps 110:4](#); cf. also y [Ps 113:9](#), [Jer 49:16b](#). To the same category belong the rather numerous cases, in which a preposition is inserted between the *construct state* and its genitive (cf. [§ 130 a](#)), without actually abolishing the dependent relation, e. g. ~yAGb; ytB<sup>ir</sup>; *she that was great among the nations*, ytirf' tAnydMb; *princess among the provinces*, [La 1:1](#); vWdI' yTbh<sup>o</sup> *that loveth to tread*, [Ho 10:11](#); cf. also [Jer 49:16a](#), Ob<sup>3</sup>.—In [Ex 15:6](#) yrD'an can only be so explained if it is a vocative referring to hwhy, but perhaps we should read hrD'an as predicate to ^nym] >

Further, the Híreq *compaginis* is found with certain particles which are really also nouns in the *constr. st.*, as ytil Wz) (= t I Wz) *except*, yNmi (poetical for !mi) *from*, yTil Bi *not*, yspa; *not* (thrice in the formula ynla] dA [ yspaw] *am, and there is none else beside me*; but many take the y<sup>ai</sup> as a suffix here), [Is 47:8](#), [10](#), [Zp 2:15](#). [The above are all the cases in

which this  $y^{\alpha}$  is attached to independent words in the O.T.; it occurs, however, besides ] in compound proper names (again attached to the *constr. st.*), as  $qdc\dot{y}kil m;$  (*king of righteousness*),  $l ayrb\dot{g};$  (*man of God*),  $l ay\dot{N}k;$  (*favour of God*), and others (cf. also the Punic name *Hannibal*, i. e.  $l [b\dot{y}N\dot{P};$  *favour of Ba'al*).

## m

Otherwise than in the *constr. st.* the *Hireq compaginis* is only found in participial forms, evidently with the object of giving them more dignity, just as in the case of the construct forms in  $\dot{i}$ . We must distinguish, however, between passages in which the participle nevertheless does stand in close connexion, as [Gn 49:11](#), [Is 22:16](#) ( $ybc\dot{x}$ ) and  $yq\dot{q}x$ ) also in impassioned speech), [Mi 7:14](#) (probably influenced by [Dt 33:16](#)),  $y$  [Ps 101:5](#), [113:7](#); and passages in which the  $\dot{i}$  added to the participle with the article merely serves as an ornamental device of poetic style, e. g. in the late Psalms, [113:5](#), [6](#), [7](#), [9](#) (on verse [8](#) see [n](#)), [114:8](#), [123:1](#).

## n

In *Kethibh* the termination  $\dot{i}$  also occurs four times in  $y\dot{t}bXwy$ , i. e.  $y\dot{T}b.vAy^*$ , [Jer 10:17](#), [22:23](#) (before  $\dot{B}$ ), [Ez 27:3](#) (before  $-l [$ ), [La 4:21](#) (before  $\dot{B}$ ). The *Qere* always requires for it  $\dot{t}b.vAy$  (or  $\dot{ä}y$ ), except in [Jer 22:23](#)  $\dot{T}b.vy$ ; cf. *ibid.*  $y\dot{t}nq\dot{m}$  *Keth.*,  $\dot{T}n\dot{N}q\dot{m}$  *Qere*, and finally [Jer 51:13](#)  $y\dot{t}nkV$  *Keth.*,  $\dot{T}nkV$  *Qere*. Perhaps  $y\dot{T}b.vy$  and  $y\dot{T}nkV$  are *formae mixetae*, combining the readings  $\dot{t}b.v\dot{y}$ , &c. and  $\dot{T}b.vy$  (*2nd fem. perf.*), &c., but  $y\dot{T}n\dot{N}q\dot{m}$  may be merely assimilated to  $y\dot{T}b.vy$  which immediately precedes it.

The following are simply textual errors: [2 K 4:23](#)  $y\dot{t}kl\ hh$  *Keth.*, due to the preceding  $y\dot{t}a$ , and to be read  $\dot{t}kl\ \dot{h}h$ , as in the *Qere*;  $y$  [Ps 30:8](#) (read  $y\dot{r}ch\dot{t}$  [113:8](#) (read  $\dot{A}byv\dot{A}h$ )), [116:1](#) (read  $\dot{ä}t\ l\ Aq$ , as in five other places). On  $y\dot{t}j\dot{r}B$ , thrice, in [Lv 26:42](#), cf. [§ 128 d](#).

## o

(b) Of the ending  $\dot{A}^{10}$  (always with the tone): in prose only in the Pentateuch, but in elevated style, [Gn 1:24](#)  $\#ra\dot{A}tyx$ ; *the beast of the earth* (=  $\#rah' tYx$ ; ver. [25](#)); similarly in  $y$  [Ps 50:10](#), [79:2](#), [104:11](#), [20](#), [Is 56:9](#) (twice), [Zp 2:14](#); otherwise only in *rPci AnB.* *son of Zippor*, [Nu 23:18](#);  $r [b$ . *AnB.* *son of Beor*, [Nu 24:3](#), [15](#); and  $\sim y\dot{m}\dot{n}\ \dot{A}ny\dot{x}\ m;$

a fountain of waters, y [Ps 114:8](#).

---

## Footnotes:

<sup>1</sup>[1] This rule is almost always observed in the Tell-el-Amarna letters (see [§ 2 f](#)); cf. the instances cited by Barth, l.c., p.595, from Winckler's edition.

<sup>2</sup>[2] On this meaning of the accusative see the Syntax, [§ 118 d](#), and cf. the Latin accusative of motion to a place, as in *Romam profectus est, domum reverti, rus ire*.

<sup>3</sup>[3]  $h\bar{l} h\bar{a}h'$  in Baer's text, [Gn 18:6](#), is an error, according to his preface to Isaiah, p.v.

<sup>4</sup>[1] Brockelmann, *sem. Sprachwiss.*, p. 113, also takes it. as such,  $layla$  being properly *at night*, then *night* simply. Barth, however (*Sprachwiss. Abhandlungen*, p. 16, note 1), refers it to an original  $h\bar{l} y\bar{t}$ ; like  $h\bar{n}a'$  from  $h\bar{n}a'$ .

<sup>5</sup>[1] The form clings also to a few place-names, as  $h\bar{d}G\bar{d}S\bar{u}$  [Dt 10:7](#);  $h\bar{v}l' \bar{n}'$  [1 S 9:4](#), [2 K 4:42](#);  $h\bar{t}l' \bar{n}q$  [Nu 33:22](#) f.;  $h\bar{t}B\bar{j} y''$  verse [33](#) f.;  $h\bar{t}h\bar{m}Ti$  [Jos 19:43](#), &c.;  $h\bar{t}r\bar{p}a$  [Mi 5:1](#), &c.]

<sup>6</sup>[2] Cf. Sarauw, 'Der hebr. Lokativ,' ZA. 1907, p. 183 ff. He derives the  $h\bar{\alpha}'$  from the adverbs  $h\bar{m}V\bar{a}$   $h\bar{n}a'$  and holds that it has nothing whatever to do with the old accusative.

<sup>7</sup>[3] So Qimhi, and the Mant. ed. (Baer  $h\bar{r}'[F\bar{h}]$ ), i. e. locative from  $r$  [ $f\bar{h}$ ] ([Is 7:20](#)). The reading  $h\bar{r}'[F\bar{h}]$  (Opit., Ginsb.) implies a feminine in  $h\bar{\alpha}'$ .

<sup>8</sup>[1] Cf. the list in L. Kaila, *Zur Syntax des in verbaler Abhängigkeit stehenden Nomens im alttest. Hebr.*, Helsingfors, 1906, p. 54.

<sup>9</sup>[2] The name  $l a\bar{w}mV$  formerly regarded as a compound of  $WmV = \sim Vename$  and  $l a\bar{e}$  is better explained with Prätorius, ZDMG. 1903, p. 777, as a name of affection, for  $l a\bar{e} [WmV = l a [enVyl]$  [but see Driver on [1 S 1:20](#)]; similarly, according to Prätorius,  $l a\bar{w}tP = l a\bar{e} x\bar{w}tP$  and many others.

<sup>10</sup>[1] Cf. Kaila, l.c., p. 59 ff.

## II. The Weak Verb.<sup>1</sup>

### § 66. *Verbs Primae* Radicalis Nuḥ (~<sup>3</sup>/<sub>4</sub>), e. g. Vqn" *to approach*

Brockelmann, *Semit. Sprachwiss.*, p. 138 ff.; *Grundriss*, p. 595 ff.

#### a

The weakness of initial ḥ consists chiefly in its suffering *aphaeresis* in the *infinitive construct* and *imperative* in some of these verbs (cf. § 19 h). On the other hand, the *assimilation* of the ḥ (see below) cannot properly be regarded as weakness, since the triliteral character of the stem is still preserved by the strengthening of the second consonant. The special points to be noticed are —

#### b

1. The *aphaeresis* of the Nuḥ (a) in the *infinitive construct*. This occurs only (though not necessarily) in those verbs which have a in the second syllable of the *imperfect*. Thus from the stem Vqn, *imperfect* Vqyl, *infinitive* properly Vḡ; but always lengthened by the feminine termination ṭ to the segholate form ṭVḡ; with *suffix* AT Vḡ Gn 33:3; with the concurrence of a guttural [qn" *to touch*, *imperfect* [qyl, *infinitive* ṭ [ḡ; (also [gḡ; see below); [j n" *to plant*, *infinitive* ṭ [j ḡ (also [j ḡ; see below); on the verb !t n" *to give*, see especially h and i. On the other hand, *aphaeresis* does not take place in verbs which have oḥ in the *imperfect*, e. g. l pn" *to fall*, *imperfect* l Pyl, *infinitive* l pḡ; with *suffix* Al pn", also Al pnt; r Dḡ i Nu 6:2, &c.; cf., moreover, [Gḡ i Gn 20:6, &c., [gḡ Ex 19:12 (even [AGḡ i Jb 6:7; cf. Jer 1:10); with *suffix* A [gḡ B. Lv 15:23. Also [j ḡ i Is 51:16 (but ṭ [j ḡ ' Ec 3:2); a f n s 1:14, 18:3; with *suffix* yaif n B. y Ps 28:2 (elsewhere taḡ, cf. § 74 i and § 76 b), -q v h ṭ i 2 S 20:9.

#### c

(b) In the *imperative*. Here the Nuḥ is always dropped in verbs with a in the *imperfect*, e. g. Vqn, *imperative* Vḡ; (more frequently with *paragogic* a) ḥVḡ; before *Maqqeph* also - Vḡ (Gn 19:9), *plur.* ḤVḡ; &c. Parallel with these there are the curious forms with oḥ yVḡ Ru 2:14 (with *retarding* Metheg in the second syllable, and also *nasog* 'ahbr, according to § 29 e, before ~ l ḥ) and ḤVḡ Jos 3:9 (before ḥḡḥ, 1 S 14:38 (before ~ l ḥ) and 2 Ch 29:31; in all these cases without the *pause*. With Nuḥ retained, as if in a strong verb, ḡḥn > *drive*, 2 K 4:24 (*imperfect* ḡḥnyl, without assimilation of the Nuḥ), Ḥ [j n ḡ 2 K 19:29, Is

[37:30](#), [Jer 29:5](#), [28](#); cf. also the verbs  $\text{h}^{\text{374}}$ , which are at the same time  $\text{!}^{\text{370}}\text{È h}^{\text{h}^{\text{370}}}\text{Ez}$  [32:18](#),  $\text{h}^{\text{x}^{\text{370}}}\text{Ex 32:34}$ ,  $\text{h}^{\text{j}^{\text{370}}}\text{Ex 8:1}$ , &c.; the verb  $\text{a}^{\text{374}}\text{Ā a}^{\text{f}^{\text{h}^{\text{370}}}}\text{Ps 10:12}$  (usually  $\text{a}^{\text{f}^{\text{h}^{\text{370}}}}$ ); cf. [§ 76 b](#). But, as in the infinitive, the *aphaeresis* never takes place in verbs which have  $\text{o}$  in the *imperfect*, e. g.  $\text{d}^{\text{c}^{\text{370}}}\text{Ā} \# \text{t}^{\text{a}^{\text{370}}}$  &c.

## d

2. When, through the addition of a *preformative*,  $\text{Nu}^{\text{h}}$  stands at the end of a syllable, it is readily assimilated to the second radical ([§ 19 c](#)); thus in the *imperfect Qal*,<sup>3</sup> e. g.  $\text{!}^{\text{P}^{\text{370}}}\text{yl}$  for  $\text{y}^{\text{i}^{\text{370}}}\text{p}^{\text{o}}$ , *he will fall*;  $\text{V}^{\text{G}^{\text{370}}}\text{yl}$  for  $\text{y}^{\text{i}^{\text{370}}}\text{ngas}^{\text{e}}$ ;  $\text{!}^{\text{T}^{\text{370}}}\text{yl}$  for  $\text{y}^{\text{i}^{\text{370}}}\text{nteh}$ , *he will give* (on this single example of an *imperfect* with original *i* in the second syllable, cf. [h](#)<sup>4</sup>); also in the *perfect*  $\text{Niph}^{\text{çal}} \text{V}^{\text{G}^{\text{370}}}\text{nl}$  for  $\text{ningas}^{\text{e}}$  throughout  $\text{Hiph}^{\text{çil}} \text{V}^{\text{G}^{\text{370}}}\text{hi}$  (&c.) and  $\text{Hoph}^{\text{çal}}$  (which in these verbs always has  $\text{Qibbus}^{\text{l}}$  in a sharpened syllable, cf. [§ 9 n](#))  $\text{V}^{\text{G}^{\text{370}}}\text{hu}$

The other forms are all quite regular, e. g. the *perfect*, *infinitive absolute* and *participle Qal*, all  $\text{Pi}^{\text{çel}}$ ,  $\text{Pu}^{\text{hal}}$ , &c.

In [Paradigm H](#), only those conjugations are given which differ from the regular form.

## e

The *characteristic* of these verbs in all forms with a preformative is  $\text{Dages}^{\text{e}}$  following it in the second radical. Such forms, however, are also found in certain verbs  $\text{y}^{\text{370}}\text{p}^{\text{o}}$  ([§ 71](#)), and even in verbs  $\text{[}^{\text{374}}\text{]$  ([§ 67](#)). The *infinitive*  $\text{t}^{\text{V}^{\text{G}^{\text{370}}}}\text{e}$  and the *imperative*  $\text{V}^{\text{G}^{\text{370}}}$ ; also  $-\text{V}^{\text{G}^{\text{370}}}\text{ç}$  ([Gn 19:9](#)) and  $\text{!}^{\text{T}^{\text{370}}}\text{e}$  resemble the corresponding forms of verbs  $\text{W}^{\text{370}}\text{p}^{\text{o}}$  ([§ 69](#)).— On  $\text{x}^{\text{Q}^{\text{370}}}\text{y}^{\text{Ā}} \text{x}^{\text{q}}$ ; and  $\text{t}^{\text{x}^{\text{370}}}\text{q}^{\text{Ā}}$  from  $\text{x}^{\text{q}}\text{!}$  'to take', see [g](#).— In  $\sim \text{AQ}^{\text{yl}}$  (*imperfect Niphçal* of  $\sim \text{W}^{\text{q}}$ ), and in similar forms of verbs  $\text{W}^{\text{374}}\text{ç}$  ([§ 72](#)), the *full* writing of the  $\text{o}$  indicates, as a rule, that they are not to be regarded as *imperfects Qal* of  $\sim \text{q}^{\text{n}}$ , &c.— Also  $\text{q}^{\text{S}^{\text{a}}}$ , ([y Ps 139:8](#)) is not to be derived from  $\text{q}^{\text{Sh}}$ , but stands for  $\text{q}^{\text{l}} \text{S}^{\text{a}}$ , (with a sharpening of the *S* as compensation for the loss of the *l*), from  $\text{q}^{\text{l}} \text{S}'$  'to ascend', see [§ 19 f](#), and Kautzsch, *Gramm. des Bibl.-Aram.*, [§ 44](#).

Similarly the  $\text{Hiph}^{\text{çil}}$ -forms  $\text{W}^{\text{q}^{\text{y}}}\text{F}^{\text{hi}}$  [Ez 39:9](#),  $\text{q}^{\text{y}}\text{F}^{\text{ijl}}$  [Is 44:15](#), and the  $\text{Niph}^{\text{çal}} \text{h}^{\text{q}^{\text{f}}}\text{F}^{\text{nl}}$  [y Ps 78:21](#) are most probably from a stem  $\text{q}^{\text{l}} \text{f}$ , not  $\text{q}^{\text{f}^{\text{n}}}$ .

## f

Rem. 1. The instances are comparatively few in which the forms retain their  $\text{Nu}^{\text{h}}$  before a firm consonant, e. g.  $\text{r}^{\text{j}} \text{n}^{\text{h}}$ , *imperfect*  $\text{r}^{\text{j}} \text{y}^{\text{l}}$  [Jer 3:5](#) (elsewhere  $\text{r}^{\text{j}} \text{y}^{\text{l}}$ ); also

from  $\Gamma C\eta$  the pausal form is *always*  $WrC\ddot{a}y$  (without the *pause*  $WrC\ddot{a}y$  [Pr 20:28](#)); similarly in [Is 29:1](#), [58:3](#), y [Ps 61:8](#), [68:3](#) (where, however,  $@d\ddot{a}T\ddot{i}$  is intended), [140:2](#), [5](#), [Pr 2:11](#), [Jb 40:24](#), the retention of the Nu $\ddot{h}$  is always connected with the *pause*. In Niph $\check{c}al$  this never occurs (except in the irregular *inf.*  $@D\ddot{a}hB$ , y [Ps 68:3](#), cf. [§ 51 k](#)), in Hiph $\check{c}i\ddot{h}$  and Hoph $\check{c}al$  very seldom; e. g.  $\%yT\ddot{i}h\ddot{i}$  [Ez 22:20](#),  $WqT\ddot{i}h'$  [Ju 20:31](#); for  $I P\ddot{i}h$ ; [Nu 5:22](#) read  $I P\ddot{o}h$ ; according to [§ 53 q](#). On the other hand, the Nu $\ddot{h}$  is regularly retained in all verbs, of which the second radical is a guttural, e. g.  $I X\ddot{n}y$  *he will possess*, although there are rare cases like  $tXy\ddot{E}$  (also  $tX\ddot{n}y$ ) *he will descend*, [Jer 21:13](#) (even  $tX;\ddot{T}\ddot{a}$  [Pr 17:10](#); without apparent reason accented as  $Mil\check{c}e\ddot{h}$ ), *plur.*  $WT X\ddot{y}\ddot{E}$  [Jb 21:13](#) (cf. [§ 20 i](#); the Nasora, however, probably regards  $tXy\ddot{E}$  and  $WT X\ddot{y}\ddot{E}$  as *imperfect* Niph $\check{c}al$  from  $t tX'$ ; Niph $\check{c}al$   $\sim X\ddot{n}$  for  $\sim X\ddot{n}h$  *he has grieved*).

## g

2. The  $I$  of  $XQ\ddot{i}'$  *to take* is treated like the Nu $\ddot{h}$  of verbs  $!3\ddot{p}$  ([§ 19 d](#)). Hence *imperfect*  $Qal$   $XQ\ddot{y}$ , cohortative ([§ 20 m](#))  $hX'qa$ , *imperative*  $XQ\ddot{i}$ , in *pause* and before *suffixes*  $XQ\ddot{i}'$  (on  $\ddot{a}n''\sim XQ\ddot{i}'$  [Gn 48:9](#), see [§ 61 g](#)), *paragogic* form  $hX'q\ddot{E}$   $yxiq$ , &c. (but cf. also  $XQ\ddot{i}$  [Ex 29:1](#), [Ez 37:16](#), [Pr 20:16](#),  $yxiq\ddot{i}$  [1 K 17:11](#), perhaps a mistake for  $yxiq$ .  $HI'$ , cf. LXX and Lucian); *infinitive construct*  $tXq\ddot{i}$  (once  $tXq\ddot{i}$  [2 K 12:9](#), cf. [§ 93 h](#)); with  $I \ddot{A}$   $tXq\ddot{i}'$ ; with *suffix*  $yT\ddot{i}XQ\ddot{i}$ ; Hoph $\check{c}al$  (cf., however, [§ 53 u](#)) *imperfect*  $XQ\ddot{y}$  Niph $\check{c}al$ , however, is always  $XQ\ddot{i} n\ddot{l}$  — The meaningless form  $XQ\ddot{i}'$  [Ez 17:5](#) is a mistake; for the equally meaningless  $\sim X'q'$  [Ho 11:3](#) read  $\sim XQ\ddot{a}w$ )

## h

3. The verb  $!t\ddot{n}$  *to give*, mentioned above in [d](#), is the only example of a verb  $!3\ddot{p}$  with *imperfect* in  $e\ddot{h}(!T\ddot{y}$  for  $yint\ddot{e}h$ ;  $!T\ddot{n}\ddot{E}$  only in [Ju 16:5](#), elsewhere before *Maqqeph*  $!T\ddot{y}$ , &c.), and a corresponding *imperative*  $!T\ddot{e}$  or (very frequently)  $h\ddot{n}\ddot{T}$ . (but in y [Ps 8:2](#) the very strange reading  $h\ddot{n}\ddot{T}$  is no doubt simply meant by the Masora to suggest  $h\ddot{n}t\ddot{n}$ ); before *Maqqeph*  $!T$ , *fem.*  $y\ddot{n}\ddot{T}$ , &c. Moreover, this very common verb has the peculiarity that its final Nu $\ddot{h}$ , as a weak nasal, is also assimilated;  $yT\ddot{i}t\ddot{n}$  for  $na\ddot{h}a\ddot{h}ti\ddot{h}$   $T\ddot{t}\ddot{n}$  or, very frequently,  $hT\ddot{t}\ddot{n}$ , with a kind of

orthographic compensation for the assimilated Nuḥ (cf. § 44 g); Niphʿal perfect ~T,Ṭn|Lv 26:25, Ezr 9:7.

## i

In the *infinitive construct Qal* the ground-form *tint* is not lengthened to *teḥeth* (as *ṭVḡ* from *Vḡn*), but contracted to *titt*, which is then correctly lengthened to *tTe* with the omission of *Dages forte* in the final consonant, see § 20 i; but with suffixes *yTITĀ ATTi*, &c.; before *Maqqeph* with the prefix |. = -tt|, e. g. Ex 5:21, and even when closely connected by other means, e. g. Gn 15:7. However, the strong formation of the *infinitive construct* also occurs in !t>Nu 20:21 and -!th> Gn 38:9; cf. § 69 m, note 2. On the other hand, for !Tētil . 1 K 6:19 read either ATtil . or simply ttd', just as the Qereḡ 1 K 17:14, requires tTēfor !tt.

## k

In other stems, the ḥ is retained as the third radical, e. g. ThkḡVĀ yThḡqġ, cf. § 19 c and § 44 o. On the entirely anomalous aphaeresis of the Nuḥ with a strong vowel in hTTḡ (for T'tḡ) 2 S 22:41, cf. § 19 i. — On the *passive imperfect* !Ty| cf. § 53 u.

---

### Footnotes:

<sup>1</sup>[1] Cf. the summary, § 41.

<sup>2</sup>[2] The law allowing the addition of the feminine termination to the unlengthened form, instead of a lengthening of the vowel, is suitably called by Barth 'the law of compensation' (*Nominalbildung*, p. xiii).

<sup>3</sup>[1] Cf. Mayer Lambert, 'Le futur qal des verbes  $\text{w}^{\text{3}}\text{p}^{\text{3}}\text{ā} \sim \text{p}^{\text{3}}\text{ā} \text{a}^{\text{3}}\text{p}$ , ' in the *REJ.* xxvii. 136 ff.

<sup>4</sup>[2] An imperfect in a (*Vḡy*) is given in the Paradigm, simply because it is the actual form in use in this verb.

<sup>5</sup>[1] P. Haupt on Ju 16:5 in his Bible, compares the form of the Assyrian imperfect *iddan* or *ittan* (besides *inaḥdin*, *inaḥdin*) from *nadaḥu* = !tḡ. But could this one passage be the only trace left in Hebrew of an imperf. in a from !tḡ?

## § 27. The Change of the Vowels, especially as regards Quantity.

### a

The changes in sound through which the Hebrew language passed, before it assumed the form in which we know it from the Masoretic text of the O. T. (see [§ 2 k](#)), have especially affected its vowel system. A precise knowledge of these vowel changes, which is indispensable for the understanding of most of the present forms of the language, is derived partly from the phenomena which the language itself presents in the laws of derivation and inflexion, partly from the comparison of the kindred dialects, principally the Arabic. By these two methods, we arrive at the following facts as regards Hebrew:

### b

1. That in an open syllable the language has frequently retained only a half-vowel (*Sewaḥmobile*), where there originally stood a full short vowel, e.g.  $\text{חל} \text{ג}[\text{a}]$  (ground-form ' *agat*) a waggon,  $\text{חקד}[\text{a}]$ . (groundform *ṣadaqat*) righteousness,  $\text{חל} \text{ג} \text{ח}$  (Arab. *qatatu*),  $\text{חל} \text{ג} \text{ח}$  (Arab. *juáqattiálu*).

### c

2. That vowels originally short have in the tone-syllable, as also in the open syllable preceding it, been generally changed into the corresponding tone-long vowels, *a* into *ā*, *i* into *ī*, *e* into *ē* (see [§ 9 a-e, k, r](#)). If, however, the tone be shifted or weakened, these tonelong vowels mostly revert to their original shortness, or, occasionally, are still further shortened, or reduced to mere *Sewaḥmobile*, or, finally, are entirely lost through a change in the division of syllables; e.g.  $\text{חל} \text{ג} \text{ח}$  (Arab. *maṭar*) rain, when in close dependence on a following genitive in the *construct state*), becomes  $\text{חל} \text{ג} \text{ח}$  (Arab. *°aqib*) heel, dual  $\text{חל} \text{ג} \text{ח}$  dual *construct* (with attenuation of the original *a* of the first syllable to *i*)  $\text{חל} \text{ג} \text{ח}$  [on the *Q*, see [§ 20 h](#)];  $\text{חל} \text{ג} \text{ח}$  (Arab. *yaqtut*), plur.  $\text{חל} \text{ג} \text{ח}$  (Arab. *yaáqtuáluá*). For instances of complete loss, as in  $\text{חל} \text{ג} \text{ח}$ ; cf. [§ 93 m](#).

According to [§ 26](#), the following details of vowel-change must be observed:

### d

1. The original, or a kindred short vowel reappears —

(a) When a closed syllable loses the tone ([§ 26 o](#)). Thus,  $\text{חל} \text{ג} \text{ח}$  hand, but  $\text{חל} \text{ג} \text{ח}$  *the hand of Yahwe*;  $\text{חל} \text{ג} \text{ח}$  son, but  $\text{חל} \text{ג} \text{ח}$  *the son of the king*;  $\text{חל} \text{ג} \text{ח}$  *the whole*, but  $\text{חל} \text{ג} \text{ח}$  *the whole of the people*; so also when a tonebearing closed syllable loses the tone on



taking a suffix, e.g. *byāʿ enemy*, but <sup>^</sup>*byāʿ my enemy*; finally, when the tone recedes, ~*qāʿ*, but ~*qāʿ*: (*wayyāʿom*); %*l qāʿ* but %*l qāʿ*:

(b) To the same category belong cases like *rpsā book*, but *yrpsi my book*; *vdqā holiness*, but *yvdqāʿ my holiness*. In spite of the helping vowel, *rpsā* and *vdqā* are really closed syllables with a tone-long vowel; when the syllable loses the tone, the original *i* or *o* (properly *u*) reappears.

The same is true of syllables with a virtually sharpened final consonant: the lengthening of original *i* to *e* and *u* to *o* takes place only in a tone-bearing syllable; in a toneless syllable the *i* or *o* (or *u*) remains, e.g. ~*ā mother*, but *yMāi my mother*; *qX law*, plur. ~*yQX* but *Z [ostrength, yZ [ʿ (and yZ [ my strength*.

## e

2. The lengthening of the short vowel to the corresponding long, takes place —

(a) When a closed syllable becomes open by its final consonant being transferred to a suffix beginning with a vowel, or in general to the following syllable, e.g. *l j qāʿ Al ʿj q*. *he has killed him*; *ytʿs* primarily from *tʿs*. Similarly *a* mostly becomes *ā* even before a suffix beginning with *sewa* *mobile*; e.g. <sup>^</sup>*l j q* from *l j qāʿ* <sup>^</sup>*tʿs* from *tʿs*.

## f

(b) When a syllable has become open by complete loss of the strengthening of its final consonant (a guttural or *Res*), e.g. %*rġB* for *birrakh*, see [§ 22 c](#). Cf. also [§ 20 n](#).

## g

(c) When a weak consonant (*ā wā y*) following the short vowel quiesces in this vowel, according to [§ 23 a, c, d](#), [§ 24 f](#), e.g. *ačm* for *ačm*, where the *a*, losing its consonantal value, loses also the power of closing the syllable, and the open syllable requires a long vowel.

## h

(d) Very frequently through the influence of the *pause*, i.e. the principal tone in the last word of a sentence or clause ([§ 29 k](#)). Sometimes also through the influence of the article ([§ 35 o](#)).

## i

3. When a word increases at the end and the tone is consequently moved forward, or when, in the *construct state* (see [§ 89](#)), or otherwise in close connexion with the

following word, its tone is weakened, in such cases a full vowel (short or tone-long) may, by a change in the division of syllables, be weakened to *Səwaðmobile*, or even be entirely lost, so that its place is taken by the mere syllable-divider (*Səwaðquiescens*). Examples of the first case are, ~Vename, pl. tAj vɛ but ymiv. *my name*, ~tʰAmv. *their names*, rbD' *word*, constr. st. rbD>È hqđc. *righteousness*, constr. st. tqđs; an example of the second case is, hkrB. *blessing*, constr. st. tKrBi. Whether the vowel is retained or becomes *Səwað* (~Dʰ ymD', but ~Vʰ ymiv), and which of the two disappears in two consecutive syllables, depends upon the character of the form in question. In general the rule is that only those vowels which stand in an open syllable can become *Səwað*.

Thus the change into *Səwað* takes place in —

## k

(a) The a and e of the first syllable, especially in the inflexion of nouns, e.g. rbD' *word*, plur. ~yrbD>È | AdG" *great*, fem. h | AdG>È bbh *heart*, ybb' | . *my heart*; but also in the verb, bWvT' *She will return*, plur. hnybWvT, and so always, when the originally short vowel of the prefixes of the Imperfect comes to stand in an open syllable which is not pretonic. On the other hand, an a lengthened from a before the tone is retained in the *Perfect consecutive* of Qal even in the secondary tone, e.g. T | j qđt; cf. § 49 i.

## l

(b) The short, or merely tone-long, vowels a, e, o of the ultima, especially in verbal forms, e.g. | j q', fem. h | j q' qđaəpəlaə | j qyʰ | | j qyl yiqđ' 1uə but note also !Wj qđ yʰ !yqB'dT; &c., according to § 47 m and o. The helping vowels are either entirely omitted, e.g. % | mñking (ground-form *malk*), yKil m; *my king*; or, under the influence of a guttural, are weakened to Hátəph, e.g. r [nòboy, Ar [h: *his boy*. If the tone remains unmoved, the vowel also is retained, notwithstanding the lengthening of the word, e.g. | | j qyl pausal-form for | | j qyl.

## m

Where the tone moves forward two places, the former of the two vowels of a dissyllabic word may be shortened, and the second changed into *Səwað*. Cf. rbD' *word*; in the plur. ~yrbD> with heavy suffix ~hjrbd | (cf. § 28 a) *their words*. On the attenuation of the a to i see further, s, t.

## n

Rem. 1. An  $\text{o}^\circ$  arising from  $aw = au$ , or by an obscuring of  $\text{a}^\circ$  (see § 9 b), sometimes becomes  $\text{u}^\circ$  when the tone is moved forward, e.g.  $\sim \text{Aqn}^\circ \text{ t}^\circ \text{Am}^\circ \text{Wqn}^\circ$  (see Paradigm Perf. Niph. of  $\sim \text{Wq}$ );  $\text{SAnm}^\circ$  flight, fem.  $\text{hS}^\circ \text{Wm}$ , with suffix,  $\text{yS}^\circ \text{Wm}$ . The not uncommon use of  $\text{W}$  in a sharpened syllable, as  $\text{yQ}^\circ \text{WXB}$ . Ez 20:18 (for  $\text{yQ}^\circ \text{XB}$ , cf. also the examples in § 9 o), is to be regarded as an orthographic licence, although sometimes in such cases  $\text{u}^\circ$  may really have been intended by the Kethibh.

## o

Of the vowels of the U-class,  $\text{u}^\circ$  and tone-long  $\text{o}^\circ$  stand in a tone-bearing closed final syllable, and  $\text{o}^\circ$  in a toneless syllable, e.g.  $\sim \text{Wqy}^\circ$  he will arise,  $\sim \text{Qy}^\circ$  jussive, let him arise,  $\sim \text{Qy}^\circ$  and he arose. The only instance of  $\text{u}^\circ$  in an ultima which has lost the tone is  $\sim \text{r}^\circ \text{W}$ : Ex 16:20 (see § 67 n). Similarly, of vowels of the I-class,  $\text{e}^\circ$  and  $\text{i}^\circ$  stand in a tone-bearing closed final syllable, and  $\text{e}^\circ$  in a toneless syllable, e.g.  $\sim \text{yQy}^\circ$  he will raise,  $\sim \text{Qy}^\circ$  let him raise,  $\sim \text{Qy}^\circ$  and he raised. The only instance of  $\text{i}^\circ$  in an ultima which has lost the tone is  $\# \text{r}^\circ \text{W}$ : Ju 9:53 (see § 67 p).

## p

2. In the place of a Pathah we not infrequently find (according to § 9 f) a Seghol ( $\text{e}^\circ$   $\text{e}^\circ$ ) as a modification of  $\text{a}^\circ$

(a) In a closed antepenultima, e.g. in the proper names  $\text{r}^\circ \text{ty}^\circ \text{ba}$ , and  $\text{@sy}^\circ \text{ba}$ , where LXX  $\text{Wbi}^\circ \text{jj}^\circ \text{A} = \text{y}^\circ \text{ba}$ , which is certainly the better reading, cf. Ulmer, *Die sermit. Eigennamen*, 1901, p. 12; or in a closed penultima, e.g.  $\text{@Dhy}^\circ$ , but also  $\sim \text{kd}^\circ \text{y}$  your hand, for  $\text{yad}^\circ \text{keh}^\circ \text{m}$ . In all these cases the character of the surrounding consonants (see § 6 q) has no doubt had an influence.

## q

(b) Regularly before a guttural with Qames or Hataf Qames, where the strengthening has been dropped, provided that a lengthening of the Pathah into Qames be not necessary, e.g.  $\text{WYX}^\circ \text{a}$ , his brothers, for  $\text{'ah}^\circ \text{aw}$ ;  $\text{VXK}$ , false, for  $\text{kah}^\circ \text{a}$ ;  $\text{hXP}$ , governor, constr. st.  $\text{tXP}^\circ \text{E} \sim \text{XP}$ , coal;  $\text{yXh}$ , the living (with the article,  $\text{h}$ , for  $\text{h}$ );  $\sim \text{Xhtyl}$  Nu 23:19, &c., and so always before  $\text{X}'$  and  $\text{X}$ , as  $\sim \text{yvid}^\circ \text{Xh}$ , the months, see § 35 k. Before  $\text{h}'$  and

[<sup>l</sup>Seghol] generally stands only in the second syllable before the tone, e.g. ~yrhh, *the mountains*; !A[h, *the guilt*, immediately before the tone Pathah is lengthened into a (pretonic) Qames, e.g. rhhā ~ [h'; but cf. also Wrhūhi [Nu 8:7](#), Before the weak consonants ā and ū (cf. [§ 22 c, q](#)), the lengthening of the Pathah into Qames almost always takes place, e.g. bah' *the father*, pl. tabah'tē varh' *the head*, pl. ~yvarh't. Exceptions, hrhī *towards the mountain*, [Gn 14:10](#), in the tone-syllable, for haīraḥ Whykrby (pr. name) for Whykrby on h, as a form of the interrogative h] ;hā, see [§ 100 n](#); on hm, for hm' ;Hmā, [§ 37 e, f](#). Finally, ^l ka] [Ex 33:3](#) also comes partly under this head, in consequence of the loss of the strengthening, for ^Lka] and l aq[xy] [Ezekiel](#) for l aq[xy] ≥ l aq[xy] *God strengthens*.

## r

(c) As a modification of the original Pathah in the first class of the segholate forms ([§ 93 g](#)), when a helping vowel ([§ 28 e](#)) is inserted after the second consonant. Thus the ground-form *kalb* (*dog*), after receiving a helping Seghol, is modified into b| Kā (also in modern Arabic pronounced *kelb*),<sup>1</sup> yarhī (*month*), with a helping Pathah, %ryē. The same phenomenon appears also in the formation of verbs, in cases like l gyē (jussive of the Hiph of h| ū), with the helping Seghol, for *yagl*.

## s

3. The attenuation of aḥto iḥ is very common in a toneless closed syllable.

(a) In a firmly closed syllable, ADmi *his measure*, for ADmi (in a sharpened syllable); ^yTid] y] *have begotten thee*, from yTid] y] with the suffix ^ cr. [Lv 11:44](#) [Ez 38:23](#), and [§ 44 d](#) Especially is this the case in a large number of *segholates* from the ground-form qatī, when combined with singular suffixes, e.g. yqdeī *my righteousness*, for šadqiḥ

## t

(b) In a loosely-closed syllable, i.e. one followed by an aspirated Begadkephath, as ~kmDl *your blood*, for ~kmD; and so commonly in the *st. constr. plur.* of segholates from the ground-form qatī, e.g. ydgBī from dgB, (ground-form *bagd*) a

*garment*. In most cases of this kind the attenuation is easily intelligible from the nature of the surrounding consonants. It is evident from a comparison of the dialects, that the attenuation was consistently carried out in a very large number of noun and verb-forms in Hebrew, as will be shown in the proper places.<sup>2</sup>

## u

4. S<sup>e</sup>gho<sup>l</sup> arises, in addition to the cases mentioned in o and p, also from the weakening of a<sup>l</sup> of the final syllable in the isolated cases (h<sup>u</sup>, for h<sup>u'</sup>) in [1 S 28:15](#) (? see [§ 48 d](#)), y [Ps 20:4](#) (?), [Is 59:5](#), [Pr 24:14](#) (see [§ 48 l](#)); for examples of Locative forms in h<sup>u</sup>, see [§ 90 i](#) end.

## v

5. Among the Hâteph-sounds <sup>u</sup>] is shorter and lighter than <sup>u</sup>/, and consequently the vowel group <sup>u</sup>] is shorter than <sup>u</sup>/, e.g. ~Ada/Edom, but r<sup>u</sup>m<sup>u</sup>da] (Edomite), shortened at the beginning because the tone is thrown forward; t<sup>u</sup>m<sup>u</sup>a] ('emeth) truth, AT<sup>u</sup>m<sup>u</sup>a] his truth; ~l<sup>u</sup> [h] hidden, pl. ~ym<sup>u</sup>il ' [h] È y<sup>u</sup>Tir<sup>u</sup>b] [h], but y<sup>u</sup>Tir<sup>u</sup>b] [h] but also conversely hf<sup>u</sup> [h] fem. ht<sup>u</sup>f. [h] cf. [§ 63 f](#), 3.

## w

6. To the chapter on vowel changes belongs lastly the *dissimilation* of vowels, i.e. the change of one vowel in to another entirely heterogeneous, in order to prevent two similar, or closely related vowels, from following one another in the same word.<sup>3</sup> Hence a<sup>l</sup> w<sup>l</sup> for lu<sup>o</sup>lo<sup>o</sup> (unless). Cf. also !Acyxi from #wx È !Avar<sup>l</sup> from far È !AkyTi from xAT È Axkn<sup>l</sup> from xkn<sup>o</sup> È ~ry [e] from stem rW [e]; most probably also dALyl offspring, dAPqi porcupine for <sup>l</sup>yl<sup>l</sup> Pqu see [§ 68 c, note](#).— On the proper names aWhy<sup>l</sup> and [Wvy<sup>l</sup> which were formerly explained in the same way, see now Prætorius, *ZDMG*. 1905, p. 341 f.

## Footnotes:

<sup>1</sup>[1] So the LXX write Mel cisedek for qd<sup>u</sup>c<sup>u</sup> Kil m;

<sup>2</sup>[1] Analogous to this attenuation of a<sup>l</sup> to t<sup>l</sup> is the Lat. *tango, attingo; laxus, prolixus*; to the transition of a<sup>l</sup> to e<sup>l</sup> (see above, [a](#)), the Lat. *carpo, decerpo; spargo, conspergo*

<sup>3</sup>[2]. Cf. Barth, *Die Nominalbildung in den semit. Spr.*, p. xxix; A. Müller, *Theol. Stud. u. Krit.*, 1892, p. 177 f., and Nestle, *ibid.*, p. 573 f.

## § 9. Character of the several Vowels.

### a

Numerous as are the vowel signs in Hebrew writing, they are yet not fully adequate to express all the various modifications of the vowel sounds, especially with respect to length and shortness. To understand this better a short explanation of the character and value of the several vowels is required, especially in regard to their length and shortness as well as to their changeableness (§§ 25, 27).

#### I. First Class. A-sound.

1. Qamesl (אָ), when it represents a long a, is, by nature and origin, of two kinds:—

(1) The essentially long a (in Arabic regularly written  $\bar{a}$ ), which is not readily shortened and never wholly dropped (§ 25 c), e. g.  $\text{b}^{\text{t}}\text{K}^{\text{e}}\text{thab}^{\text{h}}$  (writing); very seldom with a following  $\bar{a}$ , as  $\text{Var}^{\text{r}}$  2 S 12:1, 4 (see the examples in § 72 p).<sup>1</sup>

### b

The writing of  $\sim\bar{a}q^{\text{r}}$  Ho 10:14 for  $\sim q^{\text{r}}$  would only be justifiable, if the  $\bar{a}$  of this form were to be explained as a contraction of  $a\bar{a}$ ; cf. however § 72 a;  $q\bar{a}D^{\text{r}}$  Neh 13:16 for  $qD^{\text{r}}$  ( $\text{da}^{\text{h}}$ ) is certainly incorrect. — The rarity of the  $\bar{a}$  in Hebrew arises from the fact that it has for the most part become an obtuse  $o$ ; see below, q.

### c

(2)  $\bar{a}$  lengthened only by position (i. e. tone-long or at all events lengthened under the influence of the tone, according to the laws for the formation of syllables, § 27 e–h), either in the tone-syllable itself (or in the secondary tone-syllable indicated by *Me'heg*, see below), or just before or after it. This sound is invariably lengthened from an original  $a$  and is found in open syllables, i. e. syllables ending in a vowel (§ 26 b), e. g.  $\text{I}^{\text{r}} \text{I}^{\text{r}} \text{q}^{\text{r}} \sim \text{Wqy}^{\text{r}} \text{ry}^{\text{r}} \text{S}^{\text{r}}$  (Arab.  $\text{la}^{\text{r}}\text{ka}^{\text{r}} \text{qa}^{\text{r}}\text{ta}^{\text{r}} \text{ya}^{\text{r}}\text{qu}^{\text{r}}\text{nu}^{\text{r}} \text{-a}^{\text{r}}\text{si}^{\text{r}}\text{lu}^{\text{r}}$ ), as well as in closed syllables, i. e. those ending in a consonant, as  $\text{dy}^{\text{r}} \text{bk}^{\text{r}}\text{K}^{\text{r}}$  (vulgar Arab.  $\text{ya}^{\text{r}}\text{d}$ ,  $\text{kau}^{\text{r}}\text{ka}^{\text{r}}\text{b}$ ). In a closed syllable, however, it can only stand when this has the tone,  $\text{rbD}^{\text{r}} \sim \text{I}^{\text{r}} \text{A}^{\text{r}}$ ; whereas in an open syllable it is especially frequent *before* the tone, e. g.  $\text{rbD}^{\text{r}} \text{!q}^{\text{r}} \sim \text{kl}^{\text{r}}$ . Where the tone is moved forward or weakened (as happens most commonly in what is called the construct state of nouns, cf. § 89 a) the original short  $a$  (*Pathah*) is retained in a closed syllable, while in an open syllable it becomes *Sewa* (§ 27 i):  $\sim \text{kX}^{\text{r}}$ , constr. state  $\sim \text{kh}^{\text{r}}$  ( $\text{h}^{\text{r}}\text{p}^{\text{r}}\text{kha}^{\text{r}}\text{m}$ );  $\text{rbD}^{\text{r}} \text{rbD}^{\text{r}} \text{x}^{\text{r}}$  ( $\text{de}^{\text{r}}\text{bha}^{\text{r}}$ );  $\text{I}^{\text{r}} \text{q}^{\text{r}} \sim \text{I}^{\text{r}} \text{q}^{\text{r}}$ . For

examples of the retention, in the secondary tone-syllable, of a<sup>0</sup>lengthened from a<sup>ç</sup>; see [§ 93 xx](#).

## d

In some terminations of the verb (T' in the 2nd sing. masc. perf., !' in the 2nd pl. fem. of the imperat., as well as in the 3<sup>rd</sup> and 2nd pl. fem. of the imperf.), in T'a; *thou* (masc.) and in the suffixes ^ and h', the final a<sup>0</sup> can stand even without a vowel letter. A h is, however, in these cases (except with h') frequently added as a vowel letter.

On <sup>α</sup> for o<sup>ç</sup> see below, [f](#).

## e

2. Pathahl, or short a<sup>ç</sup> stands in Hebrew almost exclusively in a closed syllable with or without the tone (| j qā ~ T | j q). In places where it now appears to stand in an open syllable the syllable was originally closed, and a helping vowel (a<sup>ç</sup> i) has been inserted after the second radical merely to make the pronunciation easier, e. g. | Xnò (ground-form nah), t y Bñ (Arab. *bait*), see [§ 28 d](#), and with regard to two cases of a different kind, [§ 26 g](#), [h](#). Otherwise a<sup>ç</sup> in an open syllable has almost without exception passed into a<sup>0</sup>(<sup>α</sup>), see above, [c](#).

On the very frequent attenuation of a<sup>ç</sup> to i<sup>ç</sup> cf. below, [h](#). On the rare, and only apparent union of Pathahl with a (a<sup>α</sup>), see [§ 23 d](#), end. On a<sup>ç</sup> as a helping-vowel, [§ 22 f](#) (Pathahl *furtivum*), and [§ 28 e](#).

## f

3. S<sup>e</sup>go<sup>0</sup> (e<sup>ç</sup> e[<sup>α</sup>]) by origin belongs sometimes to the second, but most frequently to the first vowel class ([§ 27 o](#), [p](#), [u](#)). It belongs to the first class when it is a modification of a (as the Germ. *Bad*, pl. *Bäder*, Eng. *man*, pl. *men*), either in a toneless syllable, e. g. ~ k d y (for *yadkhem*), or with the tone, e. g. # r a ñ from -arsl, ! r q ñ Arab. qar<sup>n</sup>, X m q ñ Arab. qar<sup>h</sup>l. This S<sup>e</sup>go<sup>0</sup> is often retained even in the strongest tone-syllable, at the end of a sentence or of an important clause (in *pause*), as % | m + q d c) (ma<sup>l</sup>akh, sa<sup>l</sup>ab). As a rule, however, in such cases the Pathahl which underlies the S<sup>e</sup>go<sup>0</sup> is lengthened into Qames, e. g. X m q ñ ! r q ñ. A S<sup>e</sup>go<sup>0</sup> apparently lengthened from S<sup>e</sup>wa<sup>0</sup> but in reality traceable to an original a<sup>ç</sup> stands in pausal forms, as y r P, t (ground-form pa<sup>ç</sup>y), y h i j, t (ya<sup>h</sup>y), &c. On the cases where a y (originally consonantal) follows this S<sup>e</sup>go<sup>0</sup>, see [§ 75](#)

*f*, and [§ 91 k](#).

## II. Second Class. *I-* and *E*-sounds.

### **g**

4. The long *i* is frequently even in the consonantal writing indicated by *y* (a fully written *Hireq y<sup>α</sup>*); but a naturally long *i* can be also written *defectively* ([§ 8 i](#)), e. g. *qyDc*; (*righteous*), plur. *~yqDc*; *saddiqim*; *aryl* (*he fears*), plur. *Waryl* Whether a *defectively* written *Hireq* is long may be best known from the origin of the form; often also from the nature of the syllable ([§ 26](#)), or as in *Waryl* from the *Metheg* attached to it ([§ 16 f](#)).

### **h**

5. The *short Hireq* (always<sup>3</sup> written *defectively*) is especially frequent in sharpened syllables (| *Jqi È yMiaj*) and in toneless closed syllables (*rAmzmi* *psalm*); cf. however *B.v.lli* in a closed tone-syllable, and even *!pyll*, with a helping *S<sup>e</sup>goi*, for *wayyiphn*. It has arisen very frequently by attenuation from *a*, as in *yrbDl* from original *dabare<sup>e</sup> yqd<sup>e</sup>i* (ground-form *sadq*),<sup>4</sup> or else it is the original *i*, which in the tone-syllable had become *e* as in *^byba<sup>o</sup>* (*thy enemy*) from *byba<sup>o</sup>* (ground-form *~ayib*).<sup>5</sup> It is sometimes a simple helping vowel, as in *tyB<sup>o</sup>*, [§ 28 e](#).

The earlier grammarians call every *Hireq* written *fully*, *Hireq magnum*; every one written *defectively*, *Hireq parvum*, — a misleading distinction, so far as quantity is concerned.

### **i**

6. The longest *e<sup>o</sup>y<sup>α</sup>e* (more rarely defective *αe*, e. g. *ynE<sup>e</sup>* for *ynE* [[Is 3:8](#)]; at the end of a word also *h<sup>α</sup>*) is as a rule contracted from *y<sup>α</sup>*; *ay* (*ai*), [§ 7 a](#), e. g. | *kyhe* (*palace*), Arab. and Syriac *haikal*.

### **k**

7. The *Sere* without *Yo<sup>h</sup>* mostly represents the tone-long *e<sup>o</sup>* which, like the tone-long *a<sup>o</sup>* (see [c](#)), is very rarely retained except *in* and *before* the tone-syllable, and is always lengthened from an original *i*; It stands in an open syllable with or before the tone, e. g. *rps<sup>o</sup>* (ground-form *siphr*) *book*, *hn<sup>o</sup>ve* (Arab. *sinat*) *sleep*, or with *Metheg* (see [§ 16 d, f](#)) in the secondary tone-syllable, e. g. *ytil 'a<sup>o</sup>*. *my request*, *hk'l n<sup>o</sup>* *let us go*. On the other hand in a closed syllable it is almost always with the tone, as *!Beson*, *~L<sup>o</sup>ai* *dumb*.



**I**  
 Exceptions: (a) e<sup>o</sup> is sometimes retained in a toneless closed syllable, in monosyllabic words before Maqqeph, e. g. -# [e] [Nu 35:18](#), as well as in the examples of na<sup>o</sup>ṣōḡ -aḥbō mentioned in [§ 29 f](#) (on the quantity cf. [§ 8 b 3](#) end); (b) in a toneless open final syllable, Sére likewise occurs in examples of the na<sup>o</sup>ṣōḡ ṣaḥbō, as aCvḥ [Ex 16:29](#); cf. [Ju 9:39](#).

**m**

**8.** The S<sup>e</sup>go<sup>o</sup> of the I(E)-class is most frequently an e<sup>ç</sup> modified from original i<sup>ç</sup> either replacing a tone-long e<sup>o</sup> which has lost the tone, e.g. -!T, from !Te (give), ^rE<sup>y</sup>) (thy creator) from rCv<sup>o</sup>, or in the case discussed in [§ 93 o](#), yqil xĀ yr<sup>ç</sup>], from the ground-forms hĭlq, °izr; cf. also [§ 64 f](#). S<sup>e</sup>go<sup>o</sup> appears as a simple helping-vowel in cases such as rps<sup>ç</sup> for siph<sup>r</sup>, l qy<sup>ç</sup> for yig<sup>l</sup> ([§ 28 e](#)).

**III. Third Class. U- and O-sounds.**

**n**

**9.** For the U-sound there is —

(1) the long u<sup>o</sup> either (a) written fully, W Sureq, e.g. l WbG<sup>ç</sup> (boundary), or (b) defectively written ṣ<sup>o</sup>Qibbuṣi Al bGĀ !wtmy<sup>ç</sup>

(2) the short u<sup>ç</sup> mostly represented by Qibbuṣi, in a toneless closed syllable and especially common in a sharpened syllable, in e.g. !x'l .vU (table), hK'su (booth).

**o**

Sometimes also u<sup>ç</sup> in a sharpened syllable is written W, e. g. hKWh y [Ps 102:5](#) dLĭĭW<sup>ç</sup> [Jb 5:7](#), ~LWK [Jer. 31:34](#), AtKwf<sup>m</sup>. [Is 5:5](#), ~yMWr [] [Gn 2:25](#) for hKhu<sup>ç</sup> & c.

For this u the LXX write o, e. g. ~L'du[] wdo l lam, from which, however, it only follows, that this u<sup>ç</sup> was pronounced somewhat indistinctly. The LXX also express the sharp Hĭreq by e, e. g. rM<sup>ç</sup> = Emhr. The pronunciation of the Qibbuṣi like the German ul which was formerly common, is incorrect, although the occasional pronunciation of the U-sounds as ul in the time of the punctuators is attested, at least as regards Palestine;<sup>6</sup> cf. the Turkish *bülbül* for the Persian *bulbul*, and the pronunciation of the Arabic *dunya* in Syria as *duhya*

**p**

**10.** The O-sound bears the same relation to U as the E does to I in the second class. It has four varieties: —

(1) The o<sup>0</sup> which is contracted from *aw* (= *au*), § 7 a, and accordingly is mostly written fully; *Ā* (*Holem plenum*), e.g. *j ĀV* (*a whip*), Arab. *sautl*, *hl Ā[* (*iniquity*) from *hl w[*; More rarely *defectively*, as *^r v<sup>0</sup>* (*thine ox*) from *r ĀV* Arab. *t\_aur*.

**q**

(2) The long o<sup>0</sup> which arose in Hebrew at an early period, by a general process of obscuring, out of an original a<sup>0</sup> while the latter has been retained in Arabic and Aramaic. It is usually written *fully* in the tone-syllable, *defectively* in the toneless, e.g., *l j q<sup>0</sup>* Arab. *qa<sup>0</sup>*. Aram. *qu<sup>0</sup>*, *HAL a*/Arab. *'itāh*, Aram. *ēta<sup>0</sup>h*, plur. *~yhil ā/ qAV* (*leg*), Arab. *sa<sup>0</sup>*; *rABGI* (*hero*), Arab. *gabba<sup>0</sup>*; *~tAX* (*sea*), Arab. *hā<sup>0</sup>ām*; *!AMrI* (*pomegranate*), Arab. *ru<sup>0</sup>ma<sup>0</sup>*; *!Aj l V<sup>i</sup>* (*dominion*), Aram. *!j 'l V<sup>i</sup>* and *!j 'l V'* Arab. *sut<sup>0</sup>ā<sup>0</sup>*; *~Al V'* (*peace*), Aram. *~l V*, Arab. *sa<sup>0</sup>ām*. Sometimes the form in a<sup>0</sup> also occurs side by side with that in o<sup>0</sup> as *!y<sup>0</sup>r<sup>0</sup>* and *!Ay<sup>0</sup>r<sup>0</sup>* (*coat of mail*; see however § 29 u). Cf. also § 68 b.

**r**

(3) The tone-long o<sup>0</sup> which is lengthened from an original u<sup>0</sup> or from an o<sup>0</sup> arising from u<sup>0</sup> by the tone, or in general according to the laws for the formation of syllables. It occurs not only in the tone-syllable, but also in an open syllable before the tone, e.g. *vdq<sup>0</sup>* (ground-form *quds*) *sanctuary*; *%rB<sup>0</sup>* for *burrakh*, *!Wj q<sup>0</sup> yly* [Ps 104:28](#), as well as (with *Metheg*) in the secondary tone-syllable; *~yl h'a<sup>0</sup>*. But the original o<sup>0</sup> (u<sup>0</sup>) is retained in a toneless closed syllable, whereas in a toneless open syllable it is weakened to *S<sup>e</sup>wa<sup>0</sup>*. Cf. *l K<sup>0</sup>all*, but *-l K'* (*ko<sup>0</sup>*), *~LK<sup>0</sup>* (*ku<sup>0</sup>ā<sup>0</sup>*); *l j qy<sup>0</sup>* *^l j 'qyl* and *Wl j qyl* where original u<sup>0</sup> is weakened to *S<sup>e</sup>wa<sup>0</sup>* *yiqi<sup>0</sup>* Arab. *yaqtu<sup>0</sup>*. This tone-long o<sup>0</sup> is only as an exception written fully.

**s**

(4) *Qames<sup>i</sup>hātuph* represents o<sup>0</sup> (properly a<sup>0</sup>; cf. § 8 a, note 2) modified from u<sup>0</sup> and is therefore classed here. It stands in the same relation to *Hblem* as the *S<sup>e</sup>go<sup>0</sup>* of the second class to *Sere*, *-l K'<sup>0</sup>* (*ko<sup>0</sup>*), *~qy<sup>0</sup>* *wayya<sup>0</sup>*. On the distinction between this and *Qames<sup>i</sup>*, see below, [u](#).

**t**

**11.** The following table gives a summary of the gradation of the three vowel-classes

according to the quantity of the vowels; —

<b>First Class: A.</b>	<b>Second Class: I and E.</b>	<b>Third Class: U and O.</b>
<p>ʾ original a (Arabic ʾ).</p>	<p>yʾe from original ay (ai). yʾi or ʾi long i</p>	<p>ʾ o from original aw (au) ʾ or ʾo obscured from aʾ W or ʾu</p>
<p>ʾ tone-long a (from original a) chiefly in the tone-syllable but also just before it.</p>	<p>ʾ tone-long e (from i) generally in the tone-syllable but also just before it.</p>	<p>ʾ tone-long o (from original u) in the tone-syllable, otherwise in an open syllable.</p>
<p>ʾ (as a modification of a) sometimes a tone-long e sometimes e ʾ, short a [ʾ] i attenuated from a see <a href="#">h</a>.] Utmost weakening to ʾa, ʾ/e, ʾe.</p>	<p>ʾ, e ʾ short i Utmost weakening to ʾa, ʾ/e, or ʾe.</p>	<p>ʾ o modified from u ʾ short u especially in a sharpened syllable. Utmost weakening to ʾa, ʾ/e, ʾo, or ʾe.</p>

## U

Rem. *On the distinction between Qamesl and Qamesl-hatuph.*<sup>8</sup> According to § 8 a, long aμ or a½μ (Qamesl) and short o or a (Qamesl-hatuph) are in manuscripts and printed texts generally expressed by the same sign ( ʾ ), e. g. ~Qʾ qam, -l Kʾ kot. The beginner who does not yet know the grammatical origin of the words in question (which is of course the surest guide), may depend meanwhile on the following principal rules:—

1. The sign ʾ<sup>9</sup> is o in a toneless closed syllable, since such a syllable can have only a short vowel (§ 26 o). The above case occurs —

(a) When Sewal follows as a syllable-divider, as in hmkxʾ hmkh-mal (wisdom), hlkaʾ okh-lal (food). With *Metheg* madshʾ is a (a) and according to the usual

view stands in an open syllable with a following *Sewa* mobile, e.g.  $h|ka^t|a\theta kh^e|a\theta$  (she ate); but cf. [§ 16 i](#).

(b) When a closed syllable is formed by *Dages forte*, e.g.  $yn|N\bar{e}k'|hb\bar{r}ne\theta i\bar{o}$  (have mercy upon me); but  $\sim y|T\bar{B}^t$  (with *Metheg*, [§ 16 f z](#))  $ba\theta i\bar{o}n$

(c) When the syllable in question loses the tone on account of a following *Maqqeph* ([§ 16 a](#)), e.g.  $\sim d^h|h^t|K'|ko\bar{t}ha\theta^o a\theta a\bar{i}n$  (all men).

In *y Ps35*<sup>10</sup> and [Pr 19:7](#) *Maqqeph* with  $|K'$  is replaced by a conjunctive accent (*Mer<sup>e</sup>kha*; so by *Darga*, [Ju 19:5](#) with  $d|'s$ , and [Ez 37:8](#) with  $\sim r^q|y\bar{w}$ : (so Baer after Qimhi; ed. Mant., Ginsburg, Kittel  $\sim r^q|y\bar{w}$ )).

(d) In a closed final syllable without the tone, e.g.  $\sim q|y\bar{w}$ :  $wayya\bar{o}m$  (and he stood up). — In the cases where  $a\bar{o}$  or  $a\bar{i}$  in the final syllable has become toneless through *Maqqeph* ([§ 16 a](#)) and yet remains, e.g.  $tDh^h|b\bar{x}k^k$ . [Est 4:8](#),  $y|l\bar{i}t\bar{v}^t$  [Gn 4:25](#), it has a *Metheg* in correct manuscripts and printed texts.

In cases like  $ha^l|h\bar{a}^h|hm\bar{i}|i|l\bar{a}m\bar{a}\theta$  the tone shows that  $\bar{a}$  is to be read as  $a\bar{o}$

## v

2. The cases in which  $\bar{a}$  appears to stand in an open syllable and yet is to be read as  $a\bar{o}$  require special consideration. This is the case, (a) when *Hateph-Qames* follows, e.g.  $Al|P^t$  *this work*, or simple vocal *Sewa* e.g.  $!b^r|D^t|b\bar{x}$  *goat*; *Arb.*  $[B$ .

[Jos 4:7](#);  $hr\bar{m}v^t$  (so ed. Mant., Ginsb.) *preserve y* [Ps 86:2](#), cf. [16:1](#) and the cases mentioned in [§ 48 i](#), n., and [§ 61 f](#), n.; other examples are [Ob 11](#), [Ju 14:15](#);

*Hateph-Pathah* follows in  $^{\wedge}X|V\bar{m}|i$  (so Ginsburg; Baer  $^{\wedge}X|V\bar{m}|i$ ) [1 S 15:1](#),  $^{\wedge}q|r^x|l|t$  [24:11](#), and  $^{\wedge}V|j\bar{p}y$  (so Baer, [Gn 32:18](#), others  $^{\wedge}V|j\bar{p}y$ ); (b) before another *Qames*

*hataf*, e.g.  $^{\wedge}i|P^t$  *thy work*; on  $y|L\bar{i}hr^a^t$  and  $y|L\bar{i}hb\bar{q}^t$  [Nu 23:7](#), see [§ 67 o](#); (c) in the two plural forms  $\sim y|v\bar{i}d^q^t$  *sanctuaries* and  $\sim y|v\bar{i}r^v^t$  *roots* (also written  $\bar{a}d^q$  and  $\bar{i}v$ ). In all these cases the Jewish grammarians regard the *Metheg*

accompanying the  $\bar{a}$  as indicating a *Qames rāḥab* (broad *Qames*) and therefore read the  $\bar{a}$  as  $a\bar{o}$  thus  $pa\bar{o}l\bar{o}l\bar{o}$  *da\bar{o}r^e ba\bar{h},  $pa\bar{o}l^e kha\bar{o}$  *qa\bar{o}da\bar{s}i\bar{n}. But neither the origin of these forms, nor the analogous formations in Hebrew and in the cognate**

languages, nor the transcription of proper names in the LXX, allows us to regard this view as correct. It is just possible that Qamesl is here used loosely for a<sup>h</sup> as the equivalent of o<sup>h</sup> on the analogy of Al [P<sup>h</sup> &c., § 93 g. As a matter of fact, however, we ought no doubt to divide and read po<sup>h</sup>o<sup>h</sup>-lo<sup>h</sup> (for po<sup>h</sup>-lo<sup>h</sup>), po<sup>h</sup>o<sup>h</sup>-l<sup>e</sup>kha<sup>h</sup> qoda<sup>h</sup>-s<sup>h</sup>m. —Quite as inconceivable is it for *Metheg* to be a sign of the lengthening into a in @a<sup>h</sup>yr<sup>h</sup>B<sup>h</sup> (Ex 11:8), although it is so in ynh<sup>h</sup>B<sup>h</sup>ba<sup>h</sup>-oni<sup>h</sup> (in the navy), since here the a of the article appears under the b.

---

## Footnotes:

<sup>1</sup>[2] Of a different kind are the cases in which a<sup>h</sup> has lost its consonantal sound by coalescing with a preceding a, § 23 a–d.

<sup>2</sup>[3] In Arabic this a<sup>h</sup> is always retained in an open syllable.

<sup>3</sup>[1] At least according to the Masoretic orthography; cf. Wellhausen, *Text der Bb. Sam.*, p. 18, Rem.

<sup>4</sup>[2] Jerome (cf. Siegfried, *ZAW.* 1884, p. 77) in these cases often gives a<sup>h</sup> for i<sup>h</sup>

<sup>5</sup>[3] Cf. the remarks of I. Guidi, 'La pronuncia del s<sup>e</sup>t<sup>e</sup>e<sup>h</sup>' in the *Verhandl. des Hamburger Orient.-Kongr.* of 1902, Leiden, 1904, p. 208 ff., on Italian e for Latin i, as in *fede=fidem*, *pece=picem*.

<sup>6</sup>[1] Cf. Delitzsch, *Physiologie u. Musik*, Lpz. 1868, p. 15 f.

<sup>7</sup>[2] Cf. above, [b](#), end. On Jerome's transliteration of o for a<sup>h</sup> see *ZAW.* 1884, P.75.

<sup>8</sup>[1] These statements, in order to be fully understood, must be studied in connexion with the theory of syllables (§ 26) and *Metheg* (§ 16 c–i).

<sup>9</sup>[1] In the Babylonian punctuation (§ 8 g, note) a<sup>h</sup> and o<sup>h</sup> are carefully distinguished. So also in many MSS. with the ordinary punctuation and in Baer's editions of the text since 1880, in which <sup>h</sup> is used for o<sup>h</sup> as well as for <sup>h</sup>. Cf Baer-Delitzsch, *Liber Jobi*, p.

43. But the identity of the two signs is certainly original, and the use of <sup>h</sup> for o<sup>h</sup> is misleading.

§ 72. Verbs  $\text{W}^{\text{B}3\text{A}}$  (*vulgo*  $\text{W}^{\text{3}3\text{A}}$ ), e. g.  $\sim\text{W}^{\text{Q}}$  to rise up. [Paradigm M.](#)

Brockelmann, *Semit. Sprachwiss.*, p. 144 ff.; *Grundriss*, p. 605 ff.

**a**

1. According to [§ 67 a](#) a large number of monosyllabic stems were brought into agreement with the trilateral form by a strengthening; or repetition, of the second radical, i.e. of the *consonantal* element in the stem. In another large class of stems the same object has been attained by strengthening the *vocalic* element. The ground-form used for these verbs is not, as in other cases ([§ 39 a](#)), the 3<sup>rd</sup> *sing. masc. perfect*, but always the *infinitive construct* form ([§ 39 b](#)), the  $\text{u}^{\text{Q}}$  of which is characteristic also of the *imperative* and of the *imperfect indicative Qal*. These stems are consequently termed verbs  $\text{W}^{\text{3}3\text{A}}$  or more correctly (see below)  $\text{W}^{\text{B}3\text{A}}$ .<sup>1</sup>

**b**

2 As in the case of verbs  $\text{[}^{\text{3}3\text{A}}$ , the monosyllabic stem of verbs  $\text{W}^{\text{B}3\text{A}}$  generally takes the vowel which would have been required in the *second* syllable of the ordinary strong form, or which belonged to the ground-form, since this is essentially characteristic of the verbal form ([§ 43 b](#); [§ 67 b](#)). However, it is to be remarked: (a) that the vowel, short in itself, becomes of necessity long in an open syllable as well as in a tone-bearing closed *ultima* (except in Hophçal, see [d](#)), e. g. 3<sup>rd</sup> *sing. masc. perf.*  $\sim\text{q}'$ , *fem.*  $\text{h}^{\text{m}^{\text{Q}}\text{q}^{\text{h}}}$  *plur.*  $\text{W}^{\text{m}^{\text{Q}}\text{q}^{\text{h}}}$  but in a closed *penultima*  $\text{T}^{\text{h}^{\text{m}^{\text{Q}}\text{q}^{\text{h}}}$  &c.;<sup>2</sup> (b) that in the forms as we now have them the lengthening of the original short vowel sometimes takes place irregularly. Cf. *f*.

**c**

Intransitive verbs *middle e* in the *perfect Qal* have the form  $\text{t}^{\text{m}^{\text{e}}\text{h}^{\text{e}}}$  *he is dead*; verbs *middle o* have the form  $\text{r}^{\text{A}^{\text{a}}}$  *he shone*,  $\text{v}^{\text{B}}$  *he was ashamed*,  $\text{b}^{\text{A}^{\text{j}}}$  *he was good*.<sup>3</sup> Cf. *n-r*.

**d**

3. In the *imperfect Qal*, *perfect Niphçal*, and throughout *Hiphçiq* and *Hophçal* the short vowel of the preformatives in an open syllable before the tone is changed into the corresponding tone-long vowel. In *Qal* and *Niphçal* the original  $\text{a}^{\text{ç}}$  is the basis of the form and not the  $\text{i}^{\text{ç}}$  attenuated from  $\text{a}^{\text{ç}}$  ([§ 67 h](#); but cf. also [h](#) below, on  $\text{v}^{\text{A}^{\text{b}^{\text{y}^{\text{ç}}}}$ , hence  $\sim\text{W}^{\text{Q}^{\text{y}}}$ , for  $\text{y}^{\text{a}^{\text{ç}}\text{q}^{\text{m}}}$ ;  $\sim\text{A}^{\text{q}^{\text{n}}}$  for  $\text{n}^{\text{a}^{\text{ç}}\text{q}^{\text{m}}}$ ; on the other hand, in the *perfect Hiphçiq*  $\sim\text{y}^{\text{q}^{\text{h}}}$  for  $\text{h}^{\text{i}^{\text{ç}}\text{q}^{\text{m}}}$ ; *participle*  $\sim\text{y}^{\text{q}^{\text{m}^{\text{e}}}$  (on the *Sere* cf. [z](#)); *perfect Hophçal*  $\sim\text{q}^{\text{h}^{\text{h}}}$  for  $\text{h}^{\text{u}^{\text{ç}}\text{q}^{\text{m}}}$ .

**e**

A vowel thus lengthened before the tone is naturally changeable and becomes *vocal*  $\text{Se}^{\text{wa}}$  when the tone is moved forward, e. g.  $\text{Wt}^{\text{t}}\text{jmij}$  'he will kill him'; so also in the 3<sup>rd</sup> *plur. imperfect Qal* with *Nuñ paragogic*;  $!\text{Wt}^{\text{t}}\text{Wmy}$  (without *Nuñ*  $\text{Wt}^{\text{t}}\text{Wmj}$ ).

The wholly abnormal *scriptio plena* of  $\text{edin}^{\text{h}}$   $\text{rymij}^{\text{h}}$ ; [Jer 2:11](#) (beside  $\text{rym}^{\text{h}}$  in the same verse) should, with König, be emended to  $\text{rymij}^{\text{h}}$ ; the incorrect repetition of the interrogative necessarily led to the pointing of the form as *perfect* instead of *imperfect*.— But in *Hophçal* the  $\text{u}^{\text{h}}$  is retained throughout as an unchangeable vowel, when it has been introduced by an abnormal lengthening for the tone-long  $\text{o}^{\text{h}}$  (as in the *Hophçal* of verbs  $[\text{374}]$ ).

## f

4. The cases of unusual vowel lengthening mentioned in *b* are: *imperfect Qal*  $\sim \text{Wqy}^{\text{h}}$  (also in Arabic  $\text{yaqu}^{\text{h}}\text{nu}$ ), but *jussive* with normal lengthening ([§ 48 g](#)),  $\sim \text{Qy}^{\text{h}}$ , with retraction of the tone  $\sim \text{Qy}^{\text{h}}$  ( $\text{yaqom}$ ),  $\sim \text{Qy}^{\text{h}}$  (in *pause*  $\sim \text{Qy}^{\text{h}}$ ); *imperative*  $\sim \text{Wq}$ , with normal lengthening of the  $\text{u}^{\text{h}}$  in the 2<sup>nd</sup> *plur. fem.*  $\text{hnmq}^{\text{h}}$  since, according to [§ 26 p](#), the  $\text{u}^{\text{h}}$  cannot be retained in a closed penultima; *infinitive construct*  $\sim \text{Wq}$ . In *Hiphçio* the original  $\text{i}^{\text{h}}$  is naturally lengthened to  $\text{i}^{\text{h}}$  ( $\sim \text{yqh}^{\text{h}}$ ; *imperfect*  $\sim \text{yqij}^{\text{h}}$ , *jussive*  $\sim \text{Qy}^{\text{h}}$ , with retraction of the tone  $\sim \text{Qy}^{\text{h}}$   $\sim \text{Qy}^{\text{h}}$ ); on the transference of this  $\text{i}^{\text{h}}$  to the *Hiphçio* of the strong verb, cf. [§ 53 a](#).

## g

The following forms require special consideration: the *participle Qal*  $\sim \text{Q}^{\text{h}}$  is to be traced to the ground-form with  $\text{a}^{\text{h}}$  unobscured, Arab.  $\text{qa}^{\text{h}}$ ; [§ 9 g](#), and [§ 50 b](#). On this analogy the form would be  $\text{qa}^{\text{h}}$ ,<sup>4</sup> which after absorption of the  $\text{i}^{\text{h}}$  became  $\sim \text{Q}^{\text{h}}$ , owing to the predominating character of the  $\text{a}^{\text{h}}$ . The unchangeableness of the  $\text{a}^{\text{h}}$  (*plur.*  $\sim \text{ymiq}^{\text{h}}$ , *constr.*  $\text{ymq}^{\text{h}}$ , &c.) favours this explanation.

## h

In the *imperfect Qal*, besides the forms with original  $\text{u}^{\text{h}}$  (now  $\text{u}^{\text{h}}$ ) there are also forms with original  $\text{a}^{\text{h}}$ . This  $\text{a}^{\text{h}}$  was lengthened to  $\text{a}^{\text{h}}$  and then farther obscured to  $\text{o}^{\text{h}}$  hence especially  $\text{a}^{\text{h}}$   $\text{aby}^{\text{h}}$   $\text{aby}^{\text{h}}$   $\text{aby}^{\text{h}}$ , &c., from the *perfect*  $\text{a}^{\text{h}}$  'he has come'. In the *imperfects*  $\text{rAay}^{\text{h}}$  (but cf.  $\text{hnr}^{\text{h}}$   $\text{a}^{\text{h}}$ ; [1 S 14:27](#)) and  $\text{vAby}^{\text{h}}$  from the *intransitive perfects*  $\text{rAa}^{\text{h}}$   $\text{vB}$  (see above,

c), most probably also in  $\text{Wta}^{\text{a}}$  [2 K 12:9](#),  $\text{tAan}^{\text{e}}$  [Gn 34:15](#) from an unused  $\text{twa}$  to *consent*, and perhaps in  $\sim \text{h}^{\text{a}}$  [1 S 4:5](#), &c., as in the cases noticed in [§ 63 e](#) and especially [§ 67 n](#), the  $\text{e}^{\text{o}}$  of the preformative is lengthened from  $\text{i}^{\text{c}}$  (which is attenuated from original  $\text{a}^{\text{o}}$ ) and thus  $\text{y}^{\text{i}}\text{-ba}^{\text{s}}$  became  $\text{y}^{\text{i}}\text{-ba}^{\text{s}}$  and finally  $\text{ye}^{\text{o}}\text{-bo}^{\text{s}}$ . Finally the *Niph*,  $\sim \text{Aqn}^{\text{n}}$  ( $\text{na}^{\text{c}}\text{-qa}^{\text{m}}$ ), *imperfect*  $\sim \text{WAQy}^{\text{h}}$  from  $\text{y}^{\text{i}}\text{qqa}^{\text{m}}$ , originally ([§ 51 m](#))  $\text{y}^{\text{i}}\text{nqa}^{\text{m}}$ , arises in the same way from the obscuring of  $\text{a}^{\text{o}}$  lengthened from  $\text{a}^{\text{c}}$

**i**

5. In the *perfect* *Niphçal* and *Hiphçio* a  $\text{A}$  is inserted before the affirmatives beginning with a consonant in the 1st and 2nd persons, and  $\text{y}^{\text{a}}$ , regularly (but see Rem.) in the *imperfect Qal*, sometimes also in the *imperfect* *Hiphçio* (as in  $\text{hny}^{\text{a}}\text{yb}^{\text{i}}$  [Lv 7:30](#), cf.  $\text{hnm}^{\text{y}}\text{h}^{\text{i}}$  [Mi 2:12](#)), before the termination of  $\text{h}^{\text{n}}$ . As in verbs  $\left[ \begin{smallmatrix} \text{3} \\ \text{M} \end{smallmatrix} \right]$  ([§ 67 d](#) and [note](#)) these *separating vowels* serve as an artificial opening of the preceding syllable, in order to preserve the long vowel; in the *perfect* *Hiphçio*, however, before the  $\text{A}$ , instead of the  $\text{i}^{\text{o}}$  an  $\text{e}^{\text{o}}$  is somewhat often found<sup>5</sup> (as a normal lengthening of the original  $\text{i}^{\text{o}}$ ), especially after  $\text{wa}^{\text{w}}$  consecutive, [Dt 4:39](#), [30:1](#), as well as before the affirmatives  $\sim \text{t}$ , and  $!\text{t}$ , or before suffixes, [Dt 22:2](#), [1 S 6:8](#), [1 K 8:34](#), [Ez 34:4](#). For in all these cases the tone is removed from the  $!$  to the following syllable, and this forward movement of the tone produces at the same time a weakening of the  $\text{i}^{\text{o}}$  to  $\text{e}^{\text{o}}$  thus  $\sim \text{yq}^{\text{h}}\text{h}^{\text{A}}$   $\text{t}^{\text{A}}\text{m}^{\text{y}}\text{q}^{\text{h}}$  (or  $\text{yq}^{\text{h}}$ , on  $\text{h}^{\text{t}}\text{d}^{\text{d}}$  [Ex 19:23](#), cf. [x](#)), but  $\text{t}^{\text{h}}\text{m}^{\text{e}}\text{q}^{\text{h}}$ ) &c., [Ex 26:30](#), &c.; [Dt 4:39](#), [Nu 18:26](#) (cf., however,  $\text{Vh}^{\text{o}}\text{m}^{\text{e}}\text{q}^{\text{h}}$ ) [Mi 5:4](#)). In the same way in the 1st pers. sing. of the *perfect* *Niphçal*, the  $\text{o}^{\text{o}}$  before the separating vowel is always modified to  $\text{u}^{\text{o}}$  ( $\text{y}^{\text{t}}\text{A}^{\text{m}}\text{q}^{\text{n}}$ ), cf. [v](#). In the *imperfect Qal* and *Hiphçio* the separating vowel  $\text{y}^{\text{a}}$ , always bears the tone ( $\text{hny}^{\text{a}}\text{m}^{\text{y}}\text{q}^{\text{h}}$ ).

**k**

Without the separating vowel and consequently with the tone-long  $\text{o}^{\text{o}}$  and  $\text{e}^{\text{o}}$  instead of  $\text{u}^{\text{o}}$  and  $\text{i}^{\text{o}}$  we find in *imperfect Qal*  $\text{h}^{\text{n}}\text{a}^{\text{b}}\text{b}^{\text{i}}$  (see [§ 76 g](#));  $\text{b}^{\text{v}}\text{b}^{\text{i}}$  [Ez 16:55](#) (also  $\text{hny}^{\text{b}}\text{v}^{\text{i}}$  in the same verse);  $\text{h}^{\text{n}}\text{b}^{\text{v}}\text{b}^{\text{i}}$  [1 S 7:14](#) (cf. [Ez 35:9](#)  $\text{Q}^{\text{e}}\text{re}^{\text{o}}$  on the  $\text{K}^{\text{ethi}^{\text{o}}}\text{h}$   $\text{h}^{\text{n}}\text{b}^{\text{v}}\text{v}^{\text{i}}$  cf. above, [note on § 69 b](#));  $\text{h}^{\text{n}}\text{r}^{\text{a}}\text{b}^{\text{i}}$  [1 S 14:27](#) from  $\text{r}^{\text{Aa}}$  ( $\text{K}^{\text{ethi}^{\text{o}}}\text{h}$   $\text{h}^{\text{n}}\text{a}^{\text{i}}\text{r}^{\text{v}}\text{v}^{\text{i}}$  and they saw, see [§ 75 w](#)); in *Hiphçio*, e. g.  $\text{T}^{\text{p}}\text{nh}^{\text{e}}$  [Ex 20:25](#), also  $\text{y}^{\text{t}}\text{A}^{\text{p}}\text{y}^{\text{n}}\text{h}$



[Jb 31:21](#);  $yTil.j h\dot{t}$  [Jer 22:26](#);  $hnb.v\dot{a}T'$  [Jb 20:10](#); with a separating vowel, e. g.  $hn\dot{y}aj\dot{b}iT$ . [Lv. 7:30](#) from  $aAB$ .  $S^{\text{egho}}$  without  $y$  occurs in the *imperfect Qal* in  $hn\dot{t}mT$ . [Ez 13:19](#), [Zc 1:17](#); and in *Hiph*  $\dot{c}i\dot{0}$  [Mi 2:12](#): the Dages in the Nu $\dot{h}$  is, with Baer, to be rejected in all three cases according to the best authorities. Wholly abnormal is  $hn\dot{h}yq\dot{a}T'$  [Jer 44:25](#), probably an erroneous transposition of  $my$  (for  $hn\dot{y}m\dot{q}iT$ ), unless it originates from an incorrect spelling  $hn\dot{h}yq\dot{a}T'$  or  $hn\dot{h}y\dot{q}iT$ .

**l**

6. The tone, as in verbs  $[3\dot{A}]$  (cf. [§ 67 k](#)), is also generally retained on the stem-syllable in verbs  $W\dot{B}3\dot{A}$  before the affirmatives  $h\dot{a}\dot{A} \dot{W}\dot{A} y\dot{a}\dot{t}$ ; thus  $hm\dot{q}h$  (but also  $^{\wedge}l$ .  $hzb'$  [2 K 19:21](#), probably for the sake of rhythmical uniformity with the following  $^{\wedge}l$ .  $hg''l$ ; after  $wa\dot{0}$  consecutive  $hb\dot{v}l$  [Is 23:17](#));  $Wm\dot{q}h$  (but also  $Wm\dot{q}'$ , cf. [Is 28:7](#), [29:9](#), [Na 3:18](#),  $y$  [Ps 76:6](#), [Pr 5:6](#), [La 4:18](#);  $Wc\dot{r}l$  [S 8:11](#); so especially before a following  $\dot{a}$ , cf. [§ 49 l](#), [Nu 13:32](#);  $W[n\dot{w}]$  [Is 19:1](#); before  $[$ ,  $y$  [Ps 131:1](#), [Pr 30:13](#), [La 4:14](#));  $ym\dot{W}q\dot{a}T'$   $Wm\dot{W}q\dot{a}'$ , but before a suffix or with Nu $\dot{h}$  *paragogic*  $\sim W\dot{b}syw$ ; [2 Ch 28:15](#);  $!Wm\dot{W}qy$  [Dt 33:11](#), &c.

**m**

7. The formation of the conjugations  $Pi\dot{c}e\dot{0}$ ,  $Pu\dot{c}al$ , and  $Hithpa\dot{c}e\dot{0}$  is, strictly speaking, excluded by the nature of verbs  $W\dot{B}3\dot{A}$ . It is only in the latest books that we begin to find a few secondary formations, probably borrowed from Aramaic, on the analogy of verbs  $W\dot{B}3\dot{A}$  (with consonantal  $W$  see below, [gg](#)); e. g. the  $Pi\dot{c}e\dot{0}$   $dWEi$  *to surround*, only in  $yn\dot{d}WEi y$  [Ps 119:61](#); and with change of  $W$  to  $y\dot{A}$   $\sim Yqi$  [Est 9:31](#),  $WmYqi$  [Est 9:27](#), *impf.*  $hmYqay$  [Ps 119:106](#), *infin.*  $\sim Yq$ ; [Ez 13:6](#), [Ru 4:7](#) &c., [Est 9:21](#) &c., *imperat.*  $ynm\dot{W}qy$  [Ps 119:28](#);  $\sim T\dot{b}Yxin$  [Dn 1:10](#) from  $b\dot{W}X$  *to be guilty*. The  $Hithpa\dot{c}e\dot{0}$   $dY\dot{t}i$   $chi$  [Jos 9:12](#), which belongs to the older language, is probably a denominative from  $dyc\dot{0}$ . On the other hand the otherwise less common conjugation  $po\dot{e}\dot{0}$  (see [§ 55 c](#)), with its passive and reflexive, is usually employed in the sense of  $pie\dot{0}$  and as a substitute for it, e. g.  $\sim m\dot{A}q$  *to set up* from  $\sim Wq \dot{E} t\dot{t}Am$  *to slaughter*, [1 S 14:13](#), [17:51](#), [2 S 1:9](#), from  $t\dot{W}m \dot{E} \sim m\dot{A}r$  *to exalt*, passive  $\sim m\dot{A}r$ , from  $\sim Wr$ ; reflexive  $r\dot{r}A[thi$  *to stir up oneself* (cf.  $r\dot{r}'[atyl$  [Jb 17:8](#) in *pause*) from  $r\dot{W}[$ ; reciprocal  $V\dot{V}Bthi$  *to be ashamed before one another*, [Gn 2:25](#). The

conjugation Pilpeð (§ 55 f), on the analogy of verbs [𐤒𐤓], is less common, e. g. | 𐤒𐤓 | to hurl away from | 𐤒𐤓 | 𐤀 | 𐤒𐤓 | Ki to contain from | 𐤒𐤓 | 𐤀 | 𐤒𐤓 | to destroy from 𐤒𐤓.

## REMARKS.

### I. On Qal.

#### n

1. Of verbs *middle e* and *o*, in which, as in the strong verb, the *perfect* and *participle* have the same form (§ 50. 2), the following are the only examples: *tme* he is dead, fem. *htmē* 2nd masc. *hTmñ* (cf. § 44 g § 66 h); 1st sing. *yTmā* *yTmñ* (even in pause, Gn 19:19); plur. *Wtmē* 1st pers. *Wtmñ* in pause *Wtmñ* 𐤀 vB he was ashamed, T.vBā *yTmBā* *WvBā* *WvBā* 𐤀 rAa it has shone, plur. *WrAañ* 𐤀 bAj to be good, *Wbj* 𐤀 Participles *tmea* dead man (plur. *~ytmā* *ytenē*; *~yvāB* ashamed, Ez 32:30. For *dn* Is 27:11 read *dn*, or, with LXX, *d* [;

#### o

Isolated anomalies in the *perfect* are: *tbn* with the original ending of the fem. for *hbn* Ez 46:17 (see § 44 f); *!WqC* Is 26:16 (see § 44 f).—In *Wbñ* 1 S 25:8 (for *Wb* from *aAB*) the *a* has been dropped contrary to custom. In *Wbñ* Jer 27:18 (instead of *Wbñ*) the Masora seems to point to the *imperfect* *Waby* which is what would be expected; as *Yoñ* precedes, it is perhaps simply a scribal error.

#### p

The form *~q'* occurs (cf. § 9 b) with *a* in the *perfect*, *~aq'* Ho 10:14, also in the *participles* *j al'* softly, Ju 4:21, *var'* poor, 2 S 12:1, 4, Pr 10:4 plur 13:23; *~yj av'* doing despite unto (unless *~yj av*) is to be read, from a stem *j av* whence *j av*. Ez 25:15, 36:5), Ez 28:24, 26; fem. 16:57; also in Zc 14:10 *hm'ar'* is to be read with Ben-Naphtali for *hm'ar'*. On the analogy of participles of verbs middle *o* (like *~yvāB*, see above) *~ymāq* occurs for *~ymiq'* 2 K 16:7 and even with a transitive meaning *j Al* occultans, Is 25:7; *~ysāB* Zc 10:5.—*Participle passire*, *l Wm* circumcised; but *qWS* a backslider, Pr 14:14, and *hrWS* put aside, Is 49:21 (cf. Jer 17:13 *Qere*), are verbal adjectives of the form *qañ* (§ 50 f), not passive

participles. For  $\sim yV\dot{X}l$  hastening, [Nu 32:17](#), read  $\sim yV\dot{m}k$ ] as in [Ex 13:18](#); for  $yb\dot{w}$  [Mi 2:8](#) read  $yb\dot{w}'$

## q

2. Imperfects in  $u\dot{o}$  almost always have the corresponding *imperative* and *infinitive construct* in  $u\dot{o}$  as  $\sim Wqy''$ , *imperative* and *infinitive*  $\sim Wq$  (also defectively written  $\sim qy\dot{A}$   $\sim q\dot{y}$ ; but  $V\dot{W}dy''$  he threshes (*infin.*  $V\dot{W}D$ ), has *imperative*  $yV\dot{A}D\dot{n}$  (*fem.*), [Mi 4:13](#);  $j Wmy''$  it slippeth, *infinitive*  $j Am$  ( $y$  [Ps 38:17](#), [46:3](#)); cf.  $XAn$  (also  $X\dot{W}h$ ) [Nu 11:25](#) and  $[An$  [Is 7:2](#) (elsewhere  $[W\dot{h}$ ) with the *imperfects*  $X\dot{W}hy''$  and  $[Any'' \dot{E} zA [I' Is 30:2$ ;  $bAX$  [Jos 2:16](#);  $\sim Ar$  [Ez 10:17](#) (verse [16](#)  $\sim Wr$ ).

## r

Where the *imperfect* (always intransitive in meaning) has  $o\dot{t}$  the *imperative* and *infinitive* also have it; thus *imperfect*  $aAby''$  ( $aby''$ ), *infin.* and *imper.*  $aAB$  or  $aB\dot{6}$ ;  $ra\dot{w}$ : [2 S 2:32](#),  $yrAa\dot{n} WrAa\dot{n} \dot{E} vAby\dot{A} vAB$ , &c.— $j Aqy''$  [Jb 8:14](#) (if it be a verb at all and not rather a substantive) is formed on the analogy of verbs  $[3\dot{A}]$ , since the *imperfect* of  $j Wq$  appears as  $j Wqa'$  in  $y$  [Ps 95:10](#). On the other hand  $!WVqy\dot{x}$  (as if from  $V\dot{A}q$ , on the analogy  $aAby''$ , &c.) occurs as *imperfect* of  $Vqy''$   $y\dot{y}3\dot{p}\dot{A}$ . The *imperfect*  $!A\dot{d}y''$  with  $o\dot{t}$  [Gn 6:3](#), probably in the sense of *to rule*, has no corresponding *perfect*, and is perhaps intentionally differentiated from the common verb  $!y\dot{d}y''$  to judge (from  $!yD\dot{A}$   $y\dot{y}3\dot{A}$ ). Or can  $!A\dot{d}y''$  be *jussive* after  $ad$  (cf. [§ 109 d](#))? Similarly  $(^ny [etyn] [e SAxt' ad$  might be taken as a case of a *jussive* after  $ad$ , with irregular *scriptio plena* (as in [Ju 16:30](#)), in [Dt 7:16](#), [13:9](#), [19:13](#), [21, 25:12](#), [Ez 5:11](#), [7:4](#), [9](#), [8:18](#), [9:10](#). But perhaps in all these cases  $S\dot{W}xt' ad$  was originally intended, as in [Is 13:18](#), [Jer 21:7](#), while cases like  $SX\dot{y}'' y$  [Ps 72:13](#) are to be explained as in [§ 109 k](#).— The *infinitive absolute* always has  $o\dot{t}$  e. g.  $WmWq\dot{y}'' \sim Aq$  [Jer 44:29](#).

## s

3. In the *imperative* with affirmatives ( $y\dot{m}Wq\dot{A}$   $WmWq\dot{y}$ ) the tone is on the stem syllable (cf., however,  $yr\dot{W} [ )$  [Ju 5:12](#) intentionally varied from  $yr\dot{W} [ \dot{A}$  also  $yr\dot{W} [$  [Zc](#)

13:7 and Is 51:9 beside  $\text{ymyKä yrW[ñÈ yI } \check{\text{y}}\text{Gl}$  Zc 9:9;  $\text{yr}^{\text{llc}}$  Is 21:2,  $\text{yb}^{\text{llv}}$  y Ps 116:7, likewise for rhythmical reasons). So also the lengthened form, as  $\text{hb}^{\text{llvñ}}$  Jer 3:12, y Ps 7:8 (cf. 2 S 15:27),  $\text{hr}^{\text{llv[ñy}}$  Ps 7:7, and  $\text{hm}^{\text{llvqñy}}$  Ps 44:27. But if an  $\text{ä}$  follows in close connexion, the lengthened *imperative* usually has the form  $\text{hm}^{\text{llvq}}$ , &c.,<sup>7</sup> in order to avoid a hiatus, e. g. Ju 4:18, y Ps 82:8; hence also before  $\text{hAhy}^{\text{Qereö}}$  *perpetuum yn'dæ*] (§ 17 c), e. g. y Ps 3:8, 7:7  $\text{hm}^{\text{llvq}}$  (cf., however, in the same verse  $\text{hr}^{\text{llv[ñ}}$  and in Jer 40:5,  $\text{hb}^{\text{llvñ}}$  before  $\text{ä}$ ), and so even before  $\Gamma$  y Ps 43:1, 74:22, &c. ( $\text{hb}^{\text{llvñ}}$ ).

## t

4. In the *jussive*, besides the form  $\sim\text{Qy}^{\text{ll}}$  (see above, f),  $\sim\text{Acy}^{\text{ll}}$  also occurs (as subjunctive, Ec 12:4;  $\text{qASñ}^{\text{ll}}$  y Ps 80:19 may also, with Delitzsch, be regarded as a voluntative), incorrectly written *plene*, and  $\sim\text{Qy}^{\text{ll}}$  (Gn 27:31; cf. Ju 6:18, Pr 9:4, 16), which, however, is only orthographically different from  $\sim\text{Wqy}^{\text{ll}}$  (cf. Jer 46:6). In the *imperfect consecutive* ( $\sim\text{Qy}^{\text{ll}}$ , in *pause*  $\sim\text{Qy}^{\text{ll}}$ , see above, f) if there be a guttural or  $\Gamma$  in the last syllable,  $\text{a}$  often takes the place of  $\text{o}$ ; e. g.  $\text{Xñ}^{\text{ll}}$  and he rested;  $\text{[ñ}^{\text{ll}}$  and it was moved;  $\text{rS}^{\text{ll}}$  and he turned aside, Ju 4:18, Ru 4:1 (distinguished only by the sense from  $\text{Hiphçö}$   $\text{rS}^{\text{ll}}$  and he removed, Gn 8:13);  $\text{rC}^{\text{ll}}$  Ex 21:4, 2 K 5:23, 17:5 (but also  $\text{r}^{\text{ll}}$  from both  $\text{r}^{\text{ll}}$  to sojourn, and  $\text{r}^{\text{ll}}$  to fear);  $\text{@}^{\text{ll}}$  (to be distinguished from  $\text{@}^{\text{ll}}$  and he flew, Is 6:6) and he was weary, Ju 4:21, 1 S 14:28, 31, 2 S 21:15, but probably in all these cases  $\text{@}^{\text{ll}}$  for  $\text{@}^{\text{ll}}$  from  $\text{@}^{\text{ll}}$  is intended. For  $\text{Xwl}^{\text{ll}}$  2 S 13:8 *Keth.*, the *Qereö* rightly requires  $\text{Vl}^{\text{ll}}$ . On the other hand, in an open syllable always  $\text{Wm}^{\text{ll}}$   $\text{Wr}^{\text{ll}}$ , &c. On  $\sim\text{Wqaw}^{\text{ll}}$  ( $\sim\text{Qaw}^{\text{ll}}$ ), see § 49 e.

## u

Examples of the full plural ending  $\text{!W}^{\text{ll}}$  with the tone (see above, l) are  $\text{!Wt}^{\text{ll}}$  Gn 3:3, 4;  $\text{!Wst}^{\text{ll}}$  y Ps 104:7;  $\text{!Wc}^{\text{ll}}$  y Jo 2:4, 7, 9.

## II. On Niphçal

## V

5. The form of the 1st *sing. perf.*  $y\dot{t}Am\ddot{w}qn\dot{>}$  which frequently occurs ( $y\dot{t}ig\dot{w}sn\dot{>}$   $y\dot{t}ig\dot{w}pn\dot{>}$ ; cf. also the *ptcp. plur.*  $\sim yk\dot{w}bn\dot{>}$  [Ex 14:8](#)), serves as a model for the 2nd *sing.*  $tAm\ddot{w}qn\dot{>}$   $tAm\ddot{w}qn\dot{>}$  and the 1st *plur.*  $\dot{w}hAm\ddot{w}qn\dot{>}$  given in the paradigm, although no instances of these forms are found; but of the 2nd *plur.* the only examples found have  $oo$  (not  $u$ ), viz.  $\sim t\dot{c}Ap\dot{h}\dot{>}$  *ye have been scattered*, [Ez 11:17](#), [20:34](#), [41](#), and  $\sim t\dot{j} q\dot{w}w$  *and ye shall loathe yourselves*, [Ez 20:43](#), [36:31](#).— To the  $i\dot{c}$  (instead of  $a$ ) of the preformative may be traced the *perfect*  $rA[nEz\dot{c} 2:17$  (analogous to the *perfect* and *participle*  $lAmnl$ , see below, [ee](#)), *imperfect*  $rA[y\dot{t}$  for  $y\dot{t}oo$ . — The *infinitive construct*  $\dot{w}Dhi$  occurs in [Is 25:10](#); in  $rAal$  [EJb 33:30](#), the Masora assumes the elision of the  $h$  (for  $rAah\dot{d} i$ ); but probably  $rAal'$  ( $Qa$ ) is intended (see [§ 51 l](#)). —  $gAmn'$  [Is 14:31](#),  $gAsn'$  [Is 59:13](#) are to be regarded as *infinitives absolute*.

### III. On Hiphçil, Hophçal, and Piçleð.

## W

6. Examples of the *perfect* without a separating vowel (see above, [k](#)) are:  $t'ab\dot{w}e$ , &c. (see further, [§ 76 g](#));  $hTm\dot{w}e$  (from  $t\dot{w}m$ ) for  $he\dot{m}a\dot{h}-ta\dot{w}$  (cf. [§ 20 a](#));  $\dot{w}k\dot{w}e$  1st *plur. perfect* Hiphçil from  $\dot{w}k$  [2 Ch 29:19](#), even  $\sim Tm\dot{h}$  ([§ 27 s](#)) [Nu 17:6](#), &c.; cf. [1 S 17:35](#), [2 S 13:28](#), also  $\dot{w}Tm\dot{h}$  ([Ex 1:16](#), and  $hyTm\dot{h}$ ) [Ho 2:5](#); but elsewhere, with  $wa\dot{w}$  consecutive  $yTm\dot{h}$  [Is 14:30](#); cf.  $yTil j\dot{h}$  [Jer 16:13](#), and  $Tm\dot{h}$  [Ex 29:24](#), &c. — In these cases the  $e\dot{w}$  of the first syllable is retained in the secondary tone; elsewhere in the second syllable before the tone it becomes  $\alpha/$  ([1 Ch 15:12](#), &c.) or more frequently  $\alpha]$  and in the syllable before the antepenultima it is necessarily  $\alpha]$  (e. g.  $y\dot{t}m\dot{w}h$ ) [Gn 6:18](#)). Before a suffix in the 3<sup>rd</sup> *sing. masc.* (except [Gn 40:13](#)) and *fem.*, and in the 3<sup>rd</sup> *plur.*, the vowel of the initial syllable is Hâteph–S<sup>e</sup>ghoð, in the other persons always Hâteph–Pathahl (König); on  $Atm\dot{w}h$  [2 K 9:2](#),  $y$  [Ps 89:44](#), cf. [Ex 19:23](#), [Nu 31:28](#), [Dt 4:39](#), [22:2](#), [27:2](#), [30:1](#), [Ez 34:4](#), and above, [i](#). The 3<sup>rd</sup> *fem. perf. Hiph.*  $hT's\dot{w}e$  [1 K 21:25](#) is

quite abnormal for  $htysin$  from  $tws$  or  $tysi$

## x

As in verbs  $[ \text{𐤃𐤀} ]$  with X for their first radical (§ 67 w), all the forms of  $dW$  [ Ex 19:23 (where against the rule given under *i* we find  $ht'dd[ht]$  with  $e$  instead of  $i$ ), Dt 8:19, Neh 9:34, Jer 42:19, and  $rW$  [ Is 41:25, 45:13, take Pathah in these conjugations instead of  $\text{𐤃}$ ]. The irregular  $\sim yt'AbvAh$  [ Zc 10:6 has evidently arisen from a combination of two different readings, viz.  $\sim yT'bvAh$  (from  $bvy$ ) and  $\sim yt'AbvAh$  (from  $bWV$ ): the latter is to be preferred. — On  $vybh$  and  $vybAh$  as a (metaplastic) *perfect* Hiph $\text{el}$  of  $VAB$ , cf. § 78 b.

## y

7. In the *imperative*, besides the short form  $\sim qh'$  (on  $bv'h$  Is 42:22 with Silluq, cf. § 29 q; but in Ez 21:35 for  $bv'h$  read the *infinitive*  $bv'h$ ) the lengthened form  $hmlyqh'$  is also found. With suffix  $ynm\dot{y}qh'$  &c. The *imperative*  $aybh'$  Jer 17:18 is irregular (for  $abh'$  Gn 43:16); perhaps  $aybh'$  (as in 1 S 20:40; cf. 2 K 8:6) is intended, or it was originally  $haybh'$ .

## z

In the *infinitive*, elision of the  $h$  occurs in  $aybil'$  Jer 39:7, 2 Ch 31:10 (for  $aybh'l$ );  $h\text{𐤃}'$  fem. is added in  $hph'h$  [ Is 30:28; cf. Est 2:18, and the analogous *infinitive* Hoph $\text{el}$  in biblical Aramaic, Dn 5:20. — As *infinitive absolute*  $!ykh'$  occurs in Ez 7:14 (perh. also Jos 4:3, Jer 10:23). — The *participles* have  $e$  on the analogy of the *perfect*, as the vowel of the preformative, like verbs  $[ \text{𐤃𐤀} ]$  (§ 67 j). On  $ybme$  2 S 5:2, &c. (in K<sup>e</sup>thi $\text{th}$ ), see § 74 k.

## aa

On the shortened forms of the *imperfect* ( $\sim qy\text{𐤃}$   $\sim qy\text{𐤃}$ , but always  $ab\text{𐤃}$ ; in the *jussive* also with retraction of the tone  $bv,T'h$  [ a; 1 K 2:20) see above, f. With a guttural or  $\Gamma$  the last syllable generally has Pathah (as in  $Qa$ ), e. g.  $d$  [  $y\text{𐤃}$  and he testified 2 K 17:13;  $Xr\text{𐤃}$  let him smell, 1 S 26:19;  $Xr\text{𐤃}$  Gn 8:21;  $rS\text{𐤃}$  and he took

away, [Gn 8:13](#). The 1st *sing.* of the *imperfect consecutive* commonly has the form  $\text{byv}^{\text{a}}\text{w}$  [Neh 2:20](#), or, more often, defectively  $\text{d}^{\text{a}}\text{w}$  [1 K 2:42](#), less frequently the form  $\text{bv}^{\text{a}}\text{w}$  [Jos 14:7](#). — For  $\text{@S}^{\text{a}}\text{Zp 1:2}$  (after  $\text{@S}^{\text{a}}$ ) and in verse [3](#), read  $\text{@S}^{\text{a}}$  from  $\text{@S}^{\text{a}}$ , on the analogy of  $\text{r}^{\text{m}^{\text{a}}}\text{w}$  [§ 68 g](#): similarly in [Jer 8:13](#) ~  $\text{p}^{\text{s}}\text{a}$  instead of ~  $\text{p}^{\text{y}}\text{s}^{\text{a}}$

## bb

In the *imperfect Polel* the tone is moved backwards before a following tone-syllable, but without a shortening of the vowel of the final syllable; e. g.

$\text{y}^{\text{a}}\text{n}^{\text{+}} \sim \text{m}^{\text{a}}\text{r}^{\text{a}}\text{t}$  [Pr 14:34](#);  $\text{A}^{\text{l}} \text{t}^{\text{l}} \text{I} \text{A}^{\text{x}}\text{r}$  [Jb 35:14](#); cf. [Pr 25:23](#), and acc. to Baer  $\text{y}^{\text{b}}\text{i}^{\text{t}}\text{!n}^{\text{b}}\text{t}^{\text{t}}\text{w}$  [Jb 30:20](#) (ed. Mant., Ginsb.  $\text{y}^{\text{b}}\text{i}^{\text{t}}\text{!n}^{\text{b}}\text{t}^{\text{t}}\text{w}$ ), always in principal pause; on the *Metheg* with *Sere*, cf. [§ 16 f](#). g.—As *Poal* cf.  $\text{[}^{\text{f}}\text{y}^{\text{a}}\text{]}$  [Is 16:10](#).

As *participle Hophal*  $\text{bv}^{\text{m}}\text{h}$  occurs in close connexion, [Gn 43:12](#); cf. [§ 65 d](#).

## cc

Peculiar contracted forms of *Polel* (unless they are transitives in *Qal*) are  $\text{w}^{\text{n}}\text{b}^{\text{k}}\text{y}^{\text{w}}$  [Jb 31:15](#),  $\text{w}^{\text{n}}\text{r}^{\text{y}}\text{[y}^{\text{a}}\text{]}$  [41:2](#),  $\text{w}^{\text{h}}\text{g}^{\text{m}}\text{t}^{\text{w}}$  [Is 64:6](#) for  $\text{w}^{\text{n}}\text{b}^{\text{k}}\text{y}^{\text{w}}$ , &c. [but read  $\text{w}^{\text{n}}\text{b}^{\text{k}}\text{y}^{\text{w}}$  ([§ 58 k](#)),  $\text{w}^{\text{n}}\text{r}^{\text{y}}\text{[y}^{\text{a}}\text{]}$  or  $\text{w}^{\text{n}}\text{r}^{\text{a}}\text{[y}^{\text{a}}\text{]}$  and  $\text{w}^{\text{h}}\text{g}^{\text{m}}\text{t}^{\text{w}}$ ; also ~  $\text{m}^{\text{e}}\text{r}^{\text{t}}$  [Jb 17:4](#), for ~  $\text{m}^{\text{e}}\text{n}^{\text{r}}\text{t}$ ].—In [Is 15:5](#)  $\text{w}^{\text{r}}\text{[}^{\text{d}}\text{y}^{\text{a}}\text{]}$  appears to have arisen from the *Pilpel*  $\text{w}^{\text{r}}\text{[}^{\text{r}}\text{y}^{\text{a}}\text{]}$  the  $\text{a}^{\text{l}}$  after the loss of the  $\text{r}$  having been lengthened to  $\text{a}^{\text{l}}$  which has then been obscured to  $\text{o}^{\text{l}}$ — For the strange form  $\text{y}^{\text{m}}\text{m}^{\text{a}}\text{q}^{\text{t}}\text{b}^{\text{t}}$  [Ps 139:21](#), which cannot (according to [§ 52 s](#)) be explained as a *participle* with the  $\text{m}$  omitted, read  $\text{q}^{\text{t}}\text{m}^{\text{b}}$ .

## IV. In General.

### dd

8. The verbs  $\text{w}^{\text{b}}\text{z}^{\text{a}}$  are primarily related to the verbs  $\text{[}^{\text{z}}\text{a}^{\text{a}}\text{]}$  ([§ 67](#)), which were also originally biliteral, so that it is especially necessary in analysing them to pay attention to the differences between the inflexion of the two classes. Several forms are exactly the same in both, e.g. *imperfect Qal* and *Hiphil* with  $\text{W}^{\text{a}}\text{w}$  *consecutive*, the whole of *Hophal*, the *Pi'lel* of verbs  $\text{w}^{\text{b}}\text{z}^{\text{a}}$ , and the *Po'lel* of verbs  $\text{[}^{\text{z}}\text{a}^{\text{a}}\text{]}$ ; see [§ 67 z](#). Owing to this close relation, verbs  $\text{w}^{\text{b}}\text{z}^{\text{a}}$  sometimes have forms which follow the analogy of verbs  $\text{[}^{\text{z}}\text{a}^{\text{a}}\text{]}$ , e. g. *perfect Qal*  $\text{Z}^{\text{b}}$ ; *he has despised*

(from  $\text{ZWB}$ , as if from  $\text{ZZB}$ ) [Zc 4:10](#); *perfect*  $\text{Niph'al } \text{r m h}$  [Jer 48:11](#) (for  $\text{r Amn}$  from  $\text{r Wm}$ , as if from  $\text{r rm}$ ). The same explanation equally applies to  $\text{h j 'qn}$  [Jb 10:1](#) for  $\text{h j 'qñ}$  (cf. [§ 67 dd](#)) =  $\text{h j 'Aqñ}$  from  $\text{j Wq}$ , and  $\text{W j qñ}$  [Ez 6:9](#) (for  $\text{W j Aqñ}$ );  $\text{W M Ar y}$  [Ez 10:17](#) and  $\text{W M r W}$ : verse [15](#);  $\text{W M r h e}$  (*imperative*) [Nu 17:10](#);  $\text{g Syl}$  [Mi 2:6](#); *Hiph'el* *perfect*  $\text{z t h e}$  [Is 18:5](#) for  $\text{z t h e}$  (cf. [§ 29 q](#)), which is for  $\text{z y t h e}$  from  $\text{ZWT}$ . On the other hand the *imperfects*  $\text{r m y}$  [Ez 48:14](#) (unless it be intended for  $\text{r m y}$ , cf.  $\text{y}$  [Ps 15:4](#)) and  $\text{X p y}$  [Hb 2:3](#), are to be regarded according to [§ 109 i](#), simply as rhythmically shortened forms of  $\text{r y m y}$  and  $\text{X y p y}$ .

## ee

9. In common with verbs  $\text{[ } \text{ } \text{ ]}$  ([§ 67 g](#)) verbs  $\text{[ } \text{ } \text{ ]}$  sometimes have in *Niph'al* and *Hiph'el* the quasi-Aramaic formation, by which, instead of the long vowel under the preformative, they take a short vowel with *Dages forte* in the following consonant; this variety is frequently found even along with the ordinary form, e. g.  $\text{t y S h i}$  *to incite*, *imperfect*  $\text{t y S i j}$ : (also  $\text{t y s h e t y s i j}$ );  $\text{g y S h i}$ , *imperfect*  $\text{g y S i j}$ : *to remove* (from  $\text{n W S}$ ), also *Hoph'al*  $\text{g S h u}$  [Is 59:14](#) (on  $\sim \text{Q h ä}$  cf. [§ 29 g](#)); sometimes with a difference of meaning, as  $\text{X y n h e}$  *to cause to rest*,<sup>8</sup> but  $\text{X y n h i}$  (*imperfect*  $\text{X y n y}$ ; *consecutive*  $\text{X N D T w}$ : [Gn 39:16](#); *imperative*  $\text{X N h}$ ; *plur.*  $\text{W x y N D h}$ ) *to set down*; for  $\text{h x y N D h w}$  (Baer, Ginsburg  $\text{n h w}$ ) [Zc 5:11](#) (which at any rate could only be explained as an isolated passive of *Hiph'el* on the analogy of the biblical Aramaic  $\text{t m y q h}$  [Dn 7:4](#)), we should probably read  $\text{h x y n h i w}$  with Klostermann after the LXX. In [Dn 8:11](#) the *Kethibh*  $\sim \text{y r h}$  is intended for a *perfect* *Hiph'el*. There is also a distinction in meaning between  $\text{! y l j}$  *to spend the night, to remain*, and  $\text{! y L j}$ : [Ex 16:7](#) *Qere* (Kethibh  $\text{W h A L T i}$ ; conversely, verse [2](#) Kethibh  $\text{W h y L j}$ ; *Qere*  $\text{W h A L j}$ ), *participle*  $\text{! y L m}$ ; [Ex 16:8](#), [Nu 14:27](#), [17:20](#), *to be stubborn, obstinate*: in the latter sense from the form  $\text{! y l j}$  only  $\text{! l y w}$  is found, [Ex 17:3](#). Other examples are *Niph'al*  $\text{l A M n l}$  *he was circumcised*, [Gn 17:26](#) f.; *participle* [34:22](#) (from  $\text{l W m}$ , not  $\text{l m n}$ );  $\text{r A [ n E}$  *he is waked up*, [Zc 2:17](#) (see above, [v](#)); *Hiph'el*  $\text{h W l j z h i}$  [La 1:8](#);  $\text{W z y L j}$ : [Pr 4:21](#).

## ff



Perhaps the same explanation applies to some forms of verbs *first guttural* with Dagesh *forte implicitum*, which others derive differently or would emend, e. g.  $\text{VX}^{\text{T}}\text{T}^{\text{h}}$  for  $\text{VX}^{\text{T}}\text{T}^{\text{h}}$ : *and she hastened* (from  $\text{VWX}$ ) [Jb 31:5](#);  $\text{j} [\text{YDw}]$  (another reading is  $\text{j} [\text{YDw}]$ ),  $\text{j} [\text{T}^{\text{h}}$ : [1 S 15:19](#), [25:14](#) ([14:32](#)  $\text{Q}^{\text{ere}}$ ) from  $\text{j} \text{W}[\text{ ]}$  or  $\text{j} \text{y}[\text{i}]$  *to fly at anything*. Both, as far as the form is concerned, would be correct *apocopated imperfects* from  $\text{hVX}'$  and  $\text{hj}'$  ( $\text{h}^{\text{37A}}$ ), but these stems only occur with a wholly different meaning.

## gg

10. Verbs with a consonantal  $\text{Wa}^{\text{w}}$  for their second radical, are inflected throughout like the strong form, provided the first or third radical is not a weak letter, e. g.  $\text{r}^{\text{h}}\text{X}'$ , *imperfect*  $\text{r}^{\text{h}}\text{Xy}$  *to be white*;  $[\text{wG}]$ , *imperfect*  $[\text{wGy}]$  *to expire*;  $\text{Xw}^{\text{r}'}$  *to be wide*;  $\text{Xw}^{\text{c}'}$  *to cry*;  $\text{Pi}^{\text{e}}$   $[\text{WE}]$ , *imperfect*  $[\text{WEy}]$  *to act wickedly*;  $\text{tWE}$   $[\text{i}]$  *to bend*,  $\text{Hithpa}^{\text{e}}$   $\text{tWE}$   $[\text{thi}]$  *to bend oneself*, and this is especially the case with verbs which are at the same time  $\text{h}^{\text{37A}}$ , e. g.  $\text{hw}^{\text{c}'}$ ,  $\text{Pi}^{\text{e}}$   $\text{hw}^{\text{c}}\text{i}$  *to command*,  $\text{hw}^{\text{q}}\text{i}$  *to wait*,  $\text{hw}^{\text{r}'}$  *to drink*,  $\text{pi}^{\text{e}}$   $\text{hw}^{\text{r}}\text{i}$  (on  $\% \text{w}^{\text{37A}} \text{ra}$ ) [Is 16:9](#), see [§ 75 dd](#)) and  $\text{Hiph}^{\text{e}}$   $\text{hw}^{\text{r}}\text{hi}$  *to give to drink*, &c.

---

## Footnotes:

<sup>1</sup>[1] The term  $\text{w}^{\text{37A}}$  was consequent on the view that the  $\text{Wa}^{\text{w}}$  (or  $\text{y}$  in the case of verbs  $\text{y}^{\text{37A}}$ ) in these stems was originally consonantal. This view seemed especially to be supported by the return of the  $\text{Wa}^{\text{w}}$  in  $\text{pi}^{\text{e}}$  ( $\text{dWE}$   $[\text{i}]$ , the  $\text{w}$  usually passing into  $\text{y}$  as in  $\sim \text{Yqi}$  cf. Arabic  $\text{qawwama}$ ), and by certain forms of the *absolute state* of the nouns of such stems, e. g.  $\text{twn}^{\text{h}}$  *death*, compared with  $\text{tWm}$  *to die*. Hence in explaining the verbal forms a supposed stem *qawam* (in verbs  $\text{y}^{\text{37A}}$  e. g.  $\text{s}^{\text{a}}\text{yat}$ ) was always assumed, and  $\sim \text{Wqy}$  was referred to an original  $\text{yaqwum}$ , the *infinitive absolute*  $\sim \text{AQ}$  to original  $\text{qawum}$ , the *participle passive*  $\sim \text{Wq}$  to original  $\text{qawum}$ . It must, however, be admitted: (1) that forms like  $\text{dWE}$   $[\text{i}]$   $\sim \text{Yqi}$  (see [m](#)) are only to be found in the latest books, and are hence evidently secondary as compared with the pure Hebrew forms  $\sim \text{MAQ}$ , &c.; (2) that to refer the verbal forms invariably to the stem  $\sim \text{WQ}'$ , leads in many cases to phonetic combinations which are essentially improbable, whereas the assumption of original

*middle-vowel* stems renders a simple and natural explanation almost always possible. These  $\text{W}^{\text{B}^{\text{A}}}$  stems are therefore to be rigidly distinguished from the real  $\text{W}^{\text{A}^{\text{A}}}$  stems of the strong forms, such as  $\text{Xw}^{\text{r}^{\text{A}}}$  [ $\text{w}^{\text{G}}$ ], &c. (see below, [gg](#)).— As early as the eleventh century the right view with regard to  $\text{W}^{\text{B}^{\text{A}}}$  stems was taken by Samuel Hannagið (cf. Bacher, *Leben und Werke des Abulwalid*, p. 16); recently by Böttcher (*Lehrbuch*, § 1112), and (also as to  $\text{W}^{\text{A}^{\text{A}}}$  stems) especially by Müller, Stade, and Wellhausen (see above, [§ 67 a, note](#)). On the other hand, the old view of  $\text{W}$  and  $\text{Y}$  as consonants has been recently revived by Philippi, Barth, M. Lambert, and especially Brockelmann (op. cit.).

<sup>2</sup>[1] In Aramaic, however, always  $\text{Tm}^{\text{q}^{\text{h}}}$  also in Hebrew grammars before Qimhi  $\text{Tm}^{\text{q}^{\text{h}}}$   $\text{yTm}^{\text{q}^{\text{h}}}$  &c., are found, but in our editions of the Bible this occurs only in *pause*, e. g.  $\text{yTm}^{\text{q}^{\text{h}}}$  [Mi 7:8](#),  $\text{W}^{\text{h}^{\text{t}^{\text{m}^{\text{h}}}}$  [2 K 7:3, 4](#).

<sup>3</sup>[2] According to Stade (*Grammatik*, § 385 e and f) the e in  $\text{tme}^{\text{is}}$  is of the nature of a diphthong (from *ai*, which arose from the union of the vowel *i*; the sign of the intransitive, with the *a* of the root), and likewise the o in  $\text{r}^{\text{A}^{\text{a}}}$ , &c. (from *au*). But.  $\text{o}^{\text{l}}$  (from *au*) could not, by [§ 26 p](#), remain in a closed penultima ( $\text{TVB}^{\text{ñ}}$  &c.); consequently the o of these forms can only be tone-long, i.e. due to lengthening of an original *u*; and similarly the e of  $\text{tme}^{\text{to}}$  to lengthening of an original *i*; This is confirmed by the fact that the  $\text{o}^{\text{l}}$  in  $\text{TVB}^{\text{A}}$   $\text{yTivB}^{\text{A}}$   $\text{W}^{\text{h}^{\text{v}^{\text{B}^{\text{ñ}}}}$  is always, and in  $\text{W}^{\text{v}^{\text{B}^{\text{ñ}}}$  3<sup>rd</sup> plur. perfect, nearly always (the instances are 11 to 2), written defectively. Forms like  $\text{hv}^{\text{A}^{\text{B}^{\text{A}}}}$   $\text{W}^{\text{A}^{\text{B}^{\text{A}}}}$   $\text{Wr}^{\text{A}^{\text{a}^{\text{ñ}}}$  &c., are therefore due to orthographic licence.

<sup>4</sup>[1] So in Arabic, prop.  $\text{qal}^{\text{m}}$ , since the two vowels are kept apart by the insertion of an  $\text{a}$ , cf. Aram.  $\sim \text{a}^{\text{q}^{\text{l}}}$ ; but also contracted, as  $\text{sak}$ ,  $\text{ha}^{\text{t}}$ , for  $\text{sak}$ , &c. (cf. Wright's *Gramm. of the Arabic Language*, 2nd ed. vol. i. p. 164).

<sup>5</sup>[2]  $\sim \text{t}^{\text{b}^{\text{y}^{\text{v}^{\text{t}^{\text{h}^{\text{x}}}}$ ; [1 S 6:7](#) (cf. [2 Ch 6:25](#)) could only be an orthographic licence for  $\text{b}^{\text{y}^{\text{v}^{\text{t}^{\text{h}^{\text{w}}}}$ ; perhaps, however,  $\text{b}^{\text{y}^{\text{v}^{\text{t}^{\text{h}^{\text{w}}}}$  was originally intended.

<sup>6</sup>[1] In [1 K 14:12](#) ( $\text{hab}^{\text{B}}$  before a genitive), the text is evidently corrupt: read with Klostermann after the LXX  $\% \text{ab}^{\text{B}}$ .

<sup>7</sup>[1] Cf. Delitzsch's commentary on [y Ps 3:8](#).

<sup>8</sup>[1] As the passive of this Hiphçî we should expect the Hophçal XnWħ, which is, no doubt, to be read for XWħ in [La 5:5](#).

## § 67. Verbs [𐤁𐤁], e. g. *bbs'* to surround.

Brockelmann, *Semit. Sprachwiss.*, p. 155 ff.; *Grundriss*, p. 632 ff.

### a

1. A large number of Semitic stems have verbal forms with only two radicals, as well as forms in which the stem has been made trilateral by a *repetition of the second radical*, hence called verbs [𐤁𐤁]. Forms with two radicals were formerly explained as being due to contraction from original forms with three radicals. It is more correct to regard them as representing the original stem (with two radicals), and the forms with the second radical repeated as subsequently developed from the monosyllabic stem.<sup>1</sup> The appearance of a general contraction of trilateral stems is due to the fact that in biliteral forms the second radical regularly receives Dagesēforte before affirmatives, except in the cases noted in § 22 b and q. This points, however, not to an actual doubling, but merely to a strengthening of the consonant, giving more body to the monosyllabic stem, and making it approximate more to the character of trilateral forms.

The development of biliteral to trilateral stems ([𐤁𐤁]) generally takes place in the 3<sup>rd</sup> sing. masc. and fem. and 3<sup>rd</sup> plur. perfect Qal of transitive verbs, or at any rate of verbs expressing an activity, e. g. *bbsā hbsā wbs:tnx'* Gn 33:5 (but with suffix *ynnx*; ver. 11); sometimes with an evident distinction between transitive and intransitive forms, as *rc' to make strait*, *rc; to be in a strait*, see further details, including the exceptions, in aa. The development of the stem takes place (a) necessarily whenever the strengthening of the 2nd radical is required by the character of the form (e. g. *laxā ddx*), and (b) as a rule, whenever the 2nd radical is followed or preceded by an essentially long vowel, as, in Qal, *bbsā wbs'*, in Po~~e~~ and Po~~al~~, *bbsā bbs*.

### b

2. The biliteral stem always (except in Hiph~~al~~ and the imperfect Niph~~al~~, see below) takes the vowel which would have been required between the *second* and *third* radical of the ordinary strong form, or which stood in the ground-form, since that vowel is characteristic of the form (§ 43 b), e. g. *~T;* answering to *l j qā hMT* to the ground-form *qatāt*, *MT* to the ground-form *qatāt* infinitive, *bs* to *l j q*.

### c

3. The insertion of Dagesēforte (mentioned under a), for the purpose of strengthening the second radical, never takes place (see § 20 l) in the final consonant of the word, e. g. *~Tā bs* not *STā BS* but it appears again on the addition of affirmatives or

suffixes, e. g.  $\text{M}\tilde{\text{M}}\tilde{\text{T}}\tilde{\text{A}} \text{WBS}\tilde{\text{A}} \text{yn}\tilde{\text{M}}\tilde{\text{B}}\tilde{\text{S}};$  &c.

## d

4. When the affirmative begins with a consonant ( $\text{n}\tilde{\text{A}} \text{t}$ ), and hence the strongly pronounced second radical would properly come at the end of a closed syllable, a *separating vowel* is inserted between the stem-syllable and the affirmative. In the *perfect* this vowel is  $\tilde{\text{A}}$ , in the *imperative* and *imperfect*  $\text{y}^{\alpha}$ , e. g.  $\text{t}\tilde{\text{A}}\tilde{\text{B}}\tilde{\text{S}}\tilde{\text{A}} \text{Wh}\tilde{\text{A}}\tilde{\text{B}}\tilde{\text{S}};$  *imperfect*  $\text{hn}\tilde{\text{y}}\tilde{\text{B}}\tilde{\text{S}}\tilde{\text{U}}.$  (for  $\text{sabb-ta}$ )  $\text{sabb-nu}$ )  $\text{tasob-na}$ ). The artificial opening of the syllable by this means is merely intended to make the strengthening of the second radical audible.<sup>2</sup>

## e

The *perfect*  $\text{Whm.T}\tilde{\text{n}}$  (for  $\text{WhAM}\tilde{\text{M}}\tilde{\text{T}}$ ) [Nu 17:28](#), y [Ps 64:7](#) ([Jer 44:18](#)  $\text{Whm.T}^{\text{t}}$  with *Silluq*), owing to omission of the separating vowel, approximates, if the text is right, to the form of verbs  $\text{W}\tilde{\text{M}}\tilde{\text{A}}$  (cf.  $\text{Whm.q}\tilde{\text{n}}$  from  $\sim\text{Wq}$ ).

## f

5. Since the preformatives of the *imperfect Qal*, of the *perfect Niphçal*, and of *Hiphçil* and *Hophçal* throughout, before a monosyllabic stem form an open syllable, they take a *long vowel* before the tone (according to [§ 27 e](#)), e. g. *imperfect Hiphçil*  $\text{bS}\tilde{\text{y}}^{\text{h}}$  for  $\text{ya}\tilde{\text{ç}}\text{-so}\tilde{\text{b}}$ , *imperative*  $\text{bS}\tilde{\text{h}}^{\text{h}}$  for  $\text{ha}\tilde{\text{ç}}\text{-se}\tilde{\text{b}}$ , &c. Where the preformatives in the strong verb have  $\text{iç}$  either the original  $\text{a}\tilde{\text{ç}}$  (from which the  $\text{iç}$  was attenuated) is retained and lengthened, e. g.  $\text{bS}\tilde{\text{y}}^{\text{h}}$  in *imperfect Qal* for  $\text{ya}\tilde{\text{ç}}\text{-so}\tilde{\text{b}}$ , or the  $\text{iç}$  itself is lengthened to  $\text{e}$ ) e. g.  $\text{bS}\tilde{\text{h}}^{\text{h}}$  *perfect Hiphçil* for  $\text{hi}\tilde{\text{ç}}\text{-se}\tilde{\text{b}}$  (see further under [h](#)). The vowel thus lengthened can be maintained, however, only before the tone (except the  $\text{u}\tilde{\text{ç}}$  of the *Hophçal*,  $\text{bS}\tilde{\text{h}}^{\text{h}}$  for  $\text{hu}\tilde{\text{ç}}\text{-sa}\tilde{\text{b}}$ ); when the tone is thrown forward it becomes  $\text{S}\tilde{\text{e}}\text{wa}$ ) according to [§ 27 k](#) (under  $\tilde{\text{a}}$  and  $\text{h}$  compound  $\text{S}\tilde{\text{e}}\text{wa}$ ) e. g.  $\text{bS}\tilde{\text{a}}^{\text{h}}$ , but  $\text{hn}\tilde{\text{y}}\tilde{\text{B}}\tilde{\text{S}}\tilde{\text{U}};$  *imperfect Hiphçil*  $\text{bS}\tilde{\text{e}}^{\text{h}}$ , but  $\text{hn}\tilde{\text{y}}\tilde{\text{B}}\tilde{\text{S}}\tilde{\text{U}};$  *perfect*  $\text{yt}\tilde{\text{B}}\tilde{\text{S}}\tilde{\text{h}}^{\text{h}}$  &c.

## g

Besides the ordinary form of the imperfects, there is another (common in *Aramaic*), in which the *imperfect Qal* is pronounced  $\text{bS}\tilde{\text{y}}^{\text{h}}$  or  $\text{bS}\tilde{\text{y}}^{\text{h}}$ , the *first* radical, not the second, being strengthened by *Dages forte*, cf.  $\sim\text{Vyl}$  [1 K 9:8](#),  $\text{dQ}\tilde{\text{W}}^{\text{h}}$ : [Gn 24:26](#); with  $\text{a}$  in the second syllable,  $\text{rGyl}$  [Lv 11:7](#),  $\text{I Dyl}$  [Is 17:4](#),  $\text{xVyl}$ : [Is 2:9](#), &c.,

~Dyl [Am 5:13](#) and frequently, tKəw) [Dt 9:21](#), &c., bSyl (*turn intrans.*) [1 S 5:8](#), &c., bQw) [Lv 24:11](#), ~Tyl [Ez 47:12](#), &c., ~Xyl (with *Dagesè forte implicitum*) [1 K 1:1](#); in the plural, WMTyl [Nu 14:35](#), &c. (in pause WMTyl [Ps 102:28](#)); perhaps also l MyĀ %Myl (unless these forms are rather to be referred to Niphçal, like WMDyl [1 S 2:9](#); Wl Myt [Jb 24:24](#)); with suffix WbQTi occurs (cf. [§ 10 h](#)) in [Nu 23:25](#); *Imperfect Hiphçio* ~Ty; Hophçal tKy) &c. The vowel of the preformative (which before *Dagesè* is, of course, short) follows the analogy of the ordinary strong form (cf. also *u* and *y*). The same method is then extended to forms with affirmatives or suffixes, so that even before these additions the second radical is not strengthened, e. g. WdQw) [Gn 43:28](#), &c., for WdQw) *and they bowed the head*; WTKYw) *and they beat down*, [Dt 1:44](#) (from t tK'); WmTYw) [Dt 34:8](#); WmDyl [Ex 15:16](#), [Jb 29:21](#) (cf., however, WBSw) [Ju 18:23](#), [1 S 5:8](#), WTKyl [Jer 46:5](#), [Jb 4:20](#)). To the same class of apparently strong formations belongs hn) Cti (without the separating vowel, for hn) LciT, cf. [1 S 3:11](#) and below, [p](#)) *they shall tingle*, [2 K 21:12](#), [Jer 19:3](#).— On the various forms of the Niphçal, see under [t](#).

## h

6. The original vowel is retained, see [f](#), (a) in the preformative of the *imperfect Qal* bSy" for yaç-sob (cf. [§§ 47 b](#), [63 b](#), and for verbs WBA [§ 72](#)); (b) in the *perfect Niphçal* bSn" n&aá-saáb ([§ 51 a](#)); (c) in Hophçal bSwh, with irregular lengthening (no doubt on the analogy of verbs WPD) for hōsāb, from huçsab, imperfect bSwy from yuçsab, &c.

## i

On the other hand, an already attenuated vowel (*i*) underlies the intransitive *imperfects Qal* with açin the second syllable (probably for the sake of dissimilating the two vowels), e. g. rmyE for yiçmaç (see [p](#)); and in the preformative of Hiphçio bSne from hiç-seb (ground-form l j e)h; [§ 53 a](#)), as well as of the participle bSne (ground-form l j e)m, on the analogy of the perfect. In the second syllable of the Perf. the underlying vowel is iç attenuated from an original aç which in the strong verb is abnormally lengthened to iç ([§ 53 a](#)). The e) lengthened from içis, of course, only tone-long, and hence when without the tone and before *Dagesè forte* we have e. g. tABi)h. On the retention of the original aç in the second syllable, cf. [v](#).

## k

7. The *tone*, as a general rule, tends to keep to the stem-syllable, and does not (as in the strong verb) pass to the affirmatives  $h\alpha\tilde{A}$  and  $y\alpha\tilde{i}$  (2nd *sing. fem. imperfect*) e. g. 3rd *sing. fem. perfect*  $hT\tilde{X}\tilde{i}$  in *pause*  $hT\tilde{X}\tilde{h}$  with  $r$  and gutturals  $hr\tilde{m}\tilde{h}$  (for  $hR\tilde{m}\tilde{h}$ ),  $hx\tilde{v}\tilde{h}$ ; [Ps 44:26](#); on the other hand, with  $w\tilde{w}$  consecutive  $hB\tilde{i}w\tilde{w}$ ; [Is 6:12](#) (but  $hy\tilde{x}\tilde{w}$ ; [Ex 1:16](#)). In the 3rd *plur. perfect* the tone-syllable varies; along with  $WL\tilde{D}\tilde{A}$   $WL\tilde{Q}\tilde{h}$  we also find  $WL\tilde{D}$ ; and  $WL\tilde{Q}\tilde{A}$   $WB\tilde{i}$ ; [Is 59:12](#),  $WX\tilde{i}$ ; [Hb 3:6](#), &c.; but in *pause* always  $WT\tilde{x}\tilde{A}$   $WMT\tilde{h}$  &c. The tone likewise remains on the stem-syllable in the *imperfect Qal* in  $yB\tilde{i}\tilde{s}\tilde{A}$   $WBS\tilde{y}$ ; *perfect*  $Hiph\tilde{e}$   $hB\tilde{s}\tilde{h}\tilde{A}$   $WBS\tilde{h}$ ; *imperfect*  $yB\tilde{i}\tilde{s}\tilde{A}$   $WBS\tilde{y}$  &c. In the forms with separating vowels, the tone is moved forward to these vowels (or to the final syllable, cf. *ee*), e. g.  $t\tilde{A}B\tilde{i}\tilde{s}\tilde{A}$   $hn\tilde{y}B\tilde{i}\tilde{s}\tilde{A}$ , &c.; except before the endings  $\sim t$ , and  $!t$ , in the *perfect*, which always bear the tone. This shifting of the tone naturally causes the shortening of the merely tone-long vowels  $e\tilde{}$  and  $o\tilde{}$  to  $i\tilde{}$  and  $u\tilde{}$  (or  $o\tilde{}$ ; see [n](#)), hence  $t\tilde{A}B\tilde{i}\tilde{s}\tilde{h}$  from  $bs\tilde{h}$ ;  $hn\tilde{y}B\tilde{i}\tilde{s}\tilde{A}$  from  $bs\tilde{y}$ ; on cases in which the vowel of the preformative becomes  $S\tilde{e}w\tilde{a}$  see above, [f](#).

## l

8. In several verbs  $[P\tilde{i}\tilde{e}\tilde{e}]$ , instead of  $Pi\tilde{e}\tilde{e}$ ,  $Pu\tilde{ç}\tilde{a}$  and  $Hithpa\tilde{ç}\tilde{e}$ , the less frequent conjugation  $Po\tilde{e}\tilde{e}$ , with its passive and reflexive, occur (most probably on the analogy of the corresponding forms of verbs  $W\tilde{B}\tilde{A}$ , cf. [§ 72 m](#)), generally with the same meaning, [3](#) e. g.  $l\tilde{l}\tilde{A}$  to *ill-treat*, passive  $l\tilde{l}\tilde{A}$ , reflexive  $l\tilde{l}\tilde{A}$   $t\tilde{h}$ i (from  $l\tilde{l}\tilde{i}$ ; cf. the  $Hithpo\tilde{e}\tilde{e}$  from  $[r\tilde{r}^1$  and  $rr\tilde{P}$ ; [Is 24:19 f](#)); in a few verbs also  $Pilpe\tilde{ç}$  ([§ 55 f](#)) is found, e. g.  $l\tilde{G}\tilde{h}$   $G\tilde{l}$  to *roll*,  $Hithpalpe\tilde{e}$   $l\tilde{G}\tilde{h}$   $G\tilde{t}\tilde{h}$ i to *roll oneself* (from  $l\tilde{l}\tilde{G}$ ); imperative with suffix  $h\tilde{l}\tilde{s}$   $l\tilde{s}$ ; *exalt her*, [Pr 4:8](#);  $[V\tilde{i}]V\tilde{i}$  to *comfort, to delight in*; passive  $[V\tilde{i}]V\tilde{t}$  to *be caressed* (from  $[V\tilde{i}]$ ). These forms cannot appear in a biliteral form any more than  $Pi\tilde{e}\tilde{e}$ ,  $Pu\tilde{ç}\tilde{a}$ , and  $Hithpa\tilde{ç}\tilde{e}$ ; cf.  $\sim y\tilde{i}$   $[i\tilde{w}\tilde{i}]$  ([Is 19:14](#)) and  $WQ\tilde{w}\tilde{Q}$ ; ([Is 18:2, 7](#)). — For  $rb\tilde{T}\tilde{T}$  [2 S 22:27](#) read, according to  $y$  [Ps 18:27](#),  $rr\tilde{B}\tilde{t}$   $T\tilde{i}$

## REMARKS.

I. on *Qal*.

## m

1. In the *perfect*, isolated examples are found with *o* in the first syllable, which it is customary to refer to trilateral stems with middle *o* (like  $\text{I } k\bar{o}'$ , § 43 a); viz.  $\text{WMr}\bar{o}$  *they are exalted*, [Jb 24:24](#) to  $\sim m\bar{o}' \dot{\text{E}} \text{WBr}\bar{o}$  *they shot*, [Gn 49:23](#) to  $b\bar{b}\bar{o}' \dot{\text{E}} \text{Wrz}\bar{o}$  [Is 1:6](#) to  $\text{r}\bar{r}\bar{o}$ . But this explanation is very doubtful:  $\text{Wrz}\bar{o}$  especially is rather to be classed among the passives or Qal mentioned in § 52 e.

## n

2. *Imperfects Qal* with *o* in the second syllable keep the original *a* in the preformative, but lengthen it to *a* as being in an open syllable, hence  $\text{!xv}\bar{a} \text{ dm}\bar{v}\bar{a} \text{ z[}\bar{v}\bar{a} \text{ !rv}\bar{a} \text{ [rv}\bar{v}$ , (trans. *he breaks in pieces*, but  $[\text{rv}\bar{v}$  intrans. = *he is evil*); imperfects with *aç* have, in the preformative, an *e* lengthened from *iç*. See the examples below, under [p](#), § 63 c and [e](#), § 72 h, and specially Barth in *ZDMG*, 1894, p. 5 f.

The Heb. *em* of the *infinitive*, *imperative*, and *imperfect* ( $\text{BS}\bar{a} \text{ bsv}\bar{v}$ ) is only tone-long, and therefore, as a rule, is written defectively (with a few exceptions, chiefly in the later orthography, e. g.  $\text{r}\bar{A}\bar{C}$  *bind up*, [Is 8:16](#);  $\text{I } \bar{A}\bar{G} \text{ y}$  [Ps 37:5](#);  $\sim \text{AD. ver. } \bar{7}$ ;  $\text{zAb}\bar{v}$  for  $\text{zbd}\bar{v}$  *to plunder*, [Est 3:13](#), [8:11](#)). When this *o* loses the tone, it becomes in the final syllable *oç* in a sharpened syllable *uç* or not infrequently even *oç* (see above, [k](#)). Examples of *oç* are: (a) in a toneless final syllable, i.e. before *Maqqeph* or in the *imperfect consecutive*,  $\sim \text{!r}'$  ( $\text{ron}$ ) *to rejoice*, [Jb 38:7](#);  $\text{bsv}\bar{v}$ : [Ju 11:18](#) (once even with *uç* in a toneless final syllable,  $\sim \text{r}\bar{v}\bar{v}$ : [Ex 16:20](#)); on the other hand, in the *plur.*  $\text{WBS}\bar{v}\bar{v}$ , *fem.*  $\text{hn}\bar{y}\bar{B}\bar{v}\bar{S}\bar{v}\bar{T}\bar{v}$ ; (b) before a tone-bearing *affirmative* or *suffix*, e. g. *imperative 2nd sing. fem.*  $\text{yn}\bar{b}\bar{r}\bar{a} \text{ yz}\bar{v}$  (cf. *ff*);  $\text{yn}\bar{N}\bar{E}\bar{x}'$  *pity me*;  $\text{h}\bar{W}\bar{L}\bar{S}'$  [Jer 50:26](#);  $\sim \text{D}\bar{v}\bar{y}$ : [Pr 11:3](#) *Qere*  $\text{Wh}\bar{N}\bar{K}\bar{T}$ : [Ex 12:14](#) (for the defective writing, cf.  $\text{Wh}\bar{K}\bar{S}\bar{v}$ : [Jb 40:22](#)). In  $\text{^N}\bar{x}\bar{y}$ : [Gn 43:29](#), [Is 30:19](#) (for  $\text{^N}\bar{x}\bar{y}$ ) this *oç* is thrown back to the preformative.

## o

On the 2nd plur- fem. *imprcat.*  $\text{hr}'[\bar{o}$  *make yourselves naked* [Is 32:11](#), cf. the analogous forms in § 48 i. — Quite abnormal is the *infinitive absolute*  $\text{h}[\bar{r}\bar{o}$  [Is 24:19](#) (as *h* follows, probably only a case of dittography for  $[\bar{r}\bar{o}$  cf.  $\text{bqo}$  [Nu 23:25](#) and  $\text{I } \bar{V}\bar{O}$  [Ru 2:16](#)); so also are the *imperatives*  $\text{yLi-hb}\bar{q}\bar{t}$  [Nu 22:11](#), [17](#), and  $\text{yLi-hr}'\bar{a}\bar{t}$  [22:6](#), [23:7](#), . with *h* *paragogic*. We should expect  $\text{hB}\bar{q}\bar{t}$   $\text{hr}'\bar{a}\bar{t}$  if these forms are



to be read qoḅalli" 'oḅralli, they would be analogous to such cases as hrBōmi (§ 90 i), the addition of the *paragogic* ḥ<sup>α</sup> causing no change in the form of the word (-bq' like -!r' above). If, however, as Jewish tradition requires, they are to be read qaḅalli, 'aḅalli, then in boili cases the Qamesl must be explained, with Stade, as the equivalent of o(yLi-hb'q) &c.; cf. § 9 v). Still more surprising is Anbq' curse him, Nu 23:13, for WNBq'lor Bq'<sup>4</sup>

## p

3. Examples with Pathah in the *infinitive*, *imperative*, and *imperfect* are rB' (in ~rb'l . to prove them, Ec 3:18); dr' Is 45:1; %V' Jer 5:26; ~GVB. in their error, Gn 6:3 (so ed. Mant., but there is also good authority for ~GVB, from ·V=·V=rvā] and ~G: also; so Baer and Ginsburg). Also l G: take away, y Ps 119:22; and the *imperfects* ~Xy' it is hot, Dt 19:6, &c. (on the e) of the preformative cf. n); rmy' it is bitter, Is 24:9; dcy' it is straitened; %ry' it is soft, Is 7:4; ~V'Te' it is desolate, Ez 12:19 (in pause ~VTe' Gn 47:19); l qn' she was despised, Gn 16:4 (but elsewhere in the *impf. consec.* with the tone on the penultima, e. g. rCy' Gn 32:8, &c.; [ry' Gn 21:11, &c., cf. Ez 19:7); in the 1st *sing. imperfect* ~t'ae y Ps 19:14, abnormally written fully for ~t'ae unless ~T'a, is to be read, as in some MSS., on the analogy of the 3<sup>rd</sup> *sing. ~T'ol*— In the *impf. Qal* of l l V the reading of Hb 2:8 varies between ^WLñ'y (Baer, Ginsb.) and ^WLñ'y (ed. Mant., Jabl.).— The following forms are to be explained with Barth (ZDMG. xliii. p. 178) as *imperfects Qal* with original iç in the second syllable, there being no instances of their *Hiphçi* in the same sense: l q' Gn 29:10; !qy' Is 31:5, &c.; %Syw' Ex 40:21, y Ps 91:4, &c.; perhaps also hny' LçiT. 1 S 3:11 and l hy' Jb 31:26, &c.; in accordance with this last form, ALhijBÀ Jb 29:3 would also be an *infinitive Qal*, not *Hiphçi* (for ALhhB)†, as formerly explained below, under w. Finally the very peculiar form #rT' Ju 9:53 may probably be added to the list.

## q

*Imperfects*, with an original *u* in the second syllable, are also found with this uç

lengthened to u<sup>o</sup> (instead of o), e. g. !Wry", if the text is correct, in [Pr 29:6](#); dWVy"y [Ps 91:6](#) (unless it be simply an imperfect from dWV to be powerful, to prevail); #Wry" (if from #Cr) [Is 42:4](#), &c. (also defectively #r<sup>o</sup>'y [Ps 18:30](#); but in [Ec 12:6](#), according to Baer, #Wr tW); ~Tūi [Ez 24:11](#) (on the sharpening of the t cf. [g](#) above).<sup>6</sup>

## r

A similar analogy with verbs W<sup>3</sup>A is seen in the infinitives rWbI' (for rB<sup>o</sup> [Ec 9:1](#); AqxB. [Pr 8:27](#) (cf. AqWxB. [Pr 8:29](#)) for AQxB, and in the imperfect ^vmd<sup>o</sup>] [Gn 27:21](#). (The forms tANX; in y [Ps 77:10](#), tAMV; [Ez 36:3](#), ytALX; y [Ps 77:11](#), formerly treated here as infinitives from [W<sup>3</sup>A] stems, are rather to be referred to h<sup>3</sup>A stems, with Barth, *Wurzeluntersuchungen*, Lpz. 1902, p. 21.) On other similar cases, see below, under [ee](#). For examples of the aramazing imperfect, see above, [g](#).

## s

4. In the *participle*, the aramazing form %yS<sup>o</sup>A]V) (or %yS<sup>o</sup>S.V) occurs in Kethibh, [Jer 30:16](#) (the Q<sup>re</sup>o indicates a *participle* from hSV); h[r<sup>o</sup> [Pr 25:19](#) appears to be a contraction from h[<sup>o</sup>]r) *part. fem. = breaking in pieces*.

## II. On Niphçal.

### t

5. Besides the ordinary form of the *perfect* bSn" with Pathah (in *pause* bSh") and the *participle* bSh" with Qamesl in the second syllable, there is also another with Sére, and a third with Hblem, e. g. *perfect* Sm<sup>o</sup>" it melts, [Ez 21:12](#), y [Ps 22:15](#); hB's<sup>o</sup>" (for hB'sn" [Ez 26:2](#); *part. Sm<sup>o</sup>" molten*, [1 S 15:9](#), [Na 2:11](#); | q<sup>o</sup>" it is a light thing, [2 K 20:10](#), [Is 49:6](#) (*perf. | qn"*; with o) e. g. WLq<sup>o</sup>" they are rolled together, [Is 34:4](#); cf. [63:19](#), [64:2](#), [Am 3:11](#), [Na 1:12](#), [Ec 12:6](#) b. In the *imperfect* with o<sup>o</sup> in the second syllable, on the analogy of verbs W<sup>3</sup>A (from which König would also explain the *perfects* with o), we find yMD<sup>o</sup>Ti thou shalt be brought to silence, [Jer 48:2](#) (unless this form should be referred to Qal with Qimhì, Olshausen, König);

[Ary] *she suffers hurt*, [Pr 11:15](#), [13:20](#); #ArTē (for tirōš) [Ez 29:7](#); with e in the second syllable | XēTē *she profanes herself*, [Lv 21:9](#), but | Xāw) [Ez 22:26](#), and | Xyē [Is 48:11](#), tXyē [Is 7:8](#), &c. For *infinitives*, cf. SMēhi *to melt*, y [Ps 68:3](#) (as *inf. constr.*; [2 S 17:10](#) as *inf. absol.*); again, with compensatory lengthening in the first syllable, | Xē [Ez 20:9](#), [14](#), [22](#), but with suffix ALXhē [Lv 21:4](#); also zABhi *to be plundered*, and qABhi *to be emptied*, [Is 24:3](#); in the *imperative*, only WrBhi *be ye clean*, [Is 52:11](#). On WMrhē *get you up*, [Nu 17:10](#), and the corresponding *imperf.* WMrōē [Ez 10:17](#), &c., cf. [72 dd](#).

## u

Examples of the *perfect* Niphçal with sharpening of the initial syllable are, | Xnl *it is profaned*, [Ez 22:16](#), [25:3](#) (from | | X'); rXnl (from r rX') y [Ps 69:4](#), [102:4](#) (also rXn" [Jer 6:29](#)); tXnl *fractus est* (from t tX') [Mal 2:5](#); cf. with this in the *participle*, ~ymixhē (for nihhāmīn) [Is 57:5](#), and ~yrhahē [Mal 3:9](#): in the *imperative* and *infinitive* Niphçal such a virtual strengthening of the guttural after preformatives never occurs. — The occurrence of *u* instead of *o* as a separating vowel in the *perfect* WnDāw) [Mic 2:4](#) is abnormal.

### III. On Hiphçā and Hophçal.

## v

6. The second syllable in Hiphçā sometimes has Pathahl instead of Sere, especially under the influence of r and the gutturals, e. g. *perfect* rmhē *she made bitter*, Xvhē *she bowed*, rphē *she hath broken*, [Gn 17:14](#), in *pause*, cf. [§ 29 q](#); otherwise rphē *plur.* Wrphē [Is 24:5](#). In ryphe y [Ps 33:10](#), [Ez 17:19](#), cf. y [Ps 89:34](#), and in WryFhe [Ho 8:4](#) (perhaps also in !tyxiy) [Hab 2:17](#), but cf. [§ 20 n](#)) there is an assimilation to the corresponding forms of verbs W<sup>34</sup>, see [z](#). Also rche [Dt 28:52](#), zthe (in *pause*) [Is 18:5](#); *inf.* rbth' . *to cleanse*, [Jer 4:11](#), in *pause*. But also with other consonants, e. g. qdhe [2 K 23:15](#), l qhe [Is 8:23](#); %rhe [Jb 23:16](#); *plur.* WBShe [1 S 5:9](#), [10](#) (and so usually in the 3<sup>rd</sup> *plur. perf.*, except before r and gutturals, e. g. W[r]he; *imper.* [v]h' *besmear*, [Is 6:10](#); *plur.* Wv[h'] *be astonished*,

[Jb 21:5](#); *imperfect* [rīṭ' *Thou dost afflict*; *part. I* Cme( on e in the first syllable, see under *i*) *shadowing*, [Ez 31:3](#) (but %ysime [Ju 3:24](#) is assimilated to the form of verbs ~~WBA~~, unless, with Moore, we simply read %Sene or, with incorrect spelling, %ysene So in the *imperative* ynlvǝmh] [Ju 16:26](#) Qere) and in the *infinitive* ^m.tth] [Is 33:1](#)).

## w

The e of the second syllable, when without the tone, may become eá, e. g. yBi | th [Gn 31:7](#) (see also [x](#)), It is unusual (cf. [§ 53 k](#)) to find the e written fully as in the *infinitive* rypn' | . [Zc 11:10](#). Instead of Hâteph–Pathahl a Hâteph S'egho is found under the preformative in ynti Lqh/2 [S 19:44](#), and a Pathahl occurs before X (with a virtual sharpening of the X) in such forms as tTākh; [Is 9:3](#); cf. [Gn 11:6](#), [Dt 2:31](#), [3:24](#), [1 S 22:15](#), [Est 6:13](#) — in all these cases before Xi— On ALhB. [Jb 29:3](#), see above, [p](#): on yTīṭ xh; [Jer 49:37](#), see below, [dd](#).

## x

7. In the *imperfect consecutive* of verbs whose second radical is a guttural, aç is retained ([§ 22 d](#)) in the second syllable instead of eç e. g. [ryw: [1 K 16:25](#): so also with r, as rCyw: [2 Ch 28:20](#), [Dt 2:9](#) — but cf. also rpyw: [Neh 4:9](#).

## y

8. Aramaizing forms (but cf. Rem. to [§ 67 g](#)) in Hiphçil and Hophçal are, bSw: [Ex 13:18](#), &. ; cf. [Ju 18:23](#); rMeT; | a; [Ex 23:21](#), but read rm,Tā | a; from hrh': WtKYw: [Dt 1:44](#) (cf. [Nu 14:45](#)), but WBSw: [Ju 18:23](#), [1 S 5:8](#), [2 Ch 29:6](#); | Xe; *profanabo*, [Ez 39:7](#); STeT; [Jb 22:3](#); without elision of the h (cf. [§ 53 q](#)), | Te; [1 K 18:27](#), but [Jer 9:4](#) | tny; [Jb 13:9](#) | tnt; with i in the second syllable ~yVj: [Jer 49:20](#), [50:45](#); cf. ~yVw: [Nu 21:30](#); in the *perfect* hW | yāhi [La 1:8](#). In Hophçal, WkMhu *they are brought low*, [Jb 24:21](#); tKyU *he is smitten*, [Is 24:12](#) (*plur.* WTKjU [Jer 46:5](#), [Mi 1:7](#)); in *pause*, WqxyU [Jb 19:23](#), but also WTKyU [Jb 4:20](#) (so Baer, Ginsb., but ed. Mant., Jabl. WTKyU; with oç in the initial syllable, hfMVh' (*infinitive with suffix* = HMOVh', cf. [§ 91 e](#)) [Lv 26:34](#) f., cf. [2 Ch 36:21](#); hMVhB', with irregular syncope for W/hB,

[Lv 26:43](#).

#### IV. In General.

##### **z**

9. Verbs [צָ] are most closely related as regards inflexion to verbs [צָ] (§ 72). The form of verbs [צָ] is generally the shorter (cf. e. g. בָּסַף and ~וָּקַף אֲבִי בִּשְׁנֵה and ~יָקַף); in a few cases, however, the two classes exactly coincide, e. g. in the *imperfect Qal* and *Hiph'il* with *wa'w consecutive*, in *Hoph'al* and in the less common conjugations (see above, [I](#)).

##### **aa**

10. The developed forms (with three radicals), as mentioned in [a](#), are especially frequent in the 3<sup>rd</sup> *sing. masc.* and *fem.*, and the 3<sup>rd</sup> *plur. perf. Qal* (i.e. in forms without an affirmative or with an affirmative beginning with a vowel) of transitive verbs, or verbs, at any rate, expressing action, e. g. בָּבַס' אֲבִי וּבָבַסְתָּ (but before a suffix also יִבָּבֵס; as well as יִבָּבֵס' אֲבִי יִבָּבֵס; &c.) ~מַז' אֲבִי הִמְחִזְתָּ וּפְּפַא', &c. Sometimes the contracted, as well as the uncontracted form, is found, e. g. זָבַב' to plunder, plur. וּזָבַבְתָּ; in other parts, only וּזָבַב' [Dt 2:35](#), as well as וּזָבַב' [Dt 3:7](#); יִתְמַמֵּן [Zc 8:14, 15](#) and יִתְמַמֵּן [Jer 4:28](#). Other examples of biliteral forms in 2<sup>nd</sup> *sing. masc.* are [Dt 25:12](#), [Pr 30:32](#); in 1<sup>st</sup> *sing.*, [Jos 5:9](#). Apart from *Qal* the only example of a developed form is יִתְחַחֵם [Jer 49:37](#).

##### **bb**

On the other hand, the biliteral forms are the more common in the 3<sup>rd</sup> *sing.* and *plur.* of perfects which are *intransitive*, and express a state; cf. קָדַם [Dt 9:21](#) ([Ex 32:20](#) קָדַם; elsewhere always a transitive verb); תָּחַם; *fem.* הִתְחַמֵּן רַמִּי; *fem.* הִרְחַמֵּן (for marra); רָחַם; *fem.* הִרְחַמֵּן (cf. הִרְחַמֵּן [Ez 24:11](#)); חָרַם; *fem.* הִחְרַמֵּן אֲבִי ~תָּ; &c.; *plur.* וּתְחַמֵּן אֲבִי וּמְחַמֵּן &c. (but on the tone, cf. [ee](#) below). Exception, הִחְוֵן [Ps 6:8](#)

##### **cc**

The intransitive but developed perfects וּלְיָדָם (also וּלְיָדָם, וּלְיָדָם אֲבִי הִדְדָם אֲבִי וּדְדָם) (in *pause* וּדְדָם), רָרַס' אֲבִי הִחְוֵן (plur. in *pause* וּחְוֵן [Ps 31:11](#)), וּלְיָדָם אֲבִי וּחְוֵן (also וּחְוֵן), almost all have, as Mayer Lambert observes, at least

an active, not a stative meaning. Triliteral forms of the *infinitive* after **l** are **bB&l** | [Nu 21:4](#); **dAdv.l** | [Jer 47:4](#); **zq>** | [Gn 31:19](#) (also **zq0'** | [Gn 38:13](#)); cf. also **~mX.l** | [Is 47:14](#), in *subordinate pause*, for **~mX||** ;† with suffix **SKn&X||** ;† [Is 30:18](#), and, from the same form **!nX]** with retraction and modification of the vowel, **HnhX.l** .y | [Ps 102:14](#); also **XAXf** .| [Is 60:14](#), **zq0Bi** | [1 S 25:2](#), **SSmKi** | [Is 10:18](#), **zAz** [B;† | [Pr 8:28](#), **rArcKi** | [Pr 26:8](#). — *Imperative* **Wddv'** .| [Jer 49:28](#) (cf. § 20 b, and *ibid.* also on **ynh&x;†** | [Ps 9:14](#)); in the *imperfect*, **dADyl** | [Na 3:7](#) (y | [Ps 68:13](#); cf. [Gn 31:40](#)) from **ddn**; the strong form here, after the assimilation of the **Nuñ**, was unavoidable. On the other hand, **~d&v|>** | [Jer 5:6](#) is anomalous for **~D&v|>** | [Pr 11:3](#) <sup>Qereð</sup> the eastern school read the **Poçeð** **~ddWvy** in the **k<sup>ethið</sup>**); the strengthening of the second radical has been afterwards resolved by the insertion of a *vocal* **S<sup>e</sup>uað** Cf. also **!nXy)** | [Am 5:15](#) (else where **!Xy)**). In *Niphçal*, the triliteral form **bbe|y** | is found, [Jb 11:12](#); in *Hiphçil*, all the forms of **!nr**, thus *imperative* **Wynr'h**; *imperfect* **!ynr** ;†; *infinitive* **~m&h**; | [Mi 6:13](#); *participle* **~ymiv/m**; | [Ez 3:15](#). That the developed (triliteral) forms possess a certain emphasis is seen from their frequent use in *pause*, as in y | [Ps 118:11](#) after a biliteral form (**ynWob'S** .~g; **ynWBis**).

## dd

11. The above-mentioned (see [g](#)) neglect of the strengthening in aramaiizing forms, such as **WmDyl** and the like, occurs elsewhere tolerably often; in the *perfect* **Qal** **Wm.T** | for **WAMiT**; | [Nu 17:26](#) ([Jer 44:18](#); cf. above, [e](#)); *imperfect* **hzbü** | [1 S 14:36](#) (**h<sup>z</sup>'** *parag.* without any influence on the form, cf. [o](#)); even with the firm vowel reduced to *vocal* **S<sup>e</sup>wað** **h|l** | **bn**) | [Gn 11:7](#) for **hLbü**" (cohortative from **l|l** | **B'**); **Wm&y)** for **Wmzö**" *ibid.* ver. [6](#), *they purpose*; following the analogy of verbs **W&[Ä^vmað]** (see above, [r](#)); from *intransitiv imperfects* **Qal**, **yrk.T** | [Is 49:19](#) (*plur.masc.* | [Jb 18:7](#)); **W[ry)** | [Neh 2:3](#); also **hnh.vyTi** | [Ez 6:6](#) (for which read **äyTe** **äTe** might be explained in the same way. — *Perfect* *Niphçal* **hbtsn**) for **hB'sñ**" | [Ez 4:17](#); **Wl z&)** | [Ju 5:5](#) for **WLzö**" ; **~T,l** | **mn** | for **~tL(mn** | [Gn 17:11](#) (as if from **l|l** | **m'** not **l|l** | **Wm** to *circumcise*), cf. [Is 19:3](#), [Jer 8:14](#); *imperfect* **hnbqMiT** | [Zc 14:12](#); *participle* **~ymixh**) cf. *u*. So also

#pn" [1 S 13:11](#), hc'pn) [Gn 9:19](#) (cf. [Is 33:3](#)), are perfects Niph'al from #cp (= #WP), not Qal from #pn". — In Hiph'el T'l .t'ne (for t'L(th) [Ju 16:10](#) ([2 S 15:34](#)); hz' [t'ne for hW' [t'ne [Pr 7:13](#) (cf. [Ct 6:11](#), [7:13](#)).

No less irregular is the suppression of the vowel of the stem-syllable in ~kr'ph:l. [Lv 26:15](#). — On the perfect Wyl D; [Pr 26:7](#), cf. [§ 75 u](#).

## ee

12. Cases in which the tone is thrown forward on the affirmatives (see [k](#)) are (a) in the *perfect*, the 1st *sing.* regularly (but cf. yt'ir'ch) [Jer 10:18](#) before ~h,l') after W consec., [Ex 33:19](#), [12](#), [2 K 19:34](#), &c., also [Is 44:16](#) (yt'AMX; before r); y [Ps 92:11](#) (but the text is certainly corrupt; see the Lexicon), [116:6](#), perhaps also [Jb 19:17](#), yt'NXW (though in this passage, and in y [Ps 17:3](#), the form might be an *infinitive* in oth; see Delitzsch on [Jb 19:17](#)); in the 2nd *sing.* ht'c'qW (before a) [Dt 25:12](#); in the 3rd *plural*, WB'ir; *multi sunt*, y [Ps 3:2](#), [104:24](#), [Jer 5:6](#), [1 S 25:10](#); WB'ir; *they are soft*, y [Ps 55:22](#) WL'iq; *they are swift*, [Jer 4:13](#), [Hb 1:8](#); WB'ir; *they are pure*, [Jb 15:15](#), [25:5](#), [La 4:7](#); WX'iv; *they did bow*, [Hb 3:6](#); Wr'ix; *they are burned*, [Is 24:6](#). A by form of WtV' (W'V' [cf. [§ 72 da](#)) is WT'iv; y [Ps 49:15](#), [73:9](#).

## ff

(b) In the *imperative* (a command in an emphatic tone) yN'ir' *sing*, [Is 54:1](#), [Zp 3:14](#), [Zc 2:14](#); W'ir' [Is 44:23](#), [49:13](#), [Jer 31:7](#) (but yN'ir' *ament*, [La 2:19](#)), yG'ix' *keep (thy feasts)*, [Na 2:1](#), [Jer 7:29](#); hZW' [ (=hW' [y before a, y [Ps 68:29](#). On the retention of the short vowels uç(o) and iç before Dages *forte*, in place of the tone-long o and e) see above, [k](#); on the change of the vowel of the preformative into S'eu a) when it no longer stands before the tone, see [g](#).

## Footnotes:

<sup>1</sup>[1] So (partly following Ewald and Böttcher) A. Müller, *ZDMG*. xxxiii. p. 698 ff.; Stade, *Lehrbuch*, § 385 b, c; Nöldeke, and more recently Wellhausen, 'Ueber einige Arten schwacher Verba im Hebr.' (*Skizzen u. Vorarb.* vi. 250 ff.). Against Böttcher see M. Lambert, *REJ*. xxxv. 330 ff., and Brockelmann, as above.

<sup>2</sup>[1] Of all the explanations of these separating vowels the most satisfactory is that of Rödiger, who, both for the *perfect* and *imperfect* (Ewald and Stade, for the *imperfect* at least), points to the analogy of verbs  $h^3\text{A}$ . We must, however, regard  $t^A B \ddot{s}$  as formed on the analogy not of  $t^y l \ddot{s}$ , but (with P. Haupt) of a form  $t^A l \ddot{s}$  (=  $ga\text{A}uta\text{A}$ ) cf. Arab.  $g\text{A}zauta$ ), while  $h n^y B s u$  follows the analogy of  $h n^y l g^T i$  [See also Wright, *Comp. Gr.*, 229 f.]

<sup>3</sup>[1] Sometimes both  $Pi(e)$  and  $Po(e)$  are formed from the same stem, though with a difference of meaning, e. g.  $\#C r l$  to *break in pieces*,  $\#C r o$  to *oppress*;  $!N e i$  to *make pleasing*,  $!n A X$  to *have pity*;  $b B s i$  to *turn, to change*,  $b b A S$  to *go round, to encompass*.

<sup>4</sup>[1] For  $A n$  as suffix of the 3<sup>rd</sup> person a parallel might be found in  $A n v y$ , § 100 o, and probably also in the Nu $\text{th}$  of the Phoenician suffix  $\sim n$ : cf. Barth, *ZDMG*. xli. p. 643, and the nota on § 100 o.

<sup>5</sup>[2] Also in [Ez 6:6](#), instead of  $h n h v y T i$ , which could only come from  $\sim v y$ ,  $\ddot{a} y T e$  is intended, and  $W m v a y$  in the same verse is probably only an error for  $W m v j E$

<sup>6</sup>[3] According to Stade, *Grammatik*, § 95, Rem., the pronunciation with  $u$  since it also appears in Neo-Punic [and in Western Syriac, see Nöldeke, *Syr. Gramm.*, § 48], was that of everyday life.



## THE VERB

§ 38. *General View.***a**

Verbal stems are either original or derived. They are usually divided into —

(a) Verbal stems proper (*primitive verbs*), which exhibit the stem without any addition, e. g.  $\%l m'$  *he has reigned*.

**b**

(b) *Verbal derivatives*, i. e. *secondary verbal stems*, derived from the pure stem (letter a), e. g.  $\nu Dq'i$  *to sanctify*,  $\nu Dq'ithi$  *to sanctify oneself*, from  $\nu Dq'$  *to be holy*. These are usually called *conjugations* (§ 39).

**c**

(c) *Denominatives*,<sup>1</sup> i. e. verbs derived from nouns (like the Latin *causari*, *praedari*, and Eng. *to skin*, *to stone*), or even from particles (see [d](#), end) either in a primitive or derivative form, e. g.  $l h'a'$ ,  $Qal$  and  $Pi\text{e}l$ , *to pitch a tent*, from  $l h$ ,  $a\text{tent}$ ,  $\nu r\text{V}hi$  and  $\nu r\text{V}o$  *to take root*, and  $\nu r\text{V}e$  *to root out*, from  $\nu r$ ,  $\nu o$  *root* (§ 52 h).

**d**

This does not exclude the possibility that, for nouns, from which denominative verbs are derived, the corresponding (original) verbal stem may still be found either in Hebrew or in the dialects. The meaning, however, is sufficient to show that the denominatives have come from the noun, not from the verbal stem, e. g.  $hn'b'd$  *a brick* (verbal stem  $!b|$  *to be white*), denomin.  $!b|'$  *to make bricks*;  $gD'$  *a fish* (verbal stem  $hgD'$  *to be prolific*), denomin.  $gMD$  *to fish*;  $@rX'$  *to winter* (from  $@r$ ,  $X\bar{i}$  *autumn, winter*, stem  $@rX'$  *to pluck*);  $\#Wq$  *to pass the summer* (from  $\#yq\bar{n}$  *summer*, stem  $\#yq'i$  *to be hot*).

On 'Semitic verbs derived from particles' see P. Haupt in the *Amer. Journ. of Sem. Lang.*, xxii (1906), 257 ff.

**Footnotes:**

<sup>1</sup>[1] Cf. W. J. Gerber, *Die hebr. Verba denom., insbes. im theol. Sprachgebr. des A. T.*, Lpz. 1896.

### § 39. *Ground-form and Derived Stems.*

Brockelmann, *Sem. Sprachwiss.*, p. 119 ff.; *Grundriss*, p. 504 ff.

#### a

1. The 3<sup>rd</sup> sing. masc. of the *Perfect* in the form of the pure stem (i. e. in *Qal*, see [g](#)) is generally regarded, lexicographically and grammatically, as the ground-form of the verb ([§ 30 a](#)), e. g.  $\text{!j } \text{q}'$  *he has killed*,  $\text{dbk}'$  *he was heavy*,  $\text{!j } \text{q}'$  *he was little*.<sup>1</sup> From this form the other persons of the *Perfect* are derived, and the *Participle* also is connected with it.  $\text{!j } \text{q}$ . or  $\text{!j } \text{q}$ , like the Imperative and Infinitive construct in sound, may also be regarded as an alternative ground-form, with which the Imperfect (see [§ 47](#)) is connected.

#### b

In verbs  $\text{W} \text{W}$  (i. e. with  $\text{W}$  for their second radical) the stem-form, given both in Lexicon and Grammar, is not the 3<sup>rd</sup> sing. masc. Perfect (consisting of two consonants), but the form with medial  $\text{W}$ , which appears in the Imperative and Infinitive; e. g.  $\text{bWV}$  *to return* (3<sup>rd</sup> pers. perf.  $\text{bV}'$ ): the same is the case in most stems with medial  $\text{y}$ , e. g.  $\text{!yDI}$  *to judge*.

#### c

2. From the pure stem, or *Qal*, the derivative stems are formed according to an unvarying analogy, in which the idea of the stem assumes the most varied shades of meaning, according to the changes in its form (intensive, frequentative, privative, causative, reflexive, reciprocal; some of them with corresponding passive forms), e. g.  $\text{dm}'$  *to learn*,  $\text{dM}'$  *to teach*;  $\text{bkV}'$  *to lie*,  $\text{byKivhi}$  *to lay*;  $\text{j } \text{pV}'$  *to judge*,  $\text{j } \text{Pvnl}$  *to contend*. In other languages such formations are regarded as new or *derivative* verbs, e. g. Germ. *fallen* (to fall), *fällen* (to fell); *trinken* (to drink), *tränken* (to drench); Lat. *lactere* (to suck, Germ. *saugen*), *lactare* (to suckle, Germ. *säugen*); *iaceře* (to throw), *iaceře* (to lie down);  $\text{g}\text{in}\text{omai}$  (*gennaω*). In Hebrew, however, these formations are incomparably more regular and systematic than (e. g.) in Greek, Latin, or English; and, since the time of Reuchlin, they have usually been called *conjugations* of the primitive form (among the Jewish grammarians  $\sim \text{ynlyhBi}$ , i. e. *formations*, or more correctly *species*), and are always treated together in the grammar and lexicon.<sup>2</sup>

#### d

3. The changes in the primitive form consist either in internal modification by means of

vowel-change and strengthening of the middle consonant (| Jqā | Jqē | j Aqā | j Aq; cf. *to lie, to lay; to fall, to fell*), or in the repetition of one or two of the stem-consonants (| | j qā | j ; | j q), or finally in the introduction of formative additions (| j qn), which may also be accompanied by internal change (| yj qhā | Jqthi). Cf. [§ 31 b](#).

In Aramaic the formation of the conjugations is effected more by formative additions than by vowel-change. The vocalic distinctions have mostly become obsolete, so that, e. g. the reflexives with the prefix thā taā ta, have entirely usurped the place of the passives. On the other hand, Arabic has preserved great wealth in both methods of formation, while Hebrew in this, as in other respects, holds the middle place ([§ 1 m](#)).

**e**

4. Grammarians differ as to the *number* and *arrangement* of these conjugations. The common practice, however, of calling them by the old grammatical terms, prevents any misunderstanding. The simple form is called *Qal* (| Q; *light*, because it has no formative additions); the others (~ydbk. *heavy*, being weighted, as it were, with the strengthening of consonants or with formative additions) take their names from the paradigm of | [P' *he has done*,<sup>3</sup> which was used in the earliest Jewish grammatical works. Several of these have passives which are distinguished from their actives by more obscure vowels. The common conjugations (including *Qal* and the passives) are the seven following, but very few verbs exhibit them all:

**f**

	Active	Passive
1. Qal	j q' <i>to kill</i> .	(Cf. <a href="#">§ 52 e</a> .)
2. Niphçal	j qnl <i>to kill oneself</i> (rarely passive).	
3. Piçeð	Jqi <i>to kill many, to massacre</i> .	4. Puçal   Jqu
5. Hiphçeð	yj qhi <i>to cause to kill</i> .	6. Hophçal   j Qh'.

7. Hithpaçel | Jq̄thi *to kill oneself.*

[Very rare, Hothpaçal | Jq̄th.]

## g

There are besides several less frequent conjugations, some of which, however, are more common in the kindred languages, and even in Hebrew (in the weak verb) regularly take the place of the usual conjugations (§ 55).

In Arabic there is a greater variety of conjugations, and their arrangement is more appropriate. According to the Arabic method, the Hebrew conjugations would stand thus: 1. *Qal*; 2. *piçel* and *Puçal*; 3. *Poçel* and *Poçal* (see § 55 *b*); 4. *Hiphçil* and *Hophçal*; 5. *Hithpaçel* and *Hothpaçal*; 6. *Hithpoçel* (see § 55 *b*); 7. *Niphçal*; 8. *Hithpaçel* (see § 54 *l*); 9. *Piçel* (see § 55 *d*). A more satisfactory division would be into three classes: (1) The intensive *Piçel* with the derived and analogous forms *Puçal* and *Hithpaçel*. (2) The causative *Hiphçil* with its passive *Hophçal*, and the analogous forms (*Säphçel* and *Tiphçel*), (3) The reflexive or passive *Niphçal*.

---

## Footnotes:

<sup>1</sup>[2] For the sake of brevity, however, the meaning in Hebrew-English Lexicons is usually given in the Infinitive, e. g. *dm:l' to learn*, properly *he has learnt*.

<sup>2</sup>[1] The term *Conjugation* thus has an entirely different meaning in Hebrew and Greek or Latin grammar.

<sup>3</sup>[1] This paradigm was borrowed from the Arabic grammarians, and, according to Bacher, probably first adopted throughout by Abulwalið. It was, however, unsuitable on account of the guttural, and was, therefore, usually exchanged in later times for *dqP'*, after the example of Moses Qimhi. This verb has the advantage, that all its conjugations are actually found in the Old Testament. On the other hand, it has the disadvantage of indistinctness in the pronunciation of some of its forms, e. g. *T'dqP' ~ T, dqP'*. The paradigm of *l j q'* commonly used since the time of Danz, avoids this defect, and is especially adapted for the comparative treatment of the Semitic dialects, inasmuch as it is found with slight change (Arab. and Ethiop. *l tq*) in all of them. It is true that in Hebrew it occurs only three times in *Qal*, and even then only in poetic style (y [Ps 139:19](#), [Jb 13:15](#), [24:14](#)); yet it is worth retaining as a model which has been sanctioned by usage. More serious is the defect, that a number of forms of the paradigm of *l j q* leave the beginner in doubt as to whether or not there should be a Dagesin the *B<sup>e</sup>gadk<sup>e</sup>phath* letters, and consequently as to the correct division of the syllables.



## § 31. *Grammatical Structure.*

P. Dörwald, 'Die Formenbildungsgesetze des Hebr.' (*Hilfsbuch für Lehrer des Hebr.*), Berlin, 1897, is recommended for occasional reference.

### **a**

1. The formation of the parts of speech from the stems (derivation), and their inflexion, are effected in two ways: (a) internally by changes in the stem itself, particularly in its vowels: (b) externally by the addition of formative syllables before or after it. The expression of grammatical relations (e. g. the comparative degree and some case-relations in Hebrew) periphrastically by means of separate words belongs, not to etymology, but to syntax.

### **b**

The external method (b) of formation, by affixing formative syllables, which occurs e. g. in Egyptian, appears on the whole to be the more ancient. Yet other families of language, and particularly the Semitic, at a very early period had recourse also to the internal method, and during their youthful vigour widely developed their power of forming derivatives. But the continuous decay of this power in the later periods of language made syntactical circumlocution more and more necessary. The same process may be seen also e. g. in Greek (including modern Greek), and in Latin with its Romance offshoots.

### **c**

2. Both methods of formation exist together in Hebrew. The internal mode of formation by means of vowel changes is tolerably extensive (| j qā | j qā̄ | j qē | J qā̄ | J qū &c.). This is accompanied in numerous cases by external formation also (| J q̄:thā̄ | y j q̄:hā̄ | j qn̄l, &c.), and even these formative additions again are subject to internal change, e. g. | J q̄:thā̄ | j qh̄'. The addition of formative syllables occurs, as in almost all languages, chiefly in the formation of the persons of the verb, where the meaning of the affixed syllables is for the most part still perfectly clear (see §§ 44, 47). It is also employed to distinguish gender and number in the verb and noun. Of case-endings, on the contrary, only scanty traces remain in Hebrew (see § 90).

## § 52. Piçel and Puçal.

### a

1. The *characteristic* of this conjugation consists in the strengthening of the middle radical. From the simple stem qatal (cf. § 43 b) the form | Jq; (cf. the Arabic conj. 11. qattala) would naturally follow as the *perfect* of the active (Piçel). The Pathah of the first syllable is, however, with one exception (see [m](#)), always attenuated to i in the *perfect*. In the second syllable, a has been retained in the majority of cases, so that the conjugation should more correctly be called Piçal; but very frequently<sup>1</sup> this a also is attenuated to i which is then regularly lengthened to e under the influence of the tone. Cf. in Aram. | Jq; but in Biblical Aramaic almost always | Jq;. On the three cases in which a before a final Γ, or S has passed into S<sup>e</sup>gho, see below, [l](#).—Hence, for the 3<sup>rd</sup> *sing. masc. perfect*, there arise forms like, dBa dM: l vDqE @D@ dBK; &c.—Before affirmatives beginning with a consonant, however, a is always retained, thus T' | Jq; ~ T' | Jq; Wh | Jq; &c. In the *infinitives* (*absol.* | Jq; obscured from qatal; *constr.*, | Jq), *imperfect* (| Jq), *imperative* (| Jq), and *participle* (| Jqm) the original a of the first syllable reappears throughout. The vocal S<sup>e</sup>wa of the preformatives is weakened from a short vowel; cf. the Arabic imperfect yuqattil, participle muqattil.

### b

The *passive* (Puçal) is distinguished by the obscure vowel u or very rarely o in the first syllable, and a (in pause a) always in the second. In Arabic, also, the passives are formed throughout with u in the first syllable. The inflexion of both these conjugations is analogous to that of *Qal*.

### c

Rem. 1. The preformative M, which in the remaining conjugations also is the prefix of the participle, is probably connected with the interrogative or indefinite (cf. § 37) pronoun ymi quis? quicunque (fem. i. e. neuter, hm); cf. § 85 e.

### d

2. The *Dages forte*, which according to the above is characteristic of the whole of Piçel and Puçal, is often omitted (independently of verbs *middle guttural*, § 64 d) when the middle radical has S<sup>e</sup>wa under it (cf. § 20 m), e. g. hX' l vi for hX' l vi Ez [17:17](#); Whv qBi [2 Ch 15:15](#) (but in the *imperative* always WQB; [1 S 28:7](#), &c.), and so always in Wl | h; praise. The vocal character of the S<sup>e</sup>wa under the *litera dagessanda* is sometimes in such cases (according to § 10 h) expressly

emphasized by its taking the form of a Hâteph, as in  $\text{hX'qV}$  [Gn 2:23](#), with  $\text{q}'$  owing to the influence of the preceding  $u$ , cf.  $\text{Al [P'}$  for  $\text{Al [P'$ , &c.; [Gn 9:14](#), [Ju 16:16](#). In the *imperfect* and *participle* the  $\text{Sewa}$  under the preformatives (Hâteph-Pathah) under  $\text{â}$  in the 1st *sing. imperfect*) serves at the same time as a characteristic of both conjugations ([Gn 26:14](#) f.).

## e

3. According to the convincing suggestion of Böttcher<sup>2</sup> (*Ausführliches. Lehrbuch*, § 904 ff. and § 1022), many supposed perfects of Puçal are in reality passives of Qal. He reckons as such all those *perfects*, of which the Piçel (which ought to express the corresponding active) is either not found at all, or only (as in the case of  $\text{dL'}$ ) with a different meaning, and which form their *imperfect* from another conjugation, generally Niphçal. Such *perfects* are the qutal form of the stems  $\text{l ka}$  (*imperfect*  $\text{wl Ba'}$ . [Is 1:20](#)),

$\text{vpx' @rj' dly' rcy' xql' sb[â lgv' @jv' %pv}$ . Barth (see below)

adds to the list the apparent Puçal-perfects of

$\text{rsa' zzb' hnz' bcx' trk' xpn' bz[â hX[â har}$ , and of verbs with middle  $\text{r}$  (hence with  $uç$  of the first syllable lengthened to  $o$ ),  $\text{grh' hrh}$  [Jb 3:3](#) [ $\text{hrz}$ , see [§ 67 m](#)],  $\text{rz' qrz' @rj' jrm' arq' @rf}$ ; also the infinitives absolute

$\text{Aghw>Arho}$  [Is 59:13](#). In these cases there is no need to assume any error on the part of the punctuators; the sharpening of the second radical may have taken place in order to retain the characteristic  $uç$  of the first syllable (cf. Arab.  $\text{qutit'}$  as passive  $\text{qatata}$ ), and the  $a$  of the second syllable is in accordance with the vocalization of all the other passives (see [§ 39 f](#)). Cf. [§ 52 s](#) and [§ 53 u](#).

## f

2. The fundamental idea of Piçel, to which all the various shades of meaning in this conjugation may be referred, is *to busy oneself eagerly* with the action indicated by the stem. This intensifying of the idea of the stem, which is outwardly expressed by the strengthening of the second radical, appears in individual cases as—(a) *a strengthening and repetition* of the action (cf. the *intensive and iterative* nouns with the middle radical strengthened, [§ 84 b](#)),<sup>3</sup> e. g.  $\text{QXC'}$  *to laugh*, Piçel *to jest, to make sport* (to laugh repeatedly);  $\text{l aV'}$  *to ask*, Piçel *to beg*; hence when an action has reference to *many*, e. g.  $\text{rbq'}$  *to bury* (a person) [Gn 23:4](#), Piçel *to bury* (many) [1 K 11:15](#), and often so in Syr. and Arab. Other varieties of the *intensive* and *iterative* meaning are, e. g.



xṭP' to open, Piṣeḏ to loose; ṛpS' to count, Piṣeḏ to recount. [cf.

bTKā bVxā %Lhā aPcā fPā fPā; bhamā xCm].

## g

The eager pursuit of an action may also consist in *urging* and *causing* others to do the same. Hence Piṣeḏ has also—(b) a *causative* sense (like Hiphṣiḏ), e. g. dm:l' to learn, Piṣeḏ to teach. It may often be turned by such phrases as *to permit to*, *to declare or hold as* (the declarative Piṣeḏ), *to help to*, e. g. hYXi to cause to live, qDei to declare innocent, dLy to help in child-bearing.

## h

(c) *Denominatives* (see § 38 b) are frequently formed in this conjugation, and generally express a being occupied with the object expressed by the noun, either to form or to make use of it, e. g. !Nei to make a nest, to nest (from !q, ṛPēi to throw dust, to dust (from ṛp''), !Nei to gather the clouds together (from !n''), VLi to divide in three parts, or to do a thing for the third time (from V | V'); probably also ṛBDi to speak, from ṛbD' a word. Or again, the denominative may express taking away, injuring, &c., the object denoted by the noun (*privative* Piṣeḏ, cf. our to skin, to behead, to bone), e. g. VRe from VRV to root out, to extirpate, bNei prop. to injure the tail (bnz'), hence to rout the rear of an army, to attack it, bBdi to ravish the heart, !VDi to remove the ashes (!VDi, aJXi to free from sin (aj x), ~Cēi to break any one's bones (~C, [i cf., in the same sense, ~rē from ~rē; @ [ē to lop the boughs, [Is 10:33](#) (from @y [ē a bough). Some words are clearly denominatives, although the noun from which they are derived is no longer found, e. g. IQSi to stone, to pelt with stones (also used in this sense in Qal), and to remove stones (from a field), to clear away stones; cf. our to stone, used also in the sense of taking out the stones from fruit.

The meaning of the *passive* (Puṣal) follows naturally from the above, e. g. VQBi Piṣeḏ to seek, Puṣal to be sought.

## i

In Piṣeḏ the literal, concrete meaning of the verb has sometimes been retained, when Qal has acquired a figurative sense, e. g. hI G, Piṣeḏ to uncover, Qal to reveal, also to emigrate, i. e. to make the land bare.

## k

Also with an intransitive sense Pi(ē) occurs as an intensive form, but only in poetic language, e. g.  $\text{ttX}$  in Pi(ē) *to be broken in pieces*, [Jer 51:56](#);  $\text{dXPi}$  *to tremble*, [Is 51:13](#), [Pr 28:14](#);  $\text{hWrl}$  *to be drunken*, [Is 34:5](#), [7](#);  $\text{[j] [mi]}$  *to be few*, [Ec 12:3](#)]; but in [Is 48:8](#), [60:11](#) instead of the Pi(ē) of  $\text{XtP}$  the Niph(ā) is certainly to be read, with Cheyne.

## l

Rem. 1. The (more frequent) form of the perfect with Pathah in the second syllable appears especially before *Maqqeph* ([Ec 9:15](#), [12:9](#)) and in the middle of sentences in continuous discourse, but at the end of the sentence (in *pause*) the form with Sére is more common. Cf.  $\text{I Dēl}$  [Is 49:21](#) with  $\text{I DGl}$  [Jos 4:14](#), [Est 3:1](#);  $\text{j Lmi}$  [Ez 33:5](#) with  $\text{j Lmi}$  [Ec 9:15](#);  $\text{\#Cqi}$  [2 K 18:16](#) with  $\text{\#Cqi}$  [Ps 129:4](#); but *Qames* never appears in this pausal form. The 3<sup>rd</sup> *sing.fem.* in *pause* is always of the form  $\text{hl'Jqi}$ , except  $\text{hcBqi}$  [Mi 1:7](#); the 3<sup>rd</sup> *plur.* always as  $\text{Wl Jqi}$ ; the 2<sup>nd</sup> and 1<sup>st</sup> *sing.* and 1<sup>st</sup> *plur.* of course as  $\text{Tl Jqā}$   $\text{T.l Jqā}$   $\text{yTil Jqi}$  (but always  $\text{yTirBDl}$  and  $\text{yTidMli}$ ),  $\text{Wl Jq}$ . In the 3<sup>rd</sup> *sing. perf.*  $\text{rBDl}$  *to speak*,  $\text{rPKi}$  *to pardon*, and  $\text{SBKi}$  *to wash clothes* (also  $\text{SBKi}$  [Gn 49:11](#)) take *Séghol*, but become in *pause*  $\text{rBDā}$   $\text{SBKi}$  ([2 S 19:25](#)); the *pausal* form of  $\text{rPKi}$  does not occur.

## m

Pathah in the first syllable (as in Aramaic and Arabic) occurs only once, [Gn 41:51](#),  $\text{ynVnò}$  *he made me forget*, to emphasize more clearly the play on the name  $\text{hVnm}$ .

## n

2. In the *imperfect* (and *jussive* [Ju 16:25](#)), *infinitive*, and *imperative* Pi(ē) (as also in Hithpa(ē)) the Sére in the final syllable, when followed by *Maqqeph*, is usually shortened into *Séghol*, e. g.  $\text{Al -vQby}$  *he seeks for himself*, [Is 40:20](#);  $\text{yl f-vDq}$ ; *sanctify unto me*, [Ex 13:2](#). *Pausal-forms* with *Séghol* instead of Sére, as  $\text{@XrY}$ , [Dt 32:11](#),  $\text{~Xra}$  [Ho 2:6](#) (cf. [Ex 32:6](#) in the infinitive, and [Gn 21:9](#) in the participle), owe their origin to some particular school of Masoretes, and are wrongly accepted by Baer; cf. the analogous cases in [§ 75 n](#) and [hh](#). If the final

syllable of the *imperfect* Pi(ē) has Pathah (before a guttural or Γ), it remains even in *pause*; cf. § 29 s and 65 e. In the 1st sing. imperfect the e-sound occurs in two words for Hāteph-Pathah, under the preformative a ĕ hrzā/Lv 26:33, Ez 5:12, 12:14 and ~ri[sāw>zc 7:14 (in accordance with § 23 h).—Before the full plural ending !W (see § 47 m) the Sere is retained in *pause*, e. g. !WrBd;T.y Ps 58:2 (but Gn 32:20 !WrBd;T), cf. 2 K 6:19, Dt 12:3; so before *Silluq* y Ps 58:3, Jb 21:11 and even before *Zaqeph* qatbn Dt 7:5. Instead of hn! Jq;T, forms like hn! Jq;T. are also found, e. g. Is 3:16, 13:18, in both cases before a sibilant and in *pause*. Also qLP; y Ps 55:10 occurs as the 2nd sing. imperative (probably an intentional imitation of the sound of the preceding [LB) and brq' (for *qarrabh*) Ez 37:17.

### o

3. The *infinite absolute* of Pi(ē) has sometimes the special form | Jq; given in the paradigm, e. g. rSj; *castigando*, y Ps 118:18; cf. Ex 21:19, 1 K 19:10 (from a verb a<sup>3</sup>); y Ps 40:2 (from a verb h<sup>3</sup>); but much more frequently the form of the *infinitive construct* (| Jq) is used instead. The latter has also, in exceptional cases, the form | Jqi (with açattenuated to iças in the *perfect*), e. g. in 1 Ch 8:8 AXI.vi; perhaps also (if not a substantive) rJDI Jer 44:21; and for the sake of assonance even for *infinitive absolute* in 2 S 12:14 (Tcañl !yañ). On the other hand, ~Lvi Dt 32:35 and rBDI Jer 5:13 are better regarded as substantives, while rBDI Ex 6:28, Nu 3:1, Dt 4:15 (in each case after ~AyB), Ho 1:2 (after tLxIT), in all of which places it is considered by König (after Qimhi) to be *infinitive construct*, is really perfect of Pi(ē).

### p

The infinitive construct Pi(ē), with the *fem.* ending (cf. § 45 d), occurs in hrSy; Lv 26:18; hrMz; y Ps 147:1; with t of the *fem.* before a suffix %TqDc; Ez 16:52. On the verbal nouns after the form of the Aram. inf. Paçil (hl'Jq), see § 84<sup>b</sup> e.

Instead of the abnormal Wyp'sam. (so Baer, Is 62:9) as ptcp. Pi(ē), read šam. with ed. Mant. and Ginsburg.

## q

4. In Puçal oçis sometimes found instead of uçin the initial syllable, e. g. ~D'am. dyed red, [Ex 25:5](#), &c., [Na 2:4](#), cf. [3:7](#) hdDy'; [Ez 16:4](#), y [Ps 72:20](#), [80:11](#).

According to Baer's reading also in  $\aleph\aleph\aleph\aleph\aleph\aleph$  [Ps 62:4](#), and so also Ben Aşer, but Ben Naphtali  $\aleph\aleph\aleph\aleph\aleph\aleph$ . It is merely an orthographic licence when uçis written fully, e. g. dLWly [Ju 18:29](#).

## r

5. As *infinitive absolute* of Puçal we find  $\aleph\aleph\aleph\aleph$  [Gn 40:15](#).—No instance of the *inf. constr.* occurs in the strong verb in Puçal; from  $\aleph\aleph\aleph\aleph$  with suffix  $\aleph\aleph\aleph\aleph$  [Ps 132:1](#).

## s

6. A few examples occur of the *participle* Puçal without the preformative (M.), e. g.  $\aleph\aleph\aleph\aleph$  [Ex 3:2](#); dLWly (for dLYth) [Ju 13:8](#);  $\aleph\aleph\aleph\aleph$  [K 2:10](#);  $\aleph\aleph\aleph\aleph$  [Is 54:11](#). These *participles* are distinguished from the *perfect* (as in Niphçal) by the a of the final syllable. For other examples, see [Is 30:24](#), [Ec 9:12](#) (where ~yViqWly, according to [§ 20 n](#), stands for  $\aleph\aleph\aleph\aleph$  =  $\aleph\aleph\aleph\aleph$ ); but, according to the Masora, *not* [Ez 26:17](#), since  $\aleph\aleph\aleph\aleph$  as  $\aleph\aleph\aleph\aleph$  can only be the *perfect*. The rejection of the M. may be favoured by an initial M, as in [Is 18:2](#), [7](#) (but also  $\aleph\aleph\aleph\aleph$ ); [Pr 25:19](#) (where, however, read  $\aleph\aleph\aleph\aleph$ ); so also in the participle  $\aleph\aleph\aleph\aleph$  [Ex 7:27](#), [9:2](#) (always after ~a, but cf. also ~ynlaMth; [Jer 13:10](#), where, however, ~ynlaMth; = ~ynlaMth; is to be read, with Brockelmann, *Grundriss*, p. 264 f.) and  $\aleph\aleph\aleph\aleph$ ; [Zp 1:14](#) (and [Is 8:1](#), [3](#) ?). Notice, however, Barth's suggestion (*Nominalbildung*, p. 273) that, as the active of forms like  $\aleph\aleph\aleph\aleph$  only occurs in *Qal*, they are perfect participles of former *passives* of *Qal* (see [e](#)), and in [Jer 13:10](#), [23:32](#), perfect participles of  $\aleph\aleph\aleph\aleph$ .—On  $\aleph\aleph\aleph\aleph$  [Ez 45:2](#), see [§ 65 d](#).

---

## Footnotes:

<sup>1</sup>[1] So in all verbs which end in Nuñ, and in almost all which end in *Lamed* (Olsh. p. 538). Barth is probably right in supposing (*ZDMG*. 1894, p. 1 ff.) that the vowels of the strengthened perfects have been influenced by the *imperfect*.

<sup>2</sup>[2] As Mayer Lambert observes, the same view was already expressed by Ibn Gānānī (see above, [§ 3 d](#)) in the *Kitāb el-lumaʿ*, p. 161. Cf. especially Barth, 'Das passive Qal und seine Participien,' in the *Festschrift zum Jubiläum Hildeheimer* (Berlin, 1890), p. 145 ff.

<sup>3</sup>[1] Analogous examples, in which the strengthening of a letter has likewise an *intensive* force, are such German words as *reichen*, *recken* (Eng. *to reach*, *to rack*); *streichen* (*stringo*), *strecken*: cf. *Strich* (*a stroke*), *Strecke* (*a stretch*); *wacker* from *wachen*; others, in which it has the *causative* sense, are *stechen*, *stecken*; *wachen* (*watch*), *wecken* (*wake*); *te|lw* *to bring to an end* (cf. the stem *te|w* *to end*, in *te|oj* (*telew*)); *genna,w* *to beget*, from the stem *ge|w* *to come into being* (cf. *ge|oj*).

## § 37. The Interrogative and Indefinite Pronouns.

### a

1. The interrogative pronoun is  $\text{ym}^i$  *who* ? (of persons, even before plurals, [Gn 33:5](#), [Is 60:8](#), [2 K 18:35](#), and sometimes also of things [Gn 33:8](#), [Ju 13:17](#), [Mi 1:5](#); cf. also  $\text{ym}^i\text{-t}^B$ ; *whose daughter* ? [Gn 24:23](#);  $\text{ym}^i\text{ll}$  . *to whom* ?  $\text{ym}^i\text{-t}^a$ , *whom* ?) —  $\text{hm}^{\text{A}}$   $\text{hm}^i$ ; (see [b](#)) *what* ? (of things). —  $\text{hz}^<\text{-ya}$  *which* ? *what* ?

### b

The form  $\cdot\text{hm}^{\text{A}}$   $\cdot\text{m}^i$ , &c. (followed by Dagesēforte conjunct.: even in  $\text{y}^>$  [Hb 2:1](#), &c., against [§ 20 m](#)) may be explained (like the art.  $\cdot\text{h}$  [§ 35 l](#), and  $\cdot\text{w}$  in the *imperf. consec.*) from the rapid utterance of the interrogative in connexion with the following word. Most probably, however, the Dagesēforte is rather due to the assimilation of an originally audible  $\text{h}$  ( $\text{Hm}^i$ , as Olshausen), which goes back through the intermediate forms *math*, *mat* to an original *mant*: so W. Wright, *Comparative Grammar*, Cambridge, 1890, p. 124, partly following Böttcher, *Hebräische Grammatik*, § 261. A ground-form *mant* would most easily explain  $\text{!m}^i$  (*what* ?), used in [Ex 16:15](#) in explanation of  $\text{!m}^i$  *manna*, while  $\text{!m}^i$  is the regular Aramaic for *who*. Socin calls attention to the Arabic *mah* (in pause with an audible *h*: Mufasssäl, 193, 8). Observe further that —

### c

(a) In the closest connexion, by means of *Maqqeph*,  $\text{-hm}^i$  takes a following Dagesē ([§ 20 d](#)), e. g.  $\%L^{\text{A}}\text{-hm}^i$  *what is it to thee* ? and even in *one* word, as  $\sim\text{k}$ ,  $\text{Lm}^i$  *what is it to you* ? [Is 3:15](#); cf. [Ex 4:2](#), [Mal 1:13](#), and even before a guttural,  $\sim\text{hm}$  [Ez 8:6](#)  $\text{Kethibh}$ .

### d

(b) Before gutturals in close connexion, by means of *Maqqeph* or (e. g. [Ju 14:18](#), [1 S 20:1](#)) a conjunctive accent, either  $\text{hm}^i$  is used with a virtual strengthening of the guttural ([§ 22 c](#)), so especially before  $\text{h}$ , and, in [Gn 31:36](#), [Jb 21:21](#), before  $\text{X}$  — or the doubling is wholly omitted. In the latter case either (cf. [§ 35 e–k](#))  $\text{a}^{\text{A}}$  is fully lengthened to *Qames* (so always before the  $\text{h}$  of the article, except in [Ec 2:12](#); also before  $\text{hm}^{\text{A}}\text{h}^{\text{A}}$   $\text{hm}^{\text{A}}\text{h}^{\text{A}}$  and so  $\text{h}$  ([Hb 2:18](#)),  $\text{a}$  ([2 S 18:22](#), [2 K 8:14](#)), [ ([Gn](#)

[31:32](#), [2 K 8:13](#))), or modified to  $S^{e}gho\ddot{}$ , especially before  $[ \tilde{A} X'$ , and generally before  $h'$ . The omission of the strengthening also takes place as a rule with  $h\tilde{A} x\tilde{A} [$ , when they have not  $Qames\dot{}$  and then the form is either  $hm'$  or  $hm$ , the latter especially before  $X$  or  $[$ , if *Maqqeph* follows.

## e

The longer forms  $hm'$  and  $hm$ , are also used ( $hm$ , even before letters which are not gutturals) when not connected by *Maqqeph* but only by a *conjunctive accent*. As a rule  $hm'$  is then used, but sometimes  $hm$ , when at a greater distance from the principal tone of the sentence, [Is 1:5](#), y [Ps 4:3](#). (On  $hm$ , in the combinations  $hM$ ,  $K\tilde{A} hM$ ,  $B$ ; and even  $hm$ , I [§ 102 k](#) and [!](#).)

## f

(c) In the principal pause  $hm'$  is used without exception; also as a rule with the smaller *disjunctives*, and almost always before gutturals ( $hm$ , only in very few cases). On the other hand,  $hm$ , more often stands before letters which are not gutturals, when at a greater distance from the principal tone of the sentence, e. g. [1 S 4:6](#), [15:14](#), [2 K 1:7](#), [Hag 1:9](#) (see Köhler on the passage), y [Ps 10:13](#), [Jb 7:21](#); cf., however, [Pr 31:2](#), and Delitzsch on the passage.

## g

2. On  $ymi$  and  $hm'$  as indefinite pronouns in the sense of *quicumque*, *quodcunque*, and as relatives, *is qui*, *id quod*, &c., see [§ 137 c](#).

# THE PARTICLES

## § 99. *General View.*

Brockelmann, *Grundriss*, i. 492 f.

### a

1. The particles, which in general express the secondary modifications of thought in speech, the closer relation of words to one another, and the mutual connexion of sentences, are for the most part either borrowed or derived from noun-forms, sometimes also from pronouns and verbs ([§ 30 s](#)). *Primitive* particles (apart from a few demonstrative forms, see [§ 100 i](#)) can only be so called in the sense defined in [§ 81 f](#).

### b

2. So far as the origin of the particles can be discovered with certainty, they are either (1) *borrowed* from other parts of speech; i. e. certain forms of the noun, pronoun, or verb, with more or less loss of their original meaning, have come to be employed as particles; cf. in the Indo-Germanic languages, e. g. the Latin *certo*, *falso*, *partim*, *verum*, *causa*, the German *statt*, *anstatt*, *wegen*, *weg*, and the English *instead*, *away*; or (2) *derived* from other parts of speech, either (a) by the *addition* of formative syllables, as ~מֵאֵל *by day*, from ~אֵל (cf., however, [§ 100 g](#)); or most commonly (b) by *abbreviation* effected in various ways, the extent of their mutilation being in proportion to the frequency of their use, so that in some cases (see below) the original stem has become wholly unrecognizable.

Cf. in German *gen*, from *gegen*, *Gegend*; *seit*, from *Seite*; *weil* (originally a particle of time, like our *while*), from *Weile*.

Still more violent abbreviations occur in Greek, Latin, and the Romance languages, e. g. ἀπό, *ab*, *a*; ἐξ, *ex*, *e*; ἀδ, Fr. *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.<sup>1</sup>

### c

The greatest shortening occurs in those particles which have entirely lost the character of an independent word, by being reduced to a single consonant with its vowel (generally short) or  $\text{S}^{\text{e}}\text{w}^{\text{a}}\text{l}$ . According to the laws of syllable formation in Hebrew ([§ 26 m](#)), such particles cannot stand by themselves, but are united, as prefixes, with the following word ([§ 102](#)), very much like the preformatives of the imperfect ([§ 47 a-d](#)).

### d

The view that this shortening of whole words to single letters has actually taken place in the gradual course of linguistic development is rendered highly probable by the fact that similar abbreviations in later Hebrew and in Aramaic, i. e. as the development of the original Semitic speech progresses, become more and more



striking and frequent. Thus the Biblical Aramaic  $\text{yDl}$  becomes at a later period  $\text{D}$  in modern Arabic, e. g. *hallaq* (now) is from *halwaqt*, *leššē* (why?) from *li-ayyi-sāiḥ*, &c. Cf. also the analogous cases mentioned above from the Western languages. Nevertheless, the use of the simplest particles is found already in the earliest periods of the Hebrew language, or, at any rate, in the earliest documents which have come down to us.

e

3. Less frequently particles are formed by *composition*; as  $\text{[WDM]}$  *wherefore?* for  $\text{[WdY]-hm}$  *quid edoctus?* (*ti, maqwn;*) or *quid cognitum?*;  $\text{yde[ ] Bi}$  (from  $\text{I B}$ ; and  $\text{yde[ ]}$ ) *besides*;  $\text{hl' [m] mi}$  (from  $\text{!mā I Ā hl' [m]}$ ) *from above, above*.

More frequent is the combination of two words into one without contraction, e. g.  $\text{!keyrəpāt yki@aā ~ai-ykā !keI [yki]}$  cf. also the compounds of  $\text{yae}$  with demonstrative pronouns, as  $\text{hZmi-yae}$  *from what?*;  $\text{taul' yae}$  *wherefore?* [R. V. *how*]. See the lexicon under  $\text{yae}$

---

### Footnotes:

<sup>1</sup>[1] Even short phrases are contracted into one word: Lat. *forsitan*, from *fors sit an*,  $\text{dhl onoti}$  ( $\text{dhl adh}$ , Fr. *peut-être*, Eng. *prithiee* from *I pray thee*. —In Chinese most of the particles are verbs or nouns; e. g.  $\text{iuf}$  (to give), also the sign of the dative;  $\text{iĕ}$  (to make use of), *to, for, nē* (the interior), *in*.

## § 152. Negative Sentences.

### a

1. Besides the use of rhetorical questions (§§ 150 d, 151 a), independent sentences are made negative by the adverbs אד (Jb 6:21, where instead of the *Keth. Al* we must evidently read אד; perhaps preserved as a substantive) = the Greek οὐ *not*, -ל א; = מ, (Jb 24:25 as a substantive), !yae (*it is*) *not*, ~רj ל *not yet*, ~pāl *not*, yspā; (cf. § 90 m) *not*. The forms ל Bā yל Bā yTil Bi *not* belong almost entirely to poetry.—With regard to אד and !yae the main distinction is that verbal-clauses (rarely noun-clauses, see e) are regularly negated by אד (besides its use as negating *single words*<sup>1</sup>), while !yae is used exclusively with noun-clauses (see the examples below).

### b

The conjunctions -!P, and yTil bil . *that not*, serve to negative dependent clauses. The particular uses of these particles are as follows:—

(a) אד (less frequently אAl ), like οὐ *ouk*, is used regularly for the *objective, unconditional* negation, and hence is usually connected with the perfect or imperfect (as indicative); on אד with the imperfect to express an unconditional prohibition, see § 107 o; on its use with the jussive, see § 109 d.—On אד for אד h] *nonne*, in interrogative sentences, cf. § 150 a. In connexion with ל Kā -ל K' (= *any*), אד is used to express an *absolute* negation, *nullus, none whatever* (cf. the French *ne ... personne, ne ... rien*), usually in the order ל Kō... אד, e. g. Gn 3:1 !Gh; # [e ל Kmi Wl kat\* אד *ye shall not eat of any tree of the garden*; 9:11, Ex 10:15, 20:10, Lv 7:23, Dt 8:9, Jer 13:7, 32:17 (rbD'-ל K'... אד *nothing at all*; cf. the same statement in the form of a rhetorical question, Jer 32:27); Pr 12:21, 30:30 ל kəynPmi... אד and turneth *not away for any*; 2 Ch 32:15; but cf. also the inverted order, Ex 12:16 hf, [yad hk'al m:-ל K' *no manner of work shall be done*; 12:43, 15:26, 22:21, Lv 16:17, Jb 33:13, Dn 11:37. The meaning is different when ל Kō by being determinate is used in the sense of *whole*, e. g. Nu 23:13 harṯi אד ALKū *thou shalt not see them all, but only a part*.

Analogous to ל Kō... אד is the use of אד ... vyai Gn 23:6, &c., in verbal-clauses

in the sense of *no one at all, not a single one*. On  $\text{!K}\theta\text{!y}\alpha\epsilon$  *nothing at all*, see under [p](#).

## c

Rem. 1. The examples in which  $\text{a}\delta$  is used absolutely as a negative answer, equivalent to *certainly not ! no !* must be regarded as extremely short verbal-clauses, e. g. [Gn 19:2](#) ( $\text{a}\delta$  according to the context for  $\text{r}\text{W}\sim\text{n}''$   $\text{a}\delta$  &c.); [23:11](#), [42:10](#), [Hag 2:12](#), [Jb 23:6](#), sometimes with a following  $\text{yK}\text{i}$  *but*, [Gn 19:2](#) (see above); [Jos 5:14](#), [1 K 3:22](#).

## d

2. The negation of *noun-clauses* by  $\text{a}\delta$  (as opposed to the regular negation by  $\text{!y}\alpha\epsilon$ ) always includes a certain emphasis, since the force of the negation falls rather upon a particular word (cf. e.g. [Ez 36:32](#)), than upon the whole clause. In [2 S 3:34](#)  $\text{tAr}\text{W}\sim\text{a}\text{f}\text{a}\delta$   $\text{t}^{\wedge}\text{y}\text{d}\text{i}\text{y}''$  *thy hands were not bound*, a participle is thus specially negated by  $\text{a}\delta$ ; cf.  $\text{y}$  [Ps 74:9](#), where, however,  $\text{a}\delta$  is separated from the participle by  $\text{W}\text{hT}\text{h}\text{i}$ , and [Jb 12:3](#). As a rule, noun-clauses with a pronominal subject are thus negated by  $\text{a}\delta$ , [Gn 20:12](#), [Nu 35:23](#) ([Dt 4:42](#), [19:4](#)); [1 S 15:29](#), [2 S 21:2](#), [Jer 4:22](#),  $\text{y}$  [Ps 22:7](#), [Jb 28:14](#), parallel with  $\text{!y}\alpha\epsilon$  generally with  $\text{a}\delta$  before a substantival predicate, e. g. [Ex 4:10](#)  $\text{yK}\text{i}\text{h}\text{a}'$   $\sim\text{yrbD}>\text{vyai}$   $\text{a}\delta$  *I am not a man of words*; [Am 5:18](#).—Noun-clauses with a substantival subject, [Gn 29:7](#), [Nu 23:19](#), [Is 22:2](#), [44:19](#), [Hag 1:2](#),  $\text{y}$  [Ps 22:3](#), [Jb 9:32](#), [18:17](#), [21:9](#), [22:16](#), [36:26](#) (with  $\text{W}$  of the apodosis); [41:2](#); in [Jb 9:33](#) even  $\text{VyE}$   $\text{a}\delta$  *non est* is used instead of  $\text{!y}\alpha\epsilon$ —In [Pr 18:5](#)  $\text{a}\delta$  is used before an adjectival predicate; in [1 S 20:26](#) (where a preceding noun-clause is negated by  $\text{yTil B}\text{i}$ ) read  $\text{r}\text{h}\text{j}'$   $\text{a}\delta$  with the LXX, for  $\text{rAhj}'$   $\text{a}\delta$ . On  $\text{a}\delta$  for  $\text{!y}\alpha\epsilon$  in circumstantial clauses to express attributive ideas, see [u](#) below.

## e

3. As a rule  $\text{a}\delta$  stands immediately before the verb, but sometimes is separated from it (frequently to bring into special prominence another word which follows it); thus [Jb 22:7](#), [Ec 10:10](#) before the object and verb; [Nu 16:29](#) before the subject and verb; [Dt 8:9](#), [2 S 3:34](#),  $\text{y}$  [Ps 49:18](#), [103:10](#), [Jb 13:16](#), [34:23](#) before a

complementary adjunct. In [Dt 32:5](#) אֲדָ according to the accentuation even stands at the end of the clause (*they offend him not*); but undoubtedly וַיִּנְבֹּא אֲדָ are to be taken together.—On the position of אֲדָ with the infinitive absolute, see [§ 113 v.](#)

## f

(b) -לֹא is used like מִן, and *ne* to express a *subjective and conditional* negation, and hence especially in connexion with the jussive ([§ 109 c](#) and [e](#)) to introduce prohibitions, warnings, negative desires, and requests. On -לֹא with the imperfect, see [§ 107 p](#); with the cohortative, see [§ 108 c](#); on [2 K 6:27](#), see [§ 109 h](#).

## g

Rem. 1. -לֹא (like אֲדָ, see note on [a](#) above) may be used to form a compound word, as in [Pr 12:28](#) תִּמְנֵלֹא *not-death* (immortality); though all the early versions read תִּמְנֵלֹא. The instances in which לֹא appears to stand absolutely, equivalent to *no, certainly not* (like מִן, for מִן. *genhtai*), e. g. [Ru 1:13](#) יִתְנֵבֹלֹא *no, my daughters*, and [Gn 19:18](#), [33:10](#) (אֲנִי־לֹא), are also due (see under [c](#)) to extreme shortening of a full clause (in [2 S 13:25](#) such a clause is repeated immediately afterwards); thus in [2 S 1:21](#), [Is 62:2](#), y [Ps 83:2](#) יִהְיֶה is evidently to be supplied, and in [Jo 2:13](#), [Am 5:14](#), [Pr 8:10](#) the corresponding jussive from the preceding imperatives, in [Pr 17:12](#) from the preceding infinitive absolute.

## h

2. -לֹא, like אֲדָ, regularly stands immediately before the verb, but in [Is 64:8](#), [Jer 10:24](#), [15:15](#), y [Ps 6:2](#), [38:2](#) before another strongly emphasized member of the sentence.<sup>2</sup>

## i

(c) !יֵאֵרֶכּ construct state (unless it be sometimes merely a contracted connective form, cf. ~יִנְעֵרֶכּ for ~יִהְיֶה. [§ 97 d](#)) of !יֵאֵרֶכּ *non-existence* (as also the absolute state, see below) is the negative of וַיֵּרֶכּ *existence*; cf. e. g. [Gn 31:29](#) with [Neh 5:5](#). As וַיֵּרֶכּ (*he, she, it is, was, &c.*) includes the idea of *being* in all tenses, so !יֵאֵרֶכּ !יֵאֵרֶכּ includes the idea of *not being* in all tenses. Hence—

## k

(1) The absolute state !yañ with an evident transition to the meaning of a verbal predicate, *there does not exist*, always follows the word negated, e. g. [Is 37:3](#) ([2 K 19:3](#)) hd'l d . !yañ xkw> *and strength does not exist to bring forth*; [Gn 2:5](#) !yañ was not present; [Ex 17:7](#) !ya<sup>t</sup>-ai *or is he not?* after Vyh] *is he ...?* (cf. [Nu 13:20](#)); [Lv 26:37](#), [Nu 20:5](#), [Ju 4:20](#) (!ya<sup>t</sup> ho). In [1 S 9:4](#) and [10:14](#) !yañ is used in reference to a plural; [1 K 18:10](#), [Is 41:17](#), [45:21](#), [59:11](#), [Mi 7:2](#), [Pr 13:4](#), [25:14](#), [Jb 3:9](#) !yañ" *and let there be none, let none come!* [Ec 3:19](#).—Cf. finally !yañ~ai *if it be not so*, [Gn 30:1](#), [Ex 32:32](#), [Ju 9:15](#), [2 K 2:10](#).—Quite anomalous is !yañ [Jb 35:15](#) before a perfect as an emphatic negation; the text, however, can hardly be correct.

## l

(2) The construct state !ya<sup>e</sup> stands in its natural position immediately before the substantive whose non-existence it predicates, or before the subject of the sentence which is to be negated. To the former class belong also the very numerous instances in which !ya<sup>e</sup> is joined to a participle, e.g. [1 S 26:12](#) #yqime !ya<sup>e</sup>> [dAy !ya<sup>e</sup>> haro !ya<sup>e</sup>> *and there was not one seeing, &c., i. e. and no man saw it, nor knew it, neither did any awake*; so especially !ya<sup>e</sup>> with a participle in subordinate *circumstantial* or *descriptive clauses*, such as [Is 5:29](#) l yCm; !ya<sup>e</sup>> j yl p<sup>y</sup>> *and he shall carry it away, while there is none delivering, i. e. without any one's delivering it*; y [Ps 7:3](#), &c.; [Lv 26:6](#) &c., dyrxh;t !ya<sup>e</sup>> *without any one's making you afraid*; cf. § 141 e. !ya<sup>e</sup> is used as the negation of an entire noun-clause, e. g. in [Gn 39:23](#), [Nu 14:42](#) ~kBrqB. hAhy> !ya<sup>e</sup> *the Lord is not among you*; [Gn 37:29](#) @sAy-!ya<sup>e</sup>trABB; *Joseph was not in the pit*.

## m

(3) When the subject which is to be negated is a personal pronoun, it is joined as a suffix to !ya<sup>e</sup> according to § 100 o, e. g. ynhya<sup>e</sup> *am not, was not, shall not be*; ^nyact fem. %nyae *thou art not, &c.*; Wnhya<sup>e</sup> fem. hnhya<sup>e</sup> *she is not, &c.*; also absolutely, [Gn 42:13](#) he is ([5:24](#) he was) *no longer alive*; ~nyae *they are not, &c.*

When the accompanying predicate is a verb, it follows again (see [/](#)) in the form of a participle, since !ya<sup>e</sup> always introduces a noun-clause, e. g. [Ex 5:10](#) !ta<sup>o</sup> y!h<sup>g</sup>ya<sup>e</sup> / *will not give*; [8:17](#), [Dt 1:32](#).

## n

Rem. In [Neh 4:17](#) yna] !ya<sup>e</sup> for y!h<sup>g</sup>ya<sup>e</sup> is due to its being co-ordinate with three other (substantival) subjects; these are again expressly summed up in !h<sup>x</sup>na]-!ya<sup>e</sup>—In [Hag 2:17](#) ~k,ta, !ya<sup>e</sup> the pronominal complement of !ya<sup>e</sup> appears to follow with the sign of the accusative;<sup>3</sup> but most probably we should read with the LXX ~kb.vu for ~k,ta,

## o

(4) The fact that !ya<sup>e</sup> (like !ya<sup>n</sup>) always includes the idea of a verb (*is not, was not, &c.*) led finally to such a predominance of the verbal element, that the original character of !ya<sup>e</sup> as a construct state (but cf. [/](#) above) was forgotten, and accordingly it is very frequently separated from its noun (substantive or participle); especially so by the insertion of shorter words (of the nature of enclitics), e. g. AB [Is 1:6](#), AI [Lv 11:10](#), [12](#), HI' [Gn 11:30](#), ~G:y [Ps 14:3](#), ~V' [Ju 18:10](#), [Ex 12:30](#); but cf. also y [Ps 5:10](#), [6:6](#), [32:2](#), and !ya<sup>e</sup> used absolutely in [Ex 22:2](#), [1 K 8:9](#), [Ru 4:4](#).—Hence, finally, even the transposition of !ya<sup>e</sup> and its noun became possible, e. g. [Gn 40:8](#) and [41:15](#) A<sup>tao</sup> !ya<sup>e</sup> r<sup>to</sup> w and *an interpreter there is not of it*, [Gn 47:13](#), [Ju 14:6](#), [1 S 21:2](#), [Is 1:30](#), [Jer 30:13](#), [Hb 2:19](#), [Pr 5:17](#) (!ya<sup>n</sup> => *neve sint*; cf. [k](#) above, on [Jb 3:9](#)); [30:27](#).—In [Gn 19:31](#), [Ex 5:16](#) !ya<sup>e</sup> is placed between the subject and predicate.

## p

Rem. 1. Like | K<sup>o</sup>... ad or ad ... | K<sup>o</sup> (see [b](#) above) so also | K<sup>o</sup> expresses an *absolute* negation, e. g. [Ec 1:9](#) vdx'-| K' !ya<sup>e</sup> *there is no new thing, &c.*; [2 S 12:3](#), [Dn 1:4](#) (cf. also hmWam. !ya<sup>e</sup> *there is nothing*, [1 K 18:43](#), [Ec 5:13](#)); as also !ya<sup>e</sup>... -| K' [Hb 2:19](#); cf. !ya<sup>e</sup> hmWam. [Ju 14:6](#).

## q

2. Undoubtedly akin to !ya<sup>e</sup> in origin is the negative syllable ya<sup>i</sup> occurring in the

two compounds dAbk' yai (as a proper name, [1 S 4:21](#); Baer dAbk'-yai) and yqñ'-yai *not innocent*, [Jb 22:30](#); but the proper name rmt'yai is doubtful, and the fem. l bñ'ai very doubtful. In Ethiopic this yai is the most common form of negation, prefixed even to verbs.

## r

(d) ~rj ñ *not yet*, when referring to past time is used, as a rule ([§ 107 c](#)), with the imperfect, [Gn 2:5](#) ~rj ñ... l K *none ... yet*, see [b](#) and [p](#) above; [Gn 19:4](#), [24:45](#), [Jos 2:8](#), [1 S 3:3](#); with the imperfect in the sense of a present, [Ex 10:7](#) [d;Te ~rj ñ] *knowest thou not yet?* [Ex 9:30](#); but cf. [Gn 24:15](#), and ~rj B. with the perfect in y [Ps 90:2](#) (but see [§ 107 c](#)), [Pr 8:25](#).

## s

(e) Spañ (prop. a substantive, *cessation*) *no longer*, including the verbal idea of *existing*, cf. [Dt 32:36](#), [Is 45:6](#), [14](#), [46:9](#); used absolutely, [Am 6:10](#); in the question vyai dA[ spañ; *is there none left?* &c. [2 S 9:3](#); frequently also in the sense of *non nisi*; with Hireq compaginis ([§ 90 l](#)) yspañ; [Is 47:8](#), [10](#), [Zp 2:15](#) dA[ yspañ > ynla] *I am, and there is none else*.

## t

(f) l B;<sup>4</sup> in poetic and prophetic style, and with a certain emphasis, = ad , is used with the imperfect, e. g. [Is 26:14](#), [33:20](#), [23](#) (immediately afterwards with a perfect); [Ho 7:2](#), y [Ps 49:13](#), [Pr 10:30](#) (but [Is 14:21](#) before the jussive, = -l a); before an adjective, [Pr 24:23](#); before a preposition, y [Ps 16:2](#), [Pr 23:7](#).

(g) y l B. with a perfect, [Gn 31:20](#), [Is 14:6](#); with an imperfect, [Jb 41:18](#); to negative a participle, [Ho 7:8](#), y [Ps 19:4](#); to negative an adjective, [2 S 1:21](#).

(h) yTil Bi to negative an adjective, [1 S 20:26](#); on yTil Bi [Ez 13:3](#), see [x](#); on yTil bil . as the regular negative with the infinitive construct, see [§ 114 s](#); on yTil bil . as a conjunction, see [x](#) below.

On ~al as a negative particle in oaths (*verily not*), see [§ 149 c](#) above.

## u

Rem. on  $ad \bar{A} !ya\bar{A} y| B$ . To the category of negative sentences belongs also the expression of negative attributes by means of  $ad \bar{A} y| B$ . *not* (both so used almost exclusively in poetic language) or  $!ya\bar{e}$  with a following substantive, mostly in the simplest form of circumstantial clause; e.g. [2 S 23:4](#)  $ad \ rqB\bar{i} \ tAb \ ['$  a morning when there are *not* clouds, i.e. a cloudless morning; cf. [Jb 12:24](#), [26:2 b](#), [38:26](#) ( $vya\bar{i}-ad$  where no man is, i.e. uninhabited); [1 Ch 2:30](#), [32](#)  $\sim ynb'$   $ad$  childless; so also  $y| B$ . e.g. [Jb 24:10](#) and  $!ya\bar{e}$ . e.g.  $y$  [Ps 88:5](#) I am as a man  $|y\bar{a}'-!ya\bar{e}$  there is not help, i.e. like a helpless man; [Is 9:6](#)  $\#qe!$   $!ya\bar{e}$  endless; [47:1](#), [Ho 7:11](#);  $rP'smi-$   $!ya\bar{e}$  countless, [Ct 6:8](#), &c., but usually ( $y$  [Ps 104:25](#), &c.) like a proper circumstantial clause (cf. [§ 141 e](#)) connected by  $Wa\bar{w}$ ,  $rP'smi-!ya\bar{e}$ —Less frequently such periphrases take the form of relative clauses (cf. [§ 155 e](#)), e.g. [Jb 30:13](#)  $Am \ | \ h \ rZ\bar{E} \ o \ ad$  they for whom there is no helper, i.e. the helpless (but probably  $rZ\bar{E} \ o$  is only an intrusion from [29:12](#), and we should read  $rC\bar{E} \ o$  without any one's restraining them; in [29:12](#) translate the fatherless and him that had none to help him; in  $y$  [Ps 72:12](#)  $\bar{a} \ [-!ya\bar{e}$  is used in the same sense); [Hb 1:14](#); with  $!ya\bar{e}$  [Is 45:9](#) thy work is that of a man who hath no hands; [Zc 9:11](#) out of the waterless pit.<sup>5</sup>

**v**

How far such compounds finally came to be regarded by the language simply as negative adjectives, may be seen partly from the fact that they (as also relative clauses analogous to the above) are frequently co-ordinated with real adjectives, [Jo 1:6](#),  $y$  [Ps 72:12](#), [Jb 29:12](#); cf. also [Is 59:10](#), where  $\sim y\bar{h}\bar{y} \ [e!$   $!ya\bar{e}$  is parallel with  $\sim y\bar{r}\bar{h}\bar{y} \ [K;\bar{t}$ ; partly from their being introduced by the sign of the dative  $|$ , e.g. [Is 40:29](#) (= and to the powerless); [Jb 26:2 a](#), [3](#), [Neh 8:10](#).

**w**

(i)  $-!P$ , lest, that not, at the beginning of a clause expressing a fear or precaution, hence especially after such ideas as *fearing*, [Gn 32:12](#), &c. (cf.  $deidw \ mh$ , *vereor ne*), *taking heed*, frequently after  $r\bar{m}V\bar{h}\bar{A} \ W\bar{r}mV\bar{h}\bar{i}$  [Gn 24:6](#), [31:24](#), &c., *taking care*, [2 K 10:23](#), &c. Not infrequently the idea on which  $-!P$  depends, is only virtually contained in the main clause, e.g. [Gn 19:19](#) I cannot escape to the



mountain (because I am afraid), h [r'h'tynbqB'dɔTi-!P, lest some evil overtake me; [Gn 26:9](#), [38:11](#); also in [Gn 44:34](#) from the rhetorical question *how shall I ... ?*

We must understand *I cannot*, governing !P, This is especially the case after an appeal to do or not to do an action by which something may be prevented (in which case -!P, is simply equivalent to the final *ne*); cf. e.g. [Gn 11:4](#), [19:15](#), [Nu 20:18](#) (where -!P, *lest* is separated from the verb by a strongly emphasized substantive); [Ju 15:12](#) after *swear unto me*; [Pr 24:18](#).—In [Gn 3:22](#) and now, *lest he put forth his hand*, &c., -!P, is to be regarded as virtually dependent on a cohortative, which immediately afterwards (verse [23](#)) is changed into an historic tense; cf. also [Gn 26:7](#), [31:31](#), [42:4](#) [Ex 13:17](#), [1 S 13:19](#), [27:11](#), y [Ps 38:17](#), in every case after yTirmā' yKā rmiā' yKi, &c. = *I thought*, &c., *I must beware lest*, &c.

Rem. According to [§ 107 q](#), -!P, is naturally followed by the imperfect; for the exceptions, [2 S 20:6](#), [2 K 2:16](#), see [§ 107 q, note 3](#); cf. moreover, [2 K 10:23](#) hPθ vy<!P, War>ook *lest there be here*, &c.

## x

(k) yTil bil .*that ... not*, with the imperfect, [Ex 20:20](#), [2 S 14:14](#) (in [Jer 23:14](#) read the infinitive bWV for Wbvḥ in [27:8](#) Waby" for Wabḥ). In [Ez 13:3](#) War' yTil Bi is a relative clause governed by l . = *according to things which they have not seen*.

## y

2. Two negatives in the same sentence do not neutralize each other (as in *nonnulli, non nemo*), but make the negation the more emphatic (like *ouk oudeij( ouk oudanwj, nulli—non, nemo non*); e.g. [Zp 2:2](#) (if the text is correct) aAby-ad t~rj B. *before there shall (not) come*.<sup>6</sup> This especially applies to the compounds formed by the union of !yae or yl B. with -!mi *without* ([§ 119 y](#)), e.g. [Is 5:9](#) (6:11) bvAy !yae (for which in [Jer 2:15](#) bvay yl Bmi), prop. *without no inhabitant*, i.e. *so that no inhabitant is left there*. On the other hand, in [Is 50:2](#) ~ymñ !yae the -!mi is causative, *because there is no water*, as also in [Ex 14:11](#) -!yae yl Bmh] *is it because there were no ... ?* [2 K 1:3](#), [6](#), [16](#). In [Ec 3:11](#) ad rva] yl Bmi *except that (yet so that man cannot, &c.)*.

## Z

3. The negative sometimes extends its influence from the first to a second negative sentence parallel with it (which may or may not have *WaW*); e.g. [1 S 2:3](#) *talk not so much arrogance; let (not) boasting come out of your mouth*; [Ex 28:43](#), [Lv 19:12](#), [22:9](#), [15 f.](#), [Nu 16:14](#), [23:19](#), [Dt 7:25](#), [Is 23:4](#), [28:27](#), [38:18](#), [47:14](#), [Ez 16:47](#), y [Ps 9:19](#), [13:5](#), [35:19](#), [38:2](#), [44:19](#), [75:6](#), [Jb 28:17](#) (so *ad hMl hwhy* ... *not?* in [Jb 3:11](#) also affects the parallel clause).

---

### Footnotes:

<sup>1</sup>[1] Especially in compounds, e. g. *l aead* lit. *a no-God* (Germ. *Ungott*) who is indeed called a god, but is not really a god, [Dt 32:21](#); *Hl al ad* verse [17](#), cf. [Jer 5:7](#), [2 Ch 13:9](#); *~[-ad* lit. *a not-people* (Germ. *Unvolk*), [Dt 32:21](#); *rbd' ad* *a nothing*, [Am 6:13](#); *#[e ad* lit. *not-wood*, [Is 10:15](#); *vyaiaad A ~d'a'-ad tit.* *not-man, superhuman* (of God), [Is 31:8](#); *qdc'ad* *unrighteousness*, [Jer 22:13](#), cf. [Ez 22:29](#); *~yrb's-ad* *disorder*, [Jb 10:22](#); *~mX'-ad* *hot-violence*, [16:17](#); after *l .Jb 26:2 f.* (*xk'ead A z[ead* *helplessness*, *hmKX' ad* *insipientia*); cf. also [Is 55:2](#) *h[b.f'l . aAl B.* *for what is unsatisfying*; y [Ps 44:13](#), [Jb 8:11](#), [15:32](#), [1 Ch 12:33](#)(34). In [Nu 20:5](#) a construct state with several genitives is negated by *ad*.—Also *ad* is used with an infinitive, [Nu 35:23](#); with an adjective, *~kX' ad* *unwise*, [Dt 32:6](#), [Ho 13:13](#); *dysix'-ad* *impious*, y [Ps 43:1](#); *z[-ad* and *~Wc[-ad* *not strong*, [Pr 30:25f.](#); *!kead* *unsuitably*, [2 K 7:9](#); *bAj -ad* *not-good*, [Is 65:2](#), [Ez 20:25](#), &c.; *rAhj' ad* *not-clean*, [2 Ch 30:17](#); with a participle, e. g. [Jer 2:2](#) (*unsown*); [6:8](#), [Ez 4:14](#), [22:24](#), [Zp 2:1](#), [3:5](#); the Masora, however, requires *hmX'hin* [Is 54:11](#), *hbz(h)in* [62:12](#), *hbvAn* in [Jer 6:8](#), *hmX'irun* [Ho 1:6](#), i. e. always 3<sup>rd</sup> sing. fem. perf. in pause = *she was not comforted*, &c., and consequently not compounds, but either relative clauses or ([Is 54:11](#), [Ho 1:6](#), and especially [2:25](#)) main clauses instead of proper names.—On the above compounds generally, cf. the dissertation mentioned in [§ 81 d, note 2](#); on their use in sentences expressing a state, to convey attributive ideas, see [u](#) below.

<sup>2</sup>[1] In [Jer 51:3](#) the pointing *-l a*, occurs twice instead of *-l a*; and is thus, in the opinion of the Masoretes, equivalent to *against* him that *bendeth*; but undoubtedly we should read *-l a*;

<sup>3</sup>[1] According to De Lagarde, *Novae psalterii graeci editionis specimen*, p. 26,  
ht' [Wvy>y [Ps 3:3](#) is also an accusative after !yae

<sup>4</sup>[2] Evidently from h| B' *to waste away*, from which stem also y| B. and t| Bñ (whence  
yTil Bi [§ 90 m](#)), originally substantives, are formed.

<sup>5</sup>[1] In [Pr 9:13](#) (perhaps also [14:7](#); but see Delitzsch on the passage) a verbal-clause  
is used co-ordinately in this way as a periphrasis for an adjective.

<sup>6</sup>[1] In [1 K 10:21](#) @SBñ!yae goes with what precedes and must be emended, with the  
LXX and Lucian, to @SKñ; yBi

## § 151. *Desiderative Sentences.*

### a

A wish may be expressed not only by the simple imperfect ( § 107 n), cohortative ( § 108, especially with אֲנִי § 108 c), jussive ( § 109; with אֲנִי § 109 b), imperative ( § 110 a), perfect consecutive ( § 112 aa) or by a simple noun-clause ( § 116 r, note, and § 141 g) but also in the following ways:—

1. By exclamations in the form of interrogative clauses:<sup>1</sup> especially sentences with ymi followed by the imperfect as being the mood of that which is still unfulfilled but possible, and hence also of that which is desired, e. g. 2 S 15:4 j p&o ynmā>ymit, *who maketh me judge ?* i. e. *O that I were made judge !* 1 S 20:10, 2 S 23:15. On the other hand, ymi with the perfect (Gn 21:7, Nu 23:10, 1 S 26:9, Is 53:1 &c.) or participle (y Ps 59:8, Pr 24:22, &c.), rather expresses a rhetorical question, i.e. a denial, cf. § 150 d.

Especially frequent is the use of !Tyl-ymit (prop. *who gives ?*) to introduce all kinds of desiderative clauses (see under b).—In Mal 1:10 the desiderative clause proper is coordinated with an interrogative clause, ~ytl il D>rG&ylh> ~kB'-~g: ymi *would that one were among you and would shut the doors*, i. e. *O that one would shut the doors !*

### b

Rem. Sometimes the original sense of !Tyl-ymit is still plainly discernible, e. g. Ju 9:29 ydyb. hzk; ~ [h'-ta, !Tyl-ymit, *who gives this people into my hand ?* equivalent to, *O that this people were given into my hand !* cf. y Ps 55:7. In these examples, however, !Tyl-ymit is still equivalent to *O had I !* and in numerous other instances the idea of *giving* has entirely disappeared, !Tyl-ymit having become stereotyped as a mere desiderative particle (*utinam*). Its construction is either—

(a) With the *accusative* (in accordance with its original meaning) of a substantive, Dt 28:67 *would that it were even ! ... morning !* Ju 9:29, y Ps 14:7 (53:7), 55:7; with an accusative and a following infinitive, Jb 11:5; with two accusatives, Nu 11:29, Jer 8:23; with the accusative of an infinitive, Ex 16:3, 2 S 19:1 !Tyl-ymit^yTix.t; ynlā] ytllm *would that I had died for thee* (for ynlā] cf. § 135 f); of a participle, Jb 31:35; of a personal pronoun (as a suffix), Jb 29:2 (with a following K; but ynhā] yl-ymit, Is 27:4 and Jer 9:1 with a following accusative is not simply equivalent to yl i !Tyl-ymit, but is properly *who endows me with*, &c.; cf. §

117 ff).—With a still greater weakening of the original meaning !Tyl-ymit is used with an adjective in Jb 14:4 *could a clean thing but come out of an unclean* ! i. e. *how can a clean thing come, &c.*; similarly in Jb 31:31 *who can find one that hath not been satisfied* !

**c**  
(b) With a following perfect, Jb 23:3 (cf. § 120 e); with a perfect consecutive, Dt 5:26 *O that they had such an heart* !

**d**  
(c) With a following imperfect, Jb 6:8, 13:5, 14:13; in Jb 19:23 the imperfect is twice added with Waŵ (cf. a above, on Mal. 1:10).

On the cohortative in the apodosis to such desiderative clauses, cf. § 108 f.

**e**

2. The wish may also be expressed by the particles ~āi(y Ps 81:9, 95:7, 139:19, Pr 24:11, 1 Ch 4:10; always with a following imperfect) and ׀ (for which in y Ps 119:5 we have y| xa; 2 K 5:3 y| xa;† from xa' ah ! and y| ;= ׀ ; both with a following imperfect) si, o si ! *utinam*.<sup>2</sup> ׀ is followed by the imperfect, Gn 17:18, Jb 6:2; by the jussive, Gn 30:34 (rather concessive, equivalent to *let it be so*); by the perfect, as the expression of a wish that something might have happened in past time (cf. § 106 p), Nu 14:2 ׀ t mñ ׀ *would that we had died*; 20:3 and Jos 7:7 (both times ׀ ׀); on the other hand, Is 48:18 and 63:19 (both times ā׀) to express a wish that something expected in the future may already have happened.—On ׀ with the imperative (by an anacoluthon) Gn 23:13 cf. § 110 e. On the perfect after ~āi yKi Gn 40:14, 2 K 5:20, cf. § 106 n, note 2.

---

### Footnotes:

<sup>1</sup>[3] The transition from a question to a wish may be seen, e. g. in Nu 11:4 *who shall give us flesh to eat* ? i. e. *O that we had flesh to eat* !

<sup>2</sup>[1] Cf. a similar transition from a conditional to a desiderative particle, in consequence of the suppression of the apodosis, in the English, *O if I had* ! and the like; e. g. Nu 22:29 *if there were* (-Vy<׀) *a sword in my hand now had I surely killed thee* !

## § 108. Use of the Cohortative.

### a

The cohortative, i.e. according to § 48 c, the 1st pers.<sup>1</sup> sing. or plur. of the imperfect lengthened by the ending  $h, \hat{i} \quad | \quad n\hat{e}'$ ,<sup>2</sup> represents in general an endeavour directed expressly towards a definite object. While the corresponding forms of the indicative rather express the mere announcement that an action will be undertaken, the cohortative lays stress on the determination underlying the action, and the personal interest in it.

Its uses may be divided into —

### b

1. The cohortative standing alone, or co-ordinated with another cohortative, and frequently strengthened by the addition of the particle  $an''$ :

(a) To express self-encouragement, e.g. [Ex 3:3](#)  $\hat{q}w \quad an''-hr's\hat{a}'$  *I will turn aside now, and see ... !* So especially as the result of inward deliberation (in soliloquies), e.g. [Gn 18:21](#), [32:21](#) (rarely so used after  $- | \hat{a}$ ; [Gn 21:16](#) *let me not look ... !* [Jer 18:18](#)), and also as a more or less emphatic statement of a fixed determination, e.g. [Is 5:1](#) *I will sing<sup>3</sup> ... !* [5:6](#), [31:8](#). Cf. also [Gn 46:30](#) *now let me die (I am willing to die), since I have seen thy face*; and  $y$  [Ps 31:8](#). In the 1st pers. plur. the cohortative includes a summons to others to help in doing something, e.g.  $y$  [Ps 2:3](#)  $hqTm$  *come ! let us break asunder !* &c., and [Gn 11:3](#).

### c

(b) To express a wish, or a request for permission, that one should be allowed to do something, e.g. [Dt 2:27](#)  $hrB.[a$  *may I be allowed to pass through (let me pass through) !* [Nu 20:17](#)  $an''-hrB.[n:$  *may we be allowed to pass through !* [Jer 40:15](#) *let me go, I pray thee !* &c.; [2 S 16:9](#); so after  $ad$  [2 S 18:14](#); after  $- | \hat{a}$ ; [2 S 24:14](#), [Jer 17:18](#),  $y$  [Ps 25:2](#) ( $hvAb\hat{a}e | \hat{a}$  *let me not be ashamed*; cf.  $y$  [Ps 31:2](#), [18](#), [71:1](#)); [69:15](#). After  $an''- | \hat{a}$ ; [Jon 1:14](#).

### d

2. The cohortative in dependence on other moods, as well as in conditional sentences:

(a) In dependence (with  $waw$  copulative;  $y$  [Ps 9:15](#) after  $! [m\hat{i}]$  .) on an imperative or jussive to express an intention or intended consequence, e.g. [Gn 27:4](#) *bring it to me,*

hl'ba<sup>w</sup> > that I may eat, prop. then will I eat, [Gn 19:5](#), [23:4](#), [24:58](#), [27:25](#), [29:21](#), [30:25f.](#), [42:34](#), [49:1](#) Dt [32:1](#) Ho [6:1](#), y [Ps 2:8](#), [39:14](#), [Jb 10:20](#) Qere [Is 5:19](#) and let the counsel of the Holy One of Israel draw nigh and come, h[<sup>dh</sup>] > that we may know. (it!) [Gn 26:28](#), [1 S 27:5](#). Also after negative sentences, [Gn 18:30](#), [32](#), [Ju 6:39](#), and after interrogative sentences, [1 K 22:7](#), [Is 40:25](#), [41:26](#), [Am 8:5](#).

## e

(b) In conditional sentences (with or without ~ai) to express a contingent intention, e.g. [Jb 16:6](#) hrBda]~ai should I determine to speak, my grief is not assuaged, hl'Dxa<sup>w</sup> > and should I forbear, what am I eased? without ~ai [Jb 19:18](#), [30:26](#) (where, however, hl'xya<sup>w</sup> is probably intended); y [Ps 73:16](#) (unless <sup>ka</sup>] should be read), [139:8f.](#) After the 3<sup>rd</sup> person, [Jb 11:17](#) though it be dark, &c. So perhaps also [2 S 22:38](#) hpDra, if I determined to pursue, then ..., but cf. y [Ps 18:38](#).

## f

(c) Likewise in the apodosis of conditional sentences, e.g. [Jb 31:7f.](#) if my step hath turned out of the way ..., h[<sup>ra</sup> > then let me sow; cf. [16:4](#) f. I also could speak as ye do, if ....! So even when the condition must be supplied from the context, e.g. y [Ps 40:6](#) else would I declare and speak of them; [51:18](#) else would I (gladly) give it, i.e. if thou didst require it (cf. the precisely similar aF'a<sup>w</sup> y [Ps 55:13](#)); [Jb 6:10](#). In the 1st plur. [Jer 20:10](#). To the same category belong the cohortatives after the formula expressing a wish !Tyl-y<sup>at</sup> yn<sup>h</sup>Eyl-y<sup>mit</sup>, e.g. [Jer 9:1](#) oh, that I had ..., hbz[<sup>at</sup> > then (i.e. if I had) should I (or would I) leave my people, &c.; [Ju 9:29](#); without wa<sup>w</sup> [Is 27:4](#), y [Ps 55:7](#), [Jb 23:4](#) (cf. also verse [7](#)).

## g

Rem. 1. The question, whether a resolution formed under compulsion (a necessity.) is also expressed by the cohortative (so, according to the prevailing opinion, in [Is 38:10](#) hk'l <sup>ae</sup> [Jer 3:25](#), [4:19](#), [21](#), [6:10](#), y [Ps 55:3](#), [18](#) (?); [57:5](#), where, however, with Hupfeld, hb'kv<sup>tt</sup> should be read; [77:7](#), [88:16](#), and in the 1st plur. [Is 59:10](#)), is to be answered in the sense that in these examples the cohortative form is used after its meaning has become entirely lost, merely for the sake of its fuller sound, instead of the ordinary imperfect. This view is strongly supported by the rather numerous examples of cohortative forms after wa<sup>w</sup> consec. of the imperfect (cf. [§ 49 e](#), as also y [Ps 66:6](#) hxm.fnl ~V' there did

we rejoice<sup>4</sup>; y [Ps 119:163](#) hb'[(taw) [Pr 7:7](#)), which can likewise only be explained as forms chosen merely for euphony, and therefore due to considerations of rhythm.

## h

2. The cohortative is strange after -d [;y [Ps 73:17](#) *until I went ... hny'bia' / considered their latter end*; possibly a pregnant construction for ' until I made up my mind, saying, I will consider ', &c. (but hny'bia' [Pr 7:7](#) is still dependent on the preceding w"); h [yG]ra;-d [; [Pr 12:19](#) is at any rate to be explained in the same way (in [Jer 49:19](#), [50:44](#) we have ä-yki with a similar meaning), *as long as I (intentionally) wink with the eyelashes (shall wink)*. On the other hand, in [Ex 32:30](#) rPka] is to be read, with the Samaritan, instead of hrPka] after yI Wa.

---

### Footnotes:

<sup>1</sup>[1] For the few examples of cohortatives in the 3<sup>rd</sup> sing., see [§ 48 d](#).

<sup>2</sup>[2] But verbs h<sup>3</sup>, according to § 751, even in the cohortative, almost always have the ending h<sup>α</sup>; cf. e.g. in [Dt 32:20](#) hara, after hryTisa;

<sup>3</sup>[[3 *R. V. let me sing*].

<sup>4</sup>[1] Analogous to this cohortative (as equivalent to the imperfect) after ~V' is the use of the historic imperf. after Za', [§ 107 c](#)



## § 48. Shortening and Lengthening of the Imperfect and Imperative. The Jussive and Cohortative.

### a

1. Certain modifications which take place in the form of the imperfect, and express invariably, or nearly so, a distinct shade of meaning, serve to some extent as a compensation for the want of special forms for the *Tempora relativa* and for certain *moods* of the verb.

### b

2. Along with the usual form of the imperfect, there exists also a lengthened form of it (the *cohortative*), and a shortened form (the *jussive*).<sup>1</sup> The former occurs (with few exceptions) only in the 1st person, while the latter is mostly found in the 2nd and 3rd persons, and less frequently in the 1st person. The laws of the tone, however, and of the formation of syllables in Hebrew, not infrequently precluded the indication of the jussive by an actual shortening of the form; consequently it often—and, in the imperfect forms with affirmatives, always—coincides with the ordinary imperfect (*indicative*) form.

In classical Arabic the difference is almost always evident. That language distinguishes, besides the indicative *yaqtulu* (a) a subjunctive, *yaqtula* (b) a jussive, *yaqtul*; (c) a double 'energetic' mood of the impf., *yaqtulanna* and *yaqtulan*, in pause *yaqtula*) the last form thus corresponding to the Hebrew cohortative.

### c

3. The characteristic of the cohortative form is an  $a\acute{o}(h^{\alpha'})$  affixed to the 1st pers. sing. or plur., e. g.  $h\acute{l}j\acute{q}a$ , from  $l\acute{j}\acute{q}a$ ,<sup>2</sup> It occurs in almost all conjugations and classes of the strong and weak verb (except of course in the passives), and this final  $h^{\alpha'}$  has the tone wherever the affirmatives  $\mathbb{W}$  and  $y^{\alpha'i}$  would have it. As before these endings, so also before the  $h^{\alpha'}$  cohortative, the movable vowel of the last syllable of the verbal form becomes  $S^{\acute{e}wa\acute{o}}$  e. g. in Qal  $h\acute{r}h\acute{m}v\acute{a}$ , *I will observe*, in Piçel  $h\acute{q}l\acute{m}$  *let us break asunder*, y [Ps 2:3](#); on  $h\acute{j}\acute{q}v\acute{a}$ , [Is 18:4](#)  $Q^{\acute{e}r\acute{e}\acute{o}}$  (cf. also [27:4](#), [Ezr 8:25](#), &c.), see [§ 10 h](#); with the  $K^{\acute{e}thibh}$  of these passages, compare the analogous cases  $\mathbb{W}j\mathbb{W}pvy$ , &c., [§ 47 g](#).—On the other hand, an unchangeable vowel in the final syllable is retained as tone-vowel before the  $h^{\alpha'}$ , as (e. g.) in Hiph.  $h\acute{r}y\acute{k}i\acute{a}$ ; *I will praise*. In pause (as before  $u\acute{o}$  and  $i\acute{o}$ ), the vowel which became  $S^{\acute{e}wa\acute{o}}$  is restored as tone-vowel; thus for the cohortative  $h\acute{r}h\acute{m}v\acute{a}$ , the pausal form is  $h\acute{r}h\acute{m}v\acute{a}$ , y [Ps 59:10](#); cf. [Gn 18:21](#), [Is 41:26](#).

## d

The change of  $h^{\alpha'}$  into the obtuse  $h^{\alpha}$ , seems to occur in [1 S 28:15](#), unless, with Nestle, we are to assume a conflate reading,  $ar'qal$  and  $hrqaw$  and with the 3<sup>rd</sup> pers.  $y$  [Ps 20:4](#), in a syllable sharpened by a following *Dages forte conjunct*.; cf. similar cases of the change of  $h^{\alpha\alpha'}$  into the obtuse  $h^{\alpha}$ , in [/](#) and in [§§ 73 d, 80 i, 90 i](#). In  $y$  [Ps 20:4](#), however,  $h^{\alpha\alpha'}$  with suffix—is probably intended. An  $h^{\alpha'}$  cohort. is also found with the 3<sup>rd</sup> pers. in [Is 5:19](#) (twice); [Ez 23:20](#), and again in verse [16](#) according to the Q<sup>re</sup> but in both these cases without any effect on the meaning. Probably another instance occurs in [Jb 11:17](#), although there  $hp'[\bar{a}]'$  might also, with  $Qimh\bar{i}$ , be regarded as 2<sup>nd</sup> masc. For the doubly irregular form  $ht'aAb\bar{i}'$  [Dt 33:16](#) (explained by Olshausen and König as a scribal error, due to a confusion with  $tawbt$  in verse [14](#)), read  $hn'aAb\bar{i}'$ . For  $^{\wedge}ta\bar{a}bT$ . [Jb 22:21](#) the noun  $^{\wedge}ta\bar{a}bT$ . *thine increase*, might be meant, but the Masora has evidently intended an imperfect with the ending *ath*, instead of  $h^{\alpha'}$ , before the suffix, on the analogy of the 3<sup>rd</sup> sing. fem. perfect, see [§ 59 a](#); on  $ytabtw$ , [1 S 25:34](#), see [§ 76 h](#).

## e

The *cohortative* expresses the direction of the will to an action and thus denotes especially self-encouragement (in the 1<sup>st</sup> plur. an exhortation to others at the same time), a resolution or a wish, as an *optative*, &c., see [§ 108](#).

## f

4. The general characteristic of the *jussive* form of the imperfect is rapidity of pronunciation, combined with a tendency to retract the tone from the final syllable, in order by that means to express the urgency of the command in the very first syllable. This tendency has, in certain forms, even caused a material shortening of the termination of the word, so that the expression of the command appears to be concentrated on a single syllable. In other cases, however, the jussive is simply marked by a shortening of the vowel of the second syllable, without its losing the tone, and very frequently (see above, [b](#)) the nature of the form does not admit of any alteration. It is not impossible, however, that even in such cases the jussive in the living language was distinguished from the indicative by a change in the place of the tone.

## g

In the strong verb the jussive differs in *form* from the indicative only in Hiph<sup>ci</sup> (juss.  $\text{I } \text{qy};$ , ind.  $\text{I } \text{yj } \text{qy}$ ), and similarly in the weak verb, wherever the imperfect indicative has  $\text{i}$  in the second syllable, e. g. from  $\text{bvy}$  impf. *Hiph.*  $\text{byvAy}$ , juss.  $\text{bvAy}$ ; from  $\text{tWm\`A } \text{tymij}$  and  $\text{tmy}$ ; also in *Qal* of the verbs  $\text{Wp\`A}$  and  $\text{y\`A}$ , as  $\text{tmy}$ , ind.  $\text{tWmy}$  È  $\text{I } \text{gy}$  ind.  $\text{I } \text{ygy}$ ; in all conjugations of verbs  $\text{h\`A}$ , so that the rejection (*apocope*) of the ending  $\text{h}^{\text{a}}$ , in *Qal* and *Hiph.* gives rise to monosyllabic forms, with or without a helping vowel under the second radical, e. g. *Qal* ind.  $\text{hI } \text{gy}$ , juss.  $\text{I } \text{gy}$  *Hiph.* ind.  $\text{hI } \text{gy}$ , juss.  $\text{I } \text{gy}$  and in the Pi<sup>e</sup>  $\text{Wcy}$  from the indic.  $\text{hWcy}$  (called apocopated imperfects). But almost all<sup>3</sup> the plural forms of the jussive coincide with those of the indicative, except that the jussive excludes the fuller ending  $\text{!W}$ . Neither do the forms of the 2nd sing. fem., as  $\text{yI } \text{ij } \text{q.T\`A}$   $\text{ytWm\`A}$   $\text{yI } \text{g\`T}$ , &c., admit of any change in the jussive, nor any forms, whether singular or plural, to which suffixes are attached, e. g.  $\text{ynIT } \text{gmit}$ . as ind. [Jer 38:15](#), as jussive [Jer 41:8](#).

## h

The meaning of the jussive is similar to that of the cohortative, except that in the jussive the command or wish is limited almost exclusively to the 2nd or 3<sup>rd</sup> pers. On special uses of the jussive, e. g. in hypothetical sentences (even in the 1st pers.), see [§ 109 h](#).

## i

5. The imperative, in accordance with its other points of connexion with the imperfect in form and meaning, admits of a similar lengthening (by  $\text{h}^{\text{a}}$ , Arab. *imper. energicus*, with the ending  $\text{-anna}$  or  $\text{-an}$ , in pause  $\text{-a}$ ) and shortening. Thus in *Qal* of the strong verb, the lengthened form of  $\text{rMv}$ . *guard* is  $\text{hrMv}^4$  (s<sup>o</sup>m<sup>e</sup>ra<sup>o</sup>) cf.  $\text{yI } \text{ij } \text{qiqit}^{\text{e}}$  [§ 46 d](#);  $\text{bz}[\text{A } \text{hbz}]$  [Jer 49:11](#);  $\text{bkv\`A } \text{hbkv}$  *lie down*;  $[\text{mv\`A } \text{h}[\text{m.vi}]$  *hear*, in lesser pause  $\text{h}[\text{miv}$ . [Dn 9:19](#); in Niph<sup>ca</sup>  $\text{h}[\text{b.v\`hi}]$  [Gn 21:23](#). Cf., however, also  $\text{hrkmi}$  *sell*, [Gn 25:31](#), notwithstanding the impf.  $\text{rKmyl } \text{È } \text{hkr}$ , [Jb 33:5](#) (cf.  $\text{Wkr}$  [Jer 46:3](#)), but impf.  $\text{\%rl}[\text{y}] \text{È } \text{hp'sa}$ , *collect*, [Nu 11:16](#) (for  $\text{\`sa}$  cf. [§ 63 l](#) and the plural  $\text{Wp'saj}$ ), but 2nd masc.  $\text{@s\`a/ } \text{È } \text{hrCnl}_y$  [Ps 41:3](#). Barth (see above, [§ 47 i note](#)) finds in these forms a trace of old imperfects in *i*, cf. [§ 63 n](#). On the other hand,  $\text{hb'r\`q}'_y$  [Ps 69:19](#) (also Imperat.  $\text{brq}$ . [Lv 9:7](#), &c. ), but impf.  $\text{brqyl}$  without *h*, we have the form  $\text{^I}$ . *go*, [Nu](#)

[23:13](#), [Ju 19:13](#), [2 Ch 25:17](#). The form  $l j \text{ } \emptyset$  in pause becomes  $hl j \text{ } \emptyset$ , the form  $l j \text{ } \emptyset$  becomes  $hl j \text{ } \emptyset$ , e. g.  $hvr' \text{ } \emptyset$  [Dt 33:23](#). But also without the pause we find  $hk'Al m\ddot{n}Ju$  [9:8 Keth.](#) and  $hp'Arc.y$  [Ps 26:2 Keth.](#), on which see [§ 46 e](#). On the other hand  $hz' \text{ } \emptyset$   $hj v' \text{ } \emptyset$   $hr' \text{ } \emptyset$   $hr' \text{ } \emptyset$  [Is 32:11](#) are to be explained as aramaizing forms of the 2nd plur. fem.; also for  $Wdr xiv.$  [11](#) read  $hd'r'ix$  and for  $\sim yd'ps$  [12](#) read  $hd'p's$ .

## k

The shortened imperative is found only in verbs  $h^{\text{3}} \text{ } \emptyset$ , e. g. in  $Pi \text{ } \emptyset$  from  $hL \text{ } \emptyset$ . The shade of meaning conveyed by the imperatives with  $h^{\alpha}$  is not always so perceptible as in the cohortative forms of the imperfect, but the longer form is frequently emphatic, e. g.  $\sim Wq$  *rise up*,  $hm Wq \ddot{n}$  *up!* *!Tegive*,  $hn^m T$  *give up!*

## l

Rem. The form  $h[D \text{ } \emptyset$  or  $h[D \text{ } \emptyset$  best attested in [Pr 24:14](#) (where it is taken by the Masora as imperat., not as infin.,  $h[D \text{ } \emptyset$ ) is evidently due to the influence of the  $h$  which follows it in close connexion (so Strack, on the analogy of [Jb 3:12](#)); for other example of this change of  $a$  to  $S^e$ ghol, see above, under [d](#), [§ 73 d](#), and [§ 80 i](#). On the other hand, it is doubtful whether  $hBr$ ; [Ju 9:29](#) (from  $hbr'$ ) is intended for  $hBr$ ; and not rather for the common form of the imperative  $Pi \text{ } \emptyset$   $hBr$ ; In favour of the former explanation it may be urged that the imperative  $ha'c \text{ } \emptyset$  (from  $acy'$ ) follows immediately after; in favour of the latter, that the ending  $h^{\alpha} \text{ } \emptyset$  with imperatives of verbs  $h^{\text{3}} \text{ } \emptyset$ , is not found elsewhere, and also that here no guttural follows (as in [Pr 24:14](#)).

## Footnotes:

<sup>1</sup>[2] The perfect has only *one* form, since it cannot be used, like the imperfect, to express mood-relations (see [§ 106 p](#)).

<sup>2</sup>[1] Probably this  $a$  goes back to the syllable  $an$ , which in Arabic (see above, Rem. to [b](#)) is used for the formation of the 'energetic' mood, and in Hebrew (see the footnote to [§ 58 i](#)) often stands before suffixes.

<sup>3</sup>[1] Only in 1st plur. do we find a few shortened forms, as  $\Gamma a \text{ } \emptyset$ : [1 S 14:36](#), parallel

with cohortative; and ארנב [Is 41:23](#) *Keth.*

<sup>4</sup>[2] On the reading הרמ.ו' (i. e. *sāmēra*, according to the Jewish grammarians), required by the Masora in [y Ps 86:2](#), [119:167](#) (cf. also [Is 38:14](#), and [ynrמ.ו' y Ps 16:1](#)), see; [§ 9 v](#); on חקל מ, [Ju 9:8](#) *Keth.*, see [§ 46 e](#).

## § 10. The Half Vowels and the Syllable Divider (Sewa).

### a

1. Besides the full vowels, Hebrew has also a series of vowel sounds which may be called *half vowels* (Sievers, *Murmelvokale*). The punctuation makes use of these to represent extremely slight sounds which are to be regarded as remains of fuller and more distinct vowels from an earlier period of the language. They generally take the place of vowels *originally short* standing in *open syllables*. Such short vowels, though preserved in the kindred languages, are not tolerated by the present system of pointing in Hebrew, but either undergo a lengthening or are weakened to Sewa. Under some circumstances, however, the original short vowel may reappear.

### b

To these belongs first of all the sign  $\text{◌}^{\text{◌}}$ , which indicates an extremely short, slight, and (as regards pronunciation) indeterminate vowel sound, something like an obscure half  $\text{e}_{\text{c}}$  ( $\text{◌}^{\text{◌}}$ ). It is called Sewa<sup>1</sup> which may be either *simple* Sewa (Sewa simplex) as distinguished from the compound (see *f*), or *vocal* Sewa (Sewa mobile) as distinguished from Sewa quiescens, which is silent and stands as a mere syllable divider (see *i*) under the consonant which closes the syllable.

### c

The vocal Sewa stands under a consonant which is closely united, as a kind of grace-note, with the following syllable, either (a) at the beginning of the word, as  $\text{ל} \text{ך} \text{ך}^{\text{◌}}$  (to kill),  $\text{א} \text{ל} \text{מ} \text{מ}^{\text{◌}}$  (filling), or (b) in the middle of the word, as  $\text{ח} \text{ל} \text{ך} \text{ך}^{\text{◌}}$  (to kill),  $\text{ו} \text{ל} \text{ך} \text{ך}^{\text{◌}}$  (to kill).

### d

In former editions of this Grammar Sewa was distinguished as *medium* when it followed a short vowel and therefore stood in a supposed 'loosely closed' or 'wavering' syllable, as in  $\text{י} \text{כ} \text{ד} \text{מ} \text{א} \text{ב} \text{י}$ . According to Sievers, *Metrische Studien*, i. 22, this distinction must now be abandoned. These syllables are really closed, and the original vowel is not merely shortened, but entirely elided. The fact that a following Begadkephath letter (§ 6 n) remains spirant instead of taking Dagesē *lene*, is explained by Sievers on the 'supposition that the change from hard to spirant is older than the elision of the vowel, and that the prehistoric *malakai* became *malakhai* before being shortened to *malkhe*'. In cases like  $\text{א} \text{ש} \text{כ} \text{י}$  (from  $\text{א} \text{ש} \text{כ} \text{י}$ ),  $\text{ו} \text{ל} \text{ך} \text{ך}^{\text{◌}}$  (from  $\text{ו} \text{ל} \text{ך} \text{ך}^{\text{◌}}$ ) the dropping of the Dagesē *forte* shows that the original vowel is completely lost.

## e

The sound eç has been adopted as the normal transcription of simple Sêwað *mobile*, although it is certain that it often became assimilated in sound to other vowels. The LXX express it by e, or even by h, ~ybWwK. Ceroubim, Hy"wl | h; a\lhlouia, more frequently by a, | a\mw. Samouh, but very frequently by assimilating its indeterminate sound to the following principal vowel, e.g. ~dç. Sodoma, hmd | \. Solomwn, (as well as Sal mwn), tAabç. Sabawq, | a\ç\Naganah. <sup>2</sup> A similar account of the pronunciation of Sêwaðis given by Jewish grammarians of the middle ages. <sup>3</sup>

How the Sêwað sound has arisen through the vanishing of a full vowel is seen, e.g. in hk'rB. from baçakaç as the word is still pronounced in Arabic. In that language the full short vowel regularly corresponds to the Hebrew Sêwað *mobile*.

## f

2. Connected with the *simple* Sêwað *mobile* is the *compound* Sêwað or Hâteph (corruptum), i.e. a Sêwað the pronunciation of which is more accurately fixed by the addition of a short vowel. There are three, Sêwað sounds determined in this way, corresponding to the three vowel classes (§ 7 a):—

(ç) Hâteph-Pathah, e.g. rAmX|hPmoç, ass.

(ç) Hâteph-Segol, e.g. rmaç/e'moç, to say.

(ç) Hâteph-Qames, e.g. y|X\, hPliç sickness.

These Hâtephs, or at least the first two, stand especially under the four guttural letters (§ 22 l), instead of a *simple* Sêwað *mobile*, since these letters by their nature require a more definite vowel than the indeterminate *simple* Sêwað *mobile*. Accordingly a guttural at the beginning of a syllable, where the Sêwað is necessarily vocal, can never have a mere Sêwað *simplex*.

On ç| the shorter Hâtef as compared with ç\ /cf. § 27 v.

## g

Rem. A. Only ç| and ç\ occur under letters which are not gutturals. Hâteph-Pathah is found instead of *simple* Sêwað (especially Sêwað *mobile*), chiefly (a) under strengthened consonants, since this strengthening (commonly called doubling) causes a more distinct pronunciation of the Sêwað *mobile*, y| B\i branches, Zc

[4:12](#). According to the rule given by Ben-Asher (which, however, appears to be unknown to good early MSS. and is therefore rejected by Ginsburg, *Introd.*, p. 466; cf. Foote, *Johns Hopkins Univ. Circulars*, June 1903, p. 71 f.), the Hâteph is necessary<sup>4</sup> when, in a strengthened *medial* consonant with Sêwað (consequently not in cases like yhiw, &c.), preceded by a Pathah, the sign of the strengthening (Dagesîforie) has fallen away, e.g. וְלִי הַתְּהִלָּה (but ed. Mant. and Ginsb. וְלִי הַתְּהִלָּה) *praise ye!* וְהִתְהַלַּלְתֶּם; [Ju 16:16](#); no less universally, where after a consonant with Sêwað the same consonant follows (to separate them more sharply, and hence with a *Metheg* always preceding), e.g. ~יְרַחֵם אֱלֹהֵינוּ [Ps 68](#); אֲתִּילְתְּחַלְּלֶנּוּ (ed. Mant. and Ginsb. אֲתִּילְתְּחַלְּלֶנּוּ) [Gn 27:13](#) (but not without exceptions, e. g. ~יְקַדְּשֵׁנוּ [Ju 5:15](#), [Is 10:1](#); יְלִדְתִּי [Jer 6:4](#), and so always יְנַחֵם אֱלֹהֵינוּ *behold me*, וְנַחֵם אֱלֹהֵינוּ *behold us*; on K. before the suffix אֵ, see [§ 20 b](#)); also in certain forms under *Kaph* and *Resê* after a long vowel and before the tone, e.g. הִנְיָאֵנוּ [Gn 3:17](#); יְקִרְבֵנוּ [Ps 103:1](#); וְהִתְהַלַּלְתֶּם [1 K 1:4](#) (but וְקִרְבֵנוּ [Ps 72:17](#), cf. [Jer 4:2](#), [1 Ch 29:20](#), because the tone is thrown back on to the אֵ After eðSêwað remains even before the tone, as וְקִרְבֵנוּ &c.; but before Maqqef אֵנוּ-הִתְהַלַּלְתֶּם Baer [Ex 4:18](#), [2 S 15:7](#), [Jer 40:15](#), but ed. Mant., Jabl., Ginsb. אֵנוּ אֵנוּ; (b) under initial sibilants after ו copulative, e.g. וְהִתְהַלַּלְתֶּם [Gn 2:12](#); cf. [Jer 48:20](#); רָשָׁעִים [Is 45:14](#); הִדְבַּר [Lv 25:34](#); הִקְוֶה [Gn 27:26](#); [מְוַדְּוֹ] [Nu 23:18](#), [Is 37:17](#), [Dn 9:18](#), cf. [Ju 5:12](#), [1 K 14:21](#), [2 K 9:17](#), [Jb 14:1](#), [Ec 9:7](#) — to emphasize the vocal character of the Sêwað For the same reason under the emphatic j in וְיִתְהַלַּלְתֶּם [Jer 22:28](#); cf. [Jb 33:25](#); after Qoph in יְתִירְדְּוֹ (so Baer, but ed. Mant., Jabl., Ginsb. יְתִירְדְּוֹ) [Ez 23:41](#); ~בְּרַכְוֹ [Ps 55:22](#); cf. [Jer. 32:9](#); under Resê in הִדְבַּרְתֶּם (ed. Mant. אֵנוּ אֵנוּ) [Gn 18:21](#); ~[עֵלְוֹ] [Ps 28:9](#); even under ת [Ez 26:21](#); under ב [Est 2:8](#); &קִרְבֵנוּ so Jabl., Ginsb., but ed. Mant. אֵנוּ אֵנוּ) [Dt 24:13](#); (c) under sonants, sibilants or Qoph after iç e.g. וְחִלְוֹ [Gn 21:6](#), cf. [30:38](#) and [Ez 21:28](#) (under Q); תִּארְמֵנוּ [Ps 12:7](#); וְחִלְוֹ [Jer 22:15](#); תִּארְנֵנוּ [Jos 11:2](#); ~בְּסִבְוֹ [Ps 74:5](#), — for the same reason as the cases under b<sup>6</sup>; according to Baer also in תִּאמְרוּ [S 30:28](#); אֲוִיבְוֹ [Gn 32:18](#) after oç (cf. [§ 9 v](#)), as well as after a in הִבְוִיחְתֶּם [Dn 9:19](#); הִקְרַבְתֶּם [Gn 27:38](#); ~י[רְבִחְתֶּם] [2 K 7:8](#).



## h

B. The Hâteph-Qamesl is less restricted to the gutturals than the first two, and stands more frequently for a simple Sêwaðmobile when an original O-sound requires to be partly preserved, e.g. at the beginning, in *yair'* (ground-form roey) *vision* (cf. § 93 z); *Whyh`InK\` 2 Ch 31:12*, &c., Qereð (*Keth. 3%awk*); *tAYnMV*; *Ammonitish women*, *1 K 11:1* (sing. *tynAM* [ ]); *^pDry* for the usual *^pDry* *Ez 35:6*, from *@Dry*, *WnbQ'ti* *Nu 23:25*, *Jer 31:33*, and elsewhere before suffixes, cf. § 60 a; *Adqda'* *his pate* (from *dqda'*) *Ps 7:17*, &c.; *hj'qva*, *Is 18:4* Qereð. Further, like *α* it stands under consonants, which ought to have Dagesêforie, as in *hx'q'l* for *hxQ.l* *Gn 2:23*. In this example, as in *hd'[sW* *1 K 13:7*; *has'W* *2 K 7:18*; and *yqi[tcW\** *Jer 22:20*, the Hâteph-Qamesl is no doubt due to the influence of the following guttural as well as of the preceding U-sound. (Elsewhere indeed after *W* in similar cases Hâteph-Pathah is preferred, see above, *b*; but with *hx'q'l* cf. also *Al B'su* *Is 9:8*, *10:27*, *14:25*, where the U-sound must necessarily be admitted to have an influence on the Sêwaðimmediately following.) In *-rh'j W* (*uð-tPhor*) *Jb 17:9* it is also influenced by the following O-sound. In *ymisq't* *S 28:8* Qereð the original form is *~SQ*, where again the *oð* represents an *oç*. It is only through the influence of a following guttural that we can explain the forms *har'qnl* *Est 2:14*; *l'hbh* *Pr 28:22*; *hxr'snl* *Jer 49:7*; *h[ 'fpa*, *Is 27:4*; *h[ 'mvaW'* *Dn 8:13*; *h[ 'mvit* *Ps 39:13*; *hr'[ 'sB;t* *2 K 2:1* (Baer's ed. also in ver. *11*); *~ythQh*; *2 Ch 34:12* (ed. Mant., Opitius, &c. *Qh*). Finally in most of the examples which have been adduced, the influence of an emphatic sound (*qã j*, cf. also *hj'Ql a*) *Ru 2:2*, 7), or of a sibilant is also to be taken into account.

## i

3. The sign of the simple Sêwað<sup>α</sup> serves also as a mere syllable divider. In this case it is disregarded in pronunciation and is called Sêwað*quiescens*. In the middle of a word it stands under every consonant which closes a syllable; at the end of words on the other hand it is omitted except in *final \$* (to distinguish it better from final *!*), e.g. *%l m*, *king*, and in the less frequent case, where a word ends with a mute after another vowelless consonant as in *D'f'ard*, *Ta; thou fem.* (for *'ant*), *T.l.j q'* *thou fem. hast*

killed, Q.V.V̄: and he watered, B.V.V̄: and he took captive, T.V.Tel a; drink thou not; but  
arjwā aj xē

## k

However, in the examples where a mute closes the syllable, the final Sēwaḏ comes somewhat nearer to a vocal Sēwaḏ especially as in almost all the cases a weakening of a final vowel has taken place, viz. Tā; -attē from yTā; &rsquo;attiḏ (&rsquo;anti,), T.l.j q' from yTil.j q' (cf. in this form, the 2nd sing. fem. perf. Qal, even taB', after a vowel, [Gn 16:8](#), [Mi 4:10](#), &c., according to the readings of Baer), B.vyl yisbē from hB.vyl, &c. The Arabic actually has a short vowel in analogous forms. In D̄r̄ borrowed from the Indian, as also in j.VQ (qōḥ) [Pr 22:21](#); and in -SAT- l a; ne addas (for which we should expect @SAT) [Pr 30:6](#) the final mute of itself attracts a slight vowel sound.

## l

Rem. The proper distinction between *simpleSēwaḏmobile* and *quiescens* depends on a correct understanding of the formation of syllables (§ 26). The beginner may observe for the present, that (1) Sēwaḏ is always *mobile* (a) at the beginning of a word (except in ~yT.V̄ yT.V̄. [§ 97 b, note](#)); (b) under a consonant with Dages forte, e.g. WpDSI gid-d<sup>e</sup>phuḏ (c) after another Sēwaḏ e.g. Wl j.Qyl yiqtl<sup>e</sup>luḏ (except at the end of the word, see above, i). (2) Sēwaḏ is *quiescens* (a) at the end of a word, also in the %; (b) before another Sēwaḏ

---

## Footnotes:

<sup>1</sup>[1] On āw̄, the older and certainly the only correct form (as in Ben Asher), see Bacher, *ZDMG*. 1895, p. 18, note 3, who compares Sēwayya, the name of the Syriac accentual sign of similar form ʾ (=Hebr. Zaqeph). The form ab̄v, customary in Spain since the time of Menahem b. Saruḏ, is due to a supposed connexion with Aram. tb̄v. rest, and hence would originally have denoted only Sēwaḏ *quiescens*, like the Arabic sukuḥ (rest). The derivation from hb̄vā hb̄yvi (stem bvy, Levias, *American Journ. of Philol.*, xvi. 28 ff.) seems impossible.

<sup>2</sup>[1] The same occurs frequently also in the Greek and Latin transcriptions of

Phoenician words, e.g.  $\text{ak}^{\text{l}} \text{m}$ . *Malaga*,  $\sim \text{yl } \text{M} \text{b} \text{G} \text{g}$  *gubulim* (Schröder, *Die phöniz. Spr.*, p. 139 ff.). Cf. the Latin augment in *momordi*, *pupugi*, with the Greek in  $\text{tetufa}$  ( $\text{tetumēnos}$ ), and the old form *memordi*.

<sup>3</sup>[2] See especially *Yehuda Hāyyuḡā* pp. 4 f. and 130 f. in Nutt's edition (Lond. 1870), corresponding to p. 200 of the edition by Dukes (Stuttg. 1844); Ibn Ezra's *Sāhbth*, p. 3; Gesenius, *Lehrgebäude der hebr. Sprache*, p. 68. The *Manuel du lecteur*, mentioned above, § 6 b, also contains express rules for the various ways of pronouncing  $\text{S}^{\text{e}} \text{wa} \text{l}$  *mohile*: so too the *Dikduke ha-tʿamim*, ed. by Baer and Strack, Lpz. 1879, p. 12 ff. Cf. also Schreiner, *ZAW*. vi. 236 ff.

<sup>4</sup>[1] See Delitzsch, 'Bemerkungen über masoretisch treue Darstellung des alttestam. Textes,' in the *Ztschr. f. luth. Theol. u. Kirche*, vol. xxiv. 1863, p. 409 ff.

<sup>5</sup>[2] On the uncertainty of the MSS. in some cases which come under *a*, see *Minhāt shay* (the Masoretic comm. in ed. Mant.) on [Gn 12:3](#) and [Ju 7:6](#).

<sup>6</sup>[3] Ben-Asher requires  $\text{ā}$  for  $\text{ā}$ . (even for  $\text{S}^{\text{e}} \text{wa} \text{l}$  *quiescens*) generally before a guttural or  $\text{r}$ ; hence Baer read; in [2 S 15:5](#) - $\text{br}^{\text{r}} \text{q} \text{B}^{\text{t}} \text{y}$  [Ps 18:7](#)  $\text{ar}^{\text{r}} \text{q} \text{ā}^{\text{t}}$  [49:15](#) |  $\text{A} \text{av}^{\text{r}}$  |  $\text{t}$  [65:5](#)  $\text{r} \text{x} \text{b}^{\text{r}}$  |  $\text{t}$  [68:24](#) #  $\text{xm}^{\text{r}}$  |  $\text{t}$  [Pr 30:17](#)  $\text{g}^{\text{r}}$  |  $\text{t}$  [Jb 29:25](#)  $\text{r} \text{x} \text{b}^{\text{r}}$  |  $\text{t}$ ; cf. Delitzsch, *Psalms*, 12:7, note.

<sup>7</sup>[1] On  $\text{ty}^{\text{ā}}$  as an ending of the 2nd sing. fem. perf. Qal of verbs  $\text{h}^{\text{ā}}$ , see [§ 75 m](#).

## § 7. The Vowels in General, Vowel Letters and Vowel Signs.

### a

1. The original vowels in Hebrew, as in the other Semitic tongues, are *a*, *i*, *u*. *E* and *o* always arise from an obscuring or contraction of these three pure sounds, viz. *e* by modification from *i* or *a*; short *o* from *u*; *e* by contraction from *ai* (properly *ay*); and *o* sometimes by modification (obscuring) from *a* sometimes by contraction from *au* (properly *aw*).<sup>1</sup>

In Arabic writing there are vowel signs only for *a*, *i*, *u*; the combined sounds *ay* and *aw* are therefore retained uncontracted and pronounced as diphthongs (*ai* and *au*), e. g.  $\text{ج}$  Arab. *sauti*, and  $\text{ي}$  Arab. *'ainain*. It was only in later Arabic that they became in pronunciation *e* and *o* at least after weaker or softer consonants; cf.  $\text{ب}$  Arab. *bain*,  $\text{ب}$ ,  $\text{ي}$  Arab. *yaum*,  $\text{ي}$ . The same contraction appears also in other languages, e. g. in Greek and Latin (*qauwa* (Ionic *qwa*; *plaustrum* = *plostrum*), in the French pronunciation of *ai* and *au*, and likewise in the German popular dialects (*Oge* for *Auge*, &c.). Similarly, the obscuring of the vowels plays a part in various languages (cf. e. g. the *a* in modern Persian, Swedish, English, &c.).<sup>2</sup>

### b

2. The partial expression of the vowels by certain consonants ( $\text{ה}$   $\text{ו}$   $\text{י}$  *a*), which sufficed during the lifetime of the language, and for a still longer period afterwards (cf. § 1 *k*), must in the main have passed through the following stages<sup>3</sup>:—

(a) The need of a written indication of the vowel first made itself felt in cases where, after the rejection of a consonant, or of an entire syllable, a long vowel formed the final sound of the word. The first step in such a case was to retain the original final consonant, at least as a vowel letter, i. e. merely as an indication of a final vowel. In point of fact we find even in the Old Testament, as already in the Meša inscription, a  $\text{ה}$  employed in this way (see below) as an indication of a final *o*. From this it was only a step to the employment of the same consonant to indicate also other vowels when final (thus, e. g. in the inflection of the verbs  $\text{ה}$ , the vowels *a* *e* *e*). After the employment of  $\text{ו}$  as a vowel letter for *o* and *u* and of  $\text{י}$  for *e* and *i* had been established (see below, *e*) these consonants were also employed — although not consistently — for the same vowels at the end of a word.

### c

According to § 91 *b* and *d*, the suffix of the 3<sup>rd</sup> sing. masc. in the noun (as in the verb) was originally pronounced  $\text{וה}$ . But in the places where this  $\text{וה}$  with a

preceding *a* is contracted into *o* (after the rejection of the *h*), we find the *h* still frequently retained as a vowel letter, e. g.  $hry[\tilde{A} ht\tilde{w}s$  Gn 49:11, cf. § 91 e; so throughout the Mešaṣ inscription  $hcr\tilde{a}\tilde{A} hty\tilde{B}e$  (also  $ht\tilde{B}e$ ,  $hn\tilde{B}\tilde{A} h\tilde{B}\tilde{A} hl\tilde{A} hm\tilde{x}[\tilde{T};\tilde{T}hi$ ; on the other hand already in the Siloam inscription  $A[re^5 hmy$  Mešaṣ, 1.8 = *wymy* "his days" is unusual, as also  $hXr$ . 1. 20 if it is for  $wyXar$  "his chiefs". The verbal forms with *h* suffixed are to be read  $h\tilde{p}\tilde{d} xYw$ : (l. 6),  $h\tilde{b}\tilde{x}'saw$  (l. 12 f.) and  $h\tilde{w}\tilde{e}\tilde{g}y\tilde{w}$ : (l. 19).

## d

As an example of the original consonant being retained, we might also include the  $y$  of the constr. state plur. masc. if its *e* (according to § 89 d) is contracted from an original *ay*. Against this, however, it may be urged that the Phoenician inscriptions do not usually express this *e* nor any other final vowel.<sup>6</sup>

## e

(b) The employment of  $\tilde{w}$  to denote *o* and of  $y$  to denote *e* may have resulted from those cases in which a  $\tilde{w}$  with a preceding *a* was contracted into *au* and further to *o* or with a preceding *u* coalesced into *u* and where  $y$  with *a* has been contracted into *ai* and further to *e* or with a preceding *i* into *i* (cf. § 24). In this case the previously existing consonants were retained as vowel letters and were further applied at the end of the word to denote the respective long vowels. Finally  $\tilde{a}$  also will in the first instance have established itself as a vowel letter only where a consonantal  $\tilde{a}$  with a preceding *a* had coalesced into *a* or *a*

## f

The orthography of the Siloam inscription corresponds almost exactly with the above assumptions. Here (as in the Mešaṣ inscr.) we find all the long vowels, which, have not arisen from original diphthongs, *without* vowel letters, thus  $va\tilde{A} \sim bicx\tilde{A} !mym$  (or  $!m\tilde{y}m$ );  $tM\tilde{a}\tilde{A} l q\tilde{A} v l v\tilde{A} rcu$ . On the other hand  $\tilde{a}c\tilde{A}m$  (from *mauṣā*'),  $\tilde{d}A[$  (from *'aud*);  $!mym$  also, if it is to be read  $!mym$ , is an instance of the retention of a  $y$  which has coalesced with *i* into *i*. Instances of the retention of an originally consonantal  $\tilde{a}$  as a vowel letter are  $\sim ylt\tilde{a}m\tilde{A} \tilde{a}c\tilde{A}m$ , and  $ar'q'$ , as also  $V\tilde{a}\tilde{c}$ . Otherwise final *a* is always represented by

hœ hM'aĀ hyhĀ hdzĀ hbqn. To this ~y alone would form an exception (cf. however the note on ~Ay, § 96), instead of ~Ay (Arab. *yaum*) *day*, which one would expect. If the reading be correct, this is to be regarded as an argument that a consciousness of the origin of many long vowels was lost at an early period, so that (at least in the middle of the word) the vowel letters were omitted in places where they should stand, according to what has been stated above, and added where there was no case of contraction. This view is in a great measure confirmed by the orthography of the Mešāc inscription. There we find, as might be expected, !byd (=Daiboh, as the Daibwn of the LXX proves), !nĀAX (o from *au*), and htyBe (e from *ai*), but also even ynl[√hzt instead of ynl[√Ah t (from *hausē*), bXaw=byvĀawĀ tBe four times, htBe once, for tyBe and htyBe (from *bait*); hl l = hl y; !a = !ya for !yae

## g

(c) In the present state of Old Testament vocalization as it appears in the Masoretic text, the striving after a certain uniformity cannot be mistaken, in spite of the inconsistencies which have crept in. Thus the final long vowel is, with very few exceptions (cf. § 9 d, and the very doubtful cases in § 8 k), indicated by a vowel letter — and almost always by the same letter in certain nominal and verbal endings. In many cases the use of W to mark an o or u arising from contraction, and of Y for e or i is by far the more common, while we seldom find an originally consonantal ā rejected, and the simple phonetic principle taking the place of the historical orthography. On the other hand the number of exceptions is very great. In many cases (as e. g. in the plural endings ~yāi and tĀ) the vowel letters are habitually employed to express long vowels which do not arise through contraction, and we even find short vowels indicated. The conclusion is, that if there ever was a period of Hebrew writing when the application of fixed laws to all cases was intended, either these laws were not consistently carried out in the further transmission of the text, or errors and confusion afterwards crept into it. Moreover much remained uncertain even in texts which were plentifully provided with vowel letters. For, although in most cases the context was a guide to the correct reading, yet there were also cases where, of the many possible ways of pronouncing a word, more than one appeared admissible.<sup>8</sup>

## h

**3.** When the language had died out, the ambiguity of such a writing must have been found continually more troublesome; and as there was thus a danger that the correct pronunciation might be finally lost, the vowel signs or vowel points were invented in order to fix it. By means of these points everything hitherto left uncertain was most

accurately settled. It is true that there is no historical account of the date of this vocalization of the O. T. text, yet we may at least infer, from a comparison of other historical facts, that it was gradually developed by Jewish grammarians in the sixth and seventh centuries A. D. under the influence of different Schools, traces of which have been preserved to the present time in various differences of tradition.<sup>9</sup> They mainly followed, though with independent regard to the peculiar nature of the Hebrew, the example and pattern of the older Syrian punctuation.<sup>10</sup>

See Gesenius, *Gesch. d. hebr. Spr.*, p. 182 ff.; Hupfeld, in *Theol. Studien u. Kritiken*, 1830, pt. iii, who shows that neither Jerome nor the Talmud mentions vowel signs; Berliner, *Beiträge zur hebr. Gramm. im Talm. u. Midrasch*, p. 26 ff.; and B. Pick, in *Hebraica*, i. 3, p. 153 ff.; Abr. Geiger, 'Zur Nakdanim [Punctuators-]Literatur,' in *Jüd. Ztschr. für Wissensch. u. Leben*, x. Breslau, 1872, p. 10 ff.; H. Strack, *Prolegomena critica in Vet. Test. Hebr.*, Lips. 1873; 'Beitrag zur Gesch. des hebr. Bibeltexes,' in *Theol. Stud. u. Krit.*, 1875, p. 736 ff., as also in the *Ztschr. f. die ges. luth. Theol. u. K.*, 1875, p. 619 ff.; 'Massorah,' in the *Protest. Real.-Enc.*<sup>3</sup>, xii. 393 ff. (a good outline); A. Merx, in the *Verhandlungen des Orientalistenkongresses zu Berlin*, i. Berlin, 1881, p. 164 ff. and p. 188 ff.; H. Graetz, 'Die Anfänge der Vokalzeichen im Hebr.,' in *Monatsschr. f. Gesch. u. Wissensch. d. Judenth.*, 1881, pp. 348 ff. and 395 ff.; Hersmann, *Zur Gesch. des Streites über die Entstehung der hebr. Punktation*, Ruhrort, 1885; Harris, 'The Rise ... of the Massorah,' *JQR.* i. 1889, p. 128 ff, and p. 223 ff.; Mayer-Lambert, *REJ.* xxvi. 1893, p. 274 ff.; J. Bachrach, *Das Alter d. bibl. Vocalisation u. Accentuation*, 2 pts. Warsaw, 1897, and esp. Ginsburg, *Introd.* (see § 3 c), p. 287 ff.; Budde, 'Zur Gesch. d. Tiberiens. Vocalisation,' in *Orient. Studien zu Ehren Th. Nöldekes*, i. 1906, 651 ff.; Bachrach, 'Diakrit. Zeichen in vormasoret. Zeit,' in *ZAW.* 1907, p. 285; C. Levias, art. 'Vocalization,' in the *Jewish Encycl.* — On the hypothesis of the origin of punctuation in the Jewish schools for children, cf. J. Derenbourg in the *Rev. Crit.*, xiii. 1879, no. 25.

i

4. To complete the historical vocalization of the consonantal text a phonetic system was devised, so exact as to show all vowel-changes occasioned by lengthening of words, by the tone, by gutturals, &c., which in other languages are seldom indicated in writing. The pronunciation followed is in the main that of the Palestinian Jews of about the sixth century A.D., as observed in the solemn reading of the sacred writings in synagogue and school, but based on a much older tradition. That the real pronunciation of early Hebrew is consistently preserved by this tradition, has recently been seriously questioned on good grounds, especially in view of the transcription of proper names in the LXX. Nevertheless in many cases, internal reasons, as well as the analogy of the kindred languages, testify in a high degree to the faithfulness of the tradition. At the same recension of the text, or soon after, the various other signs for reading (§§ 11–14), 16) were added, and the accents (§ 15).

## Footnotes:

<sup>1</sup>[1] In proper names the LXX often use the diphthongs ai. and au where the Hebrew form has e or o. It is, however, very doubtful whether the ai and au of the LXX really represent the true pronunciation of Hebrew of that time; see the instructive statistics given by Kittel in Haupt's *SBOT.*, on [1 Ch 1:2, 20.](#)

<sup>2</sup>[1] In Sanskrit, in the Old Persian cuneiform, and in Ethiopic, short a alone of all the vowels is not represented, but the consonant by itself is pronounced with short a.

<sup>3</sup>[2] Cf. especially Stade, *Lehrb. der hebr. Gr.*, p. 34 ff.

<sup>4</sup>[3] According to Stade, the employment of h for a probably took place first in the case of the locative accusatives which originally ended in h<sup>a</sup>, as hcrāh hmydq'.

<sup>5</sup>[4] The form W [r] contradicts the view of Oort, *Theol. Tijds.*, 1902, p. 374, that the above instances from the Mešaḥ-inscription are to be read *benhu, bahu, lahu*, which were afterwards vocalized as *beno, bo, lo*.

<sup>6</sup>[1] Thus there occurs, e. g. in Melit. 1, 1, 3 nbnX = ynb. ynlv. *the two sons*; elsewhere k for yki (but yk in the Mešaḥ and Siloam inscr.), z for hz (the latter in the Siloam inscr.), tnb = ytnB' (so Mešaḥ) or ytjnB' &c. Cf. on the other hand in Mešaḥ, kna = ykna (unless it was actually pronounced 'anokh by the Moabites !). As final a is represented by h and a and final i by y, so final u is almost everywhere expressed by W in Mešaḥ, and always in the Siloam inscription. It is indeed not impossible that Hebrew orthography also once passed through a period in which the final vowels were left always or sometimes undenoted, and that not a few strange forms in the present text of the Bible are to be explained from the fact that subsequently the vowel letters (especially W and y) were not added in all cases. So Chwolson, 'Die Quiescentia ywh in der althebr. Orthogr.', in *Travaux du Congres ... des Orientalistes*, Petersb. 1876; cf. numerous instances in Ginsburg, *Introd.*, p. 146 ff.

<sup>7</sup>[2] ynlXh is the more strange since the name of king [vAh is represented as A u si' in cuneiform as late as 728 B.C.

<sup>8</sup>[1] Thus e. g. | j Q can be read qatāal, qatāa, qatāo, qatāb, qatāc, qatād, qatāe, qatāf, qatāg, and several of these forms have also different senses.

<sup>9</sup>[2] The most important of these differences are, (a) those between the Orientals, i. e. the scholars of the Babylonian Schools, and the Occidentals, i. e. the scholars of Palestine (Tiberias, &c.); cf. Ginsburg, *Introd.*, p. 197 ff.; (b) amongst the Occidentals,



between Ben-Naphtali and Ben-Asher, who flourished in the first half of the tenth century at Tiberias; cf. Ginsburg, *Introd.*, p. 241 ff. Both sets of variants are given by Baer in the appendices to his critical editions. Our printed editions present uniformly the text of Ben-Asher, with the exception of a few isolated readings of Ben-Naphtali, and of numerous later corruptions.

<sup>10</sup>[1] See Geiger, 'Massorah bei d. Syrern,' in *ZDMG*. 1873, p. 148 ff.; J. P. Martin, *Hist. de la ponctuation ou de la Massore chez les Syriens*, Par. 1875; E. Nestle, in *ZDMG*. 1876, p. 525 ff.; Weingarten, *Die syr. Massora nach Bar Hebraeus*, Halle, 1887.

## C. STRONG VERB WITH PRONOMINAL SUFFIXES.<sup>1</sup>

### § 57.

The accusative of the personal pronoun, depending on an active verb,<sup>2</sup> may be expressed (1) by a separate word,  $\text{t}^{\text{a}}$  the accusative sign (before a suffix  $\text{t}^{\text{a}}$   $\text{t}^{\text{a}}$ ) with the pronominal suffix, e. g.  $\text{A}^{\text{t}}\text{a}^{\text{a}} \text{I}^{\text{a}} \text{q}'$  *he has killed him*; or (2) by a mere suffix,  $\text{W}^{\text{h}} \text{I}^{\text{a}} \text{q}'$  or  $\text{A}^{\text{I}} \text{q}'$  *he has killed him*. The latter is the usual method (§ 33), and we are here concerned with it alone.<sup>3</sup> Neither of these methods, however, is employed when the accusative of the pronoun is *reflexive*. In that case a reflexive verb is used, viz. Niph $\text{ç}$ al or Hithpa $\text{ç}$ e $\text{a}$  (§§ 51 and 54), e. g.  $\text{v}^{\text{D}}\text{e}^{\text{t}}\text{h}^{\text{i}}$  *he sanctified himself*, not  $\text{A}^{\text{v}}\text{D}^{\text{e}}\text{q}'$  which could only mean *he sanctified him*.<sup>4</sup>

Two points must be specially considered here: the form of the suffix itself (§ 58), and the form which the verb takes when suffixes are added to it (§§ 59–61)).

---

### Footnotes:

<sup>1</sup>[1] This subject of the verbal suffixes is treated here in connexion with the strong verb, in order that both the forms of the suffixes and the general laws which regulate their union with verbal forms may be clearly seen. The rules which relate to the union of the suffixes with weak verbs will be given under the several classes of those verbs.

<sup>2</sup>[2] An accusative suffix occurs with Niph $\text{ç}$ al in  $\text{y}^{\text{P}}\text{s} 109:3$  (since  $\sim\text{X}^{\text{a}} \text{I}^{\text{a}} \text{I}^{\text{a}}$  is used in the sense of *to attack*), and according to some, in  $\text{I}^{\text{s}} 44:21$ ; with Hithpa $\text{ç}$ e $\text{a}$   $\text{I}^{\text{s}} 14:2$  ( $\text{I}^{\text{a}} \text{X}^{\text{a}} \text{t}^{\text{h}} \text{i}$  to appropriate somebody *to oneself as a possession*); cf. above, § 54 *f*, and § 117 *w*.

<sup>3</sup>[3] On the cases where  $\text{t}^{\text{a}}$  is necessary, see § 117 *e*.

<sup>4</sup>[4] The exceptions in  $\text{J}^{\text{e}}\text{r} 7:19$ ,  $\text{E}^{\text{z}} 34:2$ , 8, 10 are only apparent. In all these instances the sharp antithesis between  $\sim\text{t}^{\text{a}}$  (*themselves*) and another object could only be expressed by retaining the same verb; also in  $\text{E}^{\text{x}} 5:19$   $\sim\text{t}^{\text{a}}$  after an active verb serves to emphasize the idea of *themselves*.

## B. VERBA DERIVATIVA, OR DERIVED CONJUGATIONS.

### § 51. Niphçal.<sup>1</sup>

#### a

1. The essential characteristic of this conjugation consists in a prefix<sup>2</sup> to the stem. This exists in two forms: (a) the (probably original) prepositive naç, as in the Hebrew perfect and participle, although in the strong verb the aç is always attenuated to iç | j qnl for original naç-qat, participle | j 'qnl, infinitive absolute sometimes | Aj qnl (b) the (later) proclitic in (as in all the forms of the corresponding Arabic conjugation VII. inqatata), found in the imperfect | j Qyl for yinqat, in the imperative and infinitive construct, with a secondary h added, | j Qhi (for hinqat), and in the infinitive absolute | j Qhi. The inflexion of Niphçal is perfectly analogous to that of Qal.

#### b

The features of Niphçal are accordingly in the perfect and participle the prefixed Nuñ, in the imperative, infinitive, and imperfect, the Dagesë in the first radical. These characteristics hold good also for the weak verb. In the case of an initial guttural, which, according to § 22 b, cannot take Dagesë forte, the omission of the strengthening invariably causes the lengthening of the preceding vowel (see § 63 h).

#### c

2. As regards its meaning, Niphçal bears some resemblance to the Greek *middle voice*, in being—(a) primarily *reflexive* of Qal, e. g. #X;| nl to thrust oneself (against), rMvnl to take heed to oneself, ful assesqai, rTsnl to hide oneself, | aqnl to redeem oneself; cf. also hn[h] to answer for oneself. Equally characteristic of Niphçal is its frequent use to express emotions which react upon the mind; ~Xnl to trouble oneself, Xnahl to sigh (to bemoan oneself, cf. oduresqai, lamentari, contristari); as well as to express actions which the subject allows to happen to himself, or to have an effect upon himself (Niphçal tolerativum), e. g. VrD' to search, to inquire, Niph. to allow oneself to be inquired of, Is 65:1 Ez 14:3, &c.; so the Niph. of aCm' to find, rSy" to warn, to correct, Jer 6:8, 31:18, &c.

#### d

(b) It expresses *reciprocal* or mutual action. e. g. rBDl to speak, Niph. to speak to one

another,  $\text{J } \text{pV}'$  to judge, Niph. to go to law with one another, #  $[\text{y}''$  to counsel, Niph. to take counsel, cf. the middle and deponent verbs  $\text{boul euesqai}$  (#  $[\text{An})$ ,  $\text{maçesqai}$  ( $\sim \text{X}:\text{I } \text{n}$ ), *altercari*, *luctari* ( $\text{hChl}$  to strive with one another) *proeliari*.

## e

(c) It has also, like *Hithpaçel* (§ 54 f) and the Greek *middle*, the meaning of the active, with the addition of *to oneself (sibi)*, *for oneself*, e. g.  $\text{I } \text{aVn}$  to ask (something) for oneself (1 S 20:6, 28, Neh 13:6), cf.  $\text{aitouhai}$ ,  $\text{se touto}$  ( $\text{endusasqai citwha}$ , to put on (oneself) a tunic).

## f

(d) In consequence of a looseness of thought at an early period of the language, *Niphçal* comes finally in many cases to represent the *passive*<sup>3</sup> of *Qal*, e. g.  $\text{dI } \text{y}''$  to bear, Niph. to be born;  $\text{dkq}'$  to bury, Niph. to be buried. In cases where *Qal* is intransitive in meaning, or is not used, *Niphçal* appears also as the passive of *Piçel* and *Hiphçil*, e. g.  $\text{dbK}'$  to be in honour, *Piçel* to honour, Niph. to be honoured (as well as *Puçal*  $\text{dBK}$ );  $\text{dXK}'$  *Piçel* to conceal, *Hiph.* to destroy, Niph. passive of either. In such cases *Niphçal* may again coincide in meaning with *Qal* ( $\text{hI } \text{X}'$  *Qal* and Niph. to be ill) and even take an accusative.

## g

Examples of denominatives are,  $\text{rKzn}$  to be born a male, Ex 34:19 (from  $\text{rKz}''$ ; but probably  $\text{rKwh}$ ; should here be read);  $\text{bB:I } \text{n}$  *cordatum fieri* Jb 11:12 (from  $\text{bb'I } \text{ecor}$ ); doubtless also  $\text{hnbnl}$  to obtain children, Gn 16:2, 30:3.

## h

The older grammarians were decidedly wrong in representing *Niphçal* simply as the *passive* of *Qal*; for *Niphçal* has (as the frequent use of its imperat. shows), in no respect the character of the other passives, and in Arabic a special conjugation (*inqatā'a*) corresponds to it with a passive of its own. Moreover, the forms mentioned in § 52 e point to a differently formed passive of *Qal*.—The form  $\text{Wl } \text{aḡō}$  Is 59:3, La 4:14, is not to be regarded as a passive of *Niphçal*, but with König and Cheyne as a *forma mixta*, in the sense that the punctuators intended to combine two optional readings,  $\text{Wl } \text{aḡā}$  perf. Niph., and  $\text{Wl } \text{aḡō}$  perf. *Puçal* [cf. also Wright, *Compar. Gramm.*, p. 224]. Although the passive use of

Niphʿal was introduced at an early period, and became tolerably common, it is nevertheless quite secondary to the reflexive use.

## i

Rem. 1. The *infin. absol.* | Aj qnl is connected in form with the perfect, to which it bears the same relation as, | Aj q' to | j q' in Qal, the o in the second syllable being obscured from an original a. Examples are, @SKnl [Gn 31:30](#); SXd nl [Ju 11:25](#); | aʷnl [1 S 20:6, 28](#), all in connexion with the perfect.

## k

Examples of the form | j Qhi (in connexion with imperfects) are, !tNhi [Jer 32:4](#); | kəhet [Lv 7:18](#); once vrD'ai [Ez 14:3](#), where, perhaps, the subsequent vrD'ai has led to the substitution of a for h.—Moreover, the form | j Qhi is not infrequently used also for the *infin. absol.*,<sup>4</sup> e. g. [Ex 22:3](#), [Nu 15:31](#), [Dt 4:26](#), [1 K 20:39](#). On the other hand, @dNk. should simply be read for the wholly abnormal @Dak.y [Ps 68:3](#) (commonly explained as being intended to correspond in sound with the subsequent @Dati, but probably a 'forma mixta', combining the readings @dNk. and @dak).

## l

Elision of the h after prepositions is required by the Masora in Al vKBi [Pr 24:17](#) (for KhB), grhBet [Ez 26:15](#) @j d'Bet [La 2:11](#); also in verbs h<sup>33</sup> [Ex 10:3](#) (tAn [l et [34:24](#), [Dt 31:11](#), [Is 1:12](#) (tAar [l et in verbs ~~W33~~ [Jb 33:30](#) (rAal e. It is, however, extremely doubtful whether the *infin. Qal* of the Kethibh is not rather intended in all these examples; it certainly is so in [La 2:11](#), cf. y [Ps 61:3](#).

## m

2. Instead of the Sére in the ultima of the imperfect, Pathahl often occurs in pause, e. g. | m<sup>33</sup> [Gn 21:8](#); cf. [Ex 31:17](#), [2 S 12:15](#) (with final V); [17:23](#) (with Q); [Jon 1:5](#) (with m); see [§ 29 q](#). In the 2nd and 3rd plur. fem. Pathahl predominates, e. g. hnrk<sup>33</sup> [Is 65:17](#); Sére occurs only in hngē T et [Ru 1:13](#), from !g[, and hence, with loss of the doubling, for hngē T et cf. even hnmā T et [Is 60:4](#).—With Nuñ *paragogicum* (see [§ 47 m](#)) in the 2nd and 3rd plur. masc. are found,

!WdkLyā !Wmx]LTi &c., in *pause* !W hByā !WdmV'Ti &c.; but [Jb 19:24](#) (cf. [24:24](#))  
!Wb)cx]E

## n

3. When the imperfect, the infinitive (in e), or the imperative is followed in close connexion by a monosyllable, or by a word with the tone on the first syllable, the tone is, as a rule (but cf. [Vyal qbāYw: Gn 32:25](#)), shifted back from the ultima to the penultima, while the ultima, which thus loses the tone, takes S<sup>e</sup>gho instead of Sére; e. g. HB' I vK] Ez 33:12; Al rt, [w: Gn 25:21; in the imperative, [13:9](#).—So always ^I . rm,Vhi (since ^I . counts as *one* syllable) [Gn 24:6](#), &c., cf. [1 S 19:2](#); and even with Pathah in the ultima, #ra'bw: [te [Jb 18:4](#) (but cf. ~yhil a/ rtē [w: [2 S 21:14](#)). Although in isolated cases (e. g. [Gn 32:25](#), [Ezr 8:23](#)) the tone is not thrown back, in spite of a tone-syllable following, the retraction has become usual in certain forms, even when the next word begins with a toneless syllable; especially after W consec., e. g. ra,Vw: [Gn 7:23](#); ~XLw: [Nu 21:1](#) and frequently, rm,Cw: [25:3](#); and always so in the imperative rm,Vhi [Ex 23:21](#), [Jb 36:21](#), and (before Metheg of the counter-tone) [Dt 24:8](#), [2 K 6:9](#). On the avoidance of pausal-forms in the imperative ([Am 2:12](#) with *Silluq*, [Zc 2:11](#) with *Athnah*), and imperfect ([Pr 24:4](#), &c.), see [§ 29 o](#), and note; on the other hand, always j I Mhā j I Myl &c.

## o

In the *imperative*, WcBqnl for Wcb.Qhi, with the rejection of the initial h, occurs in [Is 43:9](#), and in [Joel 4:11](#) in *pause* WcB'qnl (cf. Wl nl [Jer 50:5](#)); but in these examples either the reading or the explanation is doubtful. The 2nd sing. imperat. of [Bvnl is always (with h<sup>α</sup> *paragogicum*) yLi h [b.Vhi *swear to me*, [Gn 21:23](#), &c. (also, yli h [b.Vhi [Gn 47:31](#), [1 S 30:15](#)).

## p

4. For the 1st sing. of the *imperfect*, the form I j Q'ai is as frequent as I j Q'a, e. g. vrD'ai I *shall be inquired of*, [Ez 14:3](#); [bW'ai I *will swear*, [Gn 21:24](#); cf. [16:2](#), [Nu 23:15](#), [Ez 20:36](#), and so always in the cohortative, e. g. hmQ'ai I *will avenge me*, [Is 1:24](#); cf. [1 S 12:7](#), [Ez 26:2](#), and in the impf. Niph. of W<sup>3</sup> ( [§ 69 t](#)). The

Babylonian punctuation admits only *iq* under the preformative of the 1st person.

---

### Footnotes:

<sup>1</sup>[1] Cf. A. Rieder, *De linguae Hebr. verbis, quae vocantur derivata nifal et hitpael*, Gumbinnen (Progr. des Gymn.), 1884, a list of all the strong Niph $\dot{\text{ç}}$ al forms (81) and Hithpa $\dot{\text{ç}}$ el forms (36) in the Old Testament; and especially M. Lambert, 'L'emploi du Nifal en Hébreu,' *REJ.* 41, 196 ff.

<sup>2</sup>[2] See Philippi in *ZDMG.* 1886, p. 650, and Barth, *ibid.* 1894, p. 8 f.

<sup>3</sup>[1] Cf. Halfmann, *Beiträge zur Syntax der hebräischen Sprache*, 1. Stück, Wittenb., 1888, 2. St. 1892 (Gymn.-Programm), statistics of the Niph $\dot{\text{ç}}$ al (Pu $\dot{\text{ç}}$ al, Hoph $\dot{\text{ç}}$ al, and qa $\dot{\text{u}}$ l) forms at different periods of the language, for the purpose of ascertaining the meaning of Niph. and its relation to the passive; the selection of periods is, however, very questionable from the standpoint of literary criticism.

<sup>4</sup>[2] But, like *l j qh*, *only* in connexion with imperfects, except [Jer 7:9](#). Barth is therefore right in describing (*Nominalbildung*, p. 74) both forms as later analogous formations (in addition to the original Semitic *l Aj qn*), intended to assimilate the infinitive to the imperfect which it strengthens.

## § 63. Verbs First Guttural, e. g. $\text{dm}[\text{'}]$ to stand.

**a**

In this class the deviations from the ordinary strong verb may be referred to the following cases: —

1. Instead of a *simple Sēwaḥ* mobile, the initial guttural takes a *compound Sēwaḥ* (Hâteph, § 10 f, § 22 l). Thus the *infinitives*,  $\text{dm}[\text{'}] \text{ } | \text{ } \text{k}[\text{'}]$  to eat, and the *perfects*, 2nd plur.

*masc.*  $\sim \text{Tdm}[\text{'}] \sim \text{Tcp}[\text{'}]$  from  $\# \text{p}[\text{'}]$  to be inclined, correspond to the forms  $| \text{ } \text{j} \text{ } \text{q}$ . and  $\sim \text{T} | \text{ } \text{j} \text{ } \text{q}$ ; also  $\text{Al } \text{k}'\text{a}$  to  $\text{Al } \text{j}'\text{q}$ , and so always with initial  $\text{p}[\text{'}]$  before a suffix for an original  $\text{a}$ ; according to § 22 o.

**b**

2. When a preformative is placed before an initial guttural, either the two may form a closed syllable, or the vowel of the preformative is repeated as a Hâteph under the guttural. If the vowel of the preformative was originally *a*, two methods of formation may again be distinguished, according as this *a* remains or passes into *Sēghol*.

**c**

Examples: (a) of firmly closed syllables after the original vowel of the preformative (always with *oḥ* in the second syllable, except  $\text{bG}[\text{'}] \text{ } | \text{ } \text{T}$ : [Ez 23:5](#),  $\text{hd}[\text{'}] \text{ } | \text{ } \text{T}$ ; &c. from  $\text{hd}'[\text{'}]$  to adorn oneself, and  $\text{hj}[\text{'}] \text{ } | \text{ } \text{y}$ ; but cf. e):  $\text{dm}[\text{'}] \text{ } | \text{ } \text{m}[\text{'}] \text{ } | \text{ } \text{b}[\text{'}] \text{ } | \text{ } \text{v}[\text{'}] \text{ } | \text{ } \text{b}[\text{'}] \text{ } | \text{ } \text{q}[\text{'}] \text{ } | \text{ } \text{y}$ : [Jer 9:8](#) (probably to distinguish it from the name  $\text{bq}[\text{'}] \text{ } | \text{ } \text{t}$  just as in [Jer 10:19](#), &c., the participle fem. Niphçal of  $\text{h} | \text{ } \text{x}'$  is  $\text{h} | \text{ } \text{x}'\text{n}$ : to distinguish it from  $\text{h} | \text{ } \text{x}'\text{h}$ ), &c., and so generally in the *imperfect Qal* of stems beginning with *X*, although sometimes parallel forms exist, which repeat the  $\text{a}$  as a Hâteph, e. g.  $\text{bv}[\text{'}] \text{ } | \text{ } \text{y}$ ) &c. The same form appears also in the *imperfect Hiphçil*  $\text{r} \text{ } | \text{ } \text{y} \text{ } | \text{ } \text{S} \text{ } | \text{ } \text{X} \text{ } | \text{ } \text{y}$ , &c. Very rarely the original  $\text{a}$  is retained in a closed syllable under the preformative  $\text{n}$  of the *perfect* Niphçal:  $\text{t}'\text{a} \text{ } | \text{ } \text{B} \text{ } | \text{ } \text{x}'\text{n}$ : [Gn 31:27](#); cf. [1 S 19:2](#), [Jos 2:16](#); also the *infinitive absolute*  $\sim \text{AT} \text{ } | \text{ } \text{x}'\text{n}$ : [Est 8:8](#),  $\text{rAT} \text{ } | \text{ } \text{n}$ : [1 Ch 5:20](#), and the *participle fem.*  $\text{h} | \text{ } \text{x}'\text{n}$ : (see above), *plur.*  $\text{TArT}' \text{ } | \text{ } \text{n}$ : [Pr 27:6](#). In these forms the original  $\text{a}$  is commonly kept under the preformative and is followed by Hâteph –Pathah; thus in the *perfect* of some verbs  $\text{h} \text{ } | \text{ } \text{f}' \text{ } | \text{ } \text{h}$ , e. g.  $\text{hf}' \text{ } | \text{ } \text{h}$  &c.; in the *infinitive absolute*,  $\% \text{Aphh}$  [Est 9:1](#); in the *participle*  $\# \text{r}' \text{ } | \text{ } \text{h}$   $\text{y}$  [Ps 89:8](#), &c.

**d**



(b) Of the corresponding Hâteph after the original vowel:  $vbxj$  (but  $vBxj$  < [Jb 5:18](#) in pause),  $\sim l \{xj\} \{dmd\} \{srny\}$ ; and so almost always with  $l$  and often with  $h$  in the *imperfects* of *Qal* and *Hiphç*; in *Hophçal*,  $dmi\{h\} \{dmi\}$  but cf. also  $WaBxh'$  [Is 42:22](#),  $lT\{h\}$  [Ez 16:4](#).

## e

The  $aç$  of the preformative before a guttural almost always (§ 22 i, cf. § 27 p) becomes  $S^{e}gho\ddot{u}$  (cf., however,  $q$ ). This  $S^{e}gho\ddot{u}$  again appears sometimes

(c) in a closed syllable, e. g.  $vBxy\check{a}$   $rsxy\check{a}$   $rT\{y\check{a}$   $\sim v\check{a}y$ ; always with  $aç$  in the second syllable, corresponding to the imperfects of verbs  $[3\check{a}]$ , with original  $iç$  in the first and  $aç$  in the second syllable, § 67 n, and also to the imperfects of verbs  $W \check{a} \check{d}$ , § 72 h; but cf. also  $dP\check{a}y\check{a}$   $rs\check{a}y$ ; and  $@D\check{h}y$ ; in *Niph.*, e. g.  $\%Phn\check{e}$   $Wl \check{X}n$  < [Am 6:6](#), &c.; in *Hiph.*  $rysixh\check{a}$   $\sim yli\{h\}$ , [2 K 4:27](#), &c.: sometimes

(d) followed by Hâteph- $S^{e}gho\ddot{u}$ , e. g.  $qzXy\check{a}$   $@s\check{a}y\check{a}$   $@fx\check{a}$   $br\{y\}$  in *imperfect Qal*;  $dymi\{h\}$ , *Hiphç*;  $Vn\{h\}$  *Niphçal*.

## f

Rem. With regard to the above examples the following points may also be noted:

(1) The forms with a firmly closed syllable (called the hard combination) frequently occur in the same verb with forms containing a loosely closed syllable (the soft combination). (2) In the 1st *sing. imperfect Qal* the preformative  $\check{a}$

invariably takes  $S^{e}gho\ddot{u}$ , whether in a firmly or loosely closed syllable, e. g.  $vbx\check{a}$ ,†

(with the cohortative  $hvBxa$ ),  $rs\check{a}$ , (in *pause*), &c. In [Jb 32:17](#)  $hn\check{a}$ † must unquestionably be *Hiphç*, since elsewhere the pointing is always  $\check{a}\{h\}$

Cohortatives like  $hgr\check{h}\check{a}$ , [Gn 27:41](#) and  $hlD\check{a}$ , [Jb 16:6](#), are explained by the next remark. (3) The shifting of the tone towards the end frequently causes the

*Pathahl* of the preformative to change into  $S^{e}gho\ddot{u}$ , and vice versa, e. g.  $hf\{h\}$  but  $ht\check{f}\{h\}$  3<sup>rd</sup> *sing. fem.*;  $@s\check{a}y\check{a}$  but  $ypisa\check{t}$ †  $dymi\{h\}$ ,† but with  $wa\check{w}$  consecutive

$T\check{d}m\{h\}$ † &c.; so  $WrsXy\check{w}$ , [Gn 8:3](#) the plur. of  $rsXy\check{w}$ , cf. [Gn 11:8](#); and thus

generally a change of the stronger Hâteph- $S^{e}gho\ddot{u}$  group ( $\alpha\beta$ )† into the lighter

Hateph-Pathahl group takes place whenever the tone is moved one place toward the end (cf. § 27 v).

## g

3. When in forms like  $dmq[y] \sim dm:[h]$  the vowel of the final syllable becomes a *vocal Sēwaḥ* in consequence of the addition of an affirmative ( $\text{וָא } y\alpha\tilde{a} h\alpha'$ ) or suffix, the *compound Sēwaḥ* of the guttural is changed into the corresponding short vowel, e. g.  $dmq[y]$  plur.  $\text{Wdm.}[y]$  ( $ya-\zeta a-m^e-dhu$  as an equivalent for  $ya\zeta-m^e-dhu$ );  $hbz[n]$  she is forsaken. But even in these forms the hard combination frequently occurs, e. g.  $\text{Wl } Bxy$ : they take as a pledge (cf. in the sing.  $\text{I } B\alpha.T$ ; also  $\text{I } b\alpha[y]$ );  $\text{Wqzxy}$  (also  $\text{Wqzxy}$ ) they are strong. Cf. *m* and, in general, § 22 m, § 28 c.

## h

4. In the *infinitive, imperative, and imperfect Niphḥal*, where the first radical should by rule be strengthened ( $\text{I } j Qx\tilde{a} \text{ I } j Qy$ ), the strengthening is always omitted, and the vowel of the preformative lengthened to *Sere*;  $dmq[y]$  for  $yi^a\text{med}$ ,<sup>1</sup> &c. Cf. § 22 c.— For  $hf,[yTe]$  Ex 25:31 (according to Dillmann, to prevent the pronunciation  $hf,[T]$ , which the LXX and Samaritan follow) read  $hf,[Te]$

## REMARKS.

### I. On Qal.

#### i

1. In verbs  $a^{3/0}$  the *infinitive construct* and *imperative* take Hateph-Sēghol in the first syllable (according to § 220), e. g.  $rZ\emptyset$ /gird thou, [Jb 38:3](#),  $bha$ /love thou, [Ho 3:1](#),  $ZX\emptyset$ /seize thou, [Ex 4:4](#) (on  $\text{Wpaebake ye}$ , [Ex 16:23](#), see § 76 d);  $\text{I } k\emptyset$ /to eat, infinitive with a prefix  $ZX\emptyset \text{ I } k\emptyset \text{ I } k\emptyset K$ , [Is 5:24](#);  $bh\emptyset$ , [Ec 3:8](#).

Sometimes, however, Hateph-Pathahl is found as well, e. g. *infinitive*  $ZX\emptyset$  [1 K 6:6](#);  $van' \text{ I } k\emptyset B$ , [Nu 26:10](#) (before a suffix  $^{\wedge} \text{I } k'a\tilde{a} \text{ } ^{\wedge} r'm'a\tilde{a} \text{ } \sim k \text{I } k'a\tilde{a} \text{ } \sim k r'm'a$ ) [§ 61 d](#); cf. [Dt 7:20](#), [12:23](#), [Ez 25:8](#), y [Ps 102:5](#), [Pr 25:7](#) ( $^{\wedge} \text{I } \cdot r'm'a$ ), [Jb 34:18](#), always in close connexion with the following word. With a firmly closed syllable after  $\text{I}$  cf.  $tASX.I$ ; [Is 30:2](#);  $rP\alpha.I$ ; [Jos 2:2](#) f. (on [Is 2:20](#), cf. § 84<sup>b</sup> n);  $tATX.I$ ; [Is 30:14](#), [Hag 2:16](#);  $bv\alpha.I$ ; [Ex 31:4](#), &c.;  $dz[.I$ ; [2 S 18:3](#)  $Qere$ ) but also  $rZ[ B, \text{I } Ch$

[15:26](#).

**k**

יְתִיל דִּחְהָ, [Nu 9:9](#), [11](#), [13](#) is altogether anomalous, and only a few authorities give יְתִיל דִּחְהָ (Hiphçil), adopted by Moore in Haupt's Bible. According to Qimhi, Olshausen, and others, the Masora intended a *perfect* Hophçal with syncope of the preformative after the ה interrogative = יְתִיל דִּחְהָּ, or (according to Olshausen) with the omission of the ה interrogative. But since the Hiphçil and Hophçal of יְדִחְ nowhere occur, it is difficult to believe that such was the intention of the Masora. We should expect the *perfect* Qal, יְתִיל דִּחְהָּ, But the Qamesl under the ח, falling between the tone and counter-tone, was naturally less emphasized than in יְתִיל דִּחְ, without the ה interrogative. Consequently it was weakened, not to simple סֶפְּוּא but to אֲ in order to represent the sound of the Qamesl (likewise pronounced as a<sup>1/2</sup>) at least in a shortened form. The Sêghol of the ה interrogative is explained, in any case, from [§ 100 n](#) (cf. the similar pointing of the article, e. g. in ~יְדִחְהָ, [§ 35 k](#)). For the accusative after יְדִחְ, instead of the usual !מי, [Jb 3:17](#) affords sufficient evidence.

**l**

Also in the other forms of the *imperative* the guttural not infrequently influences the vowel, causing a change of iç (on this iç cf. [§ 48 i](#)) into Sêghol, e. g. הַפְּסֵא, *gather thou*, [Nu 11:16](#); הַכְּרֵץ, *set in order*, [Jb 33:5](#); הַפִּיף ח, *strip off*, [Is 47:2](#) (on this irregular Dagesë cf. [§ 46 d](#)), especially when the second radical is also a guttural, e. g. הַבְּהָא, [Am 5:15](#), יְהַפְּסֵא, [Ps 31:24](#); cf. [Zc 8:19](#); הַבְּחָא, [Ct 2:15](#); cf. also in verbs הַבְּחָא אַ הַבְּחָא / *sing ye*, [Nu 21:17](#), יְהַבְּחָא / *answer ye*, [1 S 12:3](#)) and יְהַבְּחָא / [Jo 1:8](#).— Pathahl occurs in הַבְּחָא; *hold him in pledge*, [Pr 20:16](#), and probably also in יְהַבְּחָא ([Ps 9:14](#))— As a pausal form for יְהַבְּחָא (cf. the *plur.* [Jer 2:12](#)) we find in [Is 44:27](#) יְהַבְּחָא (cf. the *imperf.* הַבְּחָא) with the א repeated in the form of a Hâteph-Qamesl. For other examples of this kind, see [§ 10 h](#) and [§ 46 e](#).

**m**

2. The pronunciation (mentioned above, No. 2) of the imperfects in אָ with  $S^{\text{eghol}}$  under the preformative in a firmly closed syllable (e. g.  $\text{I D}^{\text{xy}}\text{Ā} \sim \text{K}^{\text{xy}}$ ) regularly gives way to the soft combination in verbs which are at the same time  $h^{\text{3}}$ , e. g.  $h^{\text{z}}\text{xy}\text{Ā}$   $h^{\text{c}}\text{xy}\text{Ā}$  &c. (but cf.  $h^{\text{g}}\text{xy}$  &c.,  $h^{\text{T}}\text{xy}$ : [Pr 6:27](#),  $h^{\text{f}}$ , [a, ed. Mant., [Ex 3:20](#)). Even in the strong verb  $q^{\text{z}}\text{xy}\text{Ā}$  is found along with  $q^{\text{z}}\text{xy}$ : Cf. also  $b^{\text{g}}$ : [T w: [Ez 23:5](#);  $y^{\text{n}}$   $b^{\text{e}}$ : [Y w: [Gn 27:36](#) (so Ben-Asher; but Ben-Naphtali  $\ddot{a}$ : [Y w);  $\sim q^{\text{d}}$  X.T w: [Neh 9:22](#), and so always in the *imperfect Qal* of  $r^{\text{z}}$ : [ with suffixes, [Gn 49:25](#), &c.—  $W^{\text{h}}$   $h^{\text{a}}$   $\ddot{a}$ : [Pr 1:22](#) is to be explained from the endeavour to avoid too great an accumulation of short sounds by the insertion of a long vowel, but it is a question whether we should not simply read  $W^{\text{h}}$   $h^{\text{a}}$   $T^{\text{e}}$  with Haupt in his Bible, *proverbs*, p. 34, l. 44 ff.; cf. the analogous instances under  $p$ , and such nouns as  $r^{\text{a}}$   $B^{\text{a}}$   $b^{\text{a}}$ : [§ 93 t](#).— On  $\text{^}r^{\text{b}}$   $x^{\text{y}}$ : [Ps 94:20](#) for  $\text{^}r^{\text{b}}$   $x^{\text{y}}$ : (according to Qimhī, and others, rather  $Pu\text{çal}$ ) cf. [§ 60 b](#).

## n

$\sim j^{\text{e}}$   $y$ : [Ps 58:5](#) and  $\sim r^{\text{l}}$  [y]: *to deal subtilly*, [1 S 23:22](#), [Pr 15:5](#), [19:25](#), may be explained with Barth (*ZDMG*. 1889, p. 179) as *i*-imperfects (see above, [§ 47 i](#)),— the latter for the purpose of distinction from the causative  $\sim y^{\text{r}}$  [y]: [Ps 83:4](#).— Instead of the unintelligible form  $\sim q^{\text{d}}$   $x^{\text{y}}$ : (so ed. Mant.; Baer and Ginsb. as in [24:3](#)) [1 Ch 23:6](#) and  $\ddot{a}$   $x^{\text{y}}$ : [24:3](#) (partly analogous to  $\sim d^{\text{b}}$ : [T [§ 60 b](#)) the Qal  $\sim q^{\text{d}}$   $x^{\text{y}}$ : is to be read. The form  $@D^{\text{r}}$  [y]: [Ps 7:6](#) which is, according to Qimhī (in *Mikhlol*; but in his Lexicon he explains it as *Hithpaçel*), a composite form of Qal ( $@D^{\text{r}}$ ) and  $pi\text{çel}$  ( $@D^{\text{r}}$ ), can only be understood as a development of  $@d^{\text{r}}$  (cf. [§ 64 h](#) on  $q^{\text{x}}$   $c^{\text{y}}$ ) and [§ 69 x](#) on  $\%l$   $h^{\text{T}}$   $i^{\text{e}}$ : [Ex 9:23](#),  $y$  [Ps 73:9](#)). Pathahī has taken the place of Hāteph- Pathahī, but as a mere helping-vowel (as in  $T$ : [m, v' [§ 28 e, note 2](#)) and without preventing the closing of the syllable. It is much simpler, however, to take it as a *forma mixta*, combining the readings  $@D^{\text{r}}$  (impf. Qal) and  $@D^{\text{r}}$  (impf.  $pi\text{çel}$ ).

## II. On Hiphçī and Hophçal.

### o

3. The above-mentioned (*f*, 3) change of  $\alpha\beta, \tau$  to  $\alpha\beta, \tau$ , occurs in the *perfect* Hiphçîð especially when *waw consecutive* precedes, and the tone is in consequence thrown forward upon the affirmative, e. g. T'dmî[h, τ but T'dmî:[hîτ [Nu 3:6, 8:13, 27:19](#); yTîrbî[h, τ but yTîrbî:[hîτ [Jer 15:14, Ez 20:37](#); even in the 3<sup>rd</sup> *sing.* !yza[hîτ y [Ps 77:2](#).— On the contrary  $\alpha\beta, \tau$  occurs instead of  $\alpha\beta, \tau$  in the *imperative* Hiphçîl, [Jer 49:8, 30](#); and in the *infinitive* [Jer 31:32](#). The preformative of  $\tau$  t [ in Hiphçîð always takes a in a closed syllable: [Ex 8:4](#) WryTî[h; verse [5](#) ryTi[a; also verse [25](#) and [Jb 22:27](#).

## p

In the *perfect* Hiphçîð  $\alpha\beta, \tau$  is sometimes changed into  $\alpha\beta, \tau$  and in Hophçal  $\alpha\beta, \tau$  into  $\alpha\beta, \tau$  (cf. [§ 23 h](#)); Tîrbî[hîτ [Jos 7:7](#), hl '[hîτ [Hb 1:15](#), hl '[hîτ [Ju 6:28, 2 Ch 20:34, Na 2:8](#), always before [ , and hence evidently with the intention of strengthening the countertone-syllable (hîτ or hîτ) before the guttural. On a further case of this kind (hm'[zîτ) see [§ 64 c](#). Something similar occurs in the formation of segholate nouns of the form qotîτ cf. [§ 93 q](#), and (on !Wmae&c. for !Wma) [§ 84<sup>a</sup> q](#).— In the imperfect consecutive AB qzxyîτ the tone is thrown back on to the first syllable. On the Hophçal ~dîτ [Tîτ [Ex 20:5](#), &c., see [§ 60 b](#).

## iii. hyh' and hyx'

## q

5. In the verbs *hyh'* to be, and *hyx'* to live, the guttural hardly ever affects the addition of preformatives; thus *imperfect* Qal *hyh* (y) and *hyx* (y) Niphçal *hyh* (n) but in the *perfect* Hiphçîð *hyx* h, τ (2<sup>nd</sup> plur. ~ tyxhîτ [Jos 2:13](#), and even without *waw consecutive*, [Ju 8:19](#)). Initial h always has Hâteph–Sêghoð instead of vocal Sêwað *hyh*ñ tAyhñ ~ t'Ah/ [1 S 25:7](#), ~ tyyh/(except yyh) *be thou! fem.* [Gn 24:60](#)). The 2<sup>nd</sup> *sing. fem. imperative* of *hyx'* is yyh) *live thou*, [Ez 16:6](#); the infinitive, with suffix, ~ t'Ahx) [Jos 5:8](#). After the prefixes WĀ BĀ KĀ I Ā mi (= !mi) both h and x retain the *simple* Sêwað ([§ 28 b](#)) and the prefix takes iç as elsewhere before strong

consonants with  $\text{S}^{\text{e}}\text{w}^{\text{a}}\text{w}$  hence in the *perfect*  $\text{Qal} \sim \text{t}^{\text{y}}\text{h}^{\text{w}}$  *imperative*  $\text{W}^{\text{y}}\text{h}^{\text{w}}$   
*infinitive*  $\text{t}^{\text{A}}\text{y}^{\text{h}}.\text{I} \text{ } \text{t}^{\text{A}}\text{y}^{\text{h}}\text{B}^{\text{i}}$  &c. (cf. [§ 16 f.](#), e). The only exception is the 2nd *sing.*  
*masc.* of the *imperative* after  $\text{w}^{\text{a}}\text{w}$ ;  $\text{h}^{\text{y}}\text{h}^{\text{w}}$  [Gn 12:2](#), &c.,  $\text{h}^{\text{y}}\text{h}^{\text{w}}$  [Gn 20:7](#).

---

### Footnotes:

<sup>1</sup>[1]  $\text{h}^{\text{n}}\{\text{a}, \text{t}\}$  [Jb 19:7](#) (so even the Mantua ed.) is altogether abnormal: read  $\text{h}^{\text{n}}\{\text{a}, \text{t}\}$  with Baer, Ginsb.

### § 53. Hiphçil and Hophçal.

#### a

1. The characteristic of the active (Hiphçil) is a prefixed ה' (on its origin see § 55 i) in the perfect ה' (with the א' attenuated to י' as in Piçel), which forms a closed syllable with the first consonant of the stem. The second syllable of the perfect had also originally an א'; cf. the Arabic conj. IV. laqataa and in Hebrew the return of the Pathah in the 2nd and 1st pers. ת' י' qhi &c. After the attenuation of this א' to י' it ought by rule to have been lengthened to e in the tone-syllable, as in Aramaic l j qa; beside l j qh; in Biblical Aramaic. Instead of this, however, it is always replaced in the strong verb by i yaj, but sometimes written defectively aj; cf. § 9 g. Similarly in the infinitive construct l yj qh; and in the imperfect and participle l yj qy; and l yj qm; which are syncopated from l yj qhy; and l yj qhm; § 23 k. The corresponding Arabic forms (juqtii and muqtii) point to an original i in the second syllable of these forms. In Hebrew the regular lengthening of this i to e appears in the strong verb at least in the *jussive* and in the *imperfect consecutive* (see n), as also in the *imperative* of the 2nd sing. masc. (see m); on hn' m qh hn' j q; cf. § 26 p. On the return of the original א' in the second syllable of the *Imperat.*, *Jussive*, &c, under the influence of a guttural, cf. § 65 f.

#### b

In the *passive* (Hophçal) the preformative is pronounced with an obscure vowel, whilst the second syllable has א' (in pause a), as its characteristic, thus:—*Perf.* l j qh' or l j qhy; *Imperf.* l j qy" (syncopated from l j qhy;) or l j qy; *Part.* l j 'qm' or l j 'qmu (from l j 'qhm); but the *infinitive absolute* has the form l j qh'.

Thus the characteristics of both conjugations are the ה' preformative in the *perfect*, *imperative*, and *infinitive*; in the *imperfect* and *participle* Hiphçil, Pathah under the preformatives, in the Hophçal o or u;

#### c

2. The *meaning* of Hiphçil is primarily, and even more frequently than in Piçel (§ 52 g), *causative* of *Qal*, e. g. אצ" to go forth, Hiph. to bring forth, to lead forth, to draw forth; ודק' to be holy, Hiph. to sanctify. Under the *causative* is also included (as in Piçel) the *declarative* sense, e. g. קדכי to pronounce just, [yvirhi to make one an evil doer (to

*pronounce guilty*); cf. VQ [ , in Hiphçïð, [Jb 9:20](#), *to represent as perverse*. If Qal has already a transitive meaning, Hiphçïð then takes two accusatives (see [§ 117 cc](#)). In some verbs, Piçeð and Hiphçïð occur side by side in the same sense, e. g. dbā'periit, Piçeð and Hiphçil, *perdidit*; as a rule, however, only one of these two conjugations is in use, or else they differ from one another in meaning, e. g. dbk' *gravem esse*, Piçeð *to honour*, Hiphçïð *to bring to honour, also to make heavy*. Verbs which are intransitive in Qal simply become transitive in Hiphçïð, e. g. hj h" *to bow oneself*, Hiph. *to bow, to bend*.

## d

Among the ideas expressed by the *causative* and *transitive* are included, moreover, according to the *Hebrew* point of view (and that of the Semitic languages in general, especially Arabic), a series of actions and ideas, which we have to express by periphrasis, in order to understand their being represented by the Hiphçïð-form. To these *inwardly transitive* or *intensive* Hiphçïðs belong: (a) Hiphçïð stems which express the obtaining or receiving of a concrete or abstract quality. (In the following examples the Qal stems are given, for the sake of brevity, with the addition of the meaning which—often together with other meanings—belongs to the Hiphçïð.) Thus l hañ rhzā [pyā #wC *to be bright, to shine* (to give forth brightness); opposed to %vX *to become dark*; #mañ rbgā qzX *to be strong* (to develop strength), @j [ *to be weak*; %ra *to be long* (to acquire length); Hbg *to be high*; ~wh *to be in tumult*, q[z *to cry out*, [wrā !nr *to make a noise, to exult*, @l X *to sprout* (to put forth shoots), cf. Xrp *to bloom*, @r [ā qwv *to overflow*, vrxā hvxā tksā tmc *to be silent* (silentium facere, Pliny); qtm *to be sweet*, xl C *to have success*; l pv *to be low*; ~da *to become red*, !bl *to become white*.

## e

(b) Stems which express in Hiphçïð the entering into a certain condition and, further, the being in the same: !ma *to become firm, to trust in*; Vab *to become stinking*; dWZ *to become boiling, to boil over*; hl X *to become ill*; rSh *to come to want*; hrX *to become hot*; Vby *to become dry, to become ashamed*; rty *to attain superiority*; !KS *to become familiar*; rw[ā #wq *to become awake*; hvq *to become hard*; [grā j qv *to become quiet* (to keep quiet); ~mV *to be*



*astonished*. The Hiphçî forms of some verbs of motion constitute a variety of this class: Vçñ to draw near, brç to come near, çXR to withdraw far off (all these three are besides used as causatives); ~dç to come before.

## f

(c) Stems which express action in some particular direction: aç X to err, çl X to flatter (to act smoothly); bç y to act well, to do good; l kS to act foolishly, l kf to act wisely; ~rç to act craftily; [nç to act submissively; [ [rÅ [vr to act wickedly, godlessly; tXVÅ b[ç to act corruptly, abominably; ~l V to act peacefully, to be at peace, to be submissive.

## g

Further, there are in Hiphçî a considerable number of *denominatives* which express the *bringing out*, the *producing* of a thing, and so are properly regarded as causatives,<sup>2</sup> e. g. rçA to set over the treasury, [Neh 13:13](#) (unless hllçA) is to be read, as in [Neh 7:2](#); rkb to bring forth a firstborn; ~Vç to cause to rain; [rç to produce seed; !mç (Hiphçî !ymihç) to go to the right, cf. l yam.fhi to go to the left, Srç to get or to have hoofs; !rç to get or to have horns; l kv to produce abortion; çl V to become snow-white; !mV to grow fat, Vrv to put forth roots, &c.; so also according to the ordinary acceptation Wxynç24zah, [Is 19:6](#), they have become stinking, from XnçA, stinking or stench, with retention of the A prosthetic, [§ 19 m](#) (but see below, [p](#)).

Of a different kind are the *denominatives* from: !çA (scarcely to prick up the ears, but) to act with the ears, to hear, cf. !Vl to move the tongue, to slander, and the German *äugeln* (to make eyes), *füssln*, *näseln*, *schwänzeln*; rçV to sell corn; ~kV to set out early (to load the back [of the camel, &c.] ?); opposed to byrl[h,ç

## h

3. The meaning of Hophçal is (a) primarily that of a *passive* of Hiphçî, e. g. %yl ivhi *proiectit*, %l v'h' or %l v'hll *proiectus est*, (b) sometimes equivalent to a passive of Qal, as ~çll" to *xvenge*, Hoph. to be avenged (but see below, [u](#)).

## i

Rem. 1. The *i* of the 3<sup>rd</sup> sing. masc. perf. Hiphç*i* remains, without exception, in the 3<sup>rd</sup> fem. (in the tone-syllable). That it was, however, only lengthened from a short vowel, and consequently is changeable, is proved by the forms of the *imperative* and *imperfect* where *e* (or, under the influence of gutturals, *a*) takes its place. In an open syllable the *i* is retained almost throughout; only in very isolated instances has it been weakened to *Se*wa*o* (see [n](#) and [o](#)).

## k

2. The *infinitive absolute* commonly has *Se*re without *Yodh*, e. g.  $\ve D\text{q}h$ ; [Ju 17:3](#); less frequently it takes *y*çç e. g.  $dym\text{v}h$ ; [Am 9:8](#); cf. [Dt 15:14](#), [Is 59:4](#), [Jer 3:15](#), [23:32](#), [44:25](#), [Jb 34:35](#), [Ec 10:10](#). With *a* instead of *h* (probably a mere scribal error, not an Aramaism) we find  $\sim yK\text{v}a$ ; [Jer 25:3](#). Rare exceptions, where the form with *Se*re stands for the *infinitive construct*, are, e. g. [Dt 32:8](#) (Sam.  $\text{I } yx\text{i}h\text{B}$ ; read perhaps  $\text{I } x\text{i}h\text{B}$ .), [Jer 44:19](#), [25](#), [Pr 25:2](#), [Jb 13:3](#) (?); on the other hand, for  $r\text{f}\text{ç} \text{I}$ ; [Dt 26:12](#) (which looks like an infinitive Hiphç*i* with elision of the *h*, for  $ry\text{fi}[\text{h} \text{I}])$  the right reading is simply  $r\text{F}\text{ç} \text{I}$ , since elsewhere the Piçç*e* alone occurs with the meaning *to tithe*; for  $r\text{f}\text{ç} \text{B}$ ; [Neh 10:39](#) perhaps the inf. Qal ( $r\text{f} \text{B}$ ) was intended, as in [1 S 8:15](#), [17](#) (= *to take the tithe*). At the same time it is doubtful whether the present punctuation does not arise from a conflation of two different readings, the Qal and the Piçç*e*.

## l

Instead of the ordinary form of the *infinitive construct*  $\text{I } yj \text{q}h$ ; the form  $\text{I } yj \text{q}hi$  sometimes occurs, e. g.  $dym\text{v}hi$  *to destroy*, [Dt 7:24](#), [28:48](#); cf. [Lv 14:46](#), [Jos 11:14](#), [Jer 50:34](#), [51:33](#) and  $tAcqhi$  for  $tAcq\text{h}$ ; [Lv 14:43](#) from  $hCq'$ ; scarcely, however, [Lv 7:35](#) (see [§ 155 l](#)), [2 S 22:1](#) (y [Ps 18:1](#)), [1 K 11:16](#) (after  $d \text{I}$ ), and in the passages so explained by König (i. 276) where  $rya\text{v}hi$  appears after prepositions<sup>3</sup>; [cf. Driver on [Dt 3:3](#), [4:15](#), [7:24](#), [28:55](#)].

With *a*ç in the second syllable there occurs  $\sim kr\text{K}zh$ ; [Ez 21:29](#) (cf. the substantival infin.  $r\text{ç}\text{p}h$ ; [1 S 15:23](#)).—In the Aram. manner  $tW[m\text{v}h] \text{I}$  is found in [Ez 24:26](#) (as a construct form) for the *infinitive* Hiphç*i* (cf. the *infinitive* Hithpaçç*e*l, [Dn 11:23](#)).

On the elision of the *h* after prefixes, see [q](#).

## m

3. In the *imparative* the *i* is retained throughout in the open syllable, according to *i*, and consequently also before suffixes (see [§ 61 g](#)) and *h*<sup>α</sup> *paragogic*, e. g. *hbyvāh*; *attend to*, *an*<sup>h</sup> *h[yvāh]* y [Ps 118:25](#), as in ed. Mant., Jabl., Baer, not *an*<sup>h</sup> *h[yvāh]* as Ginsb. and Kittel; with the tone at the end only *hxyl ch*; *ibid.* v. [25:b](#). On the other hand, in the 2nd sing. masc. the original *i* (cf. Arabic *laqtī*) is lengthened to *e* e. g. *!māh*; *make fat*, and becomes *Segho* before *Maqqeph*, e. g. *an*<sup>h</sup> *!Ksh*; [Jb 22:21](#).—The form *l yj qh*; for *l j qh*; appears anomalously a few times: y [Ps 94:1](#), [Is 43:8](#), [Jer 17:18](#) (cf. [§ 69 v](#) and [§ 72 y](#)); elsewhere the Masora has preferred the punctuation *l yj qh*; e. g. [2 K 8:6](#); cf. y [Ps 142:5](#).—In [La 5:1](#) *h j ybh*; is required by the *Qere* for *j ybh*.

## n

4. In the *imperfect* *Hiph* the shorter form with *Sere* prevails for the jussive in the 3rd masc. and fem. and 2nd masc. sing., e. g. *l DqT*; *l a*; *make not great*, *Ob* 12; *trky*; *let Him cut off!* y [Ps 12:4](#); even incorrectly *dyNE*; [Ex 19:3](#) and *dyG*; [Ec 10:20](#); cf. also *-r [by*; [Ex 22:4](#), where the jussive form is to be explained according to [§ 109 h](#), and *rba*); [Jb 39:26](#) before the principal pause. Similarly, after *W* consec., e. g. *l Dōw*; *and He divided*, [Gn 1:4](#). On the other hand, *i* is almost always retained in the 1st sing., e. g. *dymivaw* [Am 2:9](#) (but generally without *y* as *rTisaw* [Ez 39:23](#) f., &c.); cf. [§ 49 e](#) and [§ 74 l](#), but also [§ 72 aa](#); in 1st plur. only in [Neh 4:3](#); in the 3rd sing. y [Ps 105:28](#). With *a* in the principal pause *r tATw*; [Ru 2:14](#), and in the lesser pause, [Gn 49:4](#); before a sibilant (see [§ 29 q](#)) *vGYw*; [Ju 6:19](#); in the lesser pause *@QYw*; [La 3:5](#). Before *Maqqeph* the *Sere* becomes *Segho*, e. g. *AB-qzXw*; [Ju 19:4](#). In the plural again, and before suffixes, *i* remains in the forms *Wl yj qyā* *Wl yj qT*; even in the jussive and after *W* consecutive, e. g. *WqyBōw*; [Ju 18:22](#). The only exceptions, where the *i* is weakened to *Sewa* are *Wkrōw*; [Jer 9:2](#); *WqBōw*; [1 S 14:22](#), [31:2](#), [1 Ch 10:2](#);

Wr**b**.[y] [Jer 11:15](#); hr'cAaw) [Neh 13:13](#), if it is Hiphçil of rCa, but probably hWca) is to be read, as in [7:2](#); perhaps also WrKh.T; [Jb 19:3](#) (according to others, *imperfect Qal*). The same weakening occurs also in the imperfect in 3<sup>rd</sup> and 2<sup>nd</sup> masc. sing. before suffixes, [1 S 17:25](#), [1 K 20:33](#), y [Ps 65:10](#), and in [Jb 9:20](#), unless the form be Piçe) = ynlveç.[y], since the Hiphçil is not found elsewhere. It is hardly likely that in these isolated examples we have a trace of the ground-form, yaqtil, or an Aramaism. More probably they are due partly to a misunderstanding of the defective writing, which is found, by a purely orthographic licence, in numerous other cases (even in 3<sup>rd</sup> sing. ~ l i y; [Is 44:28](#)), and partly are intended, as *formae mixtae*, to combine the forms of *Qal* and Hiphçil. Instead of the firmly closed syllable, the Masora requires in [Gn 1:11](#) avdç; with euphonic Gaçya (see [§ 16 h](#)).

## o

5. In the *participle*, aCAmiçy [Ps 135:7](#) appears to be traceable to the ground-form, maqtil; yet the Sere may also possibly be explained by the retraction of the tone. The Masora appears to require the weakening of the vowel to Sêwa) (see above, [n](#)) in ~ykil hm; [Zc 3:7](#) (probably, however, ~ykil h'm; should be read), also in ~ymil xm; [Jer 29:8](#), ~yrkçm; [2 Ch 28:23](#) (but as ~ precedes, and accordingly dittography may well have taken place, the participle *Qal* is probably to be read in both places; the reading of the text is perhaps again intended to combine *Qal* and Hiphçil, see above, [n](#)), and in the Qere) ~yrçxm; [1 Ch 15:24](#) &c. (where the Kethibh ~yrççxm; is better).—The fem. is ordinarily pointed as trKçm; [Nu 5:15](#), tgçm; [Lv 14:21](#); in pause t l Kçm; [Pr 19:14](#).

## p

6. In the *perfect* there occur occasionally such forms as Wm.l kh, [1 S 25:7](#); cf. [Gn 41:28](#), [2 K 17:11](#), [Jer 29:1](#), [Mi 6:3](#), [Jb 16:7](#); with the original açin the first syllable ytjarc h; [Na 3:5](#).—In yTil aça I have stained, [Is 63:3](#), a stands at the beginning instead of h, cf. above, [k](#), on ~yKwa; On the other hand, Wxynçahç; [Is 19:6](#) (see above, [g](#)) is a mere error of the scribe, who had the Aramaic form in mind and corrected it by prefixing h.

## q

7. In the *imperfect* and *participle* the characteristic *h* is regularly elided after the performatives, thus *l yj qyā l yj qm*; but it is retained in the *infinitive* after prepositions, e. g. *l yj qh:l*. The exceptions are in the imperfect, [*yvāhy*] *He will save for* [*yvāy* [1 S 17:47](#), *y* [Ps 116:6](#) (in *pause*); *hdāhy*] *He will praise for* *hdāy* [Neh 11:17](#), *y* [Ps 28:7](#), [45:18](#) (cf. the proper name *l kllhy*] [Jer 37:3](#), for which [38:1](#) *l kll*] [and *@sāhy*] [Ps 81:6](#)); [*ll y l jhy*] ([§ 70 d](#)) [Is 52:5](#), *ll th*] [Jer 9:4](#), *ll th*] [Jb 13:9](#)] and *tā*] *c'qhm*] [Ez 46:22](#); in the *infinitive* (where, however, as in *Niph'al*, [§ 51 l](#), the *infinitive Qal* is generally to be read) *rTš:l*] [Is 29:15](#) for *ryTšh:l*. *ē l Ph*] ; and *tABC:l*] [Nu 5:22](#); *rybi*] [2 S 19:19](#); *ql h*] [Jer 37:12](#); *ayj x*] [Ec 5:5](#); *!Bd*] ; (doubly anomalous for *!yBil h:l*) [Dn 11:35](#); [*j v*] [y Ps 26:7](#); *bydā*] [1 S 2:33](#); *dj v*] [Is 23:11](#); *tyBiv*] [Am 8:4](#) (certainly corrupt); *ry*] *B'* for *ry*] *hB*] [y Ps 73:20](#) (but *in the city* is probably meant); *aybil*] [Jer 39:7](#) ([2 Ch 31:10](#)); *tArm*] [Is 3:8](#), *y* [Ps 78:17](#); *~tAXn*] [Ex 13:21](#); *tAl NK*] ; (see, however, [§ 20 h](#)) [Is 33:1](#); *~ktar*] [Dt 1:33](#): cf. further, from verbs *h<sup>3</sup>*] , [Nu 5:22](#), [Jer 27:20](#); on [Dt 26:12](#) and [Neh 10:39](#), see above, *k*; for *tAXm*] [Pr 31:3](#) read *tAXmd*] . or *tAXmm*] i

## r

8. With regard to the tone it is to be observed that the affirmatives *ll* and *h<sup>α</sup>* in *Hiph'āl* have *not* the tone, even in the *Perfect* with *waw consecutive* (except in [Ex 26:33](#) before *h*, [Lv 15:29](#) before *ā*, to avoid a hiatus); but the plural ending *ll* (see [§ 47 m](#)) always has the tone, e. g. *!ll b<sup>h</sup>q*] [Dt 1:17](#).

## s

9. The passive (*Hoph'al*) has *u*] instead of *Qames*] *hātūph* in the first syllable (*l j qhy*), in the strong verb less frequently in the perfect and infinitive, but generally in the participle, through the influence of the initial *m* (but cf. *tXVm*] [Pr 25:26](#)); e. g. *bKvhu*] [Ez 32:32](#) (beside *hb'K.vh'*] [32:19](#)); *%l vhu*] *impf.* *%l vyū*] *part.* *%l Vmu*] [2 S 20:21](#) (beside *Tk.l vh'*] [Is 14:19](#)) *Tx:l mhu*] [Ez 16:4](#); in the partic. *Hoph.*

without elision of the  $h$   $\epsilon$   $tA[c'qhm]$ . [Ez 46:22](#); on the other hand, verbs  $\text{!}^{\text{370}}$  always have  $u\check{c}$  (in a sharpened syllable):  $dGh\check{A}$   $dGylk$  (cf. [§ 9 n](#)).

## t

10. The *infinitive absolute* has in Hophçal (as in Hiphçï)  $\check{S}ere$  in the last syllable, e. g.  $\text{!} T\check{x}h'$  and  $\text{!} x'l \check{m}h'$  [Ez 16:4](#);  $dGh$  [Jos 9:24](#). An *infinitive construct* does not occur in the strong verb.

11. With regard to the *imperative* Hophçal, see above, [§ 46 a, note](#).

## u

12. According to Böttcher (*Ausführliches Lehrbuch*, § 906) and Barth (see above, [§ 52 e](#)) a number of supposed imperfects Hophçal are, in fact, imperfects of the passive of *Qal*. As in the case of the perfects passive of *Qal* (see above, [§ 52 e](#)) the question is again of verbs of which neither the corresponding causative (i. e. here the Hiphçï), nor the other tense of the same conjugation (i. e. here the perfect Hophçal) is found; so with  $\sim Qylk$  (for  $\sim qnyl$ ) cf.  $yuqat$   $u\check{c}$  as imperfect *Qal* in Arabic) and  $\text{!} Tyll$  from  $\sim qn'$  and  $\text{!} tn' \check{E}$   $xQylk$  from  $xq'l'$  (cf. [§ 66 g](#));  $r\check{a}Wly$  [Nu 22:6](#) from  $r\check{r}\check{a}' \check{E}$   $\text{!} xylk$  from  $\text{!} nx' \check{E}$   $dVWly$  [Ho 10:14](#) (cf. [Is 33:1](#)) from  $ddV'$ ; Barth adds the verbs  $\text{!}^{\text{370}} \check{c}$   $vT;Tu$  [Ez 19:12](#) from  $vtn \check{E}$   $\#Tyll$  [Lev 11:35](#) from  $\#tn$ ; the verbs  $\text{!}^{\text{374}} \check{c}$   $Wqxyl$  [Jb 19:23](#) from  $qyx \check{E}$   $tKyl$  &c. from  $ttK$ ; the verb  $\text{!}^{\text{374}} \check{c}$   $vdlly$  from  $vld$ ; the verbs  $\text{!}^{\text{374}} \check{c}$   $\text{!} xW\check{A}$   $rVW\check{A}$   $tVWly$  from  $\text{!} yx\check{A}$   $ryvi$  and  $tyvi$  on  $\sim f\check{y}Vh'$  &c., [§ 73 f](#). In point of fact it would be very strange, especially in the case of  $\text{!} Tyll$  and  $xQylk$  that of these frequently used verbs, amongst all the forms of Hiphçï and Hophçal, only the *imperfect* Hophçal should have been preserved. A passive of *Qal* is also indicated in the Tell-el-Amarna letters, according to Knudtzon, by a number of imperfect forms, which are undoubtedly due to Canaanite influence, cf. *Beitr. zur Assyriologie*, iv. 410.

---

## Footnotes:

<sup>1</sup>[1] This  $i\check{m}$  may have been transferred originally from the imperfects of verbs  $\text{!}^{\text{374}} \check{c}$ , as a convenient means of distinction between the indicative and jussive, to the *imperfect* of the strong verb and afterwards to the whole of Hiphçï; so Stade, Philippi, praetorius, ZAW. 1883, p. 52 f.

<sup>2</sup>[1] The same ideas are also paraphrased by the verb הִפְרָא (to make), e. g. to make fat, for, to produce fat upon his body, [Jb 15:27](#); to make fruit, to make branches, for, to put forth, to yield, [Jb 14:9](#), [Ho 8:7](#), cf. the Lat. *corpus, robur, sobolem, divitias facere*, and the Ital. *far corpo, far forze, far frutto*.

<sup>3</sup>[1] As to the doubtfulness, on general grounds, of this form of the Inf. Hiph., see Robertson Smith in the *Journ. of Philol.*, xvi. p. 72 f.

<sup>4</sup>[1] Most probably, however, יָתִיל אֲבִי (perfect Pi(e)) is to be read, and the אֲ is only an indication of the change of the perfect into the imperfect, as also previously, by a change of punctuation, ~כִּרְדָּא and זַיִן (instead of כִּרְדָּא and זַיִן) are made future instead of past. Jewish exegesis applied these Edomoraclcs to the Roman (i. e. Christian) empire. So G. Moore in *Theol. Literaturzeitung*, 1887, col. 292.

## § 55. Less Common Conjugations.

### a

Of the less common conjugations (§ 39 g) some may be classed with piçel, others with Hiphçil. To the former belong those which arise from the lengthening of the vowel or the repetition of one or even two radicals, in fact, from an internal modification or development of the stem; to the latter belong those which are formed by prefixing a consonant, like the h of Hiphçil. Amongst the conjugations analogous to piçel are included the *passive* forms distinguished by their vowels, as well as the reflexives with the prefix thi, on the analogy of Hithpaçel.

### b

The following conjugations are related to piçel, as regards their inflexion and partly in their meaning:

1. Poçel I j Aq, passive Poçal I j Aq, reflexive Hithpoçel I j Aq thi, corresponding to the Arabic conj. III. qaçataç, pass. quçitaç, and conj. VI. reflexive taqaçataç, *imperfect* I j Aqy>, *participle* I j Aqm, *imperfect passive* I j Aqy>&c. Hence it appears that in Hebrew the o of the first syllable is in all the forms obscured from a while the passive form is distinguished simply by the a-sound in the second syllable. In the strong verb these conjugations are rather rare. Examples: *participle* yj p.Vm. *mine* *adversary, who would contend with me*, [Jb 9:15](#); ynmAl m. (denominative from !AVI' *the tongue*) *slandering (as if intent on injuring with the tongue)* y [Ps 101:5](#) *Keth.* (The Qere requires ynm.I m. meloçniças [Na 1:3](#) - l wdq); Wmrz they have poured out, y [Ps 77:18](#) (if not rather Puçal); yTi[ dAy I have appointed, [1 S 21:3](#) (unless yTi[ dAh should be read); r [ sy [Ho 13:3](#); VRV to take root, passive VRAV, *denominative* from VRV root (but VRV to roof out); in Hithpoçel W [ Gathi they shall be moved, [Jer 25:16](#); imperf. [46:8](#); from a verb h<sup>374</sup> Å ytifAV [Is 10:13](#). The *participle* #a<sup>374</sup>ni [Is 52:5](#) is probably a *forma mixta* combining the readings #ah<sup>374</sup>n. and #a<sup>374</sup>ft mi

### c

Poçel proper (as distinguished from the corresponding conjugations of verbs [ <sup>374</sup> § 67 l and <sup>374</sup> § 72 m, which take the place of the ordinary causative Piçel) expresses an aim or endeavour to perform the action, especially with hostile



intent, and is hence called, by Ewald, the stem expressing *aim* (Ziel-stamm), *endeavour* (Suche-stamm) or *attack* (Angriffs-stamm); cf. the examples given above from [Jb 9:15](#), y [Ps 101:5](#), and !yA [ [1 S 18:9](#) Qere (probably for !yA [ m, cf. [§ 52 s](#); [§ 55 f](#): seeking to cast an evil eye).

With l j Aq is connected the formation of quadrilaterals by the insertion of a consonant between the first and second radicals ([§ 30 p](#), [§ 56](#)).

## d

2. Paçleð, generally with the aç attenuated to iç = Piçleð (Piçlal), l l j Ql and l l j Ql; the eð in the final syllable also arises from iç, and this again from aç passive Puçlal l l j Ql reflexive Hithpaçleð l l j Ql; thi like the Arabic conjugations IX. 'iqtaṭlaç and XI. 'iqtaṭlaç, the former used of permanent, the latter of accidental or changing conditions, e. g. of colours; cf. !naV; to be at rest, !n: [r; to be green, passive l l malla to be withered, all of them found only in the *perfect* and with no corresponding *Qal* form. (For the barbarous form ynWt it Wci y [Ps 88:17](#) read ynlt. t Wci; for l l pñl [Ez 28:23](#), which has manifestly arisen only from confusion with the following l l X, read l pñl). These forms are more common in verbs W3A, where they take the place of Piçleð and Hithpaçleð ([§ 72 m](#)). Cf. also [§ 75 kk](#).

## e

3. peçalçal: l j l j Q. with repetition of the last two radicals, used of movements repeated in quick succession; e. g. rXrXS. to go about quickly, to palpitate (of the heart) y [Ps 38:11](#), from rXS' to go about, passive rmrX\ to be in a ferment, to be heated, to be red, [Jb 16:16](#), [La 1:20](#), [2:11](#). Probably this is also the explanation of rCACX] (denom. from hr'CACX\*) a trumpet, but only in the *participle*, [1 Ch 15:24](#) &c. *keth.*) for rCrEX] by absorption of the first r, lengthening of aç in the open syllable, and subsequent obscuring of a to oð. On the other hand, for the meaningless Wbñe Wbhj' [Ho 4:18](#) (which could only be referred to this conjugation if it stood for Wbhpha]) read Wbhj', and for the equally meaningless typj' y [Ps 45:3](#) read typj'. In both these cases a scribal error (*dittography*) has been perpetuated by the punctuation, which did not venture to alter the *Kethib*. On the employment of peçalçal in the formation of nouns, cf. [§ 84b n](#).

Closely related to this form is —

## f

4. *Pilpeṯ* (pass. *Polpal*), with a strengthening of the two essential radicals in stems  $\text{פָּפַל}$ ,  $\text{פָּפַל}$ , and  $\text{פָּפַל}$ , e. g.  $\text{פָּפַל}$  *to roll*, from  $\text{פָּפַל}$ ; reflexive  $\text{פָּפַל}$  *to roll oneself down*;  $\text{פָּפַל}$  from  $\text{פָּפַל}$ , passive  $\text{פָּפַל}$ ; cf. also  $\text{פָּפַל}$  (so Baer and Ginsb. after Qimhi; others  $\text{פָּפַל}$ ) [Is 14:23](#), and with *aḥin* both syllables owing to the influence of  $\text{פָּפַל}$  from  $\text{פָּפַל}$  [Nu 24:17](#) (cf. however, in the parallel passage, [Jer 48:45](#)  $\text{פָּפַל}$ ) and [Is 22:5](#), in the *participle*;  $\text{פָּפַל}$  [Is 17:11](#) *to hedge in*, acc. to others *make to grow*. Probably to this form also belongs  $\text{פָּפַל}$  the emended reading of [Jb 39:30](#) instead of the impossible  $\text{פָּפַל}$ ; also  $\text{פָּפַל}$ ; [Is 27:8](#), if that form is to be referred to an *infinitive*  $\text{פָּפַל}$ ; perhaps also  $\text{פָּפַל}$  [Ez 39:2](#) for  $\text{פָּפַל}$ . This form also commonly expresses rapidly repeated movement, which all languages incline to indicate by a repetition of the sound,<sup>2</sup> e. g.  $\text{פָּפַל}$  *to chirp*; cf. in the Lexicon the nouns derived from  $\text{פָּפַל}$ , and  $\text{פָּפַל}$ .

## g

As *Hithpalpel* we find  $\text{פָּפַל}$  [Na 2:5](#);  $\text{פָּפַל}$  [Est 4:4](#);  $\text{פָּפַל}$  [Dn 8:7](#), [11:11](#). Of the same form is  $\text{פָּפַל}$  [Is 38:15](#), if contracted from  $\text{פָּפַל}$ , or  $\text{פָּפַל}$  from the root  $\text{פָּפַל}$  or  $\text{פָּפַל}$ , and also  $\text{פָּפַל}$  *tarry ye*, [Is 29:9](#) (but read probably  $\text{פָּפַל}$ ),  $\text{פָּפַל}$  (in *pause*) [Gn 19:16](#), &c., if it is to be derived from  $\text{פָּפַל}$ , and not *Hithpaḥel* from  $\text{פָּפַל}$ ;

## h

Only examples more or less doubtful can be adduced of—

5. *Tiphḥel* (properly *Taphḥel*):  $\text{פָּפַל}$  with *t* prefixed, cf.  $\text{פָּפַל}$  *to teach to walk, to lead* (denominative from  $\text{פָּפַל}$  *foot*?) [Ho 11:3](#); from a stem  $\text{פָּפַל}$ , the imperfect  $\text{פָּפַל}$  *to contend with*, [Jer 12:5](#); participle, [22:15](#) (from  $\text{פָּפַל}$  *to be hot, eager*). Similarly in Aramaic,  $\text{פָּפַל}$ ; *to interpret*, whence also in Hebrew the passive participle  $\text{פָּפַל}$ . [Ezr 4:7](#).

**i**

6. Saph<sub>et</sub>: | j q.V; frequent in Syriac, e. g. bh<sub>l</sub>.V; from bh<sub>l</sub> to flame; whence in Hebrew tbh<sub>l</sub>.V; flame. Perhaps of the same form is | Wl B.V; a snail (unless it be from the stem | bv), and trWr [q, v]. hollow strakes, cf. § 85, No. 50. This conjugation is perhaps the original of Hiph<sub>il</sub>, in which case the h, by a phonetic change which may be exemplified elsewhere, is weakened from a sibilant.

\* \* \*

**k**

Forms of which only isolated examples occur are:—

7. j | j q; passive j | j q; as SP'SX<sub>m</sub>. peeled off, like scales, Ex 16:14, from @SX' @fX', to peel, to scale.

8. | q; j q; in @ywr<sub>z</sub>: a rain-storm, from @r<sub>z</sub>."

9. | Jq; tnl (regularly in Mishnaic Hebrew<sup>4</sup>) a form compounded of Nipk<sub>al</sub> and Hithpa<sub>ç</sub> e; as WrSw<sub>h</sub> for WrSw<sub>t</sub>nl that they may be taught, Ez 23:48; rPKnl probably an error for rPK<sub>t</sub>hi to be forgiven, Dt 21:8. On hw<sub>T</sub>Vnl Pr 27:15, see § 75 x.

---

### Footnotes:

<sup>1</sup>[1] cf. Wolfensohn, 'The Pi<sub>ç</sub>lel in Hebrew,' *Amer. Journ. of Or. Studies*, xxvii (1907), p. 303 ff.

<sup>2</sup>[1] Cf. Lat. *tinnio*, *tintinno*, our *tick-tack*, *ding-dong*, and the German *wirrwarr*, *klingklang*. The repetition of the radical in verbs [ <sup>33</sup> ] also produces this effect; as in qq;l ' to lick, qq;d' to pound, @p; j ' to trip along. The same thing is expressed also by diminutive forms, as in Latin by the termination *-illo*, e. g. *cantillo*, in German by *-eln*, *-ern*, e. g. *flimmern*, *trillern*, *tröpfeln*, to trickle.

<sup>3</sup>[2] The existence of a Taph<sub>ç</sub>e<sub>l</sub> is contested on good grounds by Barth, *Nominalbildung*, p. 279.

<sup>4</sup>[3] [See Segal, *Mishnaic Hebrew*, Oxf. 1909, p. 30 ff.]

## § 56. *Quadrilaterals.*

On the origin of these altogether secondary formations cf. [§ 30 p.](#) While quadrilateral *nouns* are tolerably numerous, only the following examples of the verb occur:

(a) On the analogy of Piçel: ~Srkî, *imperfect* hlmšrkî *he doth ravage it*, y [Ps 80:14](#) from ~SK', cf. ~WĠ". *Passive* Vpĵ ħrt *to grow fresh again*, [Jb 33:25](#). *Participle* l Brkm. *girt, clothed* (cf. Aramaic l bk. *to bind*), [1 Ch 15:27](#). It is usual also to include among the quadrilaterals ZVrP', [Jb 26:9](#), as a *perfect* of Aramaic form with Pathah not attenuated. It is more correctly, however, regarded, with Delitzsch, as the *infinitive absolute* of a Piçel formation, from frP' *to spread out*, with euphonic change of the first F̄ to V, and the second to Z. Moreover, the reading ZfrP' also is very well attested, and is adopted by Baer in the text of Job; cf. the Rem. on p. 4:8 of his edition.

(b) On the analogy of Hiphçil: l yam.fhi, by syncope l yamifhi and l ymifhi *to turn to the left* (denom. from l amf) [Gn 13:9](#), [Is 30:21](#), &c. On Wxynāh, cf. [§ 53 p.](#)

## § 65. Verbs Third Guttural, e. g. $X|V'$ to send.<sup>1</sup>

### a

1. According to § 22 d, when the last syllable has a vowel incompatible with the guttural (i.e. *not* an a-sound), two possibilities present themselves, viz. either the regular vowel *remains*, and the guttural then takes *furtive* Pathah, or Pathah (in pause Qames) takes its place. More particularly it is to be remarked that —

(a) The unchangeable vowels  $y\alpha\tilde{A} \tilde{A}\tilde{A} W$  (§ 25 b) are always retained, even under such circumstances; hence *inf. abs.* Qal  $X\tilde{A}|V'$ , *part. pass.*  $X\tilde{W}|V'$ , *Hiph.*  $Xy|V'h|$ , *imperf.*  $Xy|V'y$ ; *part.*  $Xy|V'm$ ; So also the less firm  $o$  in the *inf. conster.*  $X|V$  is almost always retained: cf., however,  $X|V$ , in close connexion with a substantive, [Is 58:9](#), and  $[wG >$  [Nu 20:3](#). Examples of the *infinitive* with suffixes are  $^{\wedge}x|rbB$ . [Gn 35:1](#);  $A[gpB$ . [Nu 35:19](#);  $H[brll$ ; [Lv 18:23](#), &c.

### b

(b) The *imperfect* and *imperative* Qal almost always have  $a$  in the second syllable, sometimes, no doubt, due simply to the influence of the guttural (for a tone-long  $o$  originally  $u$ ), but sometimes as being the original vowel, thus  $X|Vy\tilde{A}$   $X|V$ , &c.; with suffixes  $ynk\tilde{d} Vy\tilde{A}$   $ynk\tilde{d} V$ , see § 60 c.

Exceptions, in the *imperfect*  $XW|Sa$  [Jer 5:7](#), Keth. ( $X|Sa, Qere$ ); in the *imperative*  $xbj$ . [Gn 43:16](#). On such cases as  $h[ʔpa$ , [Is 27:4](#), cf. § 10 h.

### c

(c) Where  $Sere$  would be the regular vowel of the final syllable, both forms (with  $e$  and  $a$ ) are sometimes in use; the choice of one or the other is decided by the special circumstances of the tone, i.e.: —

### d

Rem. 1. In the *absolute state* of the *participle* Qal,  $Pi\tilde{c}e$  and  $Hithpa\tilde{c}e$ , the forms  $X|V'o$  (with suff.  $yXil.V$ ) but  $^{\wedge}X|V'o$ ,  $X|L\tilde{e}m$  (with suff.  $^{\wedge}X|L\tilde{e}m$ ), and  $[G\tilde{e}Vmi$  are used exclusively; except in verbs  $[3\tilde{A}$  where we find, in close connexion, also  $yj nOy$  [Ps 94:9](#),  $[gro$  [Is 51:15](#), [Jer 31:35](#),  $[qro$  [Is 42:5](#), [44:24](#),  $[qAr y$  [Ps 136:6](#),  $[I V'o$  [Lv 11:7](#), all with the tone on the last syllable.— The *part. Pu\tilde{c}al* is  $[Brm$ . [Ez](#)

[45:2](#) according to the best authorities (Kittel [Brm]).

## e

2. Similarly, in the *imperf.* and *inf.* Niphçal, and in the *perf. inf.* and *imperf.* piçeð the (probably more original) form with a commonly occurs in the body of the sentence, and the fuller form with eð in *pause* (and even with the lesser distinctives, e. g. with D<sup>ehi</sup> y [Ps 86:4](#) in the *imperative* Piçeð; with Tiphhā [1 K 12:32](#) in the *infinitive* Piçeð; [Jer 4:31](#) *imperfect* Hithpaçeð; [Jer 16:6](#) *imperfect* Niphçal), cf. e. g. [rGyl [Nu 27:4](#), with [rəyl [36:3](#); [kVYw: [Dt 1:34](#), even with retraction of the tone in the *inf. abs.* Niphçal [bVhi [Nu 30:3](#) (elsewhere [bVhi [Jer 7:9](#), [12:16](#) twice, in each case without the pause); - [Qb:T. [Hb 3:9](#), with [Qb:T. [Ez 13:11](#); [LB; to *devor* [Hb 1:13](#), [Nu 4:20](#) with [LB; [La 2:8](#); for *infinitive* Hithpaçeð, cf. [Is 28:20](#). The *infinitive absolute* Piçeð has the form XLV; [Dt 22:7](#), [1 K 11:22](#); the *infinitive construct*, on the other hand, when without the pause is always as XLV; except XLV;I. [Ex 10:4](#).— XBez; [Hb 1:16](#) has eð though not in *pause*, and even XBez; [2 K 16:4](#), [2 Ch 28:4](#); but a in *pause* in the *imperative* Niphçal Xnāhe [Ez 21:11](#); *jussive* piçeð rXā;T. y [Ps 40:18](#); cf. § 52 n. An example of a in the *imperative* Piçeð under the influence of a final Γ is -rTK; [Jb 36:2](#), in the *imperfect* Niphçal rC; [T; [Nu 17:13](#), &c.— In Xrpy; [Jb 14:9](#) (cf. y [Ps 92:14](#), [Pr 14:11](#)), Barth (see above, § 63 n) finds an *i-imperfect* of *Qal.* since the intransitive meaning is only found in *Qal.*

## f

3. In the 2nd *sing. masc.* of the *imperative*, and in the forms of the *jussive* and *imperfect consecutive* of Hiphçeð which end in gutturals, a alone occurs, e. g. Xlch; prosper thou, Xj by; let him make to trust, XmcYw; and he made to grow (so in *Hithpalpel* Hmhmtyl; &c., [Hb 2:3](#)); even in *pause* XlçYw; [1 Ch 29:23](#), and, with the best authorities, XkA; [1 Ch 12:17](#)(18); ~k; [VYw; [Is 35:4](#) is perhaps to be emended into ā [VYw; = ā [yVYw;.— In the *infinitive absolute* Sere remains, e. g. HBgh; to make high; as *infinitive construct* XkAh also occurs in close connexion ([Jb 6:26](#)); on [vAh as *infinitive construct* ([1 S 25:26](#), [33](#)), cf. § 53 k.

2. When the guttural, with *quiescent*  $\text{S}^{\text{ewa}}$  stands at the end of a syllable, the ordinary strong form remains when not connected with suffixes, e. g.  $\text{T}^{\text{X}}.\text{I} \text{M}^{\text{A}} \text{yT}^{\text{X}}.\text{I} \text{N}$ . But in the 2nd *sing. fem. perfect* a *helping-Pathah* takes the place of the  $\text{S}^{\text{ewa}}$   $\text{T}^{\text{X}}\text{K}^{\text{N}}$ ' [Jer 13:25](#) (§ 28 e); also in [1 K 14:3](#),  $\text{T}^{\text{X}}\text{qil}'$  is to be read, not  $\text{T}^{\text{X}}\text{qil}'$ .

## h

Rem. The soft combination with *compound*  $\text{S}^{\text{ewa}}$  occurs only in the 1st *plur. perfect* with suffixes, since in these forms the tone is thrown one place farther forward, e. g.  $^{\text{h}}\text{hd}[\text{dyt}]$  *we know thee*, [Ho 8:2](#) (cf. [Gn 26:29](#), y [Ps 44:18](#), [132:6](#)).

Before the suffixes  $^{\text{h}}$  and  $\sim\text{k}$ , the guttural must have  $\text{a}$ , e. g.  $^{\text{h}}\text{x}[\text{va}]$ , *I will send thee*, [1 S 16:1](#);  $^{\text{h}}\text{x}[\text{va}]$  [Gn 31:27](#);  $^{\text{h}}[\text{ym}^{\text{h}}\text{a}]$  [Jer 18:2](#).

On the weak verbs  $\text{a}^{\text{h}}$ , see especially [§ 74](#).

---

## Footnotes:

<sup>1</sup>[1] Verbs  $\text{h}^{\text{h}}$  in which the  $\text{h}$  is *consonantal* obviously belong also to this class, e. g.  $\text{Hb}^{\text{h}}$  *to be high*,  $\text{Hm}^{\text{h}}$  *to be astonished*,  $\text{Hhm}^{\text{h}}$  (only in *Hithpalpel*) *to delay*.

## § 60. Imperfect with Pronominal Suffixes.

### a

In those forms of the *imperfect* Qal, which have no affirmatives, the vowel *o* of the second syllable mostly becomes  $\text{ā}$ . (simple *Sēwā* mobile), sometimes  $\text{ā}'$ ; thus in the principal *pause*, [Nu 35:20](#), [Is 27:3](#), [62:2](#), [Jer 31:33](#), [Ez 35:6](#), [Ho 10:10](#); before the principal *pause*, [Ps 119:33](#); before a secondary *pause*, [Ez 17:23](#); even before a conjunctive accent, [Jos 23:5](#). Before  $\text{ā}'$ ,  $\sim k_r \text{ā}'$ , however, it is shortened to Qamesl ḥatūph, e. g.  $\text{ā} r m \text{vyl}$  (but in *pause*  $\text{ā} r m \text{vyl}$  or  $\text{ā} r m \text{vyl}$ , with Nuḥ *energicum*, see [§ 58 i](#)),  $\sim k_r m \text{vyl}$ , &c. Instead of ḥn' j q.Ti, the form  $\text{w} j q.Ti$  is used for the 2nd and 3rd *fem. plur.* before suffixes in three places: [Jer 2:19](#), [Jb 19:15](#), [Ct 1:6](#).

### b

Rem. 1.  $\text{ā} r b \text{xly}$  [Ps 94:20](#) is an anomalous form for  $\text{ā} r b \text{xy}$ : (cf. the analogous  $\text{ā} n \text{xy}$  [§ 67 n](#)) and  $\text{ā} v g \text{pyl}$  (so Baer; others  $\text{ā} v g \text{pyl}$  [Gn 32:18](#) for  $\text{ā} v g \text{pyl}$ ). To the same category as  $\text{ā} r b \text{xly}$  belong also, according to the usual explanation,  $\sim d b . [ T ]$  (from  $d b [ T ]$ , [Ex 20:5](#), [23:24](#), [Dt 5:9](#), and  $\text{d} [ h ]$  [Dt 13:3](#)). As a matter of fact, the explanation of these forms as imperfects of *Qal* appears to be required by the last of these passages; yet why has the retraction of the *o* taken place only in these examples (beside numerous forms like  $\text{y n d b . [ y ]}$ )? Could the Masora in the two Decalogues and in [Ex 23:24](#) (on the analogy of which [Dt 13:3](#) was then' wrongly pointed) have intended an imperfect *Hoph'al* with the suffix, meaning *thou shalt not allow thyself to be brought to worship them*?

### c

Verbs which have *a* in the second syllable of the *imperfect*, and imperative, *Qal* (to which class especially *verba tertiae* and *mediae gutturalis* belong, [§ 64](#) and [§ 65](#)) do *not*, as a rule, change the Pathah of the *imperfect* (nor of the imperative, see [§ 61 g](#)) into *Sēwā* before suffixes; but the Pathah, coming to stand in an open syllable before the tone, is lengthened to Qamesl, e. g.  $\text{y n m b' l y w}$ : [Jb 29:14](#);  $\text{w h w l a g y l}$  [3:5](#);  $\sim x d \text{ v y w}$ : [Jos 8:3](#);  $\text{w h a i r' q y l y}$  [Ps 145:18](#); but  $\text{A a r' q y l}$  [Jer 23:6](#), is probably a *forma mixta* combining the readings  $\text{A a r' q y l}$  and  $\text{W a r' q y l}$ , cf. [§ 74 e](#).

### d

2. Not infrequently suffixes with the connecting vowel *a* are also found with the



imperfect, e. g.  $\text{ynbqB'd>Ti}$  [Gn 19:19](#), cf. [29:32](#), [Ex 33:20](#), [Nu 22:33](#), [1 K 2:24](#)  $\text{Q}^{\text{ere}}$  [Is 56:3](#), [Jb 9:18](#); also  $\text{yWb'qñ}$  [Gn 27:19](#), [31 Jb 7:14](#), [9:34](#), [13:21](#) (in Principal Pause);  $\text{HryKWw}$ : [Gn 37:33](#), cf. [16:7](#), [2 S 11:27](#), [Is 26:5](#), [Jb 28:27](#), [1 Ch 20:2](#);  $\text{WhryKijl}$  [Is 63:16](#) (manifestly owing to the influence of the preceding  $\text{Wh [bdy]}$ ;  $\sim \text{vB'l ij}$  [Ex 29:30](#), cf. [2:17](#), [Nu 21:30](#), [Dt 7:15](#),  $\text{y Ps 74:8}$ ; even  $\sim \text{l ymia}$  [118:10–12](#);  $\text{! [yAVw]}$ : [Ex 2:17](#), and  $\text{! tyxiy}$  [Hb 2:17](#) (where, however, the ancient versions read  $\text{^Tixij}$ ); even  $\text{ApD'ryl}$  (oofrom anu) [Ho 8:3](#); cf. [Ex 22:29](#), [Jos 2:4](#) (but read  $\sim \text{nPC.Tw}$ ); [1 S 18:1](#) *Keth.*, [21:14](#), (where however, the text is corrupt); [2 S 14:6](#) (where read with the old versions  $\text{yWw}$ ); [Jer 23:6](#) (see § 74 e),  $\text{y Ps 35:8}$ , [Ec 4:12](#).— On pausal  $\text{S}^{\text{eghol}}$  for  $\text{S}^{\text{ere}}$  in  $\sim \text{krtb'aw}$  [Gn 48:9](#) and  $\text{Whc't b'aw}$  (so Baer, but ed. Mant., Ginsb.  $\text{Whc't a'aw}$ ) [Ju 16:16](#), see § 29 q.

## e

3. Suffixes are also appended in twelve passages to the plural forms in  $\text{!W}$  viz.  $\text{ynhwaKd>T}$ . *will ye break me in pieces?* [Jb 19:2](#);  $\text{yWt'ryt}$  (here necessarily with a connecting vowel) [Is 60:7](#), [10](#); [Pr 5:22](#) (A but probably corrupt); elsewhere always without a connecting vowel;  $\text{ynhair'qyl}$  with two other examples [Pr 1:28](#), [8:17](#), [Ho 5:15](#); cf.  $\text{^nW'ay}$  [Ps 63:4](#), [91:12](#);  $\text{Whn'aw}$  [Jer 5:22](#);  $\text{hW'aw}$  [Jer 2:24](#), all in principal pause. [See Böttcher, *Lehrb.*, § 1047 f.]

## f

4. In  $\text{Po(ēl)}$ ,  $\text{Po(ēl)}$ , and  $\text{Po(ēl)}$ , the  $\text{S}^{\text{ere}}$  of the final syllable, like the  $\text{o}$  in  $\text{Qal}$ , becomes vocal  $\text{S}^{\text{ewa}}$  but before the suffixes  $\text{^a}$  and  $\sim \text{k'}$  it is shortened to  $\text{S}^{\text{eghol}}$ , e. g.  $\text{^cBqy}$  [Dt 30:4](#),  $\text{y Ps 34:12}$ , [Is 51:2](#). With a final guttural, however,  $\text{^xL'wa}$  [Gn 32:27](#); also in [Pr 4:8](#), where with  $\text{Qimhi}$   $\text{^dBk>T}$  is to be read.  $\text{e}$  is retained in the tone-syllable; an analogous case in  $\text{Hiph'ci}$  is  $\text{^dS'w}$  [Dt 32:7](#). Less frequently  $\text{S}^{\text{ere}}$  is sharpened to  $\text{H}^{\text{ireq}}$ , e. g.  $\sim \text{kcMaa}$  [Jb 16:5](#), cf. [Ex 31:13](#), [Is 1:15](#), [52:12](#); so in  $\text{Po(ēl)}$ , [Is 25:1](#),  $\text{y Ps 30:2}$ , [37:34](#), [145:1](#), and probably also in  $\text{Qal}$   $\text{^psiat}$  [1 S 15:6](#); cf. § 68 h.

## g

5. In Hiphçî the î remains, e. g. ynMîBil .T; [Jb 10:11](#) (after waW consecutive it is often written defectively, e. g. ~VîBil YW; [Gn 3:21](#) and often); but cf. above, [f](#), [Dt 32:7](#). Forms like hNîrîV.[.T; *thou enrichest it*, y [Ps 65:10](#), [1 S 17:25](#), are rare. Cf. [§ 53 n](#).

## h

6. Instead of the suffix of the 3<sup>rd</sup> plur. fem. (!), the suffix of the 3<sup>rd</sup> plur. masc. (~) is affixed to the affirmative W, to avoid a confusion with the personal ending !W; cf. ~Wal myW; [Gn 26:15](#) (previously also with a perf. ~WmTsj; [Gn 26:18](#), [33:13](#), [Ex 2:17](#) (where ! [VAY] occurs immediately after); [39:18](#), [20](#), [1 S 6:10](#) (where also ~hynB.is for !hynB, a neglect of gender which can only be explained by [§ 135 o](#)).— For !grhî; [Zc 11:5](#) read perhaps !grhî; with M. Lambert.

---

### Footnotes:

<sup>1</sup>[1] This form is also found as feminine without a suffix, in [Jer 49:11](#), [Ez 37:7](#). In the latter passage Wbrq.TîW is probably to be regarded, with König, as a clumsy correction of the original ôYW, intended to suggest the reading hnbrq.TîW, to agree with the usual gender of tAmc'[]



[19:8.2](#) Finally hm' [zof for hm' [x, [Nu 23:7](#), is an example of the same kind, see [§ 63 p.](#)

Just as rare are the imperfects in o of verbs *middle guttural*, as ~hayā zxaŷā | [m.Ti [Lv 5:15](#), [Nu 5:27](#) (but | [m.Yw: [2 Ch 26:16](#)); cf. ydxv.Tiv: [Ez 16:33](#); -| [p.Ti [Jb 35:6](#). Also in the *perfect* Piçeð, Pathahl occurs somewhat more frequently than in the strong verb, e. g. ~Xnl to comfort (cf., however, !hkā dxkā vxkā txv); but a and [ always have e in 3<sup>rd</sup> sing.— On the *infinitive* with suffixes, cf. [§ 61 b.](#)

### d

**3.** In *Piçeð*, *Puçal*, and *Hithpaçeð*, the *Dages forte* being inadmissible in the middle radical, the preceding vowel, especially before hā X and [ , nevertheless, generally remains short, and the guttural is consequently to be regarded as, at least, *virtually* strengthened, cf. [§ 22 c](#); e. g. Piçeð qxfā | xh) [Jos 14:1](#), yTir > bŷ [1 K 14:10](#), ghn | [Ex 10:13](#) (cf., however, rXae [Gn 34:19](#); T'l hñE [Ex 15:13](#), but in the *imperfect* and *participle* | hay > &c.; in verbs h<sup>3</sup>, e. g. h [r), *infinitive* qxf; *Puçal* #Xru (but cf. WxDoy [Ps 36:13](#) from hxD', also the unusual position of the tone in !XBē [Ez 21:18](#), and in the *perfect* *Hithpaçeð* yTicxir'thi [Jb 9:30](#)); *Hithpaçeð* *perfect* and *imperative* Wrhŷthi, &c.; in *pause* (see [§§ 22 c](#), [27 q](#), [29 v](#), [54 k](#)) Wrhŷthi [Nu 8:7](#), [2 Ch 30:18](#); ~xhŷyl [Nu 23:19](#), &c.

### e

The complete omission of the strengthening, and a consequent lengthening of the preceding vowel, occurs invariably only with r (tRK' [Ez 16:4](#) is an exception; htr'k) also occurs, [Ju 6:28](#)), e. g. %rBe (in *pause* %rBe, *imperfect* %rby > *Puçal* %rB) Before a it occurs regularly in the stems raBā | aBā !aenā raPe and in the *Hithpaçeð* of vabā har, and hav; on the other hand, a is *virtually* strengthened in the *perfects*, @aB (once in the *imperfect*, [Jer 29:23](#)) to *commit adultery*, #aB to *despise* (in the *participle*, [Nu 14:23](#), [Is 60:14](#), [Jer 23:17](#); according to Baer, but not ed. Mant., or Ginsb., even in the *imperfect* #aBly > [Ps 74:10](#)), raB to *abhor* [La 2:7](#) (also hTrānly [Ps 89:40](#)) and | aBly [Ps 109:10](#); moreover, in the *infinitive* VaB: [Ec 2:20](#), according to the best reading. On the *Mappiq* in the *Puçal* WaB [Jb 33:21](#), cf. [§ 14 d.](#)

### f

Rem. 1. In the verb | aV' to ask, to beg, some forms of the *perfect* *Qal* appear to

be based upon a secondary form *middle e*, which is *Sere* when the vowel of the *a* stands in an open syllable, cf.  $\hat{a}$  |  $a\bar{w}$ . [Gn 32:18](#), [Ju 4:20](#);  $yn\bar{w}$  |  $\bar{a}w$ .y [Ps 137:3](#); but in a closed syllable, even without a suffix,  $\sim T$  |  $a\bar{v}$ . [1 S 12:13](#), [25:5](#), [Jb 21:29](#);  $WhyT\bar{i}$  |  $aiv$ . [Ju 13:6](#), [1 S 1:20](#). Cf., however, similar cases of attenuation of an original *a*; § 69 s, and especially § 44 d. In the first three examples, if explained on that analogy, the *i* attenuated from *a* would have been lengthened to *e* (before the tone); in the next three *i* would have been modified to *e*. Also in the *Hiph'il*-form  $WhyT\bar{i}$  |  $aivhi$  [1 S 1:28](#) the *a* is merely attenuated from *a*;

## g

2. In *Pi'el* and *Hithpa'el* the lengthening of the vowel before the guttural causes the tone to be thrown back upon the penultima, and consequently the *Sere* of the ultima to be shortened to *S<sup>e</sup>ghol*. Thus (a) before monosyllables, according to § 29 e, e. g.  $\sim V'$  |  $tr\bar{v}$  | . *to minister there*, [Dt 17:12](#), even in the case of a guttural which is *virtually* strengthened, [Gn 39:14](#), [Jb 8:18](#) (see § 29 g). (b) after *wa* consecutive, e. g.  $\%rb\bar{h}$  | . *and he blessed*, [Gn 1:22](#) and frequently,  $Vrg\bar{h}$  | . *and he drove out*, [Ex 10:11](#),  $\sim [P\bar{h}T\bar{w}$  | . [Dn 2:1](#).

## h

3. The following are a few rarer anomalies; in the *imperfect*  $Qal$   $QXCy$  | [Gn 21:6](#) (elsewhere,  $QXC.Ti$  | &c., in *pause*  $QXCy$  | , cf. § 10 g (c) and § 63 n);  $rXa\bar{w}$  | [Gn 32:5](#) (for  $rXab\bar{h}$  | ); in the *perfect*  $Pi'el$   $WrXa$  | , [Ju 5:28](#) (perhaps primarily for  $WrXa\bar{h}$  | according to [Gn 34:19](#)  $WrXa\bar{h}$  | would be expected), and similarly  $yn\bar{t}m\bar{x}$  | (y [Ps 51:7](#) for  $yn\bar{t}m\bar{x}$  | ) in the *imperative*  $Pi'el$   $brq'$  | [Ez 37:17](#) (cf. above, § 52 n); finally, in the *imperative* *Hiph'il*  $QXr\bar{h}$  | , [Jb 13:21](#) and  $d[mh;$  | y [Ps 69:24](#), in both cases probably influenced by the closing consonant, and by the preference for *Pathah* in *pause* (according to § 29 g); without the *pause*  $QXr\bar{h}$  | , [Pr 4:24](#), &c.; but also  $tXn\bar{h}$  | , [Jo 4:11](#).

## i

4. As *infinitive* *Hithpa'el* with a suffix we find  $\sim f'xy\bar{t}hi$  | [Ezr 8:1](#), &c., with a firmly closed syllable, also the *participle*  $\sim yf'xy\bar{t}mi$  | [Neh 7:64](#); Baer, however, reads in all these cases, on good authority,  $\sim fh\bar{y} | thi$  | &c.— The quite meaningless

$\text{קֶתִיב־רֶאֱחֵן}$  [Ez 9:8](#) (for which the Qere requires; the equally unintelligible  $\text{רֶאֱחֵן}$  evidently combines two different readings, viz.  $\text{רֶאֱחֵן}$  (*part. Niph.*) and  $\text{רֶאֱחֵן}$  (*imperf. consec.*); cf. König, *Lehrgebäude*, i. p. 266 f.;— In  $\text{וְהִרְאֵתֶם$  [Is 44:13](#) (also  $\text{וְהִרְאֵתֶם}$  in the same verse) an *imperfect* Poel appears to be intended by the Masora with an irregular shortening of the  $\text{ו}$  for  $\text{וֶ}$ ; cf. [§ 55 b](#).  
 $\text{יְנִיב־לִי מִי}$  [Ps 101:5](#) Qere on the other hand Qimhî, with whom Delitzsch agrees, explains the form as Pi $\text{ע}$ , with an irregular  $\text{וֶ}$  for  $\text{ו}$  as in the reading  $\text{הַיְיָ אֱלֹהֵינוּ}$  [Ru 2:2, 7](#); cf. [§ 10 h](#).

5. A few examples in which  $\text{א}$ , as middle radical, entirely loses its consonantal value and quiesces in a vowel, will be found in [§ 73 g](#).

---

### Footnotes:

<sup>1</sup>[1] Hoph $\text{א}$ , which is not exhibited in the paradigm, follows the analogy of *Qat*; Hiph $\text{א}$  is regular.

<sup>2</sup>[2] Also [Ju 19:5](#) (where Qihî would read  $\text{שֶׁעָאֵל}$ ), read  $\text{שֶׁעָוֵד}$ , and on the use of the conjunctive accent (here *Darga*) as a substitute for *Mutheg*, cf. [§ 9 u](#) (c) and [§ 16 b](#).

<sup>3</sup>[1]  $\text{יְבִיבֵי}$  is explained by Abulwalid as the 3<sup>rd</sup> pers. *perfect* Pu $\text{א}$ , but by Qimhî as a noun.

## § 45. *The Infinitive.*

F. Prätorius, 'Ueber den sog. Inf. absol. des Hebr.,' in *ZDMG.* 1902, p. 546 ff.

### a

1. The Infinitive is represented in Hebrew by two forms, a shorter and a longer; both are, however, strictly speaking, independent *nouns* (*verbal substantives*). The shorter form, *the Infinitive construct* (in Qal לִּיּוֹ, sometimes incorrectly לִּאֲיִּוֹ), is used in very various ways, sometimes in connexion with pronominal suffixes, or governing a substantive in the genitive, or with an accusative of the object (§ 115), sometimes in connexion with prepositions (לִּיּוֹ לִּיּוֹ *to kill*, § 114 f), and sometimes in dependence upon substantives as genitive, or upon verbs as accusative of the object. On the other hand, the use of the longer form, *the Infinitive absolute* (in Qal לִּאֲיִּוֹ, sometimes also לִּיּוֹ, obscured from original qatāl), is restricted to those cases in which it emphasizes the abstract verbal idea, without regard to the subject or object of the action. It stands most frequently as an adverbial accusative with a finite verb of the same stem (§ 113 h-s).<sup>2</sup>

### b

The flexibility and versatility of the Infin. constr. and the rigidity and inflexibility of the Infin. absol. are reflected in their vocalization. The latter has unchangeable vowels, while the o of the Infin. constr. may be lost. For לִּיּוֹ, according to § 84a e, goes back to the ground-form qatāl.

### c

Other forms of the Infin. constr. Qal of the strong verb are —

(a) לִּיּוֹ, e. g. בִּכְוֹ *to lie*, Gn 34:7; לִּפְוֹ *to sink*, Ec 12:4; especially with verbs which have a in the second syllable of the Imperf.: hence sometimes also with those, whose second or third radical is a guttural (frequently besides the ordinary form). All the examples (except בִּכְוֹ, see above) occur in the closest connexion with the following word, or with suffixes (see § 61 c). In Ez 21:33 the Masora seems to treat Xבִּיּוֹ (verse 20, in pause Xבִּיּוֹ) as an Infinitive = Xבִּיּוֹ לִּיּוֹ; probably Xבִּיּוֹ; should be read.

### d

(b) הִלִּיּוֹ; and, attenuated from it, הִלִּיּוֹי and הִלִּיּוֹי (which are feminine forms<sup>3</sup> of לִּיּוֹ and לִּיּוֹ, mostly from intransitive verbs, and sometimes

found along with forms having no feminine ending in use), e. g. *hmva:l* . to be guilty, [Lv 5:26](#), *hbh'a:t* to love, *hah'fi* to hate; *har'yll* , often in Dt., to fear, *hn'qzl* to be old; *har'qi* to meet (in *tarq.li* § 19 k); *h[brill* . to lie down, [Lv 20:16](#); *hx'vm'l* . to anoint, [Ex 29:29](#); *hc'xr'l* . to wash, [Ex 30:18](#), &c.; *ham'j 'l* . (also a subst. = *uncleanness*, like *ham'j* to be unclean, [Lv 15:32](#); *hb'rqi'l* . to approach, [Ex 36:2](#), &c.; cf. [Lv 12:4](#), [5](#), [Dt 11:22](#), [Is 30:19](#), [Ez 21:16](#), [Hag 1:6](#); also *hq'xr't* to be far off, [Ez 8:6](#); *hl mx'lt* to pity, [Ez 16:5](#); cf. [Ho 7:4](#). On the other hand in *hl mx*, [Gn 19:16](#), the original *aç* has been modified to *eç*; cf. *hq'zX*, [Is 8:11](#), &c.

## e

(c) In the Aramaic manner (*l j qmi* but cf. also Arab. *maqta*) there occur as *Infin.* *Qal*: *XAl vmi* to send, [Est 9:19](#); *ar'qmi* to call and *[Sm* to depart, [Nu 10:2](#) ([Dt 10:11](#)); *xQmi* to take, [2 Ch 19:7](#), &c.; *aFm* to carry, [Nu 4:24](#), &c. (cf. even *tAafm:l* . [Ez 17:9](#)); also with a feminine ending *hl '[m* to go up, [Ezr 7:9](#), &c.; cf. for these forms (almost all very late) Ryssel, *De Elohistae Pentateuchici sermone*, p. 50, and Strack on [Nu 4:24](#).

(d) *tl j q* in *tvb'j* [Gn 8:7](#); *tl k'j* [Nu 14:16](#); probably also *tv'r'k* [Ex 31:5](#), [35:33](#).

## f

2. A kind of *Gerund* is formed by the *Infin. constr.* with the preposition *l* ; as *l j q li ad interficiendum*, *l Pa' li ad cadendum* (see [§ 28 a](#)).

## g

The blending of the *l* . with the *Infin. constr.* into a single grammatical form seems to be indicated by the firmly closed syllable, cf. *bKv:l* [Gn 34:7](#); *l Pa' li y* [Ps 118:13](#), with Dages *lene* in the *ρ* = *lin pol*; hence, also *liq-tb*, &c.; but *l Pa' Bi* bin<sup>e</sup>phol, [Jb 4:13](#); *l pa' ki* [2 S 3:34](#). Exceptions *ab'c:l* [Nu 4:23](#), [8:24](#); *#Atn' i* [vAtn' i](#) [Jer 1:10](#), [18:7](#), [31:28](#); *dAdv:l* [Jer 47:4](#); *xAbm:l* [Jer 11:19](#), &c., [y](#) [Ps 37:14](#); *qAdb:l* [2 Ch 34:10](#); according to some also *bb'c:l* [Nu 21:4](#) and *vb'k:l* [2 Ch 28:10](#) (Baer *vB'k:l*); on the other hand *!Kv'Bi* [Gn 35:22](#); *rK'ki* [Jer 17:2](#). For





## § 115. Construction of the Infinitive Construct with Subject and Object.

### a

1. Like the infinitive absolute (see § 113 a), the character of the infinitive construct as a verbal noun is shown by its power of taking the case proper to its verb, and hence in transitive verbs<sup>1</sup> the accusative of the object, e. g. [Nu 9:15](#) !KVMh;-ta, ~yqh' ~AyB. on the day the tabernacle was reared up; [1 S 19:1](#) dWd'-ta, tymb'h'l . that they should slay David; [Gn 14:17](#), [19:29](#), [Ex 38:27](#), [1 K 12:15](#), [15:4](#); with a negative, e. g. [Lv 26:15](#) ytAcmi-l K'-ta, tAf [] yTil bil . so that we will not do all my commandments; with the accusative of the personal pronoun, e. g. [Dt 29:12](#) ! [mil . ^ta) ~yqh' that he may establish thee; [Gn 25:26](#), [Jer 24:7](#); with a verbal suffix, e. g. [Ex 2:14](#) ynbjv'h;l . to kill me; [Jer 38:26](#) ynbjv'h] yTil bil . that he would not cause me to return (on the suffix, cf. c). In [Is 49:6](#) the object even precedes the infinitive with l ; on this order cf. [the note on § 114 r](#).—If the verb governs a double accusative, the infinitive may also take the same, e. g. [Gn 41:39](#) tar-l K'-ta, ^tAat-~yhil a/ [ydaH yre]a;t forasmuch as God hath showed thee all this; [Dt 21:16](#).

### b

Rem. 1. The object after the infinitive construct must also always be regarded as in the accusative, even when it is not expressly introduced (as in all the above examples) by the *nota accusativi* -tā, and when therefore the substantive in question might easily be taken as the *genitive of the object* governed by the infinitive (the usual construction in Arabic), e. g. [Pr 21:15](#) j Pvmi tAf [] to do judgement. Against regarding it as a genitive, which is in itself possible (*the doing, the, executing of judgement*), is the fact (a) that elsewhere the *nota accusativi* is so frequently added; (b) that in such a case the secondary forms of the infinitive, such as har>or (^ynP') tar>[Gn 48:11](#) (cf. y [Ps 101:3](#), [Pr 16:16](#)), would be unintelligible; (c) that certain infinitive forms, if they were to be regarded as in the construct state, could hardly retain the pretonic Qames without exception, whereas, when connected with suffixes (i. e. with real genitives; cf. § 33 c), this Qames necessarily becomes Sēwaθ e. g. [Gn 18:25](#) qyDc; tymb'h'l . to slay the righteous (never as tymb'h]l ;cf., on the other hand, above, ynbjv'h]; [2 K 21:8](#), [Ez 44:30](#). Similarly in such cases as [Is 3:13](#) (y [Ps 50:4](#)) instead of ~yMi[]; !ydll ' we should rather expect !ydll , if the infinitive were

regarded as in the construct state, and ~yMi[; as the genitive. Hence also in cases like [Is 58:9](#) (X| V. for X| {V}) we must assume, with Sellin, op. cit., p. 78, a merely 'external phonetic connexion' and not the genitive construction.

### c

2. The verbal suffixes added to the infinitive are (with the exception of [Whatāh](#)) . [Jer 39:14](#)) only the suffix of the 1st pers. sing. (besides the above examples cf. also [1 S 5:10](#), [27:1](#), [28:9](#), [Ru 2:10](#), [1 Ch 12:17](#)(18) and plural; e. g. [Whdāmvh;l](#) . to destroy us, [Dt 1:27](#) (immediately after [Whtāo ttd'](#) , so that [Whāis](#) doubtless a verbal not a noun-suffix, although in form it might be either); [Whtāmh;l](#) ; [Nu 16:13](#), [Ju 13:23](#) (after #pæ'). Elsewhere the pronominal object is appended either by means of the accusative sign (e. g. [Gn 25:26](#) ~t'ao tdl B. prop. in the bearing them; [yt'ao t \[dl'](#) to know me, [Jer 24:7](#)) or in the form of a noun-suffix (as genitive of the object). The latter occurs almost always, whenever the context excludes the possibility of a misunderstanding; e. g. [1 S 20:33](#) [AtKh;l](#) . (prop. for his smiting) to smite him, not, as the form might also mean, in order that he might smite; cf. [1 K 20:35](#); with the suffix of the 3rd sing. fem. [Nu 22:25](#); of the 3rd plur. [Jos 10:20](#), [2 S 21:2](#), &c. Hence also the suffixes of the 2nd sing. with the infinitive, as [^tKh;l](#) . [Jer 40:14](#), cf. [Mi 6:13](#), and even [^l Dg;](#) to magnify thee, [Jos 3:7](#), must certainly be regarded as nominal not verbal suffixes. The connexion of the noun-suffix, as genitive of the object, with the infinitive, was so fully established, that it could be used not only in such strange cases, as [Gn 37:4](#) ~l {v'l . [ArBd; Wl ky\)](#) ad they could not speak to him peaceably, cf. [Zc 3:1](#) [Anj .fil](#) . to be an adversary to him, but ultimately even in the 1st sing., as in [Nu 22:13](#) [yTitil](#) . to give me leave [[Dt 25:7](#) [ymBy: hb'a'](#) ad he will not perform the duty of a husband's brother unto me; [1 Ch 4:10](#) [yBic.\['](#) [yTil bil](#) . that it may not grieve me !]

### d

3. The power of governing like a verb is also retained in those verbal nouns which, although originally secondary forms of the infinitive, have fully acquired the value of nouns, e. g. [Is 11:9](#) [hhy>ta](#), [h \[De](#)(prop. to know the Lord) the knowledge of the lord; [yt'ao haryl](#) . to fear me, [Dt 4:10](#), [5:26](#), [10:12](#); an

accusative follows  $\text{h}b\text{h}a\text{t}$ . [Dt 10:12](#), [15](#), [Is 56:6](#) (cf. also [1 K 10:9](#), [Ho 3:1](#));  $\text{h}p\text{h}h\text{l}$ ; [Is 30:28](#);  $\text{W}h\text{t}a\text{o} \text{h}A\text{h}y > \text{t}a\text{n}f\text{B}$ . [Dt 1:27](#); after verbal nouns formed with the prefix  $\text{m}$  (cf. § 45 e), [Nu 10:2](#), [Is 13:19](#), [Am 4:11](#), [Ez 17:9](#). The accusative of the object likewise remains after infinitives (or their secondary forms) which have the article, e. g. [Gn 2:9](#), [Jer 22:16](#), or a suffix, e. g. [Gn 5:4](#), &c., [28:4](#), [6](#), [29:19](#) f., [30:15](#), [38:5](#), [2 S 3:11](#), [Is 29:13](#).

## e

2. The subject of the action represented by the infinitive is mostly placed immediately<sup>2</sup> after it, either in the *genitive* or *nominative*. The subject is in the genitive (§ 33 c) whenever it has the form of a noun-suffix, and also when the infinitive has the termination of the constr. st. fem. sing. (see f); probably also in many other cases, where the infinitive in form and meaning is used more like a substantive, and accordingly governs like a noun. On the other hand, the subject of the infinitive is certainly to be regarded as a nominative, when it is separated from the infinitive by any insertion, and according to certain indications (see g) very probably in many other instances.

## f

Rem. 1. Examples of genitives of the subject after infinitives in the connective form are [Dt 1:27](#)  $\text{W}h\text{t}a\text{o} \text{h}A\text{h}y > \text{t}a\text{n}f\text{B}$ . prop. *in the Lord's hating us*; cf. [7:8](#), [Gn 19:16](#), [1 K 10:9](#), [Is 13:19](#), [47:9](#), [Ho 3:1](#), [Am 4:11](#). The subject of the infinitive is probably also to be regarded as genitive in such cases as [Ex 17:1](#) *and there was no water* ~  $[\text{h}' \text{t}T\text{w}.\text{l}]$  *for the people to drink* (prop. for the drinking of the people), and in cases like [Gn 16:16](#) ( $\text{rgh}' \text{td}.\text{l} \text{B}$ ); [Gn 16:3](#), [Ex 19:1](#), [Nu 20:3](#), [4](#), [33:38](#), [1 K 6:1](#), y [Ps 133:1](#), [2 Ch 7:3](#), &c.

## g

2. Examples in which the subject is separated from the infinitive by an insertion, and hence must certainly be regarded as a nominative, are [Jb 34:22](#)  $\text{!w}a\text{h}y\text{l} \text{[P]} \sim \text{v}' \text{rt} \text{Shil}$  *that the workers of iniquity may hide themselves there* (prop. for the hiding themselves there the workers of iniquity); cf. [Gn 34:15](#), [Nu 35:6](#), [Dt 19:3](#), [Ju 9:2](#), [2 S 24:13](#), y [Ps 76:10](#), and below, i. The subject is likewise to be regarded as a *nominative*, whenever the *Lamedh* is prefixed to the infinitive by means of a pretonic  $\text{Qamesl}$  (cf. b above), e. g. [2 S 19:20](#)  $\text{A} \text{B} \text{I} \text{I}$   $\text{I} \text{a}, \% \text{I} \text{M} \text{i} \text{h}; \sim \text{W} \text{f} \text{I}'$ , since, if the infinitive were used as a *nomen regens*, we should rather expect  $\sim \text{W} \text{f} \text{I}$ . according to § 102 f. That the subject of the infinitive

is regarded elsewhere also as nominative is again (see above, [b](#)) probable, since in such forms as  $Xynh'$  [Dt 25:19](#), [Is 14:3](#),  $rymh'y$  [Ps 46:3](#), &c., the pretonic Qamesl is retained without exception, whereas on the analogy of  $yXijnh]$  [Ez 24:13](#),  $Amyqh]$  [Jer 23:20](#), &c., we should expect  $Xynh\bar{A}$   $rymh]$ , &c., if the infinitive were regarded as a *nomen regens*. Or was the retention of the Qamesl (assuming the thorough correctness of the Masoretic punctuation) rendered possible even before a following genitive, because that vowel was characteristic of the form? It is at all events certain that owing to the lack of case-endings,<sup>3</sup> a distinction between the genitival and nominative constructions could not have been consciously made in the case of most infinitives, e. g. in unchangeable forms like  $l j q\bar{A} \sim Wq$ , &c.

## h

3. When both a *subject* and an *object* are connected with the infinitive, the rule is, that the subject should immediately follow the infinitive, and then the object. The latter, in such a case, is necessarily in the accusative, but the subject (as in [e](#)) may be either in the genitive or in the nominative. The noun-suffixes again are, of course, to be regarded as genitives, e. g. [Gn 39:18](#)  $yl \bar{A}q ymyrhK;\dagger$  as *I lifted up my voice* (cf. [1 K 13:21](#), and the examples, [Gn 5:4](#), &c., enumerated above, under [d](#)), and so also substantives which follow a connective form, [Dt 1:27](#), &c.; see above, [d](#) and [f](#).

## i

On the other hand, the subject appears necessarily to be in the nominative in such cases as [Is 10:15](#)  $wymyrm\text{-}ta, j b,v\bar{v} @ynhK$ . as *if a rod should shake them that lift it up* (for the plur.  $wymyrm$  cf. [§ 124 k](#)), not  $@ynhK;\dagger$  as would be expected (see [g](#) above), if  $j b,v\bar{v}$  were in the genitive; cf. [2 S 14:13](#), [Jb 33:17](#). And so probably also in other cases, as [Gn 5:1](#), [13:10](#), [Jos 14:7](#), [1 K 13:4](#), [2 K 23:10](#), [Is 32:7](#). The subject is separated from the infinitive by an insertion (and consequently must necessarily be in the nominative; see [g](#) above), e. g. in [Jer 21:1](#).

## k

Rem. Less frequently the object is placed immediately after the infinitive, and then the nominative of the subject, as a subsequent complement, e. g. [Is 20:1](#)

$!Agrs;\dagger A t a o x | \{vBi$  when *Sargon sent him*; [Gn 4:15](#), [Jos 14:11](#), [2 S 18:29](#), [Is 5:24](#),  $y$  [Ps 56:1](#) [Pr 25:8](#). In [Nu 24:23](#) the subject follows an infinitive which has a noun-suffix in place of the object.

## Footnotes:

<sup>1</sup>[2] For examples of the accus. of the object with a pass. infin., see [§ 121 c](#).

<sup>2</sup>[1] In [Gn 24:30](#) the subject of *tarkl* is wanting (but *A[m.VK]* follows); the original reading was undoubtedly *Atarkl*, and the text is now in a state of confusion; verse [30a](#) should come before verse [29b](#). In [Gn 19:29](#), [25:26](#), [Ex 9:16](#), [13:21](#), [1 S 18:19](#), [Jer 41:6](#), y [Ps 42:4](#) the subject, although not indicated, is easily supplied from the context. The infinitive in such cases is best rendered in English by a passive.

<sup>3</sup>[1] In Arabic, where the case-endings leave no doubt as to the construction, it is equally possible to say either *qatlu Zaidin* (gen. of subj.) *'Amran* (acc.), literally *Zaid's killing 'Amr*, or *qatlu 'Amrin* (gen. of obj.) *Zaidun* (nom. of subj.), or even *el-qatlu* (with article) *Zaidun* (nom. of subj.) *'Amran* (acc. of obj.).

## B. THE INFINITIVE AND PARTICIPLE.

### § 113. *The Infinitive Absolute.*

Cf. the dissertation of J. Kahan, and, especially, the thorough investigation by E. Sellin, both entitled, *Ueber die verbal-nominale Doppelnatur der hebräischen Participien und Infinitive*, &c., Lpz. 1889; F. Prätorius, 'Ueber die sogen. Infin. absol. des Hebr.' in *ZDMG.* 1902, pp. 546 ff.

#### a

1. The infinitive absolute is employed according to § 45 to emphasize the idea of the verb *in the abstract*, i.e. it speaks of an action (or state) without any regard to the agent or to the circumstances of time and mood under which it takes place. As the *name* of an action the infinitive absolute, like other nouns in the stricter sense, may form part of certain combinations (as a subject, predicate, or object, or even as a genitive,<sup>1</sup> see below); but such a use of the infinitive absolute (instead of the infinitive construct with or without a preposition) is, on the whole, rare, and, moreover, open to question on critical grounds. On the other hand, the infinitive absolute frequently exhibits its character as an expression of the *verbal idea* by taking an object, either in the accusative or even with a preposition.

#### b

Examples of the use of the infinitive absolute: —

(a) As subject, [Pr 25:27](#) באי אל תאברח; vbD> | kə' *it is not good to eat much honey*; [Jer 10:5](#), [Jb 6:25](#), [Ec 4:17](#); epexegetically, after a demonstrative pronoun, [Is 58:5](#) f., [Zc 14:12](#).

#### c

(b) As predicate, [Is 32:17](#) and the effect of righteousness (is) Xj bñ" j qv/h; *quietness* (prop. *to find rest*) and confidence.

#### d

(c) As object, [Is 1:17](#) bj qhe Wdm.l i *learn to do well*; [Is 7:15](#), [Pr 15:12](#), [Jb 9:18](#); according to the sense also [Jer 9:23](#) [23:14](#), as well as [Is 5:5](#) ( rsh' and #rP' virtually depend on the idea of the wish contained in hf,[0); [Is 22:13](#), where a long series of infinitives absolute is governed by hñhi, and [59:13](#) (six infinitives governed by ~ñh [dyt in verse [12](#)); [Dt 28:56](#) is strange since the object precedes the infinitive absolute which governs it,<sup>2</sup> also [Is 42:21](#), where the statement of place precedes the infinitive absolute.—In [Jer 9:4](#), [Jb 13:3](#) the infinitive absolute as the object of the verb is placed before it for the sake of emphasis (with the





below, *gg*); [Jos 3:17](#), [1 S 3:12](#) ( *hLk> | xh'* a *beginning and ending*, i.e. from beginning to end); [2 S 8:2](#), [Is 7:11](#) ( *qm[h;†* and *HBeh;* prop. a *making deep ...*, and a *making high*, i.e. whether thy request extend to the world below or to the height above); [57:17](#) ( *rTsh;* in *hiding*, sc. my face); [Jer 3:15](#) ( *lyKfh> h [De* with *knowledge and understanding*); [Hb 3:13](#) ( *tAr ['*, for the form cf. [§ 75 aa](#)); [Zc 7:3](#), y [Ps 35:16](#) ( *qrK'*, to define more precisely *W[rq†* verse [15](#)); [Jb 15:3.5](#)

## i

Rem. 1. To an adverbial infinitive absolute of this kind, there may further be added a *casus adverbialis* (the accusative of state or circumstance), or even a circumstantial clause, to define more exactly the manner in which the action is performed, e.g. [Is 20:2](#) and he did so *@x> ~Ar [ ' % | h'* walking naked and barefoot, prop. in the condition of one naked, &c.; [Is 30:14](#) a breaking in pieces (acc. to the reading *tAtK'*; the Masora requires *tWtK'*) without sparing.

## k

2. A few infinitives of this kind, all of which are in *Hiphç*, have, through frequent use, come to be treated by the language as simple adverbs; so especially *hBeh;* (cf. [§ 75 ff](#)) *multum faciendo*, i.e. *multum*, very frequently strengthened by *dam.* *very* and even used without connexion with a finite verb (see the Lexicon); also *bj yhebene faciendo*, i.e. *bene*, used especially to express the careful and thorough performance of an action (e.g. [Dt 13:15](#)); in [Dt 9:21](#), [27:8](#) it is added epexegetically to another adverbial infinitive absolute, in [Jon 4:9](#) it twice precedes the verb for the sake of emphasis. Finally, *~Kwh;* *mane faciendo*, i.e. *early in the morning*, then in general *early* with the additional idea of earnestness; in [1 S 17:16](#) joined with the infinitive absolute *bre[h;†* denominative from *br,[†* evening (*morning and evening*, i.e. *early and late*), elsewhere (with the exception of [Pr 27:14](#)) always joined with the infinitive absolute of the governing verb, e.g. [Jer 11:7](#) for I earnestly protested ( *ytdd[h;†* unto your fathers ... *d[h;† ~Kwh;* rising early and protesting, i.e. with earnest protestation; [Jer 25:3](#), [26: 5](#) (where *W>* should be omitted before *h* ); [Jer 29:19](#), [32:33](#), [2 Ch 36:15](#).

3. The infinitive absolute occurs most frequently in immediate connexion with the finite verb of the same stem, in order in various ways *to define more accurately or to strengthen the idea of the verb.*<sup>6</sup>

### m

These infinitives absolute joined immediately to the finite verb belong in a sense to the *schema etymologicum* treated in § 117 p, i.e. they are objects of the finite verb in question, except that the infinitive absolute (as a *nomen abstractum*) lays stress rather on the actual occurrence or the energy of the action (see the examples below), while the noun proper emphasizes the result or extent of the action; cf. e.g. [Ex 22:22](#) *y| ae q [cyl q [c'-~ai* if it actually happens that *he cries to me*, with [Gn 27:34](#) (as it were, *he cried, so that a great cry was heard*).

We must further distinguish —

### n

(a) The infinitive absolute used *before* the verb to *strengthen* the verbal idea, i.e. to emphasize in this way either the certainty (especially in the case of threats) or the forcibleness and completeness of an occurrence. In English, such an infinitive is mostly expressed by a corresponding adverb, but sometimes merely by putting greater stress on the verb; e.g. [Gn 2:17](#) *tVmT' tAm* *thou shalt surely die*, cf. [18:10](#), [18](#), [22:17](#), [28:22](#), [1 S 9:6](#) (*cometh surely to pass*); [24:21](#), [Am 5:5](#), [7:17](#), [Hb 2:3](#), [Zc 11:17](#); with the infinitive strengthened by %a; [Gn 44:28](#) (but [27:30](#) and *Jacob was yet scarce gone out*, &c.); [Gn 43:3](#) *VnBh d [he d [h'* *he did solemnly protest unto us*; [1 S 20:6](#) *I avnl I avnl* *David earnestly asked leave of me*; [Jos 17:13](#), [Ju 1:28](#) *AvyrAh) ad vyrAhw* *and did not utterly drive them out*, especially typical instances are [Am 9:8](#) *I will destroy it from off the face of the earth* *gww dymiva; dymw/h; ad yki spañ* *saving that I will not utterly destroy*, &c.; [Jer 30:11](#) *and will in no wise leave thee unpunished*; cf. further [Gn 20:18](#), [1 K 3:26](#), [Jo 1:7](#), [Jb 13:5](#).

### o

The infinitive absolute is used before the verb with less emphasis:

(1) Frequently at the beginning of the statement; cf. Driver on [1 S 20:6](#). However, in these cases a special emphasis on the following verb is sometimes intended; cf. above, *n*, on [Gn 43:3](#), [1 S 20:6](#); also [Gn 3:16](#), [26:28](#), [32:17](#), [1 S 14:28](#), [20:3](#). Elsewhere the infinitive absolute is evidently used only as possessing a certain fullness of sound (hence for rhythmical reasons, like some uses of the separate pronoun, § 135 a), as in [Gn 15:13](#), [43:7](#), [20](#), [Ju 9:8](#), [1 S 10:16](#), [23:10](#), [2 S 1:6](#), [20:18](#).

(2) Very frequently in conditional sentences after  $\sim \text{אִלְ}$  &c. The infinitive absolute in this case emphasizes the importance of the condition on which some consequence depends, e.g. [Ex 15:26](#) *if thou wilt diligently hearken*, &c., [Ex 19:5](#), [21:5](#), [22:3](#), [11f](#), [16](#), [22](#) (see above, [m](#)); [23:22](#), [Nu 21:2](#), [Ju 16:11](#), [1 S 1:11](#), [12:25](#), after  $\text{וְ$  [1 S 14:30](#).

## p

The infinitive absolute is used to give emphasis to an antithesis, e.g. [2 S 24:24](#) *nay, but I will verily buy* ( $\text{חָנַקְתָּ, אֶנְקֶה}$ ) *it of thee*, &c. (not receive it as a gift); [Ju 15:13](#) *no; but we will bind thee fast ... but surely we will not kill thee*; cf. further [Gn 31:30](#) (thou art indeed gone=) *though thou wouldst needs be gone* (Vulg. *esto*), *because thou sore longedst*, &c.; y [Ps 118:13](#), [18](#), [126:6](#) (the second infinitive absolute as a supplement to the first—see below, [r](#)—comes after the verb).—Hence also, as permissive, [Gn 2:16f](#).  $\text{אֲכָלְתָּ לֶחֶם לֶחֶם}$  *thou mayest freely eat, but*, &c. (so that verse [16](#) is in antithesis to verse [17](#)); or concessive, [1 S 2:30](#) *I said indeed ...*, [14:43](#).

## q

The infinitive absolute is used to strengthen a question, and especially in impassioned or indignant questions, e.g. [Gn 37:8](#)  $\text{מָה לְךָ עָלֵינוּ}$  *Why I shalt thou indeed reign over us?* [Gn 37:10](#), [43:7](#), [Ju 11:25](#), [1 S 2:27](#), [2 S 19:43](#), [Jer 3:1](#), [13:12](#), [Ez 28:9](#), [Am 3:5](#), [Zc 7:5](#); but cf. also [Gn 24:5](#) *must I needs bring again?*

## r

(b) The infinitive absolute *after the verb*, sometimes (as in *n*) to intensify<sup>7</sup> the idea of the verb (especially after imperatives and participles, since the infinitive absolute can never precede either, e.g. [Nu 11:15](#), [Jb 13:17](#), [21:2](#), [37:2](#) [ $\text{אֲמַנְוּ, וְשָׁמְעוּ}$ ] *hearken ye attentively*; [Jer 22:10](#); after participles, e.g. [Is 22:17](#), also elsewhere, e.g. [Nu 23:11](#), [24:10](#) *thou hast altogether blessed them*; [Jos 24:10](#), [2 K 5:11](#), [Dn 11:10](#), and with the infinitive absolute strengthened by means of  $\sim \text{לְ}$ : [Gn 31:15](#), [46:4](#), [Nu 16:13](#)); sometimes to express the long *continuance* of an action; here again after an imperative, [Is 6:9](#) [ $\text{אֲשָׁמְעוּ, וְשָׁמְעוּ}$ ] *hear ye continually*; after a perfect, [Jer 6:29](#); after a participle, [Jer 23:17](#); after an imperfect consecutive, [Gn 19:9](#), [Nu 11:32](#).

## s

To this class belong especially those cases in which a second infinitive absolute is coordinated with the first; the latter then expresses either an accompanying or antithetical action or the aim to which the principal action is directed; e.g. [1 S 6:12](#)  $\text{אֲנִי וְעַבְדֵי יְהוָה}$  *towing as they went* (l towing continually; so after a participle, [Jos](#)

[6:13b](#) Qere); [Gn 8:7](#) *it went forth to and fro*<sup>8</sup> [Is 19:22](#) *smiting and* (i.e. but also) *healing again*; [Jo 2:26](#) (see above, [m](#)).

## t

Rem. 1. Instead of a second infinitive absolute (see above) there is sometimes found a perfect consecutive ([Jos. 6:13a](#) and [2 S 13:19](#) [but Stade's Q<sup>A</sup> [זל] is preferable], in both places as perfect frequentative; [Is 31:5](#) referring to the future, unless with Stade, *ZAW*. vi. 189, we read לַיָּחַד and יַיִלְחֶה, or an imperfect consecutive ([1 S 19:23](#), [2 S 16:13](#)) or participle ([2 S 16:5](#)); cf. also [u](#).

## u

2. The idea of long *continuance* is very frequently expressed by the verb הָלַךְ *to go*, along with its infinitive absolute, or even by the latter alone, and this occurs not only when it can be taken in its literal sense (*to go*, *to walk*, as in the examples given above, [Jos 6:9](#), [13](#), [1 S 6:12](#), [2 S 3:16](#), [13:19](#); cf. also, [Is 3:16](#), where both infinitives stand *before* the verb, and [y Ps 126:6](#), where הָלַךְ precedes), but also in cases where הָלַךְ in the sense of *to go on*, *to continue*, merely performs the function of an adverb. The action itself is added in a second infinitive absolute, or sometimes (see above, [t](#)) in a participle or verbal adjective. Examples, [Gn 8:3](#) בְּאֵימֹת הָלַךְ... וַיִּשָּׁבּוּ: *and the waters returned ... continually*; [Gn 8:5](#), [12:9](#), [Ju 14:9](#), [2 K 2:11](#); with a participle following, [Jer 41:6](#) (unless we read הֹלֵךְ, as in [2 S 3:16](#)); with an adjective following, [Gen 26:13](#), [Ju 4:24](#), [1 S 14:19](#), [2 S 5:10](#) ([1 Ch 11:9](#)), [2 S 18:25](#).<sup>9</sup>

On the other hand, in [1 S 17:41](#) the participle הֹלֵךְ is used instead of the infinitive absolute. Of a different kind are the instances in which the participle הֹלֵךְ is used as predicate along with the co-ordinate adjective ([Ex 19:19](#), [1 S 2:26](#), [2 S 3:1](#), [15:12](#), [Est 9:4](#), [2 Ch 17:12](#)) or participle ([1 S 17:15](#), [Jon 1:11](#), [Pr 4:18](#), [Ec 1:6](#)).

## v

3. The regular place of the negative is between the intensifying infinitive absolute and the finite verb,<sup>10</sup> e.g. [Ex 5:23](#) לֹא-חָדַלְתָּ לָבוֹא: *neither hast thou delivered at all*, [Ju 15:13](#), [Jer 13:12](#), [30:11](#); cf. [Mi 1:10](#) (לֹא). Exceptions are [Gn 3:4](#). (where the negation of the threat pronounced in [2:17](#) is expressed in the same form of words); [Am 9:8](#), [y Ps 49:8](#).

## W

4. With a finite verb of one of the derived conjugations, not only the infinitive absolute of the *same* conjugation may be connected ([Gn 28:22](#) Piçel; [17:13](#), [Ex 22:3](#), [Ez 14:3](#) Niphçal; [Gn 40:15](#) Puçal; [Ho 4:18](#) Hiphçil; [Ez 16:4](#) Hophçal), but also (especially with Niphçal, rarely with Piçel and Hiphçil; see Driver on [2 S 20:18](#)) that of *Qal* as the simplest and most general representative of the verbal idea, [2 S 20:18](#) (with Piçel; but in [Gn 37:33](#), [44:28](#) @rj' is a passive of *Qal*, § 52 e); [46:4](#) (with Hiphçil); [Ex 19:18](#), [21:10](#), [2 S 23:7](#), [Is 40:30](#), [Jer 10:5](#), [Jb 6:2](#) (with Niphçal); [Is 24:19](#) (with Hithpoçel; h[r' in the same verse must also, according to the Masora, certainly be the infinitive absolute *Qal*; see § 67 o), and so always tmlly tAm *he shall surely be put to death*. Elsewhere the infinitive absolute of a conjugation with kindred meaning is found, [Lv 19:20](#), [2 K 3:23](#) Hophçal for Niphçal (but most probably we should read, with Driver, the *infin. Niph.* in both places, hdp'hi and bræhæ; [1 S 2:16](#) (Piçel for Hiphçil, unless !Wr Jqy> is to be read); [Ez 16:4](#) (Hophçal for Puçal).<sup>11</sup> Finally, the infinitive absolute may equally well be represented by a *substantive* of kindred stem.<sup>12</sup> In [Is 29:14](#) the substantive intensifying the verb is found *along with* the infinitive absolute.

## X

5. Instead of the infinitive absolute immediately connected with the finite verb, an infinitive construct form appears (cf. § 73 d), in [Nu 23:25](#) ( bqq ~G; cf. [Ru 2:16](#) | v0 ~G;); [Jer 50:34](#) ( byrlj" byrl); [Pr 23:1](#) ( !ybiT' !yBi). In the last instances the infinitive is probably assimilated to the imperfect, like the infinitive Niphçal in the forms noticed in § 51 k and note.—Cf. also [2 K 3:24](#) abo Wabw: tAKhwx (read so with the LXX) before a, hence, no doubt due to the dislike of a hiatus; so in y [Ps 50:21](#), [Neh 1:7](#) ( | bxx]), all in rapid style; *after* the verb, [Jos 7:7](#), unless rybe[h;t intended.

## Y

4. Finally the infinitive absolute sometimes appears as a *substitute for the finite verb*, either when it is sufficient simply to mention the verbal idea (see [z](#)), or when the hurried or otherwise excited style intentionally contents itself with this infinitive, in order to bring out the verbal idea in a clearer and more expressive manner (see [aa](#)).

## Z

(a) The infinitive absolute as the continuation of a preceding finite verb. In the later books especially it often happens that in a succession of several acts only the first (or

sometimes more) of the verbs is inflected, while the second (or third, &c.) is added simply in the infinitive absolute. Thus after several perfects, [Dn 9:5](#) (cf. verse [11](#)) we have *sinned ... and have transgressed thy law, and have turned aside* (prop. a *turning aside* took place); so after a *perfect* [Ex 36:7](#) (?), [1 S 2:28](#), [Is 37:19](#), [Jer 14:5](#), [19:13](#), [Hag 1:6](#) (four infinitives), [Zc 3:4](#) (but read with Wellhausen, after the LXX, אֲתָאֵלֶּכֶת וְבִילְחָדָה, [7:5](#), [Ec 8:9](#), [9:11](#), [Est 3:13](#), [9:6](#), [16](#), [18](#), [Neh 9:8](#), [13](#), [1 Ch 5:20](#), [2 Ch 28:19](#); <sup>132</sup> after the *perfect consecutive*, [Zc 12:10](#); after the *perfect frequentative* [1 K 9:25](#) (unless רַיָּהוּיָהּ be intended); after the simple *imperfect*, [Lv 25:14](#), [Nu 30:3](#), [Jer 32:44](#) (three infinitives), [36:23](#), [1 Ch 21:24](#); after a *cohortative*, [Jos 9:20](#); after the *imperfect consecutive*, [Gn 41:43](#) (as a continuation of בָּקְרָא); [Ex 8:11](#), [Ju 7:19](#), [Jer 37:21](#), [Neh 8:8](#), [1 Ch 16:36](#), [2 Ch 7:3](#); with אֲדָ or after the *jussive*, [Dt 14:21](#), [Est 2:3](#), [6:9](#); after the *imperative*, [Is 37:30 b](#), [Am 4:4f.](#); after the *participle*, [Hb 2:15](#) (strengthened by אֲדָ, and regarded, like the participle itself, as an adverbial accusative); [Est 8:8](#).

## aa

(b) At the beginning of the narrative, or at least of a new section of it. The special form of the finite verb which the infinitive absolute represents must be determined from the context. The infinitive absolute is most frequently used in this way, corresponding to the infinitive of command in Greek, &c. <sup>14</sup>:—

## bb

(a) For an emphatic imperative, <sup>15</sup> e.g. אֲמַנְךָ (thou shalt, ye shall), *observe* [Dt 5:12](#); אֲזַכְּרְךָ (thou shalt) *remember*, [Ex 13:3](#), [20:8](#) (the full form occurs in [Dt 6:17](#) אֲזַכְּרְךָ וְאֲמַנְךָ; [7:18](#) אֲזַכְּרְךָ וְאֲמַנְךָ); [Lv 2:6](#), [Nu 4:2](#), [25:17](#), [Dt 1:16](#), [2 K 5:10](#), [Is 38:5](#), [Jer 2:2](#), followed by a *perfect consecutive*; [Jos 1:13](#), [2 K 3:16](#), [Is 7:4](#), [14:31](#) (parallel with an *imperative*; in [Na 2:2](#) three imperatives follow). But יִבְחַנְךָ [Ps 142:5](#) may be only an incorrect spelling of יִבְחַן; imperative. <sup>16</sup>

## cc

(b) For the jussive, [Lv 6:7](#), [Nu 6:5](#), [2 K 11:15](#), [Ez 23:46](#); cf. also [Pr 17:12](#) (*let it rather meet*).

## dd

(g) For the cohortative, [Is 22:13b](#) אֲתִוַּחֲלֵהְךָ אֲכַד (the exclamation of the mocker); [Ez](#)

[21:31](#), [23:30](#), [46](#); perhaps also [Jer 31:2](#) ( %Al h').<sup>17</sup>

## ee

(d) For the imperfect in emphatic promises, e.g. [2 K 4:43](#) ye shall *eat and leave thereof*; [19:29](#) ([Is 37:30](#)), [2 Ch 31:10](#); also in indignant questions, [Jb 40:2](#) *shall he that cavilleth contend with the Almighty?*<sup>18</sup> (on the addition of the subject cf. the Rem. below); [Jer 3:1](#) *and thinkest thou to return again to me?* [Jer 7:9](#) ff. (six infinitives, continued by means of the *perfect consecutive*; cf. [§ 112 o](#)).

## ff

(e) For any historical tense (like the Latin *historic* infinitive) in lively narration (or enumeration) and description, even of what is still taking place in present time, e.g. [Hos 4:2](#) *swearing and breaking faith, and killing, and stealing, and committing adultery* (in these they are busied); [10:4](#) (after a *perfect*); [Is 21:5](#), [59:4](#), [Jer 8:15](#), [14:19](#), [Jb 15:35](#); cf. further [Jer 32:33](#), [Ec 4:2](#).—In [Ez 23:30](#), [Pr 12:7](#), [15:22](#), and [25:4](#), the infinitive cf. absolute is best rendered by the passive.

## gg

Rem. The subject is sometimes added to the infinitive absolute when it takes the place of the finite verb, e.g. [Lv 6:7](#), [Nu 15:35](#), [Dt 15:2](#), y [Ps 17:5](#), [Pr 17:12](#), [Jb 40:2](#), [Ec 4:2](#), [Est 9:1](#). So, probably, also in [Gn 17:10](#), [Ex 12:48](#), although here  $\text{rk}^{\text{u}} \text{—} | \text{K}'$  according to [§ 121 a](#) might also be taken as *an object* with a passive verb; cf. [Est 3:13](#). In [1 S 25:26](#), [33](#) the subject follows an infinitive absolute which is co-ordinated with an infinitive construct, see above, [e](#).

---

## Footnotes:

<sup>1</sup>[1] The infinitive absolute can never be joined with a genitive or a pronominal suffix.

<sup>2</sup>[2] Perhaps  $\text{qCh}$ ; according to [§ 53 k](#) should be explained as an infinitive construct, or should be written  $\text{qCh}$ ;

<sup>3</sup>[3]  $\text{htw}' \text{yrxaw}$  [1 S 1:9](#) is impossible Hebrew, and as the LXX shows, a late addition.

<sup>4</sup>[1] That this *casus adverbialis* also was originally regarded as an accusative, may be seen from classical Arabic, where an infinitive of this kind expressly retains the accusative ending. In Latin the ablative of the gerund corresponds in many ways to this use of the infinitive absolute.

<sup>5</sup>[2] Also in [2 K 21:13](#) for  $\text{\%phw} > \text{hxm}'$  read with Stade and Klostermann  $\text{\%phw} > \text{hxm}'$ ; similarly, with Stade,  $\text{hvw} > \text{in}$  [Ju 4:24](#);  $\text{qAzXw} > \text{in}$  [Jer 23:14](#), and on [Is 31:5](#) cf. [t](#).

<sup>6</sup>[1] Cf. A. Rieder, *Die Verbindung des Inf. abs. mit dem Verb. fin ... im Hebr.*, Lpz., 1872; also his *Quae ad syntaxin Hebraicam ... planiorem faciendam ex lingua Graeca et Latina afferantur*, Gumbinnen (Programm des Gymnasiums), 1884. G. R. Hauschild, *Die Verbindung finiter und infiniter Verbalformen desselben Stammes in einigen Bibelsprachen*, Frankfurt a. M., 1893, discussing especially the rendering of such constructions in the Greek and Latin versions.

<sup>7</sup>[1] In Arabic also, the intensifying infinitive regularly stands *after* the verb, but in Syriac *before* the verb.

<sup>8</sup>[2] Also in [Ez 1:14](#) for the distorted form אַוְּכַר reads simply אַאֲצִי" וְאֲצִי)

<sup>9</sup>[1] Cf. in French, *Le mal va toujours croissant, la maladie va toujours en augmentant et en empirant*, 'continually increases and becomes worse and worse'.

<sup>10</sup>[2] Cf. Rieder, *Quo loco ponantur negationes אַל et לֹא*, ... (*Zeitschrift für Gymn.-Wesen*, 1879, p. 395 ff.).

<sup>11</sup>[3] In three passages even the infinitive absolute of another stem of like sound occurs; but in [Is 28:28](#) וְאֵדָא' is no doubt a mere textual error for וְאֵדָא, and in [Jer 8:13](#), according to [§ 72 aa](#), we should read ~פִּסְאֹת and in [Zp 1:2](#) אֲסֵאֹ Barth, *Nom.-bildung*, [§ 49 b](#), sees in וְאֵדָא' and אֲסֵאֹ' infinitives Hiph<sup>ע</sup>, exactly corresponding in form to אֲסֵאֹ the Aram. infin. אֲפִי of ~פִּי; but there is no more evidence for a *Hiph.* of וְאֵדָא in Hebrew than for a stem וְדָא'.

<sup>12</sup>[1] On these substantives (and on the use of the infinitive absolute generally as absolute object, see above, [m](#)), cf. the *schema etymologicum* treated in connexion with the government of the verb in [§ 117 p, q](#).

<sup>13</sup>[2] In [Ez 7:14](#) a perfect appears to be continued by means of an infinitive construct; but the text is quite corrupt; Cornill reads אֲכַח' וְיִכְח' [אֲכַח' וְיִכְח']

<sup>14</sup>[1] Cf. also such infinitives in French as *voir* (page so and so, &c.), *s'adresser ...*, *se méfier des voleurs* !

<sup>15</sup>[2] prätorius, *op. cit.*, p. 547: the extraordinarily common use of the infinitive form אֲבִי in the sense of an imperative, jussive, or cohortative has long since caused it to be compared with the Arab. *faʿāli*. It thus appears that the infin. אֲבִי in Hebrew could be used from early times as a kind of fixed, invariable word of command.

<sup>16</sup>[3] In [Ez 21:31](#), for the infinitives construct רִישָׁא ~רִישָׁא | יְפִיחִי (beside הֲבִיחִי)



read with Cornill the infinitives absolute  $\text{רשׁוּׁ}$ , &c. The  $\text{קִטְּוּׁ}$  probably intends  $\text{רַשׁוּׁ}$ , &c.

<sup>17</sup>[4] In [2 S 3:18](#) the infinitive construct appears to be used instead of the cohortative, but  $\text{[yvaʔ]}$  should certainly be read for  $\text{[yvaʔh]}$ . Also in [1 K 22:30](#) ([2 Ch 18:29](#)), which was formerly included under this head (I will *disguise myself and go into the battle*), read  $\text{abaw} > \text{fPax}ta$ ,

<sup>18</sup>[5] In [Jb 34:18](#) in a similar question instead of the infinitive constr. we should rather expect the infinitive absolute ( $\text{rmaʔt}$ ), unless with the LXX and Vulg. the participle with the article ( $\text{rmaʔt}$ ) is to be read.

§ 75. Verbs  $h^3$ , e. g.  $hl\ 6''$  to reveal. [Paradigm P](#).

Brockelmann, *Semit. Sprachwiss.*, p. 149 ff.; *Grundriss*, p. 618 ff.— G. R. Berry, 'Original Waw in  $h^3$  verbs' in *AJSL*. xx. 256 f.

**a**

These verbs, like the verbs  $y^3$  (§§ 69, 70), belong to two different classes, viz. those originally  $w^3$  and those originally  $y^3$ ,<sup>1</sup> which in Arabic, and even more in Ethiopic, are still clearly distinguished. In Hebrew, instead of the original  $w$  or  $y$  at the end of the word, a  $h$  always appears (except in the *ptcp. pass. Qal*) as a purely orthographic indication of a final vowel (§ 23 k); hence both classes are called  $h^3$ , e. g.  $hl\ 6''$  for  $yl\ 6''$  he has revealed;  $hl\ V'$  for  $wl\ V'$  he has rested. By far the greater number of these verbs are, however, treated as originally  $y^3$ ; only isolated forms occur of verbs  $w^3$ .

**b**

$hl\ V'$  to be at rest may be recognized as originally  $w^3$ , in the forms in which the  $Wa\ w$  appears as a strong consonant, cf. 1st *sing. perfect Qal*  $yT\ w\ V'$  [Jb 3:26](#), the *participle*  $wl\ V'$  and the derivative  $h\ w\ V'$ ; rest; on the other hand the *imperfect* is  $Wy\ V\ y$  (with  $y\ h$ ). In  $hn\ 7'$  (Arab.  $yn\ 7'$ ) to answer, and  $hn\ 7'$  (Arab.  $wn\ 7'$ )<sup>2</sup> to be afflicted, are to be seen two verbs originally distinct, which have been assimilated in Hebrew (see the Lexicon, s. v.  $hn\ 7'$ ).

Of quite a different class are those verbs of which the third radical is a *consonantal h* (distinguished by *Mappiq*). These are inflected throughout like verbs *tertiaie gutturalis*. Cf. [§ 65 note on the heading](#).

**c**

The grammatical structure of verbs  $h^3$  (see [Paradigm P](#)) is based on the following laws:—

1. In all forms in which the original  $Y\ o\ h$  or  $W\ a\ w$  would stand at the end of the word, it is dropped (cf. [§ 24 g](#)) and  $h$  takes its place as an orthographic indication of the preceding long vowel. Such an indication would have been indispensable, on practical grounds, in the still unvocalized consonantal text. But even after the addition of the vowel signs, the orthographic rule remained, with insignificant exceptions (see [§ 8 k](#),

and  $\text{a}^\circ$  in  $\text{h}^\circ \text{h}^\circ \text{h}^\circ$ , &c.), that a final vowel must be indicated by a vowel letter. In verbs  $\text{h}^\circ \text{h}^\circ$  the  $\text{h}^\circ$  which is here employed as a vowel letter is preceded by the same vowel in the same part of the verb throughout all the conjugations. Thus the endings are —  $\text{h}^\circ \text{h}^\circ$  in all perfects,  $\text{h}^\circ \text{h}^\circ$ ;  $\text{h}^\circ \text{h}^\circ$ ;  $\text{h}^\circ \text{h}^\circ$ , &c.

$\text{h}^\circ$ , in all imperfects and participles,  $\text{h}^\circ \text{h}^\circ$ ;  $\text{h}^\circ \text{h}^\circ$  &c.

$\text{h}^\circ \text{h}^\circ$  in all imperatives,  $\text{h}^\circ \text{h}^\circ$ ;  $\text{h}^\circ \text{h}^\circ$ ; &c.

$\text{h}^\circ \text{h}^\circ$  in the infinitive absolute ( $\text{h}^\circ \text{h}^\circ$ , &c.), except in Hiph $\text{h}^\circ$ , Hoph $\text{h}^\circ$ , and generally also Piel, see [aa](#) and [íí](#)

The *participle passive Qal* alone forms an exception, the original  $\text{y}$  (or  $\text{w}$ , see [v](#)) reappearing at the end,  $\text{y}^\circ \text{h}^\circ$ ; and so also some derived nouns ([§ 84<sup>a</sup> c](#), e, &c.).

The *infinitive construct* always has the ending  $\text{t}^\circ$  (with  $\text{t}$  feminine); *Qal*  $\text{t}^\circ \text{h}^\circ$ ; Piel,  $\text{t}^\circ \text{h}^\circ$ ; &c.; for exceptions, see [n](#) and [y](#).

## d

These forms may be explained as follows:— in the *perfect Qal*  $\text{h}^\circ \text{h}^\circ$  stands, according to the above, for  $(\text{y})^\circ \text{h}^\circ$ , and, similarly, in Niph $\text{h}^\circ$ , Pu $\text{h}^\circ$ , and Hoph $\text{h}^\circ$ . The Piel, and Hithpa $\text{h}^\circ$  may be based on the forms  $\text{h}^\circ \text{h}^\circ$   $\text{h}^\circ \text{h}^\circ$  ([§ 52 l](#); and [§ 54 k](#)), and Hiph $\text{h}^\circ$  on the form  $\text{h}^\circ \text{h}^\circ \text{h}^\circ$ , on the analogy of the  $\text{a}^\circ$  in the second syllable of the Arabic  $\text{laqta}^\circ \text{la}^\circ$  ([§ 53 a](#)). Perhaps, however, the final  $\text{a}^\circ$  of these conjugations simply follows the analogy of the other conjugations.

## e

The explanation of the final tone-bearing  $\text{h}^\circ$ , of the *imperfect* is still a matter of dispute. As to the various treatments of it, see Barth, *Nominalbildung*, i. p. xxx ff, with § 136, Rem., and *ZDMG*. xlv. 695 f., against Philippi's objections in the *Zeitschrift für Völkerpsychologie*, 1890, p. 356 f.; also *ZDMG*. lvi. 244, where Barth appeals to the rule that, in the period before the differentiation of the North Semitic dialects, final *iy* becomes  $\text{h}^\circ$ , (*constr.*  $\text{h}^\circ \text{h}^\circ$ , not  $\text{h}^\circ \text{h}^\circ$ ) M. Lambert, *Journ. Asiat.* 1893, p. 285; Prätorius, *ZDMG*. lv. 365. The most probable explanation now seems to be, first, that the uniform pronunciation of *all* imperfects and participles with S<sup>e</sup>gho $\text{h}^\circ$  in the last syllable merely follows the analogy of the *impf. Qal*, and

secondly, that the  $S^{e}gho\emptyset$  of the *impf. Qal* does perhaps ultimately represent a contraction of the original termination  $y^{\alpha}$ ; (= *ai*), although elsewhere (e.g. in the *imperative* of  $h^{374}$ ) *ai* is usually contracted to  $e\emptyset$

**f**

2. When the original  $Yo\emptyset h$  stands at the end of the syllable before an affirmative beginning with a consonant ( $t$ ;  $n$ ) there arises (*a*) in the *perfects*, primarily the diphthong *ai* ( $y^{\alpha}$ ). In the middle of the word this ought always to be contracted to  $e\emptyset$  ( $y^{\alpha}\emptyset$ ), but this  $e\emptyset$  is only found consistently in the passive conjugations, whilst regularly in *Qal*, and frequently in the other active and reflexive conjugations (especially in  $Pi(e\emptyset)$ ), it appears as  $i\emptyset$  (cf. [x](#), [z](#), [ee](#)). This  $i\emptyset$  however, in the *perf. Qal* is not to be explained as a weakening of an original  $e\emptyset$  but as the original vowel of the *intransitive* form. It then became usual also in the *transitive* forms of *Qal* (and in some other conjugations on this analogy), whereas e. g. in Syriac the two kinds of forms are still carefully distinguished, — (*b*) In the *imperfects* and *imperatives*,  $y^{\alpha}$ , with the tone always appears before the affirmative  $hn$ . On the most probable explanation of this  $y^{\alpha}$ , see above, [e](#).

**g**

**Summary.** Accordingly before affirmatives beginning with a consonant the principal vowel is —

In the perfect *Qal*  $i\emptyset$  e.g.  $tyl \text{ } \emptyset$ ;

In the perfects of the other active and reflexive conjugations, sometimes  $e\emptyset$  sometimes  $i\emptyset$   $tyL\emptyset$  and  $tyL\emptyset$  '  $tyl \text{ } \emptyset$  and  $tyl \text{ } \emptyset$

In the perfects passive always  $e\emptyset$  e. g.  $tyL\emptyset$

In the imperfects and imperatives always  $y^{\alpha}$ , e.g.  $hnyl \text{ } \emptyset$   $hnyl \text{ } \emptyset$

The diphthongal forms have been systematically retained in Arabic and Ethiopic; only as an exception and in the popular language is the diphthong contracted. In Aramaic the contracted forms predominate, yet the Syriac, for example, has in *Qal* 2nd pers. sing. *g<sup>e</sup>lait* (but 1st pers. sing.  $tyl \text{ } \emptyset$ ), and so too the Western Aramaic  $tyl \text{ } \emptyset$ ; but also  $tyl \text{ } \emptyset$

**h**



(cf. § 74 g), is preserved in  $t\dot{f}'$  (before  $\dot{a}$ ) [Lv 25:21](#) (cf. [2 K 9:37](#) K<sup>ethi</sup>h)<sup>3</sup>; likewise in Hiph<sup>ç</sup>  $t\dot{c}r\dot{h}i$  (before  $\dot{a}$ ) [Lv 26:34](#);  $ta\dot{t}h$ , [Ez 24:12](#); and in Hoph<sup>ç</sup>  $t\dot{l}g\dot{h}'$ , (before  $y$ ) [Jer 13:19](#), — The 2nd *sing. fem.* is also written  $ty\dot{a}'$ ; thus in the *textus receptus*  $ty\dot{h}$  [2 S 14:2](#), and always in Baer's editions (since 1872), as in most other verbs;  $ty\dot{l}x'$  and  $ty\dot{l}G$  [Is 57:8](#);  $ty\dot{f}i'$  [Jer 2:23](#), [Ez 16:48](#), &c. (so  $ta\dot{c}Ah$  [1 K 17:13](#) from  $\dot{a}c\dot{y}'$ ). In the 3<sup>rd</sup> *pers. plur.* the tone, instead of keeping its usual place ( $\dot{W}I G''$ , &c.), is retracted in  $y$  [Ps 37:20](#),  $\dot{W}I K\dot{h}$  both on account of the pause and also in rhythmical antithesis to the preceding  $\dot{W}I K'$ ; also in [Is 16:8](#)  $\dot{W}[T'$  (according to Delitzsch for the sake of the assonance with  $\dot{W}[g\dot{h}n''$ ); and in [Jb 24:1](#)  $\dot{W}zX\dot{h}$ — On the tone of the *perfect consecutive* see § 49 k.

## n

2. The *infin. absol.* frequently has  $\dot{A}$  (probably a survival of the older orthography) for  $h\dot{a}q$  e. g.  $Ay\dot{h}'$  [Gn 18:18](#);  $Af'$  [Jer 4:18](#), &c., [Ez 31:11](#);  $Anq'$  [2 S 24:24](#);  $Aar'$  [Gn 26:28](#), [Is 6:9](#) (cf. [1 S 6:12](#)), &c., beside  $ha\dot{a}'$ . The form  $t\dot{A}tV'$  [Is 22:13](#) (beside  $\dot{A}tV'$  in the same verse) appears to have been chosen on account of its similarity in sound to  $j X\dot{V}'$ ; so in [Is 42:20](#) Q<sup>ere</sup> and [Ho 10:4](#),  $t\dot{A}I \dot{a}'$  (unless it is a substantive, *oaths*) and  $trK'$ ; cf. also  $t\dot{A}r'$  [Hb 3:13](#).— Conversely, instead of the *infinitive construct*  $t\dot{A}I G$  such forms are occasionally found as  $hd G$  or  $\dot{A}I G$ ; cf.  $ha\dot{a}$  [Gn 48:11](#);  $hnq$  [Pr 16:16](#);  $hf[]$  [Gn 50:20](#),  $y$  [Ps 101:3](#), also  $Af[]$  [Gn 31:28](#) (cf. [Pr 31:4](#)), and even with the suffix  $\dot{W}h$  the very remarkable form  $\dot{W}h\dot{f}i'$  [Ex 18:18](#).<sup>4</sup>— The feminine form  $h\dot{w}a\dot{r}'$  (for  $t\dot{A}ar$  [Ez 28:17](#), analogous to nouns like  $h\dot{w}a\dot{b}'$ ) (cf. § 45 d), is strange, but  $hy\dot{h}$ /as *infin.* [Ez 21:15](#) is quite inexplicable.— The forms  $Agh\dot{o}$  and  $Arh\dot{o}$  [Is 59:13](#) are perhaps to be regarded with Barth, *Nominalbildung*, § 51 a, as *infinitives absolute* of the passive of *Qal* (see above, § 53 u), not of *Pe*.— The 2nd *sing. masc. imperative*  $hyx\dot{W}$  occurs in the principal pause in [Pr 4:4](#) and [7:2](#); but probably these forms are simply to be attributed to a Masoretic school, which in general marked the difference between certain forms by the use of  $e\dot{f}$  for  $e\dot{q}$  and conversely  $e\dot{q}$  for  $e\dot{f}$ ; cf. the analogous

examples in [§ 52 n](#), and especially [§ 75 hh](#), also Kautzsch, *Grammatik des Bibl.-Aram.*, § 17, 2, Rem. 1.—On the reading  $\text{hny}^{\text{a}}\text{r}^{\text{w}}$  [Ct 3:11](#) (for  $\text{hny}^{\text{a}}\text{r}^{\text{w}}$ , on the analogy of the reading  $\text{hna}^{\text{c}}\text{m}$ , &c., [§ 74 h](#)), see Baer's note on the passage.

### o

3. The *shortening* of the *imperfect* (see above, [k](#), and the note on [hh](#)) occasions in *Qal* the following changes:

(a) As a rule the first radical takes a helping *S<sup>e</sup>ghol*, or, if the second radical is a guttural, a helping *Pathahl* (according to [§ 28 e](#)). Thus  $\text{l gy}^{\text{d}}$  for  $\text{l gy}^{\text{l}}$  '  $\text{zb}^{\text{y}}\text{Dw}$ : *and he despised*, [Gn 25:34](#);  $\text{!b}^{\text{y}}\text{Dw}$ : *and he built*,  $\text{[v}^{\text{y}}\text{D}$  *he looks*;  $\text{Xm}^{\text{y}}\text{Dw}$ : *and he destroyed*, [Gn 7:23](#).

### p

(b) The *iā* of the preformative is then sometimes lengthened to *e* e. g.  $\text{ar}^{\text{y}}\text{D}$  *he sees*. This, however, mostly happens only after the preformative *t*, whilst after *y* the homogeneous *iā* remains, e. g.  $\text{l k}^{\text{t}}\text{D}$ : (but  $\text{l k}^{\text{y}}\text{D}$ ),  $\text{!p}^{\text{t}}\text{D}$ : (but  $\text{!p}^{\text{y}}\text{D}$ ),  $\text{br}^{\text{t}}\text{D}$ : (but  $\text{br}^{\text{y}}\text{Dw}$ ); with middle guttural  $\text{[t}^{\text{t}}\text{D} \text{Hk}^{\text{t}}\text{D}$ : [Jb 17:7](#) (from  $\text{hh}^{\text{k}}$ ). The unusual position of the tone in  $\text{ar}^{\text{t}}\text{D}$  [Zc 9:5](#),  $\text{ar}^{\text{t}}\text{D}$  [Mi 7:10](#) (so Baer and Ginsb.; ed. Mant.  $\text{ar}^{\text{t}}\text{D}$   $\text{ar}^{\text{t}}\text{D}$ ) is best explained (except in  $\text{ar}^{\text{t}}\text{D}$  [Gn 41:33](#), before  $\text{p}$ ) on the analogy of  $\text{hm}^{\text{t}}\text{q}$ , &c., [§ 72 s](#), as due to the following *a*. But cf. also [hh](#).

### q

(c) The helping vowel is elsewhere not used under the circumstances mentioned in [§ 28 d](#);  $\text{B.v}^{\text{y}}\text{Dw}$ : [Nu 21:1](#), [Jer 41:10](#), cf.  $\text{T.p}^{\text{y}}\text{Dw}$ : [Jb 31:27](#); on the other hand, with *iā* lengthened into *e* (see [p](#))  $\text{T.v}^{\text{y}}\text{Dw}$ :  $\text{D.v}^{\text{y}}\text{D}$ :  $\text{D.r}^{\text{y}}\text{D}$ :  $\text{j.f}^{\text{y}}\text{D}$  The form  $\text{ar}^{\text{y}}\text{D}$  *he sees*, occurs parallel with  $\text{ar}^{\text{y}}\text{Dw}$ : *and he saw* (but 3<sup>rd</sup> fem. always  $\text{ar}^{\text{t}}\text{D}$ ), the latter with the original *Pathahl* on account of the following  $\text{r}$  and identical with the 3<sup>rd</sup> sing. masc. of the *imperf. consec.*  $\text{Hiph}^{\text{c}}\text{D}$ , [2 K 11:4](#).

### r

(d) Examples of verbs *primae gutturalis* ([§ 63](#)), and at the same time  $\text{h}^{\text{r}}\text{D}$ , are  $\text{f}^{\text{r}}\text{Dw}$ : in pause  $\text{f}^{\text{r}}\text{Dw}$ : *and he made*, from  $\text{hf}^{\text{r}}$  ' '  $\text{f}^{\text{r}}\text{Dw}$ : *and he answered*, from

hn<sup>h</sup> (always identical with the corresponding forms in Hiph<sup>h</sup>), #X<sup>h</sup> and he divided, from hCX. On some similar forms of a<sup>h</sup> see § 76 d.— In the following cases the initial (hard) guttural does not affect the form: rX<sup>h</sup> and he was wroth, !X<sup>h</sup> and he encamped (3<sup>rd</sup> plur. WhX<sup>h</sup>), Dxyb), (with Dages<sup>h</sup> lene and S<sup>e</sup>wa<sup>h</sup>) let it rejoice, [Jb 3:6](#); cf. [Ex 18:9](#).— On zy<sup>h</sup>, zy<sup>h</sup>>j Y<sup>h</sup>: (h<sup>h</sup> as well as !<sup>h</sup>), &c., see [§ 76 b, c, f](#).

## S

(e) The verbs hy<sup>h</sup> to be, and hy<sup>x</sup> to live, of which the shortened imperfects ought to be yihy and yihy, change these forms to yhiy> and yxiy>, the second Yo<sup>h</sup> being resolved into i<sup>h</sup> at the end of the word; but in pause (§ 29 n) yhiy<sup>h</sup> yxiy<sup>h</sup>, with the original a<sup>h</sup> modified to S<sup>e</sup>gho<sup>h</sup> with the tone (cf. also nouns like ykB. for bakhy. in pause ykB<sup>h</sup> ' ynl<sup>h</sup> for çolny, &c., [§ 84<sup>a</sup> c](#), and [§ 93 x](#)). For yVT<sup>h</sup> however, in [Dt 32:18](#), since no verb hy<sup>v</sup> exists, we must read either VT<sup>h</sup> or better hV<sup>h</sup>Ti (Samaritan aXt), as imperfect Qal of hv<sup>h</sup> to forget.— Analogous to yhiy> from hy<sup>h</sup>, there occurs once, from hw<sup>h</sup> to be, the form aWhy> for Why> he will be, [Ec 11:3](#), but no doubt aWh is the right reading.

## t

The full forms (without apocope of the h<sup>h</sup>, cf. [§ 49 c](#)) not infrequently occur after wa<sup>h</sup> consecutive, especially in the 1st pers. and in the later books, e. g. haraw) and I saw, twenty times, and [Jos 7:21](#) in Kethi<sup>h</sup>, but never in the Pentateuch (ara<sup>h</sup> fifteen times, of which three are in the Pent.); also in the 3<sup>rd</sup> pers. har<sup>h</sup>: [Ez 18:28](#), [Jb 42:16](#) Q<sup>e</sup>re; hf,<sup>h</sup> and he made, four times (but f<sup>h</sup> over 200 times); cf. also [Ju 19:2](#) (hnz<sup>h</sup>); [1 K 10:29](#) (hl,<sup>h</sup>); [Dt 1:16](#) (hWca<sup>h</sup>), and [Gn 24:48](#). So also occasionally for the jussive, cf. [Gn 1:9](#), [41:34](#), [Jer 28:6](#).— For the well attested, but meaningless Wary<sup>h</sup>Ti [Jb 6:21](#) (doubtless caused by the following Wary<sup>h</sup>Ti), read War<sup>h</sup>Ti ye see, with Ginsburg.

## u



4. The original  $y$  sometimes appears even before affirmatives beginning with a vowel (cf. above,  $h$  and  $l$ ), especially in and before the *pause*, and before the full plural ending  $!W\alpha$ , or where for any reason an emphasis rests on the word.

Perfect  $hy'sk'y$  [Ps 57:2](#),  $Wy'sk'$  [Dt 32:37](#), cf.  $y$  [Ps 73:2](#)  $Qere\theta$  imperative  $Wy [B. Is 21:12. Imperfect  $Wy't'a'y)$  [Jb 16:22](#), [30:14](#) (without the *pause*,  $y$  [Ps 68:32](#));  $Wy l' h'y l'y$  [Ps 122:6](#), [Jb 12:6](#), cf.  $y$  [Ps 77:4](#);  $!yBry)$  [Dt 8:13](#);  $y$  [Ps 36:9](#): more frequently like  $!WyTVyl'y$  [Ps 78:44](#); [Is 17:12](#), [21:12](#), [26:11](#), [31:3](#), [33:7](#), [41:5](#),  $y$  [Ps 36:8](#), [39:7](#), [83:3](#); before a suffix, [Jb 3:25](#). Also in [Pr 26:7](#)  $Wy l' D't$  as *perf. Qal* from  $h l' D'$ , was perhaps originally intended, but hardly  $Wy l' D'$ , since these full forms, though they may stand out of *pause*, do not begin sentences;  $Wy l' D\tilde{n}$  probably points to  $WLD\tilde{n}$  from  $l l' D'$  as the right reading, since the sense requires an intransitive verb. Cf. further,  $v$ ,  $x$ ,  $dd$ ,  $gg$ .$

## v

5. The *participle active* (cf. Vollers, 'Das  $Qa\theta il$ -Partizipium,' ZA. 1903, p. 312 ff., and on the participles of  $h^3A$ , *ibid.*, p. 316 ff.), besides feminine forms like  $h l' [0$  [Ju 20:81](#), &c.,  $ha'ro$  [Pr 20:12](#), has also a *feminine* which retains the 3<sup>rd</sup> radical  $y$ , viz.  $hyk'AB)$  (=  $hkB\theta$ ) *weeping*, [La 1:16](#);  $hy'm'Ah)$  *tumultuous*, [Is 22:2](#) (*plur.* [Pr 1:21](#));  $hy'p'Ac^*$  *spying*, [Pr 31:27](#),  $hy'r'P)$  *fruitful*,  $y$  [Ps 128:3](#), *plur.*  $tAY'ta)$  *the things that are to come*, [Is 41:23](#). With the ordinary strong inflexion  $y$  appears in  $hy'j$  [ $\theta$  [Ct 1:7](#), but perhaps there also  $hy'j$  i [ $\theta$  was intended, unless it should be  $hy'[ij$ ) *a wanderer*. For  $yn'ha'ro$  [Is 47:10](#),  $yn'ha'ro$  is to be read.— On  $hve$  [ $1 K 20:40$  for  $hvd$ ], cf. § 116 g, note.—In the *participle passive* the 3<sup>rd</sup> radical still sometimes appears as  $w$  (§ 24 b), cf.  $Wf$  [ $'$  *made*, [Jb 41:25](#),  $WpC'$  [Jb 15:22](#), contracted from  $Wwf$  [ $'$ ;  $WpC'$ ; and before a formative ending, it even has its consonantal sound,  $\sim WwX$  [ $h$  (read  $\sim Wwf$  [ $h$ )] [2 K 23:4](#);  $tWwX$  [ $h$  (read  $\text{ʕasuw}\theta h$ ) [1 S 25:18](#)  $Kethib$ ,  $tWwj$   $n$  (read  $n\text{etuw}\theta h$ ) [Is 3:16](#)  $Kethib$ . The shortening of the  $u$  in  $tAYar$  [Est 2:9](#) is irregular.

## w

6. The defective writing is rare in such forms as  $\text{t}^{\text{y}}\text{h}^{\text{h}}\text{w}$  [2 S 15:33](#);  $\text{y}^{\text{t}}\text{h}^{\text{h}}\text{B}'$  [1 K 8:44](#), cf. [1 K 9:3](#);  $\text{h}^{\text{n}}\text{l}$   $\text{p}^{\text{d}}\text{T}^{\text{w}}$  [Ex 2:16](#) (cf. [Jer 18:21](#), [48:6](#), [1 Ch 7:15](#), [Jb 17:5](#), &c.), and the pronunciation  $\text{h}^{\text{n}}\text{y}^{\text{a}}\text{i}^{\text{r}}\text{T}^{\text{i}}$  [Mi 7:10](#), cf.  $\text{h}^{\text{n}}\text{h}$   $\text{[T]T}$  [Ju 5:29](#) (unless they are *sing.* with *suff.* of the 3<sup>rd</sup> *sing. fem.*). Both cases are probably to be explained according to [§ 20 i](#)

II. On Niphçal.

**x**

7. Here the forms with  $\text{y}^{\text{a}}\text{i}$  in the 1st and 2nd *pers. sing.* of the *perfect* predominate ( $\text{y}^{\text{a}}\text{i}$  only in  $\text{t}^{\text{y}}\text{Q}^{\text{n}}\text{l}$  [Gn 24:8](#)); on the other hand in the 1st *plur.* always  $\text{y}^{\text{a}}\text{i}$ , as  $\text{W}^{\text{h}}\text{y}^{\text{l}}$   $\text{q}^{\text{a}}\text{l}$  [1 S 14:8](#). No examples of the 2nd *plur.* occur.— With  $\text{y}$  retained in *pause*  $\text{W}^{\text{y}}\text{J}^{\text{h}}\text{l}$  [Nu 24:6](#); once with an initial guttural  $\text{W}^{\text{r}}\text{X}^{\text{h}}\text{h}$  [Ct 1:6](#) for  $\text{W}^{\text{r}}\text{X}^{\text{h}}$  probably arising from the ordinary strong form  $\text{ni}^{\text{h}}\text{u}$ , but the harshness of X immediately followed by  $\text{r}$  is avoided by pronouncing the X with Hâteph–Pathah.— In the 3<sup>rd</sup> *sing. fem.*  $\text{h}^{\text{w}}\text{T}^{\text{v}}\text{n}^{\text{l}}$  [Pr 27:15](#) (in *pause* for  $\text{h}^{\text{w}}\text{T}^{\text{v}}\text{n}^{\text{l}}$ ) w and t may be transposed for euphonic reasons; but probably we should simply read  $\text{h}^{\text{t}}\text{w}^{\text{v}}\text{n}^{\text{l}}$ — Among Niphçal forms of  $\text{h}^{\text{w}}\text{a}^{\text{h}}$  must be classed, with Buxtorf and others (cf. Nöldeke, *ZDMG.* xxx. 185),  $\text{h}^{\text{w}}\text{a}^{\text{h}}$  from  $\text{h}^{\text{w}}\text{a}'$ , not Piçlel of  $\text{h}^{\text{a}}\text{n} = \text{w}^{\text{a}}\text{n}$ ; hence, according to [§ 23 d](#),  $\text{W}^{\text{w}}\text{a}^{\text{n}}$  "they are beautiful" (for  $\text{W}^{\text{w}}\text{a}^{\text{h}}\text{n}$ ) [Is 52:7](#), [Ct 1:10](#); but in  $\text{y}$  [Ps 93:5](#), where Baer requires  $\text{h}^{\text{w}}\text{a}^{\text{h}}$  read  $\text{h}^{\text{w}}\text{a}^{\text{h}}$  with ed. Mant., Ginsb.

**y**

8. The *apocope* of the *imperfect* causes no further changes beyond the rejection of the  $\text{h}^{\text{a}}$ , e. g.  $\text{l}$   $\text{G}^{\text{y}}\text{l}$  from  $\text{h}^{\text{l}}$   $\text{G}^{\text{y}}\text{l}$  in one verb *middle guttural*, however, a form occurs with the Qamesh shortened to Pathah, viz.  $\text{X}^{\text{M}}\text{y}^{\text{l}}$  (for  $\text{X}^{\text{M}}\text{y}^{\text{l}}$ )  $\text{y}$  [Ps 109:13](#), as in verbs  $\text{[}^{\text{3}}\text{M}$ ; but in *pause*  $\text{X}^{\text{M}}\text{T}^{\text{i}}$  verse [14](#). Cf. *bb.*— The *infinitive absolute*  $\text{t}^{\text{a}}\text{l}$   $\text{q}^{\text{a}}\text{l}$  emphasizing an *infinitive construct*, [2 S 6:20](#), is very extraordinary; probably it is a subsequent correction of an erroneous repetition of  $\text{t}^{\text{w}}\text{l}$   $\text{q}^{\text{h}}$ .— The *infin. constr.*  $\text{h}^{\text{a}}\text{r}^{\text{x}}\text{h}$  occurs in [Ju 13:21](#), [1 S 3:21](#) for  $\text{t}^{\text{a}}\text{r}^{\text{h}}\text{h}$ ; cf. above, *n.*— On the infinitive Niphçal with the  $\text{h}$  elided, see [§ 51 i](#).— The irregular  $\text{W}^{\text{l}}$   $\text{[T]T}^{\text{e}}$  [Ez 36:3](#) has probably arisen from a combination of the readings  $\text{W}^{\text{l}}$   $\text{[T]T}^{\text{e}}$  (*Qal*) and  $\text{W}^{\text{l}}$   $\text{[T]T}^{\text{e}}$  (Niphçal).

Similarly the solecism  $hzbm\dot{n} > 1 S 15:9$  might be due to a combination of the *participle fem.* Niphçal ( $hzb\dot{n}l$ , cf:  $hl \dot{x}n$ ;  $hP\dot{x}n < xF' [h]$ ) with the Hophçal ( $hzbm\dot{n}$ ); but it is more correct, with Wellhausen, to explain the  $\dot{m}$  from a confusion with  $S\dot{m}n$  and to read, in fact,  $tsa\dot{h}n\dot{n} > xz\dot{n}l$

### III. On piçel, Poçel, Puçal, and Hithpaçel.

**Z**  
 9. In the 1st and 2nd persons of the *perfect* Piçel the second syllable in most of the instances has  $y\dot{\alpha}l$  on the analogy of *Qal* (see [f](#)), as  $ty\dot{m}d\dot{l} \ y\dot{t}y\dot{m}d\dot{q}i$  always so in the first *plur.*, and before *suffixes*, e. g.  $Why\dot{S}i\dot{k}i$  [Gn 37:26](#),  $Wh\dot{t}y\dot{K}D\dot{l}y$  [Ps 44:20](#). The form with  $y\dot{\alpha}i$  is found only in the 1st *sing.* (e. g. [Jo 4:21](#); [Is 5:4](#), [8:17](#) along with the form with  $i\dot{}$ ). On the tone of the *perf. consec.* Piçel of  $h\dot{3}m$ , see [§ 49 k](#).— Hithpaçel has (besides  $y\dot{\alpha}e$  [Jer 17:16](#)) as a rule  $y\dot{\alpha}i$  ([Pr 24:10](#), [1 K 2:26](#), [Jer 50:24](#)). On the other hand, *Puçal* always has  $y\dot{\alpha}e$  e. g.  $y\dot{t}y\dot{F}i\dot{u}y$  [Ps 139:15](#).— A 1st *sing. perfect* Poçel  $y\dot{t}i\dot{f}i\dot{A}V$  (=  $y\dot{t}y\dot{S}i\dot{A}V$ ) occurs in [Is 10:13](#).

**aa**  
 10. The *infinitive absolute* Piçel takes the form  $h\dot{L}K$ ;  $h\dot{W}Q$ ; (like  $l \ J\dot{Q}$ ; the more frequent form even in the strong verb, see [§ 52 o](#)); with  $o\dot{}$  only in  $y$  [Ps 40:2](#)  $h\dot{W}Q$ ; with  $o\dot{h}$  [Hb 3:13](#)  $t\dot{A}r ['$  (cf. above, [n](#)). On *Agho* and *Arho* *infinitives absolute* of the passive of *Qal*, not of *poçel*, see above, [n](#).— As *infinitive construct*  $y\dot{K}K$ ; occurs in Piçel, [Ho 6:9](#) (only orthographically different from  $h\dot{K}K$ ; if the text is correct);  $a\dot{L}K$ ; [Dn 9:24](#) (on the  $\dot{a}$  see [rr](#));  $h\dot{L}K$ ;  $-d [$ ; [2 Ch 24:10](#), [31:1](#), for which in [2 K 13:17](#), [19](#), [Ezr 9:14](#)  $h\dot{L}K$ ;  $-d [$  with *infin. abs.*; in *puçal*  $t\dot{A}N [u$  [Ps 132:1](#).

**bb**  
 II. The apocopated *imperfect* must (according to [§ 20 I](#)) lose the Dagesŭ forte of the second radical, hence  $W\dot{C}y\dot{W}$ ; and he commanded,  $r [':T$ . (for  $hr [':T$ . =  $te\dot{ç}arref$ ) [Ps 141:8](#); cf. [Gn 24:20](#); even in the principal pause  $l \ g\dot{T} - l \ a$ ; [Pr 25:9](#); Hithpaçel  $l \ G\dot{t}y\dot{W}$ ; and he uncovered himself, [Gn 9:21](#);  $[r\dot{t}Ti$  [Pr 22:24](#); cf.  $y$  [Ps 37:1](#), [7](#), [8](#).

With the lengthening of Pathahl to Qamesl,  $\text{w}^t\text{y}^{\text{w}}$ : *and he made marks*, [1 S 21:14](#) (but read with Thenius  $\text{@t}^{\text{y}}\text{w}$ , and instead of the meaningless  $\text{ANv}^{\text{y}}\text{w}$ : *ibid.* read  $\text{!v}^{\text{y}}\text{w}$ ). In Hithpaçed  $\text{r}^{\text{g}}\text{t}^{\text{t}}\text{i}^{\text{h}}\text{l a}$ ; in close connexion, [Dt 2:9](#), [19](#); [ $\text{TV}^{\text{t}}\text{i}$ ] [Is 41:10](#); according to Qimhi also  $\text{w}^{\text{a}}\text{t}^{\text{y}}\text{l w}^{\text{a}}\text{t}^{\text{t}}\text{i}^{\text{y}}$  [Ps 45:12](#), [Pr 23:3](#), [6](#), [24:1](#), [1 Ch 11:17](#), whilst Baer and Ginsburg read with the best authorities  $\text{w}^{\text{a}}\text{t}^{\text{y}}\text{l w}^{\text{a}}\text{t}^{\text{t}}\text{i}$  (but cf. König, *Lehrgebäude*, i. 597 ).<sup>5</sup>— On  $\text{w}^{\text{x}}\text{a}$ ] [Jb 15:17](#) ( for  $\text{w}^{\text{x}}\text{a}$ ]) cf. [§ 20 m](#); on  $\text{l ka}$ ] [Ex 33:3](#), see [§ 27 q](#); on  $\text{dry}^{\text{g}}$ ] [Ju 5:13](#), see [§ 69 g](#). Finally, on  $\text{w}^{\text{y}}\text{l D}$ ; which is referred to  $\text{Pi}^{\text{ç}}\text{e}$  by some, as a supposed *imperative*, see above, [u](#).

## cc

12. Examples of apocopated *imperatives* in  $\text{Pi}^{\text{ç}}\text{e}$  and Hithpaçed are:  $\text{w}^{\text{c}}$ ; also  $\text{h}^{\text{w}}\text{c}$ ; *command thou*,  $\text{l g}$ : *open thou*,  $\text{y}$  [Ps 119:18](#), [22](#);  $\text{!m}$ : *prepare thou*,  $\text{y}$  [Ps 61:8](#);  $\text{Sn}$ : for  $\text{h}^{\text{s}}\text{a}$ : *prove thou*, [Dn 1:12](#);  $\text{l x}^{\text{t}}\text{hi}$ : *feign thyself sick*, [2 S 13:5](#); cf. [Dt 2:24](#).— On  $\text{h}^{\text{b}}\text{r}$ ; [Ju 9:29](#), cf. [§ 48 l](#). — In  $\text{y}$  [Ps 137:7](#)  $\text{w}^{\text{r}}$  [*rase it*, is found twice instead of  $\text{w}^{\text{r}}\text{r}$ ] ( for  $\text{çarru}$ ) for rhythmical reasons (cf., however,  $\text{w}^{\text{r}}$  [ $\text{w}^{\text{r}}$ ] in the *imperfect*, [2 Ch 24:11](#) ).

## dd

13. Examples of forms in which the *Yo*th is retained are the *imperfects*  $\text{w}^{\text{y}}\text{m}^{\text{d}}\text{;T}$ . [Is 40:18](#), cf. verse [25](#) and [46:5](#);  $\text{w}^{\text{m}}\text{y}^{\text{s}}\text{ky}^{\text{g}}$ : *they cover them*, [Ex 15:5](#); *participle*  $\text{Pu}^{\text{ç}}\text{al}$   $\sim\text{y}^{\text{k}}\text{m}^{\text{h}}$ . [Is 25:6](#); for  $\text{w}^{\text{y}}\text{w}^{\text{r}}\text{a}$ ] [Is 16:9](#) ( from  $\text{h}^{\text{w}}\text{r}'$  ) read with Margolis,  $\text{w}^{\text{y}}\text{w}^{\text{r}}\text{a}$ ]

## IV. On Hiphçe and Hophçal.

### ee

14. The 3<sup>rd</sup> *sing. perfect*. Hiphçe sometimes has  $\text{S}^{\text{e}}\text{gho}$  in the first syllable instead of  $\text{e}^{\text{a}}$  ( [§ 53 p](#) ), especially in  $\text{h}^{\text{l}}\text{g}^{\text{h}}$ , ( but *perfect consecutive*  $\text{h}^{\text{l}}\text{g}^{\text{h}}$ ] [2 K 24:14](#) ),  $\text{h}^{\text{a}}\text{r}^{\text{h}}$ ;  $\text{h}^{\text{a}}\text{l}^{\text{h}}$ ; also with *suffixes*, e.g.  $\sim\text{l}^{\text{g}}\text{h}$ , [1 Ch 8:7](#),  $\text{y}^{\text{n}}\text{a}^{\text{t}}\text{h}$ , [Jb 16:7](#),  $\text{H}^{\text{D}}\text{p}^{\text{h}}\text{w}$ ] [Ex 21:8](#). The  $\text{S}^{\text{e}}\text{gho}$  also occurs in the 1<sup>st</sup> *sing.*, e. g.  $\text{y}^{\text{t}}\text{a}^{\text{d}}\text{h}$ , [Mi 6:3](#). On  $\text{y}^{\text{t}}\text{y}^{\text{a}}\text{r}^{\text{h}}\text{w}$ ] [Na 3:5](#), cf. [§ 53 p](#). The forms with  $\text{e}^{\text{o}}$  in the second syllable ( also written defectively, as  $\text{y}^{\text{t}}\text{k}^{\text{h}}$ ] [Jer 21:6](#) ) are found throughout in the 1<sup>st</sup> *sing.* ( except [Pr 5:13](#) ), rarely in the 2<sup>nd</sup> *sing. masc.*, and never in the 1<sup>st</sup> *plur.* In the other

persons they are about equally common with  $i\ddot{o}$  except in the 2nd *plur.*, where  $i\ddot{o}$  predominates. Before *suffixes* the forms with  $i\ddot{o}$  predominate throughout; cf., however,  $e\ddot{o}$  in [Ex 4:12](#), [Mi 6:3](#), [Pr 4:11](#). On the tone of the *perf. consec. Hiph.* of  $h\ddot{a}$ , see [§ 49 k](#). In Hophal only  $y^{\alpha}$  occurs in the 2nd syllable.

## ff

15. In the *infinitive Hiph.* of  $h\ddot{b}r'$  *to be abundant*, besides the *construct*  $t\ddot{A}Br\ddot{h}$ ; we find the *absolute*  $h\ddot{B}r\ddot{h}$ ; taking the place of the common form  $h\ddot{B}r\ddot{h}$ ; which had come to be used invariably ( but König calls attention to its use as *infinitive construct* in [Ez 21:20](#) ) as an adverb, in the sense of *much*; in [2 S 14:11](#) the  $Qere\ddot{o}$  requires  $t\ddot{B}r\ddot{h}$ ; for the  $Kethib\ddot{h}$   $ty\ddot{B}r\ddot{h}$ ; an evident scribal error for  $t\ddot{A}Br\ddot{h}$ ; cf. [Gn 41:49](#), [22:17](#), [Dt 28:63](#); the pointing  $h\ddot{B}r\ddot{h}$ ; [Jer 42:2](#) probably arises from regarding this form as a noun. — On  $t\ddot{A}rM\ddot{h}$ ; [Jb 17:2](#) ( with Dages $\ddot{u}$  *f. dirimens* ) see [§ 20 h](#). — In [2 K 3:24](#)  $t\ddot{A}K\ddot{h}$ ; ( before  $\ddot{a}$  ) is probably *infinitive absolute*, used in order to avoid the hiatus, cf. [§ 113 x](#), and on a similar case in *Qal*, see above, [n](#). — On the *infinitives* with elision of the  $h$ , cf. [§ 53 q](#).

## gg

16. The *shortened imperfect Hiph.* either takes no helping vowel, as  $T\ddot{p}y$ : *let him enlarge*, [Gn 9:27](#);  $D\ddot{r}y$ : *he shall subdue*, [Is 41:2](#);  $Q\ddot{v}y\ddot{w}$ : *and he watered*, [Gn 29:10](#); &c.;  $a\ddot{r}y\ddot{w}$ : *and he showed*, [2 K 11:4](#) ( see [§ 28 d](#) ): or else has a helping vowel, as  $l\ddot{g}y\ddot{d}$  ( for  $l\ddot{g}y\ddot{d}$ , see [§ 27 r](#) ), e. g. [2 K 18:11](#);  $r\ddot{p}y\ddot{w}$ : [Ps 105:24](#);  $r\ddot{m}, T\ddot{m}$ : [Ez 5:6](#);  $[t\ddot{y}\ddot{w}$ : [2 Ch 33:9](#);  $br\ddot{a}w$  i.e. probably  $br\ddot{a}w$  [Jos 24:3](#)  $Kethib\ddot{h}$  (  $h\ddot{B}r\ddot{a}w$  )  $Qere\ddot{o}$ . — Examples of verbs *first guttural*:  $l\ddot{[y}\ddot{w}$ : [Nu 23:2](#),  $l\ddot{[a}\ddot{w}$  &c., which can be distinguished as *Hiph.* from the similar forms in *Qal* only by the sense. — The *apocopated imperative Hiph.* always ( except in verbs  $!^{\alpha}$ , e.g.  $\%h$ ;  $j\ddot{h}$ ; [§ 76 c](#) ) has a helping vowel,  $S^e\ddot{g}ho\ddot{o}$  or  $Pathah\ddot{i}$ , e.g.  $br\ddot{h}\ddot{i}$  *increase thou* ( for *harb*,  $h\ddot{B}r\ddot{h}$ ; ) [Ps 51:4](#)  $Qere\ddot{o}$  also [Ju 20:38](#); where, however, it cannot be explained the text stands;  $@r\ddot{h}\ddot{i}$  *let alone* ( for  $-r\ddot{h}$ ;  $h\ddot{P}r\ddot{h}$ ; [Dt 9:14](#), &c.;  $l\ddot{[h}\ddot{i}$  ( for  $hl\ddot{[h}$ ; ) [Ex 8:1](#), [33:12](#); but for  $[v\ddot{h}'y$  [Ps 39:14](#), which would only be *imperative Hiph.* of  $[ [V'$  ( = *smear over*, as in [Is 6:10](#) ), read with Baethgen  $h\ddot{[v}$ . *look away*. — The *imperfect*

Hiphʿil with Yoʿh retained occurs only in **!WygAT Jb 19:2**, from hgy". Cf. *u*.

## V. In General.

### hh

17. In Aramaic the *imperfect* and *participle* of all the conjugations terminate in אָעֻ or יָעֻ. The Hebrew *infinitives*, *imperatives*, and *imperfects* in הָעֻ less frequently אָעֻ or יָעֻ may be due to imitation of these forms. On the *infinitive construct* פִּיעֻלְיָא; see above, [aa](#); *imperative Qal* אִמְחֻ/[Jb 37:6](#) ( in the sense of *fall* ); *imperfect* אֲרַעֻלְיָא *let him look out*, [Gn 41:33](#) ( but see above, [p](#) ); הִפְעֻלְיָא *he will do*, [Is 64:3](#); הִיחֻתִּילְיָא *consent thou not*, [Pr 1:10](#); הִפְעֻלְיָא *do thou not*, [2 S 13:12](#) ( the same form in [Gn 26:29](#), [Jos 7:9](#), [Jer 40:16](#) Qere ); הִיחֻתִּילְיָא so Baer and Ginsburg, after cod. Hillel, &c. ) *I will be*, [Jer 31:1](#); הִפְעֻלְיָא: [Jos 9:24](#); הִפְעֻלְיָא [Dn 1:13](#). Cf. also in Niphʿal הִפְעֻלְיָא [Lv 5:9](#); הִפְעֻלְיָא ( according to Qimhi ) [Nu 21:27](#); in Piel הִפְעֻלְיָא: [Lv 18:7](#), [8](#), [12–17](#), [20:19](#), in each case הִפְעֻלְיָא, beside הִפְעֻלְיָא with a minor distinctive; הִפְעֻלְיָא Baer הִפְעֻלְיָא [Na 1:3](#); הִפְעֻלְיָא/[Ez 5:12](#) ( with *Zaqeph*; Baer הִפְעֻלְיָא ). The fact, however, that a great number of these forms occur in *pause* and represent at the same time a *jussive* or *voluntative* ( [Jos 7:9](#) ), suggests the view that the *Sere* is used merely to increase the emphasis of the pausal form, and at the same time to make a distinction in sound between the *jussive* or *voluntative* and the ordinary *imperfect*.<sup>6</sup> Elsewhere ( [Gn 26:29](#), [Lv 5:9](#), [Jer 40:16](#), [Dn 1:13](#); according to Baer also [Mi 7:10](#), [Zc 9:5](#) ) the pronunciation with *e* is probably intended to soften the hiatus caused by a following א or [; cf. the analogous cases above, [§ 74 I](#).

### ii

The ending יָעֻ appears to stand for הָעֻ, in the *imperfect Qal* in ~V'-יָעֻלְיָא *and there hath she played the harlot*, [Jer 3:6](#); perhaps, however, the 2nd *sing. fem.* is intended, or it may have been introduced into the text of Jeremiah from [Ez 16:15](#), &c. Still more strange is it in the *imperfect Hiphʿil* יָעֻלְיָא [Jer 18:23](#); but the *Milce*-tone probably points to יָעֻלְיָא as the correct reading ( cf. [Neh 13:14](#) ). The יָעֻ stands for הָעֻ in the *perfect Hiphʿil* יָעֻלְיָא *he made sick*, [Is 53:10](#), which is probably for אֵילְיָא from אֵילְיָא, a secondary form of אֵילְיָא; see [rr](#), The *plur.*

wysmhi (Baer wsmhi) *they made to melt*, [Jos 14:8](#), is a purely Aramaic form.

## kk

18. In two verbs the rare conjugation Paçleð or its reflexive ( § 55 d ) occurs: ywXj m. *archers*, [Gn 21:16](#) ( from hXj ' ); but most frequently in hXV' *to bend*, Paçleð hwxjv; not in use, whence reflexive hwxjT,çhi *to bow oneself, to prostrate oneself*, 2nd pers. in ty<sup>α</sup>ñ and 1st pers. in yty<sup>α</sup>ñ imperfect hwxjT,çyl, consecutive 3rd sing. masc. wxT,çyl for wayyisûtahw ( analogous to the noun-forms, like wxf for sawh ); 3rd plur. wxjT,çyl— Instead of the aramaizing *infinitive* with suffix ytywxjT,çhB. [2 K 5:18](#) read with König ytwxjT,çhB; in [Ez 8:16](#) ~ tywxjT,çmi is still more certainly a scribal error for ~ ywxjT,çmi

## ll

19. Before *suffixes* all forms ending in h, a connecting vowel is employed instead of the h and the connecting vowel which precedes it ( § 58 f ), e. g. ynxñ [Gn 24:27](#); in *pause* ynhð [ ' [1 K 2:30](#), &c., even with lesser disjunctives, y [Ps 118:5](#), [Pr 8:22](#), or with a conjunctive accent, [1 S 28:15](#) ( but Baer ynhð [ ' ), [Jb 30:19](#); cf. § 59 f, ñ [ ' in *pause* %n [ ' , [Is 30:19](#) ( and even when not in *pause* [Jer 23:37](#) ) or like nðq' [Dt 32:6](#); B r yw > r p yw > [Gn 28:3](#); cf. also Whnð [ ' ; ~n [ ' , *imperfect* Whnð [ y ) ñ [ y ) Hiphçil ynkñi il . [ h ; tWhKñi

## mm

Only very seldom does the *imperat.* or *impf.* end in y<sup>α</sup>h before suffixes, e. g. ~hyapa; [Dt 32:26](#); AmySkky > [Ps 140:10](#) Qereð ynkñ; *smite me*, [1 K 20:35](#), [37](#); cf. [Hb 3:2](#), [Is 38:16](#). Even in these examples a return to the original ending ay might be assumed; but perhaps they are merely due to a less correct *plene* writing. In the 3rd sing. perf. fem. the older form t l ç ( see i ) is always used before a *suffix*, e.g. WTLKi ( for Wh tLKi ) [Zc 5:4](#); in *pause* ynt. f [ ' [Jb 33:4](#); . ta t' [42:5](#).

## VI. The Relation between Verbs h<sup>37A</sup> and a<sup>37A</sup> .

## nn

20. The close relation existing between verbs אָחַל and חָחַל is shown in Hebrew by the fact that the verbs of one class often borrow forms from the other, especially in the later writers and the poets.

## oo

21. Thus there are forms of verbs אָחַל —

(a) Which have adopted the vowels of verbs חָחַל, e. g. *perfect* Qal יִתְאַלֵּךְ *I have refrained*, y [Ps 119:101](#); *participle* אֲיָחֵל אֲיָחֵל *sinning*, [Ec 2:26](#), [8:12](#), [9:2](#), [18](#); *fem.* אֲצִיחֵל [Ec 10:5](#); cf. [Is 65:20](#); אֲצִיחֵל [Ec 7:26](#); אֲצִיחֵל *lending*, [1 S 22:2](#); פִּילֵחֵל *perfect* אֲלִמִּי *he has filled*, [Jer 51:34](#); cf. [1 K 9:11](#), [Am 4:2](#) ( where, however, the *perfect Niph.* is perhaps intended ), y [Ps 89:11](#), [143:3](#); יִתְאַפְּרֵל *I heal*, [2 K 2:21](#); cf. [Jer 51:9](#); *imperfect* אֲמַגֵּיז [Jb 39:24](#); *Niphçal perfect* הִתְאַפְּרֵל ( like הִתְאַפְּרֵל ) *it was wonderful*, [2 S 1:26](#); *Hiphçal perfect* אֲלִפְּהִי [Dt 28:59](#); הִתְאַבְּחָה ( not הִתְאַבְּחָה —, cf. above, [2 S 1:26](#) ) *she hid*, [Jos 6:17](#). On the other hand, forms like ~יִאֲחֵל [1 S 14:33](#), ~יִאֲחֵל [Ps 99:6](#), וְאֲפְּרֵל [Ez 47:8](#), יִתְאַפְּרֵל [Jb 19:2](#) ( cf. [Gn 31:39](#) הִתְאַפְּרֵל ), and וְאֲפְּרֵל *imperative plur. masc. from אֲפְּרֵל* [Jos 24:14](#), [1 S 12:24](#), y [Ps 34:10](#), are due to the elision of the אָ, see [§ 74 i](#). On אֲפְּרֵל [Jer 10:5](#) and אֲפְּרֵל [Ps 139:20](#), see [§ 23 i](#).

## pp

(b) Forms in ח, but keeping their אָחַל vowels, e. g. *imperfect* Qal חֲפְּרֵא [Jer 3:22](#); *imperative* חֲפְּרֵה *heal thou*, y [Ps 60:4](#); *Niphçal* חֲכַח [Jer 49:10](#) ( which must evidently be a *perfect*, read with Ewald the *infinitive absolute* חֲכַח as in verse [23](#) ), and חֲבַח *to hide oneself*, [1 K 22:25](#), cf. [Jer 19:11](#); *Piçal* *imperfect* חֲלֵמֵה *he will fill*, [Jb 8:21](#).

## qq

(c) Forms entirely of a חָחַל character, e.g. *perfect* Qal תִּמְחָל *and when thou art athirst*, [Ru 2:9](#), cf. [2 S 3:8](#); וְלִי קָח *they shut up*, [1 S 6:10](#); cf. [25:33](#); וְלִי מָל *they are full*, [Ez 28:16](#), cf. [39:26](#); *infinitive* אֲיָחֵל ( see above, [n](#) ) *to sin*, [Gn 20:6](#) ( on תִּאֲחֵל m.



see above, § 74 h ); imperative sing. fem.  $y\dot{b}x|$  [Is 26:20](#); imperfect  $hl\ kyl$  ( for  $al\ kyl$  ) *he will keep back*, [Gn 23:6](#);  $hn\ yP\dot{r}\ \dot{\tau}i$  *they heal*, [Jb 5:18](#); participle  $h\dot{j}\ AB$  [Pr 12:18](#); plur.  $hy\ b\dot{r}\ \dot{c}o$  [Is 29:7](#); participle passive  $y\dot{w}f\ n''\ y$  [Ps 32:1](#); Niph $\dot{c}al\ ht\ P\dot{r}\ n\dot{a}$  [Jer 51:9](#);  $\dot{t}y\ B\dot{a}l$  *thou hast prophesied*, [Jer 26:9](#) ( cf.  $y$  [Ps 139:14](#), [Jb 18:3](#) ); imperfect  $\dot{w}p\ r\ y\dot{w}$ : [2 K 2:22](#) ( infinitive [Jer 19:11](#) ); pi $\dot{c}e\dot{l}$  imperfect  $\dot{w}P\ r\ y\dot{w}$ : [Jer 8:11](#), cf. [Gn 31:39](#); Hiph $\dot{c}i\dot{l}$  participle  $hn\ eqm$ : [Ez 8:3](#); Hithpa $\dot{c}e\dot{l}$   $\dot{t}y\ B\dot{h}\ \dot{t}hi$  [1 S 10:6](#); infinitive  $\dot{t}AB\ n\dot{t}hi$  [1 S 10:13](#). For the K $\dot{e}thib\ h$   $\dot{t}w\ X\ h\dot{l}$  [2 K 19:25](#), Jablonski and others require as Q $\dot{e}r\dot{e}$  the form  $\dot{t}A\ v\ h\dot{l}$ . ( so [Is 37:26](#) ); the K $\dot{e}thib\ h$  would have to be read  $\dot{t}A\ v\ h\dot{l}$ ; with elision of the  $\dot{a}$  and retraction of the vowel.

## rr

22. On the other hand, there are forms of verbs  $h\dot{r}\dot{r}$ , which wholly or in part follow the analogy of verbs  $\dot{a}\dot{r}\dot{r}$ , e. g. in their consonants  $\dot{a}\dot{t}\dot{a}'$  *he comes*, [Is 21:12](#);  $\dot{a}\dot{r}\dot{B}'$  [2 S 12:17](#) ( *textus receptus*  $hr\dot{B}'$  );  $y\dot{t}\dot{a}\dot{c}\dot{r}\dot{w}$  [Ez 43:27](#);  $\dot{a}\dot{G}\dot{f}\dot{y}$  [Jb 8:11](#) (v.l.);  $\dot{a}\dot{n}\dot{v}\dot{y}$  [La 4:1](#);  $\dot{a}\dot{l}\ x\dot{w}$ : [2 Ch 16:12](#);  $hn\ \dot{a}\dot{r}\dot{q}\dot{t}\dot{i}$  [Ex 1:10](#), [Lv 10:19](#);  $\sim\dot{y}\dot{a}\dot{i}\dot{l}\ \dot{u}$ . [Dt 28:66](#) ( cf. [Ho 11:7](#) );  $\dot{a}\dot{r}\dot{q}\dot{n}$  ( *infin. absol.* Niph $\dot{c}al$  beside  $y\dot{t}\dot{y}\dot{r}\dot{q}\dot{e}\dot{l}$  ) [2 S 1:6](#);  $\dot{a}\dot{n}\dot{v}\dot{i}$  [2 K 25:29](#);  $\dot{a}\dot{P}\dot{e}\dot{r}\dot{m}$ . [Jer 38:4](#);  $\dot{a}\dot{n}\dot{v}\dot{y}$  [Ec 8:1](#): in their vowels,  $\dot{w}\dot{h}\dot{t}\dot{a}'$  [Jer 3:22](#);  $hr\dot{q}\dot{y}$  [Dn 10:14](#);  $hl\ \dot{k}\dot{t}\dot{i}$  [1 K 17:14](#): in both,  $\dot{a}\dot{r}\dot{q}\dot{y}$  [Gn 49:1](#); cf. [42:4](#), [Is 51:19](#);  $\sim\dot{w}\dot{a}\dot{l}\ \dot{T}$ . [2 S 21:12](#) Q $\dot{e}r\dot{e}$   $\dot{a}\dot{A}\dot{r}\dot{y}\dot{l}\dot{i}$  [2 Ch 26:15](#) ( cf.  $\sim\dot{y}\dot{a}\dot{r}\dot{w}\dot{m}\dot{h}\ \dot{w}\dot{a}\dot{r}\dot{y}\dot{w}$  [2 S 11:24](#) K $\dot{e}thib\ h$  );  $h\dot{a}\dot{r}\dot{m}$  ( *participle fem. Qal* ) [Zp 3:1](#);  $\dot{a}\dot{y}\dot{r}\dot{p}\dot{y}$ : [Ho 13:15](#);  $\sim\dot{y}\dot{a}\dot{i}\dot{l}\ \dot{s}\dot{m}$ . [La 4:2](#). — For  $\dot{t}\dot{w}\dot{a}\dot{r}\dot{P}\dot{o}$  ( so Baer, [Ez 17:6](#), cf. [31:8](#) ), which can only be intended for  $\dot{t}\dot{A}\dot{a}\dot{r}\dot{P}\dot{o}$  *participle fem. plur.* from  $\dot{a}\dot{r}\dot{P}' = hr\dot{P}'$ , read  $\dot{t}\dot{A}\dot{a}\dot{r}\dot{a}\dot{P}$  *branches*, according to [Ez 31:5](#), &c.

## Footnotes:

<sup>1</sup>[1] According to Wellhausen, 'Ueber einige Arten schwacher Verba' in his *Skizzen*, vi. p. 255 ff., the  $h\dot{r}\dot{r}$  verbs, apart from some true  $\dot{w}\dot{r}\dot{r}$  and some probable  $y\dot{r}\dot{r}$ , are to be regarded as originally biliteral. To compensate for their arrested development they lengthened the vowel after the 2nd radical, as the  $\dot{w}\dot{r}\dot{r}$  verbs did after the 1st radical. But although there is much to be said for this view, it fails to explain pausal forms like

hy'sk' (see [u](#)). It seems impossible that these should all be *late* formations.

<sup>2</sup>[2] In the Mešāṭ inscription, line 5, ונן [yww] *and he oppressed* occurs as 3<sup>rd</sup> sing, masc. imperfect Pi(ʿel), and in line 6, ונן [a] *I will oppress* as 1st sing.

<sup>3</sup>[1] In the Siloam inscription also (see above, [§ 2 d](#)), line 3, tyh may be read tyh' quite as well as [h]tyh'.

<sup>4</sup>[2] All these infinitives construct in oḥ in the Pentateuch, belong to the document called E; cf. [§ 69 m, second note](#).

<sup>5</sup>[1] In [Nu 34:7](#) f., according to verse [10](#), וַתִּי (= וַתִּי) is intended to be read for וַתִּי. (*imperfect Pi(ʿel)* from haT').

<sup>6</sup>[1] Possibly these examples ( like the cases of S<sup>e</sup>ghoḥ in *pause*, see [n](#) ) represent the view of a particular Masoretic school, which was intended to be consistently carried out.

§ 69. Verb  $\text{y}^{\text{3}}\text{p}$ . **First class, or Verbs originally  $\text{y}^{\text{3}}\text{p}$ , e. g.  $\text{bvy}^{\text{3}}$  "to dwell.**

Brockelmann, *Semit. Sprachwiss.*, p. 141 f.; *Grundriss*, p. 596 ff.

**a**

Verbs which at present begin with  $\text{Yo}^{\text{3}}\text{h}$  when without preformatives are divided into two classes according to their origin and consequent inflexion: (a) Verbs which (as still in Arabic and Ethiopic) originally began with  $\text{Wa}^{\text{3}}\text{w}$ , e. g.  $\text{dl y}^{\text{3}}$  "to give birth to, Arab. and Eth.  $\text{wa}^{\text{3}}\text{ada}^{\text{3}}$ . In consequence of a phonetic change which prevails also with few exceptions in the noun, this  $\text{Wa}^{\text{3}}\text{w}$  in Hebrew and Aramaic always becomes a  $\text{Yo}^{\text{3}}\text{h}$ , at least when it is the initial consonant; but after preformatives it either reappears, or is again changed into  $\text{yo}^{\text{3}}\text{h}$ , or, lastly, is altogether elided; (b) Verbs which (as in Arabic) originally began with  $\text{Yo}^{\text{3}}\text{h}$ . (called *Verba cum lod originario*, see § 70). A few verbs again (some with original  $\text{Yo}^{\text{3}}\text{h}$ , and some with original  $\text{Wa}^{\text{3}}\text{w}$ ) form a special class, which in certain forms assimilates the  $\text{Wa}^{\text{3}}\text{w}$  or  $\text{Yo}^{\text{3}}\text{h}$  to the following consonant on the analogy of the *Nu*in verbs  $\text{!}^{\text{3}}\text{p}$  (see § 71).

**b**

With regard to verbs  $\text{W}^{\text{3}}\text{p}$  (i.e.  $\text{W}^{\text{3}}\text{p}$  with original  $\text{Wa}^{\text{3}}\text{w}$ ) it is to be noticed that —

1. In the *imperfect*, *imperative* and *infinitive construct Qal* there is a twofold inflexion, according as the  $\text{Wa}^{\text{3}}\text{w}$  is wholly rejected or only changed into  $\text{Yo}^{\text{3}}\text{h}$ . The complete rejection (or *elision*) takes place regularly in eight verbs (see [h](#)) in the following manner:

A. *Imperfect*  $\text{bvy}^{\text{3}}$  [dye] with an unchangeable  $\text{e}^{\text{3}}$  in the first syllable and original  $\text{i}^{\text{3}}$  in the second, which in the tone-syllable (according to § 27 c) becomes  $\text{e}^{\text{3}}$  (thus  $\text{dl y}^{\text{3}}$  acc.  $\text{dr}^{\text{3}}\text{e}^{\text{3}}\text{!}^{\text{3}}$  see [x](#)), or, under the influence of a guttural, with  $\text{a}^{\text{3}}$  in the second ([dye] [qye]  $\text{!}^{\text{3}}$   $\text{dxy}^{\text{3}}$ ).

The tone-long  $\text{e}^{\text{3}}$  of the second syllable is of course liable to be shortened or to become  $\text{Se}^{\text{3}}\text{wa}^{\text{3}}$  e. g.  $\text{bvy}^{\text{3}}$ :  $\text{!}^{\text{3}}$   $\text{Wbvy}^{\text{3}}$  &c.; in the same way  $\text{a}^{\text{3}}$  becomes  $\text{Se}^{\text{3}}\text{wa}^{\text{3}}$  in such cases as  $\text{W}^{\text{3}}\text{p}$  &c., but is lengthened to *Qames*, in *pause* ( $\text{W}^{\text{3}}\text{p}$ ) and before suffixes ( $\sim$  [e]y).

B. *Imperative*  $\text{bve}$  with *aphaeresis* of the  $\text{Wa}^{\text{3}}\text{w}$  and with tone-long  $\text{e}^{\text{3}}$  from  $\text{i}^{\text{3}}$  as in the *imperfect*.

C. *Infinitive*  $\text{tbvy}^{\text{3}}$  from original  $\text{Sibh}$ , by addition of the feminine ending ( $\text{t}$ ) lengthened to a *segholate* form; as in verbs  $\text{!}^{\text{3}}\text{p}$  (cf. [66 b](#)) this lengthening affords a certain

compensation for loss of the initial consonant.

### c

Rem. Since the infinitives  $h[\text{De} \tilde{A} \text{hd}'] e$  (see below, [m](#)) point to a ground-form  $di\check{c}at$ ,  $lidat$ , we must, with Philippi (*ZDMG.* xxxii. 42) and Barth (*ibid.* xli. 606), assign to  $\text{t}b, \text{v}\tilde{ij}$  &c., the ground-form  $s\check{i}bt$  (which, therefore, reappears in  $yTb, \text{v}\tilde{ij}$  &c.); the apparent ground-form  $s\check{a}bt$  rests upon the law that the  $i\check{c}$  of the stem-syllable is changed into a whenever the syllable becomes doubly closed by the addition of the vowelless feminine ending.

### d

In more than half the number of verbs  $\text{W}^3\%0$  the original  $Wa\check{w}$  in the above-mentioned forms gives place to  $Yo\check{u}h$ , which, unless it suffers aphaeresis (see [f](#)), appears: — in the *imperatives*  $qcy>\tilde{A} \text{vry}>$  and *infinitives*  $dsy>\tilde{A} \text{ary}>$  as a strong consonant, but in the *imperfect*  $\text{Vryyl}$ , properly  $yiyra\check{s}e$  merges with the preceding  $i\check{c}$  into  $i\check{o}$ . In the second syllable *imperfects* of this form regularly have  $a\check{c}$ .

### e

(a) That the latter forms are derived from verbs with an original  $Wa\check{w}$  (not  $Yo\check{u}h$ ) is shown partly by the inflexion of these verbs in Niph $\check{c}al$ , Hiph $\check{c}il$ , and Hoph $\check{c}al$  (where the original  $Wa\check{w}$  reappears throughout), and partly by the Arabic, in which verbs  $\text{W}^3\%0$  likewise exhibit a twofold formation; cf.  $watada\check{c}$  imperf.  $yati\check{d}u$ , with elision of the  $Wa\check{w}$ , and  $wag\check{m}a\check{c}$   $yaug\check{m}alu$ , with retention of the  $Wa\check{w}$ .

### f

(b) Sometimes both forms, the weaker and the stronger, occur in the same verb; cf.  $QC_2$  [K 4:41](#) and  $qcy>$  *pour*, [Ez 24:3](#) (cf.  $\text{W}qcyit$  [1 K 18:34](#) and the *infin.*  $tqcy\check{c}$  [Ex 38:27](#));  $VR$  *take possession*, [Dt 1:21](#), [1 K 21:15](#) (but cf. [s](#)),  $VR'$  (in *pause* for  $VR$ ) [Dt 2:24](#), [31](#); *plur.*  $\text{WVR}>$  [Dt 1:8](#), [9:23](#), but also, with  $h^{\alpha'}$  *paragogic*,  $h\text{v}r\check{t}\check{y}>$  [Dt 33:23](#). In the *imperfect*  $dqyyl$  [Dt 32:22](#) and  $dqyE$  [Is 10:16](#) *it shall be kindled*;  $r\check{q}y\check{w}$  *it was precious*, [1 S 18:30](#) and  $r\check{q}yE\check{y}$  [Ps 49:9](#) (cf.  $r\check{q}y\check{y}E\check{y}$  [Ps 72:14](#)). — The form  $\text{Wm}x, \text{y}\frac{1}{2}\text{w}$  [Gn 30:39](#), for  $\text{Wm}x, \text{y}\check{w}$ , beside  $h\check{m}x, \text{y}\check{w}$  verse [38](#), is remarkable; cf. [§ 47 k](#).

### g

(c) On  $dr$ ; [Ju 19:11](#) for *dry*" and  $bAV$  [Jer 42:10](#) for the *infinitive absolute*  $bAVy$ ", cf.

§ 19 i.— But  $\text{dry} \gg \text{Ju 5:13}$  (twice) is not intended by the Masora either as *perfect* (for  $\text{dry}''$ , which really should be restored) or as *imperative* of  $\text{dry}''$ , but as an apocopated *imperfect*  $\text{Pi}\check{\text{e}}\text{l}$  from  $\text{h}\text{d}\text{r}' (= \text{hD}\text{r}\text{y}) \gg \text{to have dominion}$ .

## h

(d) The eight verbs,<sup>2</sup> of which the initial consonant in the above-mentioned forms always Buffers elision or aphaeresis, are  $\text{d}\text{l}\text{y}''$  *to bring forth*,  $\text{a}\text{c}\text{y}''$  *to go forth*,  $\text{b}\text{v}\text{y}''$  *to sit, to dwell*,  $\text{d}\text{r}\text{y}''$  *to descend*, also  $\% \text{l}\text{h}'$  *to go*. (cf. below, [x](#)); and with  $\text{a}\check{\text{c}}$  in the second syllable of the *imperfect*,  $[\text{d}\text{y}''$  *to know*,  $\text{d}\text{x}\text{y}''$  *to be united*,  $[\text{q}\text{y}''$  *to be dislocated*. Examples of the other formation ( $\text{V}\text{r}\text{y}\text{y}\text{l}$  &c.) are  $\text{@}[\text{y}''$  *to be wearied*,  $\#\text{q}\text{y}''$  *to counsel*,  $\text{!}\text{v}\text{y}''$  *to sleep*,  $\text{a}\text{r}\text{y}''$  (*imperfect*  $\text{a}\text{r}\text{y}\text{y}\text{l}$  *imperative*  $\text{a}\text{r}\text{y}\text{y}$ ) *to fear*.

## i

2. The original  $\text{Wa}\check{\text{w}}$  is retained as a firm consonant: (a) in the *infinitive*, *imperative*, and *imperfect*  $\text{Niph}\check{\text{a}}\text{l}$ , being protected by the strengthening, e. g.  $\text{b}\text{v}\check{\text{w}}\text{h}\text{i} \check{\text{A}}\text{b}\text{v}\check{\text{w}}\text{y}\text{l}$ , which are consequently strong forms like  $\text{I j } \check{\text{Q}}\text{h}\text{i} \check{\text{A}} \text{I j } \check{\text{Q}}\text{y}\text{l}$ ; (b) in the  $\text{Hithpa}\check{\text{a}}\text{l}$  of some verbs, e. g.  $[\text{D}\check{\text{w}}\text{:t}\text{h}\text{i} \text{f}\text{r}\text{o}\text{m} [\text{d}\text{y}'' \check{\text{A}} \text{x}\text{K}\check{\text{w}}\text{:t}\text{h}\text{i} \text{f}\text{r}\text{o}\text{m} \text{x}\text{k}\text{y}'' \check{\text{A}} \text{h}\text{D}\check{\text{w}}\text{:t}\text{h}\text{i} \text{f}\text{r}\text{o}\text{m} \text{h}\text{d}\text{y}''$ ; otherwise a radical  $\text{Wa}\check{\text{w}}$  at the beginning of a word is now found only in a few nouns, e. g.  $\text{d}\text{l}\text{w}''$  *offspring* from  $\text{d}\text{l}\text{y}''$  *to bear*. At the end of a syllable  $\text{Wa}\check{\text{w}}$  with the homogeneous vowel  $\text{u}\check{\text{c}}$  coalesces into  $\text{u}\check{\text{c}}$  so throughout  $\text{Hoph}\check{\text{a}}\text{l}$ , e. g.  $\text{b}\text{v}\check{\text{w}}\text{h}$  for  $\text{h}\text{u}\check{\text{w}}\text{s}\check{\text{a}}\text{b}\text{h}$ ; but with a preceding  $\text{a}$  the  $\text{Wa}\check{\text{w}}$  is contracted into  $\text{o}\check{\text{c}}(\check{\text{A}})$ ; so in the *perfect* and *participle*  $\text{Niph}\check{\text{a}}\text{l}$  and throughout  $\text{Hiph}\check{\text{c}}\check{\text{e}}\text{l}$ , e. g.  $\text{b}\text{v}\check{\text{A}}\text{n}$  from an original  $\text{n}\text{a}\check{\text{w}}\text{s}\check{\text{a}}\text{b}\text{h}$ ,  $\text{b}\text{y}\check{\text{V}}\check{\text{A}}\text{h}$  from an original  $\text{h}\text{a}\check{\text{w}}\text{s}\check{\text{a}}\text{b}\text{h}$ .

## k

The first radical always appears as  $\text{Y}\text{o}\check{\text{d}}\text{h}$  in the *perfect* and *participle*  $\text{Qal}$ ,  $\text{b}\text{v}\text{y}''$ , &c.,  $\text{b}\text{v}\check{\text{y}} \check{\text{A}} \text{b}\text{v}\text{y}''$ , even when  $\text{w}$  precedes, e. g.  $\text{b}\text{v}\text{y}\text{y}\text{l}$  (but  $\sim \text{T}\text{b}\text{v}\text{y}\text{y}\text{l}$ ), according to [§ 24 b](#)), also throughout  $\text{Pi}\check{\text{e}}\text{l}$  and  $\text{Pu}\check{\text{a}}\text{l}$ , e. g.  $\text{I x}\text{y}\text{l}$  *to wait*,  $\text{d}\text{L}\text{y}\text{l}$  *to be born*, and in the *imperfect* and *participle*  $\text{I x}\text{y}\text{y}\check{\text{A}} [\text{D}\text{y}\text{h}]$  *known* (from  $[\text{d}\text{y}''$ ), and, as a rule, also in  $\text{Hithpa}\check{\text{a}}\text{l}$ , e. g.  $\text{d}\text{L}\text{y}\text{h}\check{\text{A}} \text{b}\text{C}\text{y}\text{h}\check{\text{A}} \text{f}\text{x}\text{y}\text{h}\text{i}$  (as against  $[\text{D}\check{\text{w}}\text{:t}\text{h}\text{i}$ , &c., with  $\text{Wa}\check{\text{w}}$ ).

## l

The beginner may recognize verbs  $\text{לָבַד}$  in the *imperfect Qal* partly by the *Sere* under the preformatives; in *Niph'al* and *Hiph'il* by the *Waaw* ( $\text{וָא}$  א) before the second radical. (The defective writing, as in  $\text{דָּלַח}$  is rare.) Verbs  $\text{לָבַד}$  have forms like  $\text{בָּוַע}$  [D],  $\text{תְּבוּי}$  in common with verbs  $\text{לָבַד}$ . Similarly *Htph'al* has the same form as in verbs  $\text{לָבַד}$  and  $\text{לָבַד}$ .

## m

Rem. 1. The *infinitive Qal* of the weaker form ( $\text{תְּבוּי}$  ground-form  $\text{סִבַּת}$ ,  $\text{תְּבוּי}$  cf. above, [c](#)) with suffixes is pointed as  $\text{יְתְּבוּיִם}$   $\text{אֶתְּבוּיִם}$  (the strong form only in  $\text{וְהִוְיָה$  [Ju 14:15](#)). The masculine form is very rare, e. g.  $\text{לֵדַע}$  to know, [Jb 32:6](#), [10](#), as also the feminine ending  $\text{הָאָה$ , e. g.  $\text{הָאָה}$  [Ex 2:4](#),  $\text{הָאָה$  [Is 37:3](#) ([2 K 19:3](#)); [Jer 13:21](#), [Ho 9:11](#);  $\text{הָאָה}$  to descend, [Gn 46:3](#), where the change of the  $\text{הָאָה}$  into vocal *Sewa* is to be explained, with König, from its position between the principal and secondary tone. From  $\text{לָבַד}$ , under the influence of the guttural,  $\text{לָבַד}$  is formed, with *suff.*  $\text{יְתִי}$  [D; &c.; but from  $\text{אֶתְּבוּיִם}$   $\text{אֶתְּבוּיִם}$  there occurs in  $\text{יְתִי}$  [Ps 30:4](#) in  $\text{יְתִי}$   $\text{יְתִי}$  (the *Keth.* requires  $\text{יְתִי}$ ) a very remarkable case of the strong form (for  $\text{יְתִי}$   $\text{יְתִי}$  For  $\text{לָבַד}$ ; [1 S 4:19](#) (generally explained as a case of assimilation of  $\text{ד}$  to  $\text{ת}$  in the supposed ground-form *ladt*; according to Mayer Lambert pausal of  $\text{לָבַד}$  = *lidt*, see above, [c](#)) read simply  $\text{תְּדַלֵּי}$

## n

Examples of the strong form of the *infinitive* are  $\text{אֶתְּבוּיִם}$  to fear, [Jos 22:25](#), with preposition  $\text{אֶתְּבוּיִם}$  [Is 51:16](#) (but [2 Ch 31:7](#) according to Ben Naphtali  $\text{אֶתְּבוּיִם}$  where the  $\text{י}$  is only retained orthographically, but is really assimilated to the *S*; the reading of Ben Asher,  $\text{אֶתְּבוּיִם}$ , accepted by Baer, is meaningless);  $\text{אֶתְּבוּיִם}$  [Ec 5:11](#);  $\text{אֶתְּבוּיִם}$  [1 S 18:29](#) is irregular, but probably  $\text{אֶתְּבוּיִם}$  (for  $\text{אֶתְּבוּיִם}$ ) is intended. With *suff.*  $\text{יְדַבֵּר}$  [Jb 38:4](#), cf. [Ju 14:15](#), [Ezr 3:12](#); with *fem.*  $\text{תְּלַבֵּד}$  to be able, [Nu 14:16](#). On  $\text{תְּבוּיִם}$ , which is like wise usually referred to this class, cf. [the note on §](#)

## 70 a

### **o**

2. The *imperative Qal* frequently has the lengthening by  $h^{\alpha}$ , e. g.  $hbV$ . *sit thou*,  $hdr$ . *descend thou*. From  $bhy$  *to give*, Arab.  $Waḥabaḥ$ , only the *imperative* is used in Hebrew; it has the form  $bh$ ; *give*, lengthened  $hbh$ , generally with the meaning *age, go to*, hence in [Gn 11:3](#), [4](#) even addressed to several persons ([Gn 29:21](#)  $hbh$  before  $\bar{a}$  to avoid the hiatus); *fem.*  $ybh$  [Ru 3:15](#), *Milra'* on the analogy of the plural  $Wbh$  (once in [Jb 6:22](#)  $Wbh$  before the tone-syllable; but cf. [Dt 32:3](#)), whilst, on the analogy of other *imperatives Qal* of verbs  $Wbh$  would be expected.— On  $h$  [ $D$ ] [Pr 24:14](#), cf. [§ 48 i](#).

### **p**

3. The *imperfect* with  $W$  elided takes  $a\dot{c}$  in the second syllable, besides the cases mentioned above (under [f](#)), also in  $dr$ ; [Te Jer 13:17](#) (cf. [La 3:48](#)) and in the pausal form  $\%l$  [Jb 27:21](#), &c. (from  $\%l h'$ , see [x](#)); on  $dqy$  [Is 10:16](#) see above, [f](#). The  $a\dot{c}$  in the second syllable, when followed by the affirmative  $hn$  ( $hn\bar{d}$  &c.), is in accordance with the law mentioned above (under [c](#)), by which  $a\dot{c}$  takes the place of  $i\dot{c}$  in a doubly closed syllable. Forms with  $e\bar{o}$  in the second syllable shorten the  $e\bar{o}$  to  $S^e gho\bar{o}$ , when the tone is drawn back (before a tone-syllable or after  $Wa\bar{w}$  consecutive), e. g.  $an$ - $bv$ ; [Gn 44:33](#);  $dr$   $bv$ ; but  $e\bar{o}$  is retained in an open syllable, even with *Millcel*-tone, in  $ac$ ; [Ex 16:29](#), [Ju 9:39](#), in both cases with *nasog* 'ahbr, [§ 29 e](#). The *pausal* is either of the form  $bv$ ; [Ru 4:1](#) or  $dr$ ; [Ps 18:10](#); the 1st pers. sing., whether in or out of pause, is  $dr$   $dl$  &c, except  $\%l$  [Jb 19:10](#), see [x](#). — For [ $d$ ] [Ps 138:6](#) (cf. [the note above, on b](#) and the analogous cases in [§ 70 d](#)) [ $d$ ] is intended.

### **q**

The *imperfect* of the form  $Vryl$  is frequently (especially before affirmatives written defectively, in, which case the  $i$  can always be recognized as a long vowel by the *Metheg* (see [§ 16 f](#)), e. g.  $Wp$  [ $y$ ] [Is 40:30](#),  $W$  [ $gy$ ] [Is 65:23](#); and so

always  $\text{Wary}$  they fear, as distinguished from  $\text{Wary}$  they see (*imperf. Qal* of  $\text{har}$ ).— On  $\sim \text{fy}$ : [Gn 50:26](#), [24:33](#) *Keth*, and  $\% \text{Syl}$  [Ex 30:32](#), see [§ 73 f](#).

## r

From  $\text{I Ky}$  to prevail, to be able, the *imperfect Qal* is  $\text{I KWy}$  which can only have arisen through a depression of the vowel from  $\text{I KAy}$  (ground-form *yaukhal* = *yawkhal*), to distinguish it, according to Qimhi, from  $\text{I KAa}$ , just as, according to [§ 47 b](#),  $\text{I j Qa}$ , is differentiated from  $\text{I j Qy}$ . Cf. the Arabic *yauru'u* (you'uru'u) from *waru'a*, *yaugalu* (yogalu) from *wagila*, as also the vulgar Arabic (among townspeople) *yusala*, &c., from *wasala*. Others regard  $\text{I KWy}$  as an *imperfect Hophal* (*he is enabled* = *he can*), always used instead of the *imperfect Qal*; cf., however, [§ 53 u](#). —  $\text{I KWFTw}$  occurs in [Jer 3:5](#) as 2nd *sing. fem.* for  $\text{yI KWFTw}$ , according to König because the 2nd *fem.* had been sufficiently indicated previously. — Further  $\text{hrAy}$  or  $\text{hry}$  is to be regarded with M. Lambert (*REJ.* xxxvii, no. 73) as *imperf. Qal* (not *Hiph'il*) of  $\text{hry}$  to throw, shoot (the supposed *imperf. Qal*  $\sim \text{ry}$ : [Nu 21:30](#) is critically very doubtful). This is shown especially by the passages in which the *imperf. hrAy* is immediately preceded by the *imperat. Qal* ([2 K 13:17](#)) or *infin. Qal* ( $\text{y Ps 64:5}$ ), or is followed by the *participle Qal* ([2 Ch 35:23](#); but in [2 S 11:24](#) by the *participle Hiph'il*).

## s

4. The attenuation of  $\text{a} \rightarrow \text{i}$  in the *perfect* (in a toneless, closed syllable) which is discussed in [§ 44 d](#) (cf. [§ 64 f](#)) occurs in verbs  $\text{W}^3 \text{D}$  in a few forms of  $\text{Dl y}$ : [Nu 11:12](#), [Jer 2:27](#),  $\text{y Ps 2:7}$ , &c. (always after  $\text{y}$ ), as well as of  $\text{Vry}$  e. g.  $\sim \text{T, Vry}$  &c., [Dt 4:1](#), [8:1](#), [17:14](#), [19:1](#), [26:1](#), [31:3](#) (always after  $\text{ym}$  for  $\text{ym}$ ). In both cases the attenuation might be explained from the tendency to assimilate the vowels, especially if the initial  $\text{y}$  was pronounced, as in Syriac, like *i* ([§ 47 b](#)). In the case of  $\text{Vry}$ , however, a secondary form  $\text{Vry}$  (cf. [§ 44 d](#)) is probably to be assumed, since in Arabic also the verb is *watt\_a*. The forms  $\text{^Wiry}$  [Ez 36:12](#) and  $\text{hWiry}$  [Ps 69:36](#), &c., are most simply explained from the return of this  $\text{i}$ .

## t

5. As an exception, the *imperfect Niph'al* sometimes has a  $\text{y}$  instead of the  $\text{W}$ , e. g.



לִּי־וַיֵּשֶׁב: *and he stayed*, [Gn 8:12](#) (unless the Piçeð or לִּי־, as in ver. [10](#), is to be read), cf. [Ex 19:13](#); [1 S 13:8](#) Kethibh. — The first person always has the form *bvWai*, not *bvWa*, cf. [§ 51 p](#). — In the *participle* the plural *ygWh* (from *hgý*\*, with depression of *o* to *u*) cf. [§ 27 n](#)) is found in [Zp 3:18](#); cf. [La 1:4](#). While in these cases some doubt may be felt as to the correctness of the Masoretic pointing, much more is this so in the perfect *WdLWh null<sup>e</sup>dhu* [1Ch 3:5](#), [20:8](#), for *Wd I An\** which appears to be required by the *waW* in the initial syllable.

## u

6. In the *imperfect* Piçeð elision of the first radical (*y*) some times takes place after *waW* consec. (as in the case of *a*, [§ 68 k](#)), e. g. *hGyW:* for *hGyW:*, *and he has grieved*, [La 3:33](#), *WDYW:* for *WDyW:*, *and they have cast*, verse [53](#), from *hdy*, which may also be a true verb *y<sup>3</sup>ð* (on the other hand, in *l rAg Wdy:* *they have cast lots*, [Jo 4:3](#), *Ob*<sup>11</sup>, [Na 3:10](#), a *perfect Qal* of *ddy*\* is required by the context; but as this, being a *transitive* perfect, ought to have the form *Wddy*) according to [§ 67 a](#), perhaps we should read *WDyW*). So from a verb *y<sup>3</sup>ð*, of the second class, *WhvBvW:* for *WhvBvW:*, *and he made it dry*, [Na 1:4](#); cf. *~ rVvW:* [2 Ch 32:30](#) Qereð (the *Keth.* points either to Piçeð *~ rVvW:* or *Hiphçio* *~ rVvW:*).

## v

7. The *imperative* *Hiphçio*, instead of the usual form *bvAh*, sometimes has *o* in the second syllable; *ayçAh* [Is 43:8](#); [*ypAh y* [Ps 94:1](#) (before *h*, hence probably a mere mistake for *h* [*ypAh*]). On the uncertainty of the tone in *an<sup>h</sup>-h* [*yvAh* see [§ 53 m](#). When closed by a guttural the second syllable generally has *aç* as [*dAh Ā* [*vAh*, cf. also *rqh* [Pr 25:17](#) (as in the *infin. constr.* *xKAh* [Jb 6:26](#); see [§ 65 f](#)). On the other hand, *ið* always appears when the syllable is open, thus *hbvAhĀ ybvAh*, and so also before suffixes ([§ 61 g](#)). *açvAh*; [Gn 8:17](#) Qereð (*Keth.* *açAh*, see [§ 70 b](#)) is irregular. — The *jussive* and the *imperfect consecutive* *Hiphçil* when the tone is drawn back take *S<sup>e</sup>ghoð* in the second syllable, as in *Qal*, e. g. *@SAyð* *that he may increase*, [Pr 1:5](#), before *XQ:l* ð cf. [Ex 10:28](#) and [Dt 3:26](#) after *-l a;* *@SYOv:* (*-SATñ* [Pr 30:6](#) is anomalous); in *pause*,



Hithpaçed %Lhthi, so that a y never appears unmistakably as the first radical. The usual explanation of the above forms is nevertheless based on a supposed obsolete %l y". It is, however, more correct to regard the apparent W3%0 forms of \$l h with Praetorius (ZAW. ii. 310 ff.) as originating with the Hiphçid, of which the ground-form hahlïkh became haïkh, and this again, on the analogy of the imperfect Qal of verbs a3%0, hoïkh. This hoïkh being referred to a supposed haulïkh (properly hawliïkh) gave rise to new formations after the manner of verbs W3%0

---

### Footnotes:

<sup>1</sup>[1] The e of the first syllable is really e) not tone-long e) since it is retained not merely before the tone, and in the counter-tone (e. g. ~ [dly] > [Ho 14:10](#)), but also in ^ [d'æ] > [Ex 33:13](#), [17](#). It is no objection to this view that the *scriptio plena* of this e) occurs (with the exception of ΓQyyLy [Ps 72:14](#), elsewhere pointed ΓQyy) only in [Mi 1:8](#) and [Ez 35:9](#)

*Keth.*; in y [Ps 138:6](#) the Masora prefers to point [dly] > — Of the various explanations of the e) the most satisfactory is that of Philippi (ZDMG. xl. p. 653) that an original yatid, for example (see above), became *yilid* by assimilation of the vowel of the first syllable to that of the second; this then became ye) instead of ye) , in an attempt to raise the word again in this way (by writing e) instead of e) to a trilateral form.

<sup>2</sup>[1] A ninth @Sy" to add, is also to be included. In the Mešaç-inscription, l. 21, the infinitive is written tpsl (cf. ytpsy, l. 29); hence read in [Is 30:1](#) ([Nu 32:14](#), [Dt 29:18](#)) tpsñ for tAPS. The 2nd plur. masc. imperative WPS. [Is 29:1](#), [Jer 7:21](#) corresponds to WbV; thus in proof of a supposed hp's' addere, there remains only hPsa; [Dt 32:23](#), for which, according to [2 S 12:8](#), read hp's'ia

<sup>3</sup>[1] yTb.vy > [Ps 23:6](#) can hardly be intended for an *infin.* with suffix from bvy", but rather for a *perf. consec.* from bWV; but read yTb.vy) >

<sup>4</sup>[2] The infinitives h [De] and hdr > belong to the source marked E (Dillmann's B) in the modern criticism of the Pentateuch. The same document also has !t > to give, for tTe %l h] to go, for tk, l ð and hf [ ] to make, for tAf [ ] See Dillmann, *Die BB. Num., Deut.*,

*Jos.*, P, 618.

<sup>6</sup>[1] Cf. above, [m, note 2](#).

§ 70. verbs  $\text{y}^{\text{3}}\text{p}$ . **Second Class, or Verbs properly  $\text{y}^{\text{3}}\text{p}$** , e. g.  $\text{bj y}^{\text{3}}$  "to be good."  
Paradigm L.

Brockelmann, *Semit. Sprachwiss.*, p. 143 ff.; *Grundriss*, p. 603 ff.

Verbs properly  $\text{y}^{\text{3}}\text{p}$  differ from verbs  $\text{w}^{\text{3}}\text{p}$  in the following points:

**a**

1. In *Qal* the initial  $\text{Yo}^{\text{h}}$  never suffers aphaeresis or elision; hence the *infinitive* has the form  $\text{Vby}^{\text{3}}$ , the *imperfect*  $\text{bj y}^{\text{3}}\text{h} \# \text{qy}^{\text{3}}\text{h} \text{qn}^{\text{3}}\text{y}^{\text{3}}$  (in *pause*  $\text{qn}^{\text{3}}\text{y}^{\text{3}}$ ), also written  $\text{bj y}^{\text{3}}$  &c.; and so always with a tone-bearing  $\text{a}^{\text{h}}$  in the second syllable, even after  $\text{wa}^{\text{h}}$  consec., e. g.  $\# \text{qy}^{\text{3}}\text{h}$ , except  $\# \text{qy}^{\text{3}}\text{h}$ : [Gn 9:24](#), and  $\text{rCy}^{\text{3}}\text{h}$ : [Gn 2:7](#), [19](#), unless  $\text{rCy}^{\text{3}}$  is to be included among verbs  $\text{w}^{\text{3}}\text{p}$  (cf.  $\text{rCAn}$  [Is 43:10](#)).

**b**

2. In *Hiphçil* the original form  $\text{byj y}^{\text{3}}\text{h}$  is regularly contracted to  $\text{byj y}^{\text{3}}\text{h}^{\text{e}}$  (rarely written  $\text{byj h}^{\text{e}}$   $\text{bj y}^{\text{3}}\text{h}^{\text{e}}$  &c.); *imperfect*  $\text{byj y}^{\text{3}}\text{h} \text{bj y}^{\text{3}}\text{h}^{\text{e}}$ . Instances of the uncontracted form are  $\text{Wr}^{\text{3}}\text{y}^{\text{3}}$ : [Pr 4:25](#), according to Barth (see above, [§ 67 p](#)), an example of an *i-imperfect* of *Qal*, since the *Hiphçil* is otherwise always *causative*;  $\text{rVy}^{\text{3}}\text{h}$  (*imperative*)  $\text{y}$  [Ps 5:9](#)  $\text{Qere}^{\text{h}}$  (the *Keth.* requires  $\text{rVWh}$  according to the form of verbs  $\text{w}^{\text{3}}\text{p}$ ; cf. [Is 45:2](#),  $\text{rVWa}$  *Keth.*,  $\text{rV}^{\text{3}}\text{h}^{\text{e}}$   $\text{Qere}^{\text{h}}$ , cf. [Gn 8:17](#)  $\text{Qere}^{\text{h}}$   $\sim \text{ynlymym}$ ; [1 Ch 12:2](#), to be explained as a denominative from  $\text{!ymiy}^{\text{h}}$   $\sim \text{r}^{\text{3}}\text{y}^{\text{3}}\text{h}$ ; [Ho 7:12](#) ([§ 24 f, note](#)), but perhaps the punctuation here is only intended to suggest another reading  $\sim \text{r}^{\text{3}}\text{y}^{\text{3}}\text{h}$ .

**c**

Rem. 1. The only verbs of this kind are:  $\text{bj y}^{\text{3}}$  "to be good" (only in the *imperfect* *Qal* and in *Hiphçil*; in the *perfect* *Qal*  $\text{bAj}$ , a verb  $\text{w}^{\text{3}}\text{p}$ , is used instead),  $\text{qn}^{\text{3}}\text{y}^{\text{3}}$  "to suck",  $\# \text{qy}^{\text{3}}$  "to awake",  $\text{rCy}^{\text{3}}$  "to form" (but see above, [a](#)),  $\text{I l y}^{\text{3}}$  only in *Hiphçil*  $\text{I y l y}^{\text{3}}\text{h}^{\text{e}}$  "to bewail",  $\text{rVy}^{\text{3}}$  "to be straight, right", also  $\text{Vby}^{\text{3}}$  (Arabic  $\text{yabi}^{\text{3}}\text{a}$ ) "to be dry" (but *Hiphçil*  $\text{vyb}^{\text{3}}\text{h}$  [2 S 19:6](#), on the analogy of verbs  $\text{w}^{\text{3}}\text{p}$ ; on [Is 30:5](#), cf. [§ 72 x](#)), and the *Hiphçil*  $\text{!ymiy}^{\text{h}}$  (denominative from  $\text{!ymiy}$ ), infin.  $\text{!ymih}^{\text{h}}$  [2 S 14:19](#) "to go to the right".

**d**

2. In some examples of the *imperfect* *Hiphçil* the preformative has been

subsequently added to the contracted form: *byj jyj* > [Jb 24:21](#); *l yl jyj* > [Is 15:2, 3, 16:7](#); *l yl jya* > [Jer 48:31](#); plur. *wl yl jyj* > [Ho 7:14](#), cf. [Is 65:14](#). Qimhî and others explain the above forms from a phonetic interchange of *Yoûh* and *He*, arising from the unsyncoated forms *l yl jyh* > &c. (cf. [Is 52:5](#)). It is, perhaps, more correct to suppose that the regular forms (*byj jyj* & *l yl jyj*) were originally intended, but that in the later pronunciation the syllable was broken up in order to restore artificially the preformative which had become merged in the first radical.

## e

Isolated anomalies are: *perfect Hiphçil ytbj jyh* > [Ez 36:11](#) with separating vowel (for *yTbj jyh*) on the analogy of verbs *Wpçil*; *imperfect byj jyj* for *byj jyj* > [1 K 1:47](#); *ybj jyj* > *imperfect Qal* for *ybj jyj* > [Na 3:8](#); *Whqçil* > *imperfect Hiphçil* [Ex 2:9](#), either an error for *qnyTçil* or an irregular shortening of the first syllable, caused by the forward movement of the tone. Similarly, the *Hiphçil* *#yqh* (from *#Wq*) is always used instead of *#yqih* (from *#qy*); hence also *tAcçil* > *ytcçil* / *imperat. hçil* / *infin. #yqh*.— On *Whçil* > [Na 1:4](#), see [§ 69 u](#)).

---

## Footnotes:

<sup>1</sup>[2] This may be inferred from *vbyBi* (= *jBi*) [Is 27:11](#), which with its fem. *tvbj* > [Gn 8:7](#), is the only example of an infinitive *construct Qal* of these verbs. No example of the *imperative Qal* is found: consequently the forms *bj jyj* &c. (in [Paradigm L](#) of the earlier editions of this Grammar), are only inferred from the *imperfect*.

## § 24. Changes of the Weak Letters װ and ױ.

Philippi, *Die Aussprache der semit. Konsonanten װ und ױ* (mentioned above, [§ 5 b, note 1](#)), a thorough investigation of their phonetic value as consonantal, i.e. non-syllabic, vowel-sounds, not palatal or labial fricatives; cf. also E. Sievers, *Metrische Studien*, i. 15.

### a

װ and ױ are, as consonants, so weak, and approach so nearly to the corresponding vowels *u* and *i*, that under certain conditions they very readily merge into them. This fact is especially important in the formation of those weak stems, in which a װ or ױ occurs as one of the three radical consonants ([§ 69 ff](#), [§ 85](#), [§ 93](#)).

1. The cases in which װ and ױ lose their consonantal power, i.e. merge into a vowel, belong almost exclusively to the middle and end of words; at the beginning they remain as consonants<sup>1</sup>

The instances may be classified under two heads:

### b

(a) When either װ or ױ with *quiescent* *Seewa* stands at the end of a syllable immediately after a *homogeneous* vowel (*u* or *i*). It then merges in the homogeneous vowel, or more accurately it assumes its vowel-character (װ as *u*, ױ as *i*), and is then contracted with the preceding vowel into *one* vowel, necessarily long, but is mostly retained orthographically as a (quiescent) vowel letter. Thus *bvװh* for *huwsab* ; *#qyױl* for *iyiqast*; so also at the end of the word, e.g. *yrb.[i* a *Hebrew*, properly 'ibriױ, fem. *hYrb.[i* pl. *~yYrb.[i* (and *~yrb.[i*); *װf [Jb 41:25* for *װװf [* (cf. *tAWf [1 S 25:18* *Kethib*). On the other hand, if the preceding vowel be heterogeneous, װ and ױ are retained as full consonants (on the pronunciation see [§ 8 m](#)), e.g. *װl &' quiet*, *װZl the month of May*, *yAG nation*, *yװl G" revealed*. But with a preceding *a* the װ and ױ are mostly contracted into *o* and *e* (see below, [f](#)), and at the end of a word they are sometimes rejected (see below, [g](#)).

Complete syncope of װ before *i* occurs in *yai island* for *ywa/ È y[i ruins* for *yװ[ È yrl watering [Jb 37:11](#) for *ywr > È ÎyK burning [Is 3:24](#) for *yװK*, cf. [§§ 84a c, e, 93 y](#)].**

### c

Thus an initial  $y$  after the prefixes  $B\ddot{A} \quad w\ddot{A} \quad K\ddot{A} \quad I$ , which would then be pronounced with  $iç$  (see § 28 a), and also almost always after  $m\ddot{i}$  (see § 102 b), coalesces with the  $iç$  to  $i\ddot{}$  e.g.  $hd\ddot{w}hyB\ddot{i}$  *Judah*, (for  $\ddot{y}B\ddot{i}$ ),  $hd\ddot{w}hyw$ ) and *Judah*,  $\Gamma ayKi$  *as the Nile*,  $hd\ddot{w}hyl\ddot{i}$  *for Judah*,  $y\ddot{d}y\ddot{m}\ddot{i}$  *from the hands of*.

## d

(b) When  $w$  and  $y$  without a vowel would stand at the end of the word after *quiescent*  $S\ddot{e}wa\ddot{}$  they are either wholly rejected and only orthographically replaced by  $h$  (e.g.  $hk\ddot{B}\ddot{i}$  from *bikhy*, as well as the regularly formed  $y\ddot{k}B$ . *weeping*; cf. § 93 x) or become again vowel letters. In the latter case  $y$  becomes a homogeneous  $H\ddot{i}req$ , and also attracts to itself the tone, whilst the preceding vowel becomes  $S\ddot{e}wa\ddot{}$  (e.g.  $y\ddot{r}P$  from *piry*, properly *pari*);  $w$  is changed sometimes into a toneless  $u$  (e.g.  $WhT\ddot{u}$  from *tuhw*).

## e

Rem. In Syriac, where the weak letters more readily become vowel sounds, a simple  $i$  may stand even at the beginning of words instead of  $y$  or  $y\ddot{}$ . The LXX also, in accordance, with this, write  $\nu\ddot{o}uda$ , for  $hd\ddot{w}hy\ddot{}$ ,  $\nu\ddot{s}aak$  for  $q\ddot{x}c\ddot{y}l$ . Hence may be explained the *Syriac usage* in Hebrew of drawing back the vowel  $i$  to the preceding consonant, which properly had a simple *vocal*  $S\ddot{e}wa\ddot{}$  e.g. (according to the reading of Ben-Naphtali<sup>2</sup>)  $\ddot{t} | ; | \ddot{y}\ddot{m}$  [Jer 25:36](#) for  $\ddot{t} | ; | \ddot{y}\ddot{m}$  (so Baer),  $!Ar\ddot{t}yKi$  [Ec 2:13](#) for  $!Ar\ddot{t}yB$ , cf. also the examples in [§ 20 h, note 2](#); even  $W\ddot{L}X\ddot{w}$  [Jb 29:21](#) (in some editions) for  $W\ddot{L}X\ddot{w}$ . According to Qimh\ddot{i} (see § 47 b)  $l\ddot{j} Q\ddot{y}l$  was pronounced as  $iqt\ddot{b}\ddot{}$ , and therefore the 1st pers. was pointed  $l\ddot{j} Q\ddot{a}$ , to avoid confusion. In fact the Babylonian punctuation always has  $iç$  for  $\ddot{a}$  in the 1st pers.

## f

2. With regard to the *choice* of the long vowel, in which  $w$  and  $y$  quiesce after such vocalization and contraction, the following rules may be laid down:

(a) With a short *homogeneous* vowel  $w$  and  $y$  are contracted into the corresponding long vowel ( $u\ddot{}$  or  $i\ddot{}$ ), see above, [b](#).

(b) With short  $a\ddot{}$  they form the diphthongs  $o\ddot{}$  and  $e\ddot{}$  according to [§ 7 a](#), e.g.  $byj\ddot{}$  *yme* from



byj j̄m; È byv̄Ay from byv̄m̄y; &c.<sup>3</sup>

## g

Rem. The rejection of the half vowels  $\aleph$  and  $\eta$  (see above, [b](#)) occurs especially at the end of words after a heterogeneous vowel (a), if according to the nature of the form the contraction appears impossible. So especially in verbs  $\text{h}^{\aleph}$ , e.g. originally  $\text{y} | \aleph = \text{y} | \aleph$  |  $\aleph = \text{h} | \aleph$ , since a $\aleph$  after the rejection of the  $\eta$  stands in an open syllable, and consequently must be lengthened to a $\aleph$ . The  $\text{h}$  is simply an orthographic sign of the long vowel. So also  $\text{h} | \aleph$  for  $\text{s} | \aleph$ .<sup>4</sup> On the origin of  $\text{h} | \aleph$ , see [§ 75 e](#); on  $\sim \aleph'$  as perf. and part. of  $\sim \aleph$ , see [§ 72 b](#) and [g](#); on  $\text{d} | \aleph$  &c., from  $\text{d} | \aleph$ , see [§ 69 b](#). — On the weakening of  $\aleph$  and  $\eta$  to  $\text{a}$ , see [§ 93 x](#).

---

## Footnotes:

<sup>1</sup>[1] Or as consonantal vowels (see above), and are then transcribed by P. Haupt, Philippi, and others, as  $\text{u} | \text{i}$  following the practice of Indogermanic philologists.  $\aleph$  for  $\aleph$  and, alone is a standing exception, see [§ 26 /](#) and [§ 104 e](#). On  $\eta = i$  at the beginning of a word, cf. [§ 47 b, note](#). According to [§ 19 a](#), end, *initial*  $\aleph$  in Hebrew almost always becomes  $\eta$ ; always in verbs originally  $\aleph$ , [§ 69 a](#). Apart from a few proper names, initial  $\aleph$  occurs only in  $\aleph$  "hook,  $\text{d} | \aleph$  "child" [Gn 11:30](#), [2 S 6:23](#)  $\text{K}^{\text{eth}} | \aleph$  [elsewhere  $\text{d} | \aleph$ ] and the doubtful  $\text{d} | \aleph$  [Pr 21:8](#).

<sup>2</sup>[1] According to Abulwalid, Ben-Naphtali regarded the *Yodh* in *all* such cases as a vowel letter.

<sup>3</sup>[2] Instances in which no contraction takes place after a $\aleph$  are,  $\sim \text{y} | \aleph$  [1 Ch 12:2](#);  $\sim \text{r} | \aleph$  [Ho 7:12](#) (but cf. [§ 70 b](#));  $\text{r} | \aleph$  [Ps 5:9](#)  $\text{Q}^{\text{ere}}$  the locatives  $\text{h} | \aleph$   $\text{h} | \aleph$  &c.— On the suffix  $\text{y} | \aleph$  for  $\% | \aleph$  see [§ 91 /](#).— Sometimes both forms are found, as  $\text{h} | \aleph$ ; and  $\text{h} | \aleph$ ; cf.  $\text{y} | \aleph$  "living, constr. state  $\text{y} | \aleph$  Analogous is the contraction of  $\text{t} | \aleph$  (ground-form *mawt*) death, constr.  $\text{t} | \aleph$   $\text{!} | \aleph$  (ground-form, 'ayn [*'ain*]) eye, constr.  $\text{!} | \aleph$

<sup>4</sup>[1] The Arabic, in such cases, often writes etymologically  $\gamma \mid \zeta$ : but pronounces  $gala\theta$ . So the LXX  $\gamma \mid \nu \mid \varsigma \mid \text{Sina}$ , Vulg. *Sina*; cf. Nestle, *ZAW.* 1905, p. 362 f. But even in Arabic  $\alpha \mid \chi$  is written for  $\omega \mid \nu'$  and pronounced  $sala\theta$ .

## § 71. Verbs $\text{W}^{\text{370}}$ . *Third Class, or Verbs with Yodh assimilated.*

In some verbs  $\text{W}^{\text{370}}$ , the Yodh (or the original Wa $\text{v}$ ) does not quiesce in the preceding vowel, but is regarded as a full consonant, and, like Nu $\text{h}$ ,<sup>1</sup> is assimilated to the following consonant. These forms, therefore, belong properly to the class of strong verbs. Assimilation invariably takes place in [Cy $\text{''}$ ] (prop. [CW]) to spread under, Hiph $\text{ç}^{\text{io}}$  [yChi, Hoph $\text{ç}^{\text{al}}$  [Ch $\text{h}$  tCy $\text{''}$ ] to burn, imperfect tCy $\text{''}$ l, Niph $\text{ç}^{\text{al}}$  tCnl, Hiph $\text{ç}^{\text{io}}$  tyChi (in [Is 27:4](#) also hN $\text{t}^{\text{ij}}$ C $\text{a}$ ; is to be read with König; in [2 S 14:30](#) the Masora has rightly emended the Ke $\text{thibh}$  hytycwhw, which could only be the 1st sing. perf. of a verb  $\text{W}^{\text{370}}$ , to the imperative hN $\text{t}^{\text{ij}}$ Chw in agreement with the context and all the early versions); gCy $\text{''}$ , Hiph $\text{ç}^{\text{io}}$  gyChi to place, Hoph $\text{ç}^{\text{al}}$  gCh $\text{h}$  and probably also in the forms ordinarily derived from bCn $\text{''}$ , viz. bCnl (Niph $\text{ç}^{\text{al}}$ ), byCh $\text{h}$  byCj $\text{h}$  bCh $\text{h}$  at any rate a stem bCy $\text{''}$  is implied by the Hithpa $\text{ç}^{\text{al}}$  bCy $\text{''}$ thi instead of the anomalous bCt;T $\text{h}$  [Ex 2:4](#) read with the Samaritan bcyttw, i.e. bCy $\text{''}$ t.Tw. Besides the common form we find once qC $\text{a}$ , in [Is 44:3](#) (from qCy $\text{''}$  to pour) with a transitive meaning, beside qCy $\text{''}$ h: intransitive, [1 K 22:35](#). Elsewhere the imperfect consecutive has the form qC $\text{v}$ : [Gn 28:18](#), [35:14](#), &c., cf. § 69 f, where also other forms of qCy $\text{''}$  are given; rCy $\text{''}$ h: and rCyl (Is 44:12, 49:8, Jer 1:5 Q $\text{ere}$ ), from rCy $\text{''}$  to form, are, however, used in the same sense. Cf. also ~r $\text{ç}^{\text{a}}$ , [Ho 10:10](#); hn $\text{h}$ v $\text{h}$ : (for  $\text{h}$ T $\text{h}$ : according to § 47 k) [1 S 6:12](#); dSyl i [2 Ch 31:7](#) (cf. § 69 n) and dSllm [Is 28:16](#). This assimilation is found always with sibilants (most frequently with C) except in the case of #Qy $\text{''}$ : [1 K 3:15](#) (so ed. Mant., Ginsb., Kittel; but Jabl., Baer #qy $\text{''}$ ) and in t $\text{d}$ Lh $\text{h}$  [Gn 40:20](#), [Ez 16:5](#) (cf. t $\text{d}$ L $\text{h}$  verse 4), infinitive Hoph $\text{ç}^{\text{al}}$  of dI y $\text{''}$  (cf. WdL $\text{h}$  § 69 t).

### Footnotes:

<sup>1</sup>[1] These verbs, like verbs [  $\text{W}^{\text{371}}$  ] (cf. above, note on § 67 g), may perhaps have been influenced by the analogy of verbs  $\text{I}^{\text{370}}$ .

## § 84<sup>a</sup>. *Nouns derived from the Simple Stem.*

### a

*Preliminary remark.* — From the statement made above, [§ 83 d](#), it follows that an external similarity between forms is no proof of their similar origin, and, vice versa, external difference does not exclude the possibility of their being closely related both in origin and meaning.

## 1. *Nouns with One Vowel, originally Short.*

R. Ružička, 'Beiträge zur Erklärung der nomina segolata,' in *Sitz.-ber. d. böhmischen Ges. d. Wiss.*, Prag, 1904.

1. Nouns with one of the three short vowels after the first radical: *present* ground-form qaʾtl, qiʾtl, quʾtl.

The supposition of *monosyllabic* ground-forms appeared to be required by the character of forms now existing in Hebrew, as well as in Arabic, &c. But there are strong reasons for believing that at least a large proportion of these forms go back to original dissyllabic bases with a short vowel in each syllable. When formative additions were made, the vowel of the 2nd syllable was dropped, i, e. before case-endings in Assyrian and early Arabic, and before pronominal suffixes in Hebrew. From the forms thus produced, the bases qatī, qitī, quī have been assumed, although they never appear in Hebrew except in the singular and then in connexion with suffixes.

In support of this view of a large number of original dissyllabic bases, we must not, however, appeal to the Seghol̄ or Pathah̄ under the 2nd consonant of the existing developed forms, rpsā [rʔā, &c. These are in no sense survivals or modifications of an original full vowel in the 2nd syllable, but are mere helping-vowels ([§ 28 e](#)) to make the monosyllabic forms pronounceable,<sup>1</sup> and consequently disappear when no longer needed. Under certain circumstances even (e. g. in j.VQ) they are not used at all. Actual proofs of such original toneless full vowels in the 2nd syllable of existing Segholates are —

1. Forms like Arab. malik, for, which rarely *malk*, corresponding to the Hebrew ground-form; cf. De Lagarde, *Uebersicht*, p. 72 ff.

2. In Hebrew rdā, %ryā, dbKī @tKī the connective forms of rdā, %ryā, &c., which latter can only come from front ground-forms gaʾdiār, yaʾriāk, kaʾdiād, kaʾtiāp.

3. The forms treated under e, which are in many ways related to the Segholates proper, in so far as they are to be referred to original dissyllabic bases.

4. The plurals of Hebrew Segholates, since, with very rare exceptions, they take

Qamesl under the 2nd radical before the termination  $\sim y\alpha i$  fem.  $tA\alpha$ , of the *absolute state*, as  $\sim ykil m$ ;  $tAkI m$ ;  $\sim yrpb's$ , &c. This Qamesl (see [note 1 on § 26 e](#)) can only be due to a lengthening of an original short vowel in the 2nd syllable, and hence it would seem as though the vowel were always  $e\acute{a}$ . This is impossible from what has been said, especially under 1 and 2. Hence the explanation of the consistent occurrence of Qamesl in the plurals of *all* Segholates can only be that the regularly formed plurals (i. e. from singulars with original  $a\acute{a}$  in the 2nd syllable) became the models for all the others, and ultimately even for some really monosyllabic forms.<sup>2</sup>

(a) From the strong stem the above three ground-forms are further developed to  $I j q\ddot{a}i | j q\ddot{a} | j q\ddot{a}$  (cf. [§ 27 r](#) and in [§ 93](#) the explanations of Paradigm I, a–c); without a helping vowel ([§ 28 d](#))  $j .VQ$  *truth*. If the second or third radical be a guttural, a helping Pathah takes the place of the helping Seghol, according to [§ 22 d](#), e. g.  $[r\ddot{z}\ddot{a}]$  *seed*,  $XCN\ddot{a}$  *eternity*,  $I [P\ddot{u}]$  *work*; but with middle  $h$  or  $X$ , note  $\sim X, I \ddot{a}$  *bread*,  $\sim X, r\ddot{a}$  (as well as  $\sim X, r\ddot{a}$  *womb*,  $I h\ddot{a}\ddot{u}t\ddot{e}nt$ ,  $!hB\ddot{u}$  *thumb*; so with final  $a$ ,  $arP\ddot{a}$  *a wild ass*, &c.; with a middle guttural also the modification of the principal vowel  $a\acute{a}$  to  $e\acute{f}$  does not occur, e. g.  $bhr\ddot{a} r [r\ddot{a}]$ ,  $\#X, I \ddot{a}$  (exceptions, again,  $\sim X, I \ddot{a}$   $\sim X, r\ddot{a}$ ). On the inflexion, cf. [§ 93](#), Paradigm I, a–f, and the explanations. In  $\ddot{a} j X\ddot{e}sin$ , the  $\ddot{a}$  has wholly lost its consonantal value.

## b

Examples of feminines:  $hB' I m$  (directly from the ground-form *malk, king*),  $hr'tsi$  *a covering* (also  $rts\ddot{a}$ ),  $hI ka'$  *food* (also  $I ka\ddot{a}$ ); with a middle guttural  $hr' [h]$  *girl*,  $hr'hj$  *purity* (also  $rhj \ddot{a}$ ). Cf. [§ 94](#), Paradigm I.

## c

(b) From weak stems: (a) from stems  $! \ddot{a} [ ]$ , e. g.  $@\ddot{a}$  *nose* (from  $'a\acute{a}np$ , hence with formative additions, e. g.  $yP\ddot{a}$  for  $'anpi\ddot{a}$  *my nose*);  $Z [ \ddot{e}a$  *she-goat* (groundform  $'i\acute{a}nz$ ); fem.  $h j X i$  *wheat*; (b) from stems  $[ \ddot{a} [ ]$  ([§ 93](#), Paradigm I, l–n);  $tP'$  *a morsel*,  $\sim [ ;$  *people* (so, when in close connexion with the next word; unconnected  $\sim [ ;$  with article  $\sim [ h' \sim [ l'$ , &c.);  $br'$  in the sense of *much*, but  $br'$  *great, numerous* (in close connexion also  $br$ );  $[ r'$  *evil*, with the article in close connexion  $[ rh'$ ,

unconnected [rḥ'; with the aÁ always lengthened to aḏ ~y" sea; fem. ḥYX'; *life*, and with attenuation of the aÁ to iÁ, ḥDmi *measure*; from the ground-form qíÁtí, ~ae *mother*; fem. ḥZGí *a shearing*; from the ground-form quÁtí, QXḐ *statute*, fem. ḥQ'Xu (g) from stems W<sup>374</sup> (Paradigm I, g and i); tW<sup>374</sup> *death* (from ma-ut, the u passing into the corresponding consonant, as in %W<sup>374</sup> *middle*) or contracted ~Ay *day*, j AV *whip*, rAV *a bull*; fem. ḥl W<sup>374</sup>; *perverseness* (also contracted ḥl A [ ); from the ground-form quÁtí, rWC *a rock*; fem. ḥp<sup>374</sup> *a storm*. (d) from stems y<sup>374</sup> (Paradigm I, h); TyZñ *an olive-tree* (with a helping Híreq instead of a helping S<sup>e</sup>ghoḏ) from za-it, the i passing into the corresponding consonant; or contracted QyXe *bosom*, l yXe [K 18:17](#) (elsewhere l ykñ *host*; fem. ḥbyfe *grey hair*; from the ground-form qíÁtí, !yDí *judgement*; fem. ḥny'Bi *understanding*. (e) from stems ḥ<sup>374</sup> (Paradigm I, k); partly forms such as ḥkBi *weeping*, ḥghñ *murmuring*, ḥdñ *a present*, ḥcqi *the end*, partly such as ykB; yrba] *a lion* (ground-form baíky, 'aíry); cf. also the forms from stems originally W<sup>374</sup>; WX<sup>374</sup> *swimming* (ground-form saÁhw); fem. ḥw'í V; *rest*, ḥw'aḡ) *exaltation*; from stems y<sup>374</sup>; ḥyl' a; *a fat tail*, and with attenuation of aÁ to iÁ ḥyb'vi *captivity*, also tybiv, formed no doubt directly from the masc. ybiv. with the fem. termination t; from the ground-form qíÁtí, yCíX] (from ḥiÁsy); fem. ḥw'dx, *joy*, ḥyr'x, and ḥwr'x, *nakedness*; from the ground-form quÁtí, W<sup>374</sup>BḐ (from boÁhw) *waste*, W<sup>374</sup>TḐ *emptiness*; yl D<sup>374</sup> for yl D\ *bucket*; fem. ḥyḥla\ *a ship* (directly from ynla\ *a fleet*).

## d

The masculines as well as the feminines of these *segholate* forms may have either an *abstract* or a *concrete* meaning. In the form l j qí the *passive* or at any rate the *abstract* meaning is by far the more common (e. g. r [nḏ] *youthfulness*, abstract of r [nḏ] *boy*; l kḏñ *food*, &c.).<sup>4</sup>

## e

2. Nouns with one of the three short vowels under the second radical (present ground-form q<sup>e</sup>táí, q<sup>e</sup>tíí, q<sup>e</sup>túí), e. g. VbD<sup>e</sup> *honey*, ywD<sup>e</sup> *sickness*, t tX] *terror*, and

so always with middle *a*; *raB*. *a well*, *baB* *a wolf*, *vaB*. *stench*. In reality these forms, like the segholates mentioned in No. 1 (see above, [a](#)), are, probably, for the most part to be referred to original *dissyllabic* forms, but the tone has been shifted from its original place (the penultima) on to the ultima. Thus *di basl* (originally *di basl*) as ground-form of *vbd* is supported both by the Hebrew *yvbd* (with suffix of the first person), and by the Arabic *dibs*, the principal form; *bilr* (according to Philippi with assimilation of the vowel of the second syllable to that of the first) as ground-form of *rab* is attested by the Arabic *bilr*; for *vaB*. (Arabic *buṣ*) similarly a ground-form *buṣu* may be inferred, just as a ground-form *quṭu* underlies the infinitives of the form *l j q*.<sup>5</sup>

## II. Nouns with an original Short Vowel in both Syllables.

### f

3. The ground-form *qaṭṭa*, fem. *qaṭṭaṭ*, developed in Hebrew to *l j 'q* (§ 93, Paradigm II, a, [b](#)) and *hl j 'q*. (§§ 94, 95, Paradigm II, a, b), mostly forms intransitive adjectives, as *~kx'* *wise*, *vdx'* *new*, *rvy'* *upright*, but also substantives, as *rbD'* *a word*, and even abstracts, as *~va'* *guilt*, *b[r'* *hunger*, *[b'f'* *satiety*; in the fem. frequently abstract, as *hq'd'c* *righteousness*; with an initial guttural *hmd'a* *earth*. — Of the same formation from verbs *[* are *ddb'* *alone*, *!n[''* *cloud*; passive *l l x'* *pierced*. — In verbs *h* a final *Yodh* is almost always rejected, and the *a* of the second syllable lengthened to *e*. Thus *yd,f'* *field*, after rejection of the *y* and addition of *h* as a vowel-letter, becomes *hd,f'* (cf. § 93, Paradigm II, *i*); fem. e. g. *hnv'* *year*, cf. § 95, Paradigm II, c. From a verb *w* the strong form *wn[''* *afflicted* occurs.

### g

4. The ground-form *qaṭṭa*, fem. *qaṭṭaṭ*, developed to *l j q* (§ 93, Paradigm II, c–e) and *hl j q*, is frequently used as participle of verbs middle *e* (§ 50 b), and hence mostly with an intransitive meaning; cf. *!qz'* *old, an old man*; *dbk'* *heavy*; fem. *hmhb*. *cattle*, *hl pə* and *hkvx'* *darkness*. — From verbs *y*: irregularly, *wytAYl D'* *the branches of it*, [Jer 11:16](#), &c., generally referred to a *sing.* *tyl D'*

(stem hl d), and wyt'Arh' [Ho 14:1](#) *their women with child* (from hrh', st. constr. trh], plur. st. absol. and constr. tArh'). — From a verb w' with consonantal Waŵ: w' at ease, incorrectly written plene wyl & [Jb 21:23](#).

## h

5. The ground-form qa'atūā, developed to | j q' (also written | Aj q'), generally forms adjectives, e. g. ~yā' *terrible*, drB' *piebald*, qAtm' *sweet*, dqa'' *speckled*, tbaq' *interwoven*, | gq' *round*, qmq' *deep*, baq' *hilly*, bhC' *golden*; | j q' *small*, only in sing. masc., with a parallel form | j 'q' of the class treated under í, fem. hN' q, plur. ~yNij q. These forms are not to be confounded with those in No. III, from the ground-form qa'atā. — Fem. hMyā] hDwōK, ( *glorious* ), hTb[ ] hGh[ ] ( *delicate* ), hLg[ ] hQm[ ], with sharpening of the third radical, in order to keep the original uā short, and similarly in the plurals ~yDrB; ~yDba> ~yLg[ ] ~yPisa] *stores*, &c.

## i

6. The ground-form qī'atā, develops to | j 'q (cf. [§ 93](#), Paradigm II, Rem. I ), e. g. bb'l *ehart*, bn' [ea bunch of grapes, rkvē *strong drink*; from a verb h' , probably of this class is h [rē generally contracted to [rē *friend*, ground-form riçay: the full form is preserved in Wh [ī *his friend*, for Why [ī

### III. Nouns with an original Short Vowel in the First and a Long Vowel in the Second Syllable.

## k

7. The ground-form qa'atā in Hebrew always develops to the form | Aj q', the aŵ becoming an obscure oŵ The fact that this form is also written | j q' must not lead to the confusion of these forms with those mentioned in No. 5, from the ground-form qa'atūā. <sup>7</sup> Moreover the qatbŵ-class includes forms of various origin, and therefore of various meaning, as (a) intransitive adjectives like | AdG'' *great*, vAdq' *holy*, fem. h | AdG> the short vowel becoming S-<sup>e</sup>waŵ whereas in | AdG'', &c., before the tone it is lengthened to aŵ (b) the *infinitives absolute* of the form | Aj q' ([§ 45 a](#)) as representing the abstract idea of the verb, and abstract substantives like



dAbK' *honour*, ~Al V' *peace* (Arab. saġlaġn); (c) substantives and adjectives in an active sense, as !AXB' *assayer* (of metals), qAV ['an *oppressor*, #AmX' *oppressing*; in the feminine hdAgB' *treacherous* [Jer 3:7, 10](#), the irregular retention of the aġ in the third syllable from the end is no doubt to be explained, with Brockelmann, from Aramaic influence, the punctuator having in mind the Aramaic nomen agentis qaġġ.

## I

8. The ground-form qaġġ develops to I yj ġ' (cf. [§ 93](#), Paradigm IV, *a* and *b*). Here also forms of various origin and meaning are to be distinguished: (a) adjectives used substantivally with a passive meaning to denote duration in a state, as rYsġa' *a prisoner*, XyVġm' *an anointed one*. These proper qaġġ-forms are parallel to the purely passive qatġġ-forms (see [m](#)), but others are due to a strengthening of original qatġġ-forms. These are either (b) intransitive in meaning, as ry['ġ' *small*, and, from yġġ stems, yqġġ' *pure*, ynl['ġ' *poor* (see [§ 93 vv](#)), or (c) active, as aybġġ' *a speaker* (prophet), dyqġġ' *an overseer*. — Of a different kind again (according to De Lagarde, infinitives) are (d) forms like @ysġa' *the ingathering*, ryġġ' *vintage*, vyrgġ' *ploughing time*, ryġġ' *harvest*. On qaġġ forms with a kindred meaning, cf. [§ 84b f](#).

## m

9. The ground-form qaġġ develops to I Wj ġ'. As in the qatġġ and qatġġ-forms (see [k](#) and [j](#)), so here forms of various kinds are to be distinguished: (a) qatġġ-forms proper, with passive meaning, especially all the passive participles of Qal; fem. e. g. hl WtB. *virgin* (properly *secluded*). On the other hand, by strengthening an original qatġġ-form we get (b) certain stative adjectives ([§ 50 f](#)), as Vġġa' *incurable*, ~Wġ ['ġ' *strong*, ~Wr ['ġ' *subtil*, or even transitive, as ZWġa' *holding*; (c) active substantives, as Vġġy' *a fowler*. Further, some of the forms mentioned in [§ 84b g](#) belong to this class; see above, the remark on [j](#).

## n

10. The ground-form qaġġ or qaġġ in Hebrew changes the ġġ to vocal S<sup>e</sup>waġ and develops to I j ġ' (cf. [§ 93](#), Paradigm IV, *c*) or I Aj ġ', with aġ obscured to oġ (as above, [k](#)). Cf. raV. *remnant*, rġy' *honour*, btK. *book* (Arab. kiġġ), br'ġ. *war* (the

last three probably loan-words from the Aramaic); of the other form, ~| X]a *dream*, rAmX] *an ass* (Arab. hiAmāṭ), HAl a/God (Arab. 'iAlāḥ); with a prosthetic (§ 19 m), [Arzā, *arm* (twice: usually [Arz]; fem. hrAfB. *good news* (Arab. biAslāṭ); hdAb [] *service*, tbtK. (Arab. kiṭābāt) *tattooing*.

## o

11. The ground-form qiAtiṯ seems to occur e. g. in Hebrew | ywā/foolish, | y| iā/ *vanity*, | ydB. *lead*, | ySk. *a fool*, ryzK] *a swine* (the prop. name, ryzK] points to the ground-form qiAtiṯ, cf. Arab. hiAnziṯ).

## p

12. The ground-form qiAtuṯ or quAtuṯ, Hebr. | Wj q, e. g. | WbG> *a boundary*, vWb| . *a garment*, fem. hrWbG> *strength*, hnWma/ *faithfulness*.

## q

Rem. When the forms qetūṯ and qetbṯ begin with a, they almost invariably take in the singular a Sére under the a instead of the ordinary Hâteph-Seghoṯ; cf. SWbaea *crib*, !Wj aethread, !Wmaefaithful, bAzaehyssop, rAZaea *waist-band*, r Wsaea *bond*, dApaeān 'ephod'; cf. § 23 h, and the analogous cases of Sére for Hâteph-Seghoṯ in verbal forms § 52 n, § 63 p, § 76 d.

## IV. Nouns with a Long Vocal in the First Syllable and originally a Short Vowel in the Second Syllable.

### r

13. The ground-form qaṯāAl, in Hebrew, always changes the aṯ into an obscure oṯ | j 'Aq (| j 'qṯ), e. g. ~| 'A [ (§ 93, Paradigm III, a), Arab. 'aṯāAm, *eternity*; ~t'AX (Arab. hāṯāAm) *a seal* (according to Barth a loan word of Egyptian origin), fem. tm,t'Kṯ (from hbṯāAmt); [ | 'AT *worm* (unless from a stem [ | W, like bVAT from bXW; see the analogous cases in § 85 b). On the participles Qal of verbs h<sup>371</sup> (§ 93, Paradigm III, c), cf. § 75 e; on the feminines of the participles Qal, which are formed with the termination t̄, see below, s.

Rem. Of a different kind (probably from a ground-form qautā) are such forms as !p'āa (or !p'āa Ez 10:9 in the same verse) *a wheel*; | zAG *a young bird*, gnAD *wax*,

&c.

## S

14. The ground-form  $qa\ddot{a}l$  also becomes in Hebrew almost invariably  $l j \ddot{a}q$  ( $l j \ddot{e}q$ ). Besides *participles active masc. Qal* this class includes also feminines of the form  $\ddot{t} l j \ddot{e}q$  if their ground-form  $qa\ddot{a}lt$  (§ 69 c) goes back to an original  $qa\ddot{a}lt$ . The substantives of this form, such as  $!hK\ddot{o}$  *priest* (Arab. *kaḥīn*), were also originally *participles Qal*. The fem. of the substantives has  $e\ddot{o}$  (lengthened from  $i\ddot{a}$ ) retained before the tone, e. g.  $hd\ddot{l} y\ddot{o}$  *a woman in travail* (cf. also  $hd\ddot{g}B$ ) *the treacherous woman*, [Jer 3:8](#);  $h[! \ddot{e}n$ ; *her that halteth*, [Mi 4:6f.](#), [Zp 3:19](#);  $hr'xS$ ) *a buckler*, y [Ps 91:4](#)); the participles as a rule have the form  $hd\ddot{l} y\ddot{o}$  &c., the original  $i\ddot{a}$  having become  $S^{e}wa\ddot{o}$  however, the form with  $S^{e}re$  occurs also in the latter, [Is 29:6](#), [8](#), [34:9](#), y [Ps 68:26](#), [118:16](#) (all in principal *pause*; in subordinate *pause*  $hm\ddot{m}e\ddot{o}$  [2 S 13:20](#), [Is 33:14](#); with a conjunctive accent, [Ct 1:6](#)).

## t

15. The ground-form  $qu\ddot{a}l$ , Hebrew  $l j \ddot{w}q$  (as,  $l b\ddot{w}y$  *river*, [Jer 17:8](#)) or  $l j \ddot{w}q$  e. g.  $b\ddot{g}w[$  *a pipe*, commonly  $b\ddot{g}''[u$  and to be so read, with Baer, also in y [Ps 150:4](#), not  $b\ddot{g}''[u$

## V. Nouns with a Long Vowel in each Syllable.

## u

16.  $l Aj yqi$  e.g.  $rAj yqi$  *smoke*. The few forms of this kind are probably derived from the ground-form  $qi\ddot{a}u$  ( $qi\ddot{a}u$  ?), i. e. the original  $a\ddot{o}$  has become an obscure  $o\ddot{o}$

## Footnotes:

<sup>1</sup>[1] According to Delitzsch (*Assyr, Gram.*, p 157 f.) the same is true in Assyrian of the corresponding  $qat\ddot{l}$ -forms. Without case-endings they are *kalab*, *sīlamas*, *aban* (=  $b\ddot{l} K\ddot{n} v\ddot{m}v\ddot{n} !b\ddot{a}\ddot{n}$ , with case-endings *kalbu*, *sīlamsu*, *abnu*. On the other hand, acc, to Sievers, *Metrik*, i. 261, Hebrew ground, forms probably have a twofold origin: they are shortened according to Hebrew rules partly from old absolute forms like *kalbu*, *sifru*, *qudsū*, and partly from old construct-forms like the Assyrian types *kalab*, *sifir*, *qudusū*.

<sup>2</sup>[2] On the other hand, Ungnad, *ZA*. 1903, p. 333 ff., rejecting all previous

explanations, maintains that the *a* in *melaḵhiṯn*, *melaḵhoṯh* is inserted merely to facilitate the pronunciation. From *qatliṯm* arose *qatṗlim* then *qataliṯn* and finally *qetaliṯn*. See, however, Nöldeke, 'Zur semit. Pluralendung,' *ZA*. 1904, p. 68 ff., who points out that the Semitic nouns *faḳl*, *fiḳl*, *fuḳl* with their corresponding feminines *faḳla*, &c., on assuming the plural termination commonly take an *a* before the 3<sup>rd</sup> radical, but that no satisfactory account can be given for it. M. Margolis, 'The plural of Segolates' (*Proc. of the Philo. Assoc. of the Pacific Coast*, San Francisco, 1903, p. 4 ff.), and S. Brooks, *vestiges of the broken plural in Hebrew*, Dublin, 1883, explain *melaḵhiṯn* as a *pluralisfractus*.

<sup>3</sup>[3] It is worthy of notice that St. Jerome also (cf. Siegfried, *ZAW*. iv. [7:6](#)) frequently represents the vowel of the first syllable by *a*, e. g. *gader*, *aben*, *ader*, *areb*, for *rdḡ!ba*; *rdā*; *brχ*, but *cedem*, *secel*, *debr*, &c., for *~dq*; *l qv*; *rbD*, &c.

<sup>4</sup>[1] M. Lambert also (*REJ*. 1896, p. 18 ff.), from statistics of the Segholates, arrives at the conclusion that the *qatli*-form is especially used for concretes (in nouns without gutturals he reckons twenty concretes as against two abstracts), and the *qitli*-form, and less strictly the *qutli*, for abstracts.

<sup>5</sup>[1] On this theory cf. Stade, *Hebräische Grammatik*, § 199 *b*; De Lagarde, *Übersicht*, p. 57 f.; A. Müller, *ZDMG*. xlv, p. 226, and especially Philippi, *ZDMG*. xlix, p. 208.

<sup>6</sup>[2] In St. Jerome's time these forms were still pronounced *sādaca* (*hq'd'c*), *sāca* (*hq'[c*), *nabala* (*hl'bh*), &c., see Siegfried, *ZAW*. iv. 79. Moreover, the numerous abstracts of this form (e. g. even *hp'c'q*. *a splintering*, *hXw'c*. *a crying*, &c.) are undoubtedly to be regarded (with Barth, *Nominalbildung*, p. 87) as feminines of infinitives of the form *qa'itā*, the lengthening of the second syllable being balanced, as in other cases, by the addition of the feminine termination.

<sup>7</sup>[1] In [Na 1:3](#) only the *Qere* requires *-l dḡ* (in the constr. state) for the *Kethibh* *l Adḡ*.

<sup>8</sup>[2]. On the *fuḳal*-forms (regarded by Wellhausen as original diminutives) see Nöldeke, *Beiträge* (Strassb. 1904), p. 30 ff. He includes among them *tr, [ō]tow*, and *~yrkj*. *hemorrhoids*.

## § 83. Verbal Nouns in General.

### a

1. In Hebrew, as in Greek and Latin, the *verbal nouns* are connected in form and meaning primarily with certain forms of the verb, especially the participles and infinitives, which are themselves, even in their ordinary form, frequently used precisely like nouns, e. g. *byān* enemy *ṭ* [D] *to know, knowledge*. Still oftener, however, certain forms of the infinitive and participle, which are seldom or never found as such in the strong verb, though in use in the weak verb and in the kindred dialects, came to be commonly used for the verbal noun; e. g. the participial form *l j q'*, the infinitives of the (Aramaic) form *l j qmī* (as a *noun* also *l j 'qmī*), further *ṭ l j q*; *hl j qī* *hl j q'* *hl j qu* (§ 45 d), &c. Others (as the Arabic shows) are properly intensive forms of the participle.

### b

2. As regards their meaning, it follows from the nature of the case that nouns which have the form of the infinitive regularly denote the *action*, or *state*, with other closely related ideas, and are therefore mostly *abstract*, while the participial nouns, on the contrary, denote for the most part the *subject* of the action or state, and are therefore *concrete*. Moreover, it is to be noticed, that a particular meaning is attached to many of the special forms of derivative nouns, although it does not appear equally in them all.

### c

Rem. It need not appear strange, when we consider the analogy of other languages, that a noun which in form is properly *abstract* afterwards acquired a *concrete* sense, and vice versa. So in English, we say *his acquaintance*, for the *persons*, with whom he is *acquainted*; the *Godhead* for God himself; in Hebrew [dAm] *acquaintance* and *an acquaintance*.

### d

The inner connexion in thought between Semitic noun-forms and the corresponding verbal forms is investigated in the works of De Lagarde and Barth (see the titles at the head of § 79) on very different lines, but with many points of agreement. De Lagarde starts from the fact that language consists of sentences. A sentence which consists of only *one* word is called a verb, and anything which serves as a complement to it is a noun. The oldest form of the sentence is the imperative. Closely related to it are three kinds of sentences of the nature of verbal forms, differing according as the property of the particular object of sense is to be represented as invariable (form *qatula*), or as liable to change (form *qatila*), or, finally, as a circumstance which takes place before our eyes (form *qatala*). Like the imperative, these three forms of sentences have also been transformed into nouns, by means of certain phonetic changes, — especially by

the omission of the final vowels and the addition of different terminations to the last consonant of the stem. But just as the forms of the verbal sentence undergo numerous modifications (in the tenses, moods, and conjugations), so also do the nouns, sometimes by assimilation of the unessential to the characteristic vowel (*qutul*, *qitul*), sometimes by the lengthening of the characteristic vowel (*qatuū*, *qatiū*, *qataū*), or else through the displacement of the accent and the consequent reduction of the noun to a monosyllabic form (*qatl*, *qutl*, *qitl*), or, finally, by their being formed from the derived stems (or conjugations), e. g. *qattal*, *qattaū*; *qittil*, *qittaū*, &c. Further modifications arise from the use of the various imperfect and infinitive forms, and also from the employment of the prefix *m*. Lastly, *denominalia* are formed from *deverbalia* by appending certain suffixes.

De Lagarde does not, however, claim to be able to show in the case of each particular noun the sense it conveyed in primitive times; the origin of a number of nouns can now no longer be detected. In those, however, which are clearly derived from verbs, the original meaning is chiefly determined by the characteristic vowel.

Barth's system is based on the thesis that 'all Semitic nouns, adjectives, and participles are derived from either the perfect or the imperfect stem'. Thus, e. g.  $\text{I } \text{A} \text{ } \text{q}'$  is the infinitive of the perfect stem,  $\text{I } \text{j} \text{ } \text{Q}$  the infinitive of the imperfect stem,  $\text{bKv}$  infinitive of  $\text{bKvy}$ , &c. In dissyllabic noun-forms the second vowel is always alone characteristic and essential, the first vowel unessential, and therefore variable. Further modifications of the simple form are effected by strengthening (sharpening) the second or third consonant, by lengthening the characteristic vowel (instead of which, however, the feminine termination may also be used), or by 'metaplasm', i. e. by the use of noun-forms derived from one of the two intransitive stems for the other, e. g. *qutl* for *qitl*, and vice versa.

In nouns of the perfect stem, the vowels *i* and *u* indicate intransitive formations, the vowel *a* a transitive sense. In nouns of the imperfect stem on the contrary, *u* and *i*, being characteristic vowels, indicate a transitive and *a* an intransitive sense: for *yaqtuāluā* is imperfect of the transitive perfect *qatala*, and *yaqtaāluā* imperfect of the intransitive perfects *qatila* and *qatula*, &c. This explains how nouns, apparently identical in form, may yet in sense belong to different classes: a *qutl*-form from a *u*-imperfect has a transitive meaning, but the same form from a *u*-perfect has an intransitive meaning. This double system of perfect and imperfect forms runs through the whole scheme of noun-formation, not only the forms connected, with the conjugations, but also the forms with prefixes and suffixes.

Against the whole theory it has been urged that it postulates for the development of the language a much too abstract mechanism, and further, that the meanings of words as we find them may in many cases be due to a modification of the

original sense. But though many of the details (e. g. the alleged unessential character of the vowel of the first syllable) remain doubtful, yet the agreement between the characteristic vowel of certain noun formations and that of the perfect or imperfect stem, is supported by such a number of incontestable instances, that there can be no doubt as to a systematic, intimate connexion between the two. At the same time it must be admitted that De Lagarde has put forward many important and suggestive points, and both scholars agree in laying stress on *one* characteristic vowel as indicative of the meaning.

## THE NOUN

§ 79. *General View.*

For the literature, see De Lagarde, *Uebersicht über die im Aram., Arab. und Hebr. übliche Bildung der Nomina*, Göttingen, 1889; Index and Additions, 1891; J. Barth, *Die Nominalbildung in den semitischen Sprachen*, first half, *Simple nouns*, Leipzig, 1889; second half, *Nouns with external additions*, 1891; second edition, with indices of words and subjects, 1894; E. König, *Historisch-kritisches Lehrgebäude. &c.*, ii. 1, Leipzig, 1895, see above, [§ 3 f.](#) — Of these three important works the first two especially have given rise to various articles. In support of De Lagarde: Hommel in *ZDMG.* xliv, p. 535 ff. (against De Lagarde and Hommel: Barth, *ibid.*, p. 679 ff.), and dealing with the Index, *ZDMG.* xlv, p. 340 ff.— Against Barth (though with many points of agreement): Philippi in the *Zeitschrift für Völkerpsychologie*, 1890, p. 344 ff. (answered by Barth in *ZDMG.* xlv, p. 692 ff.), and *ZDMG.* xlvi, p. 149 ff. (answered again by Barth, *ibid.*, xviii, p. 10 ff.), also in the *Beiträge zur Assyriologie*, ii (1892), p. 359:ff. 'Die semitische Verbal-und Nominalbildung,' and lastly, in *ZDMG.* xlix, p. 187 ff. — Cf. also A. Müller, 'Semitische Nomina. Bemerkungen zu de Lagarde und Barth,' *ZDMG.* xlv, p. 221 ff. — The main nts at issue in the works of De Lagarde and Barth are indicated below, [§ 83 d](#), — Brockelmann, *Semit. Sprachwiss.*, p. 104 ff.; *Grundriss*, p. 329 ff.

**a**

1. Since, according to [§ 30 a](#), most word-stems are developed into verbal stems as well as into noun-stems, it has become customary (especially in the Lexicon) to refer the noun to the most simple ground-form of the verbal formation, viz. the 3<sup>rd</sup> pers. *sing. perfect Qal*, and, as it were, to derive it from that form. This is usual, not only in those noun-stems which can be directly connected with a corresponding verbal stem (*Nomina verbalia* or *derivativa*, [§ 83 ff.](#)), but also with *Nomina primitiva*, i.e. those of which no verbal stem is now found in Hebrew (see [§ 82](#)), as well as finally with *Nomina denominativa*, which have evidently been derived from other nouns ([§ 86](#)).

The adjective agrees in form entirely, with the substantive. On the formation of adjectival ideas by giving to abstracts a concrete sense, see [§ 83 c](#).

**b**

2. A special inflexion of the noun to express the various cases does not exist in Hebrew; only a few ancient and almost extinct traces of case-endings have survived ([§ 90](#)). The syntactical relation of a noun can therefore in general only be inferred from its position in the sentence, or from its being joined to prepositions. In either case, the form of the noun undergoes no change (except for the *construct state*, [§ 89](#)), and the



representation of case-relations belongs therefore almost exclusively to the syntax (§ 117 ff.). The comparative and superlative of adjectives also can be expressed only by a syntactical combination (§ 133). On the other hand, several changes in the forms of nouns are occasioned by the additions of the plural, dual, and feminine terminations, as well as of the pronominal suffixes, and also by the close connexion of two nouns, by means of the *construct state*.<sup>1</sup>

---

### Footnotes:

<sup>1</sup>[1] To speak of these changes as a declension of the Hebrew noun, as is usually done, is accordingly incorrect.

## § 82. *Primitive Nouns.*

The number of *primitive* nouns in the sense used in [§ 81](#) is small, (since nouns, which in other languages are represented as independent noun-stems, can easily be traced back in Hebrew to the verbal idea, e. g. names of animals and natural objects, as  $\text{ry}[\text{if}']$  *he-goat* (prop. *shaggy*, from  $\text{r}[\text{f}]$ ),  $\text{hr}'[\text{f}]$  *barley* (prop. *prickly*, also from  $\text{r}[\text{f}]$ ),  $\text{hd}[\text{ysix}]$  *stork* (prop. *pia*, sc. *avis*),  $\text{bh}[\text{z}'']$  *gold* (from  $\text{bh}[\text{z}'']$  =  $\text{bh}[\text{c}']$  *to shine, to be yellow*). Thus there remain only a few nouns, e. g. several names of members of the body in men or beasts, to which a corresponding verbal stem cannot be assigned at all, or at any rate only indirectly (from other Semitic dialects), as  $\text{!r}[\text{q}]\text{!}$  *horn*,  $\text{!y}[\text{l}]\text{!}$  *eye*.

## § 81. *Derivation of Nouns.*

Brockelmann, *Grundriss*, p. 329 ff.

### a

Nouns are by their derivation either *primitive*, i. e. cannot be referred to any verbal stem at present extant (see § 82), such as *ba'* father, *~a'e* mother (but see both words in the Lexicon; according to Stade and others *ba'*, *~a'e* &c., are children's words and terms of endearment, and so really primitive nouns), or *derivative*, i. e. either *Derivativa verbalia* (§§ 83–5), e. g. *~r'* high, *hm'r'* high place, *~Ar m'* height, from *~Wr* to be high, or less frequently *Derivativa denominativa* (§ 86), e. g. *tAl G r m*; the place at the feet, from *l q r n* foot.

### b

Rem. 1. The earlier grammarians consider the verb alone as stem, and therefore all nouns as verbals, dividing them into (a) *Formae nudae*, i. e. such as have only the three (or two) radicals, and (b) *Formae auctae*, such as have formative letters or syllables added at the beginning or end, e. g. *hk'l hm*; *twk'l m*; The formative letters used for this purpose are *w y t n m a h* (*wyThmah*)<sup>1</sup> and the treatment of nouns formerly followed this order.

### c

According to the view of *roots* and *stems* presented in § 30 d, nouns (other than *denominatives*) are derived not from the verbal stem, but either from the (abstract) root or from the still undefined stem. In the following pages, however, the arrangement according to the verbal stem is retained as being simpler for the beginner. Cf. § 79 a.

### d

2. *Compound nouns as appellatives*, are very rare in Hebrew, e. g. *l [ydl B.* worthlessness, baseness. On the other hand, they very frequently occur as proper names, e. g. *l ayrbg*; (*man of God*), *~yqjAh*) > (*Yahwe raises up*), *!thAh*) > (*Yahwe gave*), &c.<sup>2</sup>

---

## Footnotes:

<sup>1</sup>[1] From this *vox memorialis* the *nomina aucta* are also called by the older grammarians *nomina heemantica*.

<sup>2</sup>[2] G. Rammelt (*Über die zusammengesetzten Nomina im Hebr.*, Halle, 1883, and Leipzig, 1884) recognizes as appellatives only [Dp]C. (cf. below, [§ 85 w](#)) and twm] C; (the latter certainly incorrectly [see, however, Nöldeke, *ZATW.* 1897, p. 183 ff.]). In p. 8 ff. the author gives a list of 'logical compounds', i. e. new terms formed by composition with the negatives ad ; y] B; y] Bmi

### § 133. *The Comparison of Adjectives. (Periphrastic Expression of the Comparative and Superlative.)*

A.Wünsche, 'Der Komparativ im Hebr. im Lichte der arab. Gramm.,' in *Vierteljahrsschrift für Bibelkunde*, 1904, p. 39:8 ff.

#### a

1. Hebrew possesses no special forms either for the comparative or superlative of the adjective.<sup>1</sup> In order to express a comparative, the person or thing which is to be represented as excelled in some particular quality is attached to the attributive word by the preposition *-!mi* םִּי, e. g. [1 S 9:2](#) ~ [h'-l Kmi Hbô" *higher than any of the people*. The fundamental idea evidently is, *tall away from all the people* (beyond all the people); cf. [Ju 14:18](#) *yrblmetz* [; hmW vbDj i qAtM'-hm; *what is sweeter than honey ? and what is stronger than a lion ?* [Ez 28:3](#), [Am 6:2](#). Frequently an infinitive appears as the object of the comparison, e. g. [Gn 29:19](#) *it is better that I give her to thee, than that I should give her*, &c.; [Ex 14:12](#), y [Ps 118:8](#) f.<sup>2</sup>

#### b

Rem. I. This use of *-!mi* is also very common when the attributive idea is represented by an intransitive verb, e. g. [1 S 10:23](#) ~ [h'-l Kmi HKgYH: *and he was higher than any of the people*; [Na 3:8](#). [Jb 7:6](#). Elsewhere, especially after transitive verbs, *-!mi* rather represents (on its different senses see [§ 119 v-z](#)) the idea of a *separation, distinction* or *superiority* of one person or thing *from* or *over* others.<sup>3</sup> This is evident in such cases as *-!mi* rXB' *to choose something (to prefer it) before something else*, e. g. [Jb 7:15](#), cf. [Dt 14:2](#) (also *-!mi* ... !Ar ty| *the excellence of<sup>2</sup> over<sup>2</sup>*; [Ec 2:13](#)); it is also seen in examples like [Gn 37:3](#) *wynB'-l Kmi @sAy-ta, bha' l ar'fyll* *now Israel loved Joseph more than all his (other) children*; [29:30](#), [1 S 2:29](#), [Ho 6:6](#).<sup>4</sup>

#### c

2. A somewhat different idea underlies the use of *-!mi* after adjectives, or intransitive verbs possessing an attributive sense, when the thought to be expressed is that the quality is *too little* or *too much* in force for the attainment of a particular aim or object, e. g. [Is 7:13](#) ~ Kmi j [mh; *is it a small thing* (i. e. too little) *for you to<sup>2</sup>?* [Jb 15:11](#); after an intransitive verb, e. g. [Gn 32:11](#) *I am too insignificant* (yTinj q') *for all the mercies (I am not worthy of)*, &c.; cf. also the

expressions -!mi dbk' *to be too heavy for one*, [Ex 18:18](#), [Nu 11:14](#), y [Ps 38:5](#); -!mi hv'q' *to be too hard for one*, [Dt 1:17](#); -!mi j [m' *to be too few for something*, [Ex 12:4](#); -!mi rbG'' *to be too strong for one*, y [Ps 65:4](#); -!mi ~C:[<sup>1</sup> *to be too mighty for one*, [Gn 26:16](#); -!mi ~Wr *to be too high for one*, y [Ps 61:3](#); -!mi rC; *to be too narrow for one*, [Is 49:19](#); rCq' -!mi *to be too short for something*, [Is 50:2](#), and very frequently -!mi al pnl *to be too wonderful for one* (and, consequently, inconceivable or unattainable), [Gn 18:14](#), [Dt 17:8](#), [30:11](#), [Jer 37:17](#), [Pr 30:18](#); in y [Ps 139:6](#) hayl P. in the same sense is followed by !mi—This use is especially seen in the numerous instances in which the attribute is followed by -!mi with an infinitive, e. g. [1 K 8:64](#) *the brazen altar<sup>2</sup> was l ykhmet!j q' too little to receive (to be able to receive) the burnt offering*, cf. [Gn 4:13](#), [36:7](#) *too great for them to dwell together*; after verbs, e. g. [Ex 12:4](#), [Is 28:20](#), y [Ps 40:6](#). Finally, cf. -!mi ~k,l' br; followed by the infinitive, *it is enough (prop. too much) for you to<sup>2</sup> meaning ye have<sup>2</sup> long enough*, [1 K 12:28](#); cf. [Ex 9:28](#) and [Ez 44:6](#) (-!mi followed by a substantive).<sup>5</sup>

## d

In all these instances -!mi expresses either the *removal* of a thing from a person, or the *severance* of the person from some aim or object; cf. also the expression ä wqW l Ko ~hme rCByl-ad † *nothing will be unattainable for them* (prop. there shall not be cut off from them anything which, &c.), [Gn 11:6](#), [Jb 42:3](#).

## e

3. The attributive idea, on which -!mi logically depends, must sometimes, in consequence of a pregnant use of the -!mi (see the analogous examples in [§ 119 ff](#)), be supplied from the context, e. g. [Is 10:10](#) ~yll iWr tmi ~hyl & tipW *whose graven images were more numerous than those at Jerusalem, &c.*;<sup>6</sup> [Mi 7:4](#) *worse than a thorn hedge*; y [Ps 62:10](#) *lighter than a breath*; [Jb 11:17](#) *clearer than the noonday*; [Ec 4:17](#) *better than, &c.*

## f

2. The correlative comparatives *greater—less (older—younger)* are expressed by the simple adjective with the article (*the great*, equivalent to *the greater*, &c.); [Gn 1:16](#),

[19:31](#), [34](#), [27:15](#), [29:16](#), [18](#), [26](#).

## g

3. To express the *superlative* it is also sufficient (see above, [f](#)) to make the adjective determinate, either by means of the article or a following partitive genitive (or suffix); in this case the article or genitive indicates that the attribute in question belongs especially to one or more definite individuals;<sup>7</sup> e. g. [1 S 9:21](#) *hr' [Ch; the least*, [16:11](#) *!j Qh; the little one*, i. e. the *youngest* of eight sons; [17:14](#) *David was !j Qh; the youngest*, and the *three great*, i. e. elder, &c.; [Gn 42:13](#), [44:2](#), [Ct 1:8](#).—So also with a qualifying adjective, e. g. [Gn 9:24](#) *!j Qh; AnB. his youngest son*; cf. [Jos 14:15](#); also with a following genitive, [2 Ch 21:17](#) *wynB' !j Q. the youngest of his sons*: [Pr 30:24](#) *the least upon the earth*; with suffix, [Mi 7:4](#) *~bAj their good one*, i. e. the best of them; [Jon 3:5](#) *~l AdGmi ~Nj q-d [w> from the greatest of them even to the least of them*; cf. the inverse order in [Jer 6:13](#), [31:34](#).

## h

Rem. I. The above examples apply only to the most common *relative* attributes (*great, small, good*), and to expressions which by usage easily came to be recognized as periphrases for the superlative. Other adjectives, however, when followed by a partitive genitive, also acquire the sense of a superlative; this appears from the context, e. g. [Dt 33:19](#) *the most hidden treasures of the sand*; [Ju 5:29](#) *the wisest amongst her ladies*; [Is 14:30](#), [19:11](#), [23:8f.](#), [29:19](#), [Jer 49:20](#), [Ez 28:7](#), [Zc 11:7](#), y [Ps 45:13](#), [Jb 30:6](#) (*in the most horrible of valleys*), [41:22](#); probably also y [Ps 35:16](#). On this government by the adjective generally, cf. [§ 132 c](#).—Moreover, the combination of a substantive in the construct state with an adjective used substantively ([§ 128 w](#)) sometimes serves as a periphrasis for the superlative, e. g. [Is 22:24](#) *!j Qh; yI K. I K all the smallest vessels*. On [Ct 7:10](#) see [§ 126 x](#).

## i

2. Other periphrases for the superlative are the use of a substantive in the construct state before the plural of the same word (which is naturally to be regarded as a partitive genitive; cf. our *book of books*), e. g. [Ex 26:33](#) *~yvidQh; vd,qo the most holy place*; [~yrljVh; ryvi \(Ct 1:1\) the most excellent song](#); cf. [Gn 9:25](#) (= *servus servorum, the lowest servant*); [Nu 3:32](#), [Dt 10:17](#) (y [Ps 136:2, 3](#))<sup>8</sup>; [1 K 8:27](#), [Is 34:10](#) (cf. [Gal 1:5](#), [Rev 22:5](#)); [Jer 3:19](#), [Ez 16:7, 26:7](#) (*king of kings*, of Nebuchadrezzar; cf. [1Tim 6:15](#), [Rev 17:14, 19:16](#), and another

kind of periphrasis in y [Ps 95:3](#)); [Ec 1:2](#). Similarly in [Jer 6:28](#) two participles are combined, and in [Ho 10:15](#) two substantives in the singular. Finally, the same object is attained by connecting one substantive in the construct state with another of the same stem (!AtBV; tBV; *a sabbath of solemn rest*, i. e. an obligatory day of rest, [Ex 31:15](#), &c.) or of the same meaning (e. g. h l pə] %vXñ *a thick darkness*, [Ex 10:22](#)).

## k

3. The intensification of attributes by means of repetition belongs rather to rhetoric than to syntax, e. g. [Ec 7:24](#) qmḏ' qmḏ' *exceeding deep*; [1 S 2:3](#), [Pr 20:14](#); the adjective is even used three times in [Is 6:3](#).—Cf. the repetition of adverbs for the same purpose in [Gn 7:19](#), [Nu 14:7](#) (dam. dam. *exceedingly*, also dam. damBi [Ex 1:7](#), &c.); [Ez 42:15](#).—On the other hand, in [Dt 28:43](#) the repetition expresses a continuous progress, *higher and higher &hellip; lower and lower*, in [Dt 2:27](#) (see § 123 e) and [16:20](#) (*nothing but justice*) the constancy of the action. Cf. [Ex 23:30](#) j [m. j [m. *little by little, very gradually*.<sup>9</sup>

## l

The repetition of substantives serves also as a periphrasis for the superlative in such cases as rDō rdd . ([Ex 3:15](#)) = *to the remotest generations*; cf. [17:16](#), [Jer 6:14](#), [8:11](#) (*perfect peace*); [Ez 21:32](#) (hW[; three times);<sup>10</sup> [35:7](#), [Na 1:2](#); cf. also [Ho 2:21](#) f. and the emphatic combination of synonymous verbs in [Is 33:10](#). Sometimes the completeness of an action or state is expressed by placing together two or even three substantives of the same stem and of similar sound, cf. [Is 22:5](#), [Ez 6:14](#) ([33:28](#) f., [35:8](#)); [32:15](#), [Na 2:11](#), [Zp 1:15](#) ([Jb 30:3](#), [38:27](#)).

---

## Footnotes:

<sup>1</sup>[1] There is in Arabic a special form of the adjective (the *elative*) for the comparative and superlative, which in Hebrew would have the form l j 'qa; Instances of it, perhaps, are rZka; *daring, cruel*, bZka; *deceptive* (of a brook drying up), and its opposite !t'yaē (contracted from 'aitan) *constantly flowing, perennis*. These forms are, however, used without any perceptible emphasis, and cannot be regarded as more than isolated relics of an elative formation which has become obsolete, much as the Latin comparative disappears in Italian, and still more so in French, and is supplanted by the circumlocution with piu; *plus*



<sup>2</sup>[2] In [Ju 11:25](#) the adjective is specially intensified by repetition, *art thou so much better than Balak*? It would also be possible, however, to translate *art thou really better*?

<sup>3</sup>[1] Cf. the Latin ablative with the comparative; also the etymology of such words as *eximius*, *egregius*, and the Homeric *ἐκ πάντων μάλιστα*, ll. 4, 96; *ἐκ πασῶν*, 18, 431.

<sup>4</sup>[2] On the other hand, the phrase *-!mi qdc'* expresses not a comparison, but only a relation existing between one person and another; thus, in [Gn 38:26](#) *ymmi hq'de'* means, *she is in the right as against me*; cf. *y* [Ps 139:12](#), [Jb 4:17](#), [32:2](#).—In [Pr 17:12](#) *rather* (to meet with so and so) *than* is expressed by *-! aw* before the second member.

<sup>5</sup>[3] Cf. also [2 K 4:3](#), Where the idea of *doing something too little* is paraphrased by the Hiph. *j y [mhi* = *do not too little*, sc. *! aw. l i* in borrowing empty vessels.

<sup>6</sup>[4] With this *comparatio decurtata*, cf. the still bolder pregnant construction in *y* [Ps 4:8](#), *t [me* greater gladness than at the time, &c.

<sup>7</sup>[1] Cf. also *!Ay | . [*, *the one above*, i. e. *the Most High*.

<sup>8</sup>[2] *God of gods, and Lord of lords*, just as the supreme god of the Babylonians is called *beḏ beḏ* (Tiele, *Compend. der Rel.-Gesch.*, p. 87).

<sup>9</sup>[1] Adverbs of the same stem are connected in this way in [Nu 6:9](#), [Is 29:5](#), [30:13](#); of different stems in [Is 5:26](#) and [Jo 4:4](#). In [Nu 12:2](#) the particles *%a*; *qr*; appear to be placed together for a similar purpose, equivalent to *simply and solely*.

<sup>10</sup>[2] Different in kind from the triple utterance of the same words in [2 S 18:33](#), [Jer 7:4](#) and [22:29](#), and the double exclamation in [Jer 4:19](#) and [La 1:16](#) (?).

## § 132. *Connexion of the Substantive with the Adjective.*<sup>1</sup>

### a

1. The adjective (like the participle used adjectivally), which serves as an *attribute* of a substantive, stands *after* the substantive, and agrees with it in *gender* and *number*, e. g. | AdG" fyaḏa *great man*, hpy" hv'ai *beautiful woman*. If the substantive is immediately connected with a genitive, the attribute follows the latter, since, according to § 89 and § 128 a, the construct state and the genitive belonging to it are inseparably united, e. g. [Est 8:15](#) hl AdG>bhz" trj r[ ] *a great crown of gold*.—On the attribute when attached to a *determinate* substantive, see above, § 126 u

### b

Rem. 1. Where an adjectival attribute appears to stand *before* its substantive (according to the usual explanation, for the sake of special emphasis) the relation is really appositional in character; thus, [Is 10:30](#) tAtn"[ ] hYHl[ ] *O thou poor one, Anathoth!* (but probably hYnHl[ ] *answer her*, is to be read); cf. [23:12](#), [53:11](#) (*a righteous man, my servant*, but in [28:21](#) rZ" and YrKn" are *predicates* preceding the substantives); [Jer 3:6](#), [10](#) f., y [Ps 18:4](#) *him who is worthy to be praised will I call upon, the Lord*; [92:12](#) (apposition after participles).—But ~yBr; and tABr; *many*, are sometimes placed, like numerals, before the substantive, [Jer 16:16](#), [Neh 9:28](#) (in y [Ps 145:7](#) br; is a *subst. regens*, in [89:51](#) the text is corrupt) s; an appositional relation can scarcely be intended in these instances.

### c

2. In a few expressions (mostly poetic) the adjective appears not as an attribute *after* the substantive, but in the construct state governing it; so in the singular, [Ex 15:16](#) (unless | dG0 should be read); [1 S 16:7](#) (*the height of his stature*); in the plural, [1 S 17:40](#) ~ynb'a] yqLk; *smooth ones of (among) stones*, i. e. *smooth stones*; [Is 35:9](#), [Ez 7:24](#), y [Ps 46:5](#), and with a following collective instead of a plural, e. g. [Is 29:19](#) ~d'a' ynAyba, *the poor among men*, i. e. *poor men*; [Jer 49:20](#), [Zc 11:7](#); cf. in Latin *canum degeneres*. However, in almost all these cases the adjective which is made into a *regens* is strongly emphatic, and is frequently equivalent to a superlative (see below, § 133 g).

### d

3. When *two* adjectives follow a feminine, sometimes only that standing next to

the noun takes the feminine termination, e. g. [1 K 19:11](#)  $h l 'dG > xW r \ddot{a} w g w q z X w >$  (but read  $l AdG$ ); [1 S 15:9](#) (but cf. [§ 75 y](#)); [Jer 20:9](#), y [Ps 63:2](#). A similar dislike of the feminine form may also be observed in the case of verbal predicates referring to feminine subjects, cf. [§ 145 p](#) and *t*.

When an attribute qualifies several substantives of different genders, it agrees with the masculine, as being the *prior gender* (cf. [§ 146 d](#)), e. g. [Neh 9:13](#)  $\sim y b \ddot{A} j \quad t A c m W \sim y Q i x y$  [Jer 34:9](#), [Zc 8:5](#).

When *three* attributes follow a substantive, the first two may stand without a conjunction, and the last be attached by  $w a w$  *copulative*, cf. [Zc 1:8](#).

## e

4. After feminines plural ending in  $\sim y \ddot{a} i$  ([§ 87 p](#)) the adjectival attribute (in accordance with the fundamental rule stated above, under *a*) takes the ending  $t A$ , e. g. [Is 10:14](#)  $t A b z l [ ] \sim y c i j B e f o r s a k e n$  eggs; [Gn 32:16](#). For a strange exception see [Jer 29:17](#) (differently in [24:2](#)).

## f

5. With regard to *number* it is to be remarked that —

(a) Substantives in the *dual* are followed by adjectives (or participles) in the *plural*, e. g. y [Ps 18:28](#) ([Pr 6:17](#))  $t A m r ' \sim y h i y$  [chaughty eyes; [Is 35:3](#), [Jb 4:3](#) f., cf. [§ 88 a](#)].

## g

(b) *Collective* ideas are not infrequently joined with the *plural* of the adjective or participle (*constructio ad sensum*); thus, e. g.  $! a c$  sheep [with *fem. plur.*], [Gn 30:43](#), [1 S 25:18](#);  $\sim [ = m e n$ , [1 S 13:15](#), [Is 9:1](#);  $l a r ' f y l - l K =$  all the Israelites, [1 S 2:14](#);  $t W l G =$  the exiles, [Jer 28:4](#); cf. also  $\sim y h i v$ .  $v p n e$  two souls, [Gn 46:27](#).<sup>2</sup> Cf. similar phenomena in the connexion of collectives with plural predicates in [§ 145 c](#).

## h

(c) The *pluralis excellentiae* or *pluralis maiestatis* is joined, as a rule, to the singular of the attribute, e. g. y [Ps 7:10](#)  $q y D c$ ;  $\sim y h i l \ddot{a} /$  [2 K 19:4](#), [16](#) (= [Is 37:4](#), [17](#)); [Is 19:4](#); but cf.  $\sim y l k$ ;  $\sim y h i l \ddot{a} /$  [Dt 5:23](#), [1 S 17:26](#), [36](#), [Jer 10:10](#), [23:36](#), perhaps also [Ex 20:3](#)  $\sim y r k e \ddot{a} /$   $\sim y h i l \ddot{a} / =$  another god, and [Jos 24:19](#)

~yvidq. ~yhil ḥ/(but cf. above, § 124 g–k). On the other hand, 1 S 4:8 is to be explained as having been said by the Philistines, who supposed that the Israelites had several gods. On the connexion of ~yhil ḥ/with a plural predicate, see § 145 i.

2. On the adjective (in the construct state) governing a following genitive, see § 128 x; for the participle in the same construction, see § 116 f–l.

---

### Footnotes:

<sup>1</sup>[2] On the expression of attributive ideas by substantives, cf. above, § 127 h, and § 128 o, with [the note](#); § 135 n and § 141 c (substantives for adjectives as predicates of noun clauses) and § 152 u (periphrases for negative qualities). On the use of the feminine of adjectives (and participles) to express abstract ideas, see § 122 q. It remains to mention further the employment (mostly only in poetry) of certain epithets in place of the substantives to which the quality in question belongs; e. g. rybia' *the strong one*, i. e. *God*; ryBā' *the strong one*, i. e. *the bull* (in [Jer 8:16](#), &c., *the horse*); l q; *swift = the runner* (of the horse, [Is 30:16](#)); hnb'l . *alba*, i. e. *luna*; hYrPōt (*fructifera*) *a fruitful tree*, [Is 17:6](#) (so trPō [Gn 49:22](#)); #brō *a croucher*, i. e. *a crouching beast of prey*, [Gn 4:7](#). Cf. also !zrō (*gravis, augustus*) and ayfī" (*elatus* ?), i. e. *a prince*. The use of adjectives and participles for substantives is much more extensive in Arabic. In Greek and Latin poetical language cf. such examples as uḡrh, = *the sea*; *merum* for *vinum*, &c.

<sup>2</sup>[1] But it is impossible to take ~mymīT. in [Ez 46:6](#) as an attribute of rqb'; probably it is a correction intended to harmonize the passage with [Nu 28:11](#), where *two* young bullocks are required.

<sup>3</sup>[2] Cf. [1 S 28:13](#), where ~yhil ḥ/ (in the sense of *a spirit*) is followed by ~y l i[ as a second accusative; conversely in [1 S 19:13](#), [16](#), a singular suffix refers back to ~y pīr' T. *household god* (but not so in [Gn 31:34](#)), as in y [Ps 46:4](#) to the plural of amplification ~y Mīy. *sea*. On the other hand, it is very doubtful whether hBr'y [Ps 78:15](#) is to be regarded as an attribute of tAmhōT. and not rather as the adverb, *abundantly*.

## § 128. *The Indication of the Genitive Relation by means of the Construct State.*

Cf. especially Philippi's work cited at the head of [§ 89](#).

### a

1. The genitive relation is regularly expressed (see [§ 89](#)) by the close connexion of the *nomen regens* (in the construct state) with the *nomen rectum* (in the genitive). Since only *one* *nomen regens* can be immediately connected with a *nomen rectum*, it follows that the same genitive cannot depend on two or more *co-ordinate* nouns, but a second (sometimes even a third, &c.) *regens* must be added with a suffix referring to the *nomen rectum*, e. g.  $\text{wythbW dwd' ynB}$ . *the sons of David and his daughters* (not  $\text{dwd' tAnbW ynB}$ ); cf. [1 K 8:28.1](#). The language also prefers to avoid a series of several *co-ordinate*<sup>2</sup> genitives depending upon one and the same *nomen regens* (such as occur in [Gn 14:19](#), [Nu 20:5](#), [31:54](#) [[1 Ch 13:1](#)], [1 S 23:7](#), [2 S 19:6](#), [Is 22:5](#), y [Ps 5:7](#), [8:3](#)),<sup>3</sup> and rather tends to repeat the *nomen regens*, e. g. [Gn 24:3](#)  $\sim\text{ymV/h; yHd \{a/ \#raih' yhd \{a\}$  *the God of heaven and the God of the earth* (so in [Jer 8:1](#) the *regens* is five times repeated). A lengthened series of genitives may, however, be formed by a *nomen rectum* serving at the same time as *regens* to a genitive depending on it (cf. [§ 127 a](#) [d]); e. g. [Gn 47:9](#)  $\text{ytba] yVx; ynV. ymV}$  *the days of the years of the life of my fathers*; cf. [Jb 12:24](#), where there are three genitives, [Is 10:12](#) four, and [21:17](#) five (unless the last three are in apposition). As a rule, indeed, such an inconvenient accumulation of genitives is avoided by means of a circumlocution in the case of one of them (see [§ 129 d](#)).

### b

Rem. As the fundamental rules stated above are the necessary consequence not merely of *logical* but more especially of *rhythmical* relations (see [§ 89 a](#)), we must feel the more hesitation in admitting examples in which genitives are supposed to be loosely attached to forms other than the construct state. Some of these examples (the supposed genitives following a *regens* which is determined by the article) have been already discussed in [§ 127 f–h](#). Compare, moreover:

### c

(a) Genitives after the absolute state, e. g. [Is 28:1](#)  $\text{!yVò ymW h] \sim\text{ynmV.-ayV}$  *the fat valley of them that are overcome with wine*. The usual explanation that  $\text{SynmV.-ayV}$  forms *one* single idea (in German *Fettigkeitstal*), on which the genitive  $\text{!yVò ymW h]}$  then depends, in reality explains nothing; the text is almost certainly corrupt. In [Dt 15:18](#)  $\text{hnV/mi}$  would be expected; in [Jos 3:11](#)  $\text{tyrBh}$ ; is a later

addition; in [Is 32:13](#) (fAVm'), and y [Ps 68:22](#) (r [ʿf), the absolute for the construct state probably rests only on the authority of the Masoretes. In [Ju 6:25](#) ff. the text is obviously in confusion. In [Ju 8:32](#) (cf. [6:24](#)) hrp.[B. should come either after rbQYw: or at the end of the verse, unless, with Moore, we omit [h'tybia] as a gloss (from [6:24](#)); in [Is 63:11](#) hvvm is probably a gloss on ~lA[-ymy> which has crept into the text; in [2 S 4:2](#) tvBāvyail, according to the LXX, has dropped out before !B; in [Ez 6:11](#) tA[r' is to be omitted with the LXX; if originally in the text, it could only be genitive (= *all abominations of evils*), not an adjective; [Pr 21:6](#) the text is altogether uncertain (the LXX read yveqAm for yveqbm); in [1 Ch 9:13](#) the preposition l. (after a l) has dropped out before tkal m. (cf. [12:25](#)(26)). Elsewhere ([Dt 3:5](#), [1 K 4:13](#), [2 Ch 8:5](#)) the supposed genitives are to be taken rather as words of nearer definition standing in apposition, i. e. *with high walls, gates, and bars*. In [Jer 8:5](#) ~yl Xwry is either in apposition to hzh ~[h or is better (since not in the LXX) omitted as a gloss.

#### d

(b) Genitives after a noun with a suffix (where the suffix prevents the direct government by the *nomen regens*). Thus in [Lv 27:3](#), [5](#), [6](#), where rkZh; after ^Kr{4 might be taken, contrary to the accents, as subject of the following clause; in [Lv 5:15](#), [25](#) the suffix may refer to Moses. In [Lv 6:3](#) db; ADmi *his garment*, namely the garment of *linen*, unless simply in apposition, cf. [§ 131 d](#) (or read yDenh;); [Lv 26:42](#), where wgw bqd[y) ytjrb. could at most be explained as an ellipse for bqd[y) tyrb. ytjrb, cf. [§ 125 h](#) (probably, however, it is a case of dittography of the y, which was repeated also before ~hrba; so Valeton, ZAW. xii. 3); equally strange is ~AVh; ytjrb. [Jer 33:20](#), &c. On the other hand, hky) ~ai hAhy> ~kalybit [Nu 12:6](#) could not possibly mean *if your prophet be a prophet of the the Lord*; the text is manifestly corrupt (probably hwkYmi ^alybit is to be read, with Marti). In y [Ps 45:7](#) ~yhil (a/ ^a)ski (usually explained as *thy divine throne*), ~yhl a is most probably a later addition [another suggestion is to

read ~yhiil hake/like God('s throne): cf. § 141 d, note]. In [Jer 52:20](#) two readings are probably combined, ~TVXn̄i without any addition, and ~yI K̄n̄; I K' tvx̄n̄i. In [Nu 25:12](#) ~Al V' is in apposition to ytjrB. On hMzi %K̄r̄D; [Ez 16:27](#), cf. § 131 r.

## e

(c) The interposition of a word is assumed between -I K' (*the whole* cf. § 127 b) and the genitive governed by it in [2 S 1:9](#), [Jb 27:3](#) (dA[), and, if the text is correct, in [Hos 14:3](#) (aFTi). In reality, however, in all three places the genitive relation is destroyed by the transposition of the words (instead of -I K' dA[, &c.), and -I K' is rather to be taken adverbially (equivalent to *wholly*), e. g. [2 S 1:9](#) *because my life is yet wholly in me*, i. e. my whole life; cf. Philippi, *Stat. Constr.*, p. 10.—On the instances in which the original construct state !yaenon-existence is used without a following genitive, see the negative sentences, § 152 o.

## f

2. The dependence of the nomen rectum on the nomen regens by no means represents merely what is, properly speaking, the genitive relation (see the examples under [g-i](#)). Very frequently the nomen rectum only adds a nearer definition of the nomen regens, whether by giving the name, the genus or species, the measure, the material, or finally an attribute of it (*genit. epexegeticus or appositionis*,<sup>5</sup> see the examples under [k-q](#)).

Examples. The nomen rectum represents —

## g

(a) A *subjective genitive*, specifying the possessor, author, &c., e. g. %I M̄n̄; tyBe *the king's house*; hAhy>rbD>*the word of the Lord*.

## h

(b) An *objective genitive*, e. g. Ob<sup>10</sup> ^yxiā' smx̄]met̄ *for the violence done to thy brother*<sup>6</sup> (but in [Ez 12:19](#) smx̄]met̄s followed by a subjective genitive); [Pr 20:2](#) %I m̄ñ tmyaethe *terror of a king*; [Gn 18:20](#) ~ds. tq̄;[y]t̄ *the cry concerning Sodom*; [Is 23:5](#) rC0 [m̄ve *the report of (about) Tyre*, cf. [2 S 4:4](#); [Am 8:10](#) dyxij" I bā *the mourning for an only son*; [Dt 20:14](#) ^ybyaot̄ I V. *praeda hostibus*

*tuis ererpta*: cf. [Is 3:14](#). In a wider sense this includes such examples as  $\sim y\ddot{y}k\dot{h};t\# [e\%rD\ddot{n}]$  *the way of (i. e. to) the tree of life*, [Gn 3:24](#); cf. [Pr 7:27](#), [Jb 38:20](#);  $\sim y\dot{h}; \%rD\ddot{n}$  *the way of (by) the sea*, [Is 8:23](#);  $y\dot{x}b\ddot{z}l \sim y\dot{h}il \dot{a}$  *the sacrifices of (i. e. pleasing to) God*, y [Ps 51:19](#);  $h\dot{A}hy > t [b\dot{w}]$  *the oath of (i. e. sworn before) the Lord*, [1 K 2:46](#);  $l \dot{a}w\dot{m}l . y\dot{r}b\dot{D}l$  *the words of (i. e. addressed to) L.*, [Pr 31:1](#).

## i

(c) A *partitive genitive*; this includes especially the cases in which an adjective in the construct state is followed by a general term, e. g.  $h\dot{y}t\dot{A}r\dot{f}'\dot{t}t\dot{A}m\dot{k}x$ ; *the wisest of her ladies*, [Ju 5:29](#); cf. for this way of expressing the superlative, [§ 133 h](#), and also [r](#) below.

## k

Merely formal genitives (*genit. explicativus* or *epexegeticus*, *genit. appositionis*) are those added to the construct state as nearer definitions —

(d) Of the name, e. g.  $t\dot{r}P . r\dot{h}\dot{n}$  *the river Euphrates*;  $! [n\dot{B} . \#r\dot{a}\dot{n}]$  *the land of Canaan*;  $l \dot{a}r\dot{f}'\dot{y}l t\dot{l}w\dot{t}B$  *the virgin Israel (not of Israel)*, [Am 5:2](#).

## l

s(e) Of the *genus*, e. g. [Pr 15:20\(21:20\)](#)  $\sim d\dot{a}' l \dot{y}sk$  *a fool of a man (= a foolish man)*; cf. [Gn 16:12](#), [Is 1:4](#), [29:19](#), [Ho 13:2](#), [Mi 5:4](#), &c.

## m

(f) Of the *species*, e. g.  $r\dot{b}q\dot{n} t\dot{w}x\dot{a}$  *a possession of a burying-place, i. e. hereditary sepulchre*, [Gn 23:4](#), &c.;  $t\dot{A}r\dot{K}B\dot{h}; y\dot{n}\dot{a}\dot{e}\dot{T}$  *the early figs*, [Jer 24:2](#);  $y\dot{t}i\dot{y}B\dot{e} l \dot{h}\dot{a}\dot{n}$  *the tabernacle of my house, i. e. my dwelling-place*, y [Ps 132:3](#).

## n

s(g) Of the *measure, weight, extent, number*, e. g.  $r\dot{P}'s\dot{m}i y\dot{t}\dot{m}$  *people of number, i. e. few in number*, [Gn 34:30](#), [Dt 26:5](#); cf. also [Ez 47:3–5](#) *waters of the ankles, waters of the loins, waters of swimming, i. e. which reached up to the ankles, or loins, or necessitated swimming*; but in verse [4](#) in apposition (?)

$\sim y\dot{K}\dot{r}\dot{B}i \sim y\dot{m}\dot{n}$

## o



(h) Of the *material* of which something consists, e. g.  $\text{fr}\chi^{\prime}\text{yl}\text{K}$ . a vessel of earthenware, [Nu 5:17](#);  $\text{@sk}\tilde{\text{y}}\text{l}\text{K}$ . vessels of silver (cf. the French *des vases d'or*);  $\#[\text{e}!\text{Ara}]$  an ark of wood,  $\text{l}\text{z}\text{B}$ ;  $\text{j b}\tilde{\text{v}}\tilde{\text{a}}$  a rod of iron, y [Ps 2:9](#); cf. [Gn 3:21](#), [6:14](#), [Ju 7:13](#), &c.

## p

(i) Of the *attribute* of a person or thing, e. g. [Gn 17:8](#)  $\sim\text{l}\text{A}[\text{t}\text{z}\chi\text{a}]$  an everlasting possession; [Pr 17:8](#) a precious stone; cf. [Nu 28:6](#), [Is 13:8](#), [28:4](#), y [Ps 23:2](#), [31:8](#), [Pr 5:19](#), [14:5](#), [Jb 41:19](#), and the examples of the genitive with a suffix given in [§ 135 n](#). Such a periphrasis for the expression of attributes frequently occurs, even when the corresponding adjectives are in use. Thus especially  $\text{Vd}\text{q}\tilde{\text{h}}$  holiness very frequently serves as a periphrasis for the adjective  $\text{VAdq}'$  (e. g.  $\text{Vd}\text{Q}\tilde{\text{h}}; \text{y}\text{d}\text{q}\tilde{\text{B}}$  the holy garments, [Ex 29:29](#)), since  $\text{VAdq}'$  is used almost exclusively in reference to persons (hence also with  $\sim$  [; and  $\text{yAG}$  people, and with  $\sim\text{V}$  the name of a person); the only exceptions are  $\text{VAdq}' \sim\text{Aqm}'$  holy place, [Ex 29:31](#), &c.;  $\sim\text{y}\tilde{\text{m}}\tilde{\text{n}} \sim\text{y}\text{vidq}$ . holy water, [Nu 5:17](#);  $\text{VAdq}'$  as the predicate of  $\sim\text{Ay}$  day, [Neh 8:10](#) f., and of  $\text{hn}\chi\text{m};\text{t}$  camp, [Dt 23:15](#). So also the use of  $\text{qyDc}$ ; righteous is always confined to persons, except in [Dt 4:8](#); elsewhere the periphrasis with  $\text{qdc}$  or  $\text{hq'dc}$  is always used, e. g.  $\text{qdc}\tilde{\text{v}} \text{y}\tilde{\text{n}}\tilde{\text{z}}\text{am};\text{t}$  just balances, [Lv 19:36](#).

## q

In a wider sense this use of the genitive also includes statements of the purpose for which something is intended, e. g.  $\text{hx}\text{b};\text{j} \text{!ac}$  sheep for the slaughter, y [Ps 44:23](#);  $\text{Vhm}\text{A} \text{v. rS}\text{V}\text{hm}$  the chastisement designed for our peace, [Is 53:5](#); cf. [51:17](#) (the cup which causes staggering), y [Ps 116:13](#); finally, also, the description of the material, with which something is laden or filled, e. g. [1 S 16:20](#)  $\text{!y}\tilde{\text{v}}\tilde{\text{o}} \text{da}\text{aw} > \sim\text{x};\text{l} \tilde{\text{n}} \text{r}\text{m}\chi$  an ass laden with bread and a bottle of wine (but probably  $\text{hr}'\text{f}$  [ ] is to be read for  $\text{r}\text{m}\chi$ ); cf. [Gn 21:14](#), [Pr 7:20](#), &c.

## r

Rem. I. Certain substantives are used to convey an attributive idea in the construct state before a partitive genitive; thus  $\text{r}\chi\text{bmi}$  choice, selection, as in [Gn](#)

23:6 *Whyrb'q. rxbmi* *the choice of our sepulchres*, i. e. our choicest sepulchres; Ex 15:4, Is 22:7, 37:24; other examples are, Is 1:16 *the evil of your doings*, emphatically, for *your evil doings*; Is 17:4, 37:24 (=the tall cedars thereof), y Ps 139:22, Jb 15:26.—This is the more common construction with the substantive | B0entirety, for *all, the whole, every*, see § 127 b; it is also frequent with j [m. a *little, for few*, 1 S 17:28, &c.

## S

2. To the periphrases expressing attributive ideas (see p above) by means of a genitive construction may be added the very numerous combinations of the construct states *vyaia man*, | [B; *master, possessor, -!B, son*, and their feminines and plurals (including *yten. men*, used only in the plural), with some appellative noun, in order to represent a person (poetically even a thing) as possessing some object or quality, or being in some condition. In English, such combinations are sometimes rendered by single substantives, sometimes by circumlocution.

Examples: —

## t

(a) Of *vyaia* &c.: *~yrbD > vyaia* *an eloquent man*, Ex 4:10 (but *~ytp'f. vyaia* Jb 11:2 *a man of lips*, i. e. *a boaster*); *!AVI' vyaia* = *a slanderer*, y Ps 140:12; *t [Dn vyaia* *a man of knowledge*, Pr 24:5; *hmXe vyaia* *a wrathful man*, Pr 15:18; *~ymD' vyaia* *a man of blood*, 2 S 16:7, y Ps 5:7; cf. further, 1 S 16:18, 1 K 2:26, Is 53:3, Pr 19:6, 26:21, 29:1, Ezr 8:18; also *~ynly'dmi tvaia* *contentious woman*, Pr 27:15; in the plural, e. g. Gn 6:4 *~Vh; yvaia* *the men of renown, famous*; cf. Gn 47:6, Is 41:11, Jb 34:8, 10 (*bb'l e yvaia* *men of understanding*); with *yten*, e. g. Is 5:13 (*b[r' yten. famished men*; but read probably *b[r' ywfn. weak with hunger*); y Ps 26:4 Jb 11:11, 22:15.

## u

(b) Of | [Bn &c.: *r [Fe | [Bn* *hairy*, 2 K 1:8; *tAmI xh;tI [Bn* *the dreamer*, Gn 37:19; cf. Na 1:2, Pr 1:17, 18:9 (*a destroyer*), 22:24, 23:2 (*disposed to eat, greedy*), 24:8; feminine *bAa-tI ;[B;t* *a woman that hath a soothsaying spirit*, 1 S 28:7; cf. Na 3:4; in the plural, e. g. *~yCixi yI e[B;t* *archers*, Gn 49:23, *tyrb. yI e[B;t*

confederates, [Gn 14:13](#);  $\text{yl } \text{[B;th [Wb} \text{v.}$  sworn supporters, [Neh 6:18](#).

## V

(c) Of  $\text{-!B}$ , &c.:  $\text{! yk\ddot{a}!B}$ , a hero, warrior, [1 K 1:52](#);  $\text{qvm\ddot{a}!B}$ , heir, [Gn 15:2](#);  $\text{hn'v'-!B}$ , yearling, [Ex 12:5](#), &c.;  $\text{hn'v' tam-!B}$ , centum annos natus, [Gn 21:5](#);  $\text{tw\ddot{a}h!B}$ , worthy to die, [1 S 20:31](#) (Luther, [2 S 12:5](#) ein Kind des Todes); cf. [Dt 25:2](#)  $\text{tAKh-!B}$  worthy to be beaten. Feminine, e. g.  $\text{! [Yd B- tB}$ ; a wicked woman, [1 S 1:16](#); frequently also  $\text{! [Yd B. vya\ddot{a} b ynB\ddot{a} b yv\ddot{a}}$ , and even simply  $\text{! [Yd B}$ , like the Latin *scelus* for *scelesiissimus*, [2 S 23:6](#), [Jb 34:18](#). Plural masculine, e. g.  $\text{yrhm; ynB}$ . children of rebellion, [Nu 17:25](#).  $\text{-!B}$ , is used poetically of things without life, e. g. [Is 5:1](#)  $\text{!m,v\ddot{h}!B}$ , a fat, i. e. a fruitful (hill); [Jon 4:10](#)  $\text{h! y\ddot{t} \ddot{a}!B}$  i. e. grown in a night, [Jb 41:20](#) son of the bow (i. e. an arrow); so also  $\text{@v\ddot{r}, ynB}$ =sparks, [Jb 5:7](#); [La 3:13](#);  $\text{t\ddot{a}nB}$ . [Ec 12:4](#) the daughters of song, probably meaning the individual notes.

There is another use of  $\text{-!B}$ , or  $\text{ynB}$ , to denote membership of a guild or society (or of a tribe, or any definite class). Thus  $\text{~yhil } \text{[a/ ynB}$ , or  $\text{~yhil } \text{[ah'tynB}$ . [Gn 6:2](#), [4](#), [Jb 1:6](#), [2:1](#), [38:7](#) (cf. also  $\text{~yl } \text{!ae ynB}$ . y [Ps 29:1](#), [89:7](#)) properly means not sons of god(s), but beings of the class of  $\text{~yhil } \text{[a/}$  or  $\text{~yl } \text{!ae } \text{~yaybN\ddot{h}; ynB}$ . [1 K 20:35](#) (singular in [Am 7:14](#)) persons belonging to the guild of prophets;  $\text{~yxQ'r'h'-!B}$ , [Neh 3:8](#) one of the guild of apothecaries, cf. [3:31](#) where  $\text{~ypir\ddot{c}h;-!B}$ , is to be read. Similarly  $\text{~yviL\ddot{w}i ynB}$ . [Gn 50:23](#) are most probably not great-grandsons but grandsons, i. e. those belonging to the third generation. Cf. also  $\text{ynv\ddot{r}\ddot{c}h; ynB}$ . [Nu 4:27](#) f. Gershonites,  $\text{~ythQ'h; ynB}$ . [2 Ch 20:19](#), &c., Kohathites;  $\text{~dq\ddot{r} ynB}$ . dwellers in the East.

## W

3. Special mention must be made of the not infrequent idiom by which adjectives (sometimes also ordinals, see [§ 134 o](#)) are added in the genitive, like substantives, rather than as attributes in the same state. gender, and number as the noun which they qualify; thus, [Is 28:4](#)  $\text{! b\ddot{a}o tcy\ddot{c}i}$  the flower of that which

fades, for which verse I has  $\text{! b}^{\text{a0}} \# \text{y}^{\text{c}} \text{i}$  *the fading flower*, cf. further, [Is 22:24](#), [Jer 22:17](#) (?), [52:13](#),  $\text{y}$  [Ps 73:10](#), [74:15](#) (but  $\text{! t}^{\text{y}} \text{a}^{\text{e}}$  may be a substantive), [78:49](#); also the use of  $[\text{r}^{\text{c}}]$  as a substantive, e. g. in [Pr 2:14b](#), [6:24](#) ( $[\text{r}^{\text{c}} \text{ t}^{\text{v}} \text{a}^{\text{a}}]$ , &c., analogous to the New Testament phrase  $\text{o}^{\text{c}} \text{o} \text{i} \text{k} \text{o} \text{n} \text{o} \text{m} \text{o} \text{j} \text{ t}^{\text{h}} \text{j} \text{ a} \text{d} \text{i} \text{k} \text{i} \text{a} \text{j}$ , [Luke 16:8](#), and the French *un homme de bien*.<sup>8</sup>—Finally, an adverb (treated as a substantive) may likewise be used as an epexegetical genitive; cf.  $\sim \text{N}^{\text{x}} \text{i} \text{ y} \text{m}^{\text{e}} \text{D}$  *blood shed without cause*, [1 K 2:31](#); [Pr 24:28](#), [26:2](#); [Ez 30:16](#) ( $\sim \text{m}^{\text{A}} \text{y}$ ).

## X

3. The epexegetical genitives include finally the numerous nearer definitions which follow the construct state of adjectives (and of active and passive participles, or verbal adjectives, cr. [§ 116 f–l](#)). For, while the word of nearer definition is added to the verb in the accusative (e. g.  $\text{w}^{\text{y}} \text{l} \text{g}^{\text{r}} \text{; t}^{\text{a}}$ ,  $\text{h} \text{l} \text{x}'$  *he was diseased in his feet*, [1 K 15:23](#)), it may, with participles and verbal adjectives, be either in the accusative ([§ 116 f](#) and [k](#)) or in the genitive, the case of a word depending on a noun. Such a genitive relation is usually termed an *improper annexion*. The nearer definition contains a statement either of the *material*, e. g. [Ex 3:8](#), &c.,  $\text{v} \text{b} \text{d}^{\text{w}} \text{ b} \text{l} \text{x}' \text{ t} \text{b} \text{z}^{\text{c}} \# \text{r}^{\text{a}} \text{i} \text{l}^{\text{a}}$  *land flowing with milk and honey*; or of the *means*, e. g.  $\text{b} \text{r} \text{x}^{\text{a}} \text{y} \text{l} \text{ d} \text{x}$ ; *slain with the sword*, [Is 22:2](#); or the *cause*, [Ct 2:5](#) *sick of love*; or of the *scope* of the attribute,<sup>9</sup> e. g. [Gn 39:6](#)  $\text{r}^{\text{a}} \text{t}^{\text{i}} \text{h} \text{p}^{\text{y}}$  *fair of form*; cf. [Gn 41:2](#), [4](#), [Ex 34:6](#), [Is 1:4](#), [Jer 32:19](#), [Na 1:3](#),  $\text{y}$  [Ps 119:1](#), [Jb 37:16](#); or of the *manner*, e. g.  $\text{y}$  [Ps 59:6](#)  $\text{!w}^{\text{a}} \text{h} \text{y} \text{d}^{\text{e}} \text{B}^{\text{a}}$  *faithless ones of wickedness* (wickedly faithless).

## Y

Especially frequent is the use of this genitive to name the part of the body described as being affected by some physical or mental condition, e. g.  $\text{y}$  [Ps 24:4](#)  $\sim \text{y}^{\text{P}} \text{k}^{\text{c}} \text{; y} \text{q}^{\text{i}} \text{D}$  *clean as regards hands*, &c.; [2 S 9:3](#), [Is 6:5](#), [Jb 17:9](#); [Is 19:10](#)  $\text{v} \text{p}^{\text{n}} \text{e} \text{y} \text{m}^{\text{e}} \text{a}$ ; *grieved in soul*; [1 S 1:10](#), [Jb 3:20](#). Also such examples as [Am 2:16](#), [Pr 19:1](#), where a suffix is attached to the substantive, must be regarded as instances of the genitive construction, on the analogy of [Pr 14:2](#), see [§ 116 k](#).

## Footnotes:

<sup>1</sup>[1] Very rare, and only possible in very rapid utterance, are such exceptions as [Ez 31:6](#) ( $\text{!} \text{A} \text{n}^{\text{b}} \text{!} \text{; } \text{; } \text{b} \text{A} \text{j} \text{ } \text{v}^{\text{t}} \text{ } \text{r} \text{x}^{\text{b}} \text{m}^{\text{i}}$ ); [Pr 16:11](#).—In [Is 11:2](#) *the spirit of knowledge and of the fear*

of the Lord, ת [D]; may lit any rate also be taken as an absolute genitive, so also רַפְּסִי  
[Dn 1:4](#)

<sup>2</sup>[2] In [y Ps 114:1](#) a second genitive is added even without the copula, but the parallelism of the members renders any misunderstanding impossible.

<sup>3</sup>[3] In almost all these instances the two (or three) genitives form one closely connected whole, as *heaven and earth, sons and daughters*.

<sup>4</sup>[1] Halevy, *J. A.* xiv. 548, removes the difficulty by pointing קֹרֶךְ;

<sup>5</sup>[1] The latter term is preferred especially by König, *Theol. Stud. und Krit.*, 1898, p. 528 ff.

<sup>6</sup>[2] Cf. in Latin a similar use of the genitive after *iniuria* (Caes. *B. G.* 1, 30), *metus* (*hostium, Pompeii, &c.*), *spes*, and other words. In Greek, cf. εὐνοία τῶν φίλων (πίστις τοῦ θεοῦ ὁ λόγος ὑποστασίου), [1 Cor. 1:18](#).

<sup>7</sup>[3] In the almost entire absence of corresponding adjectives (זָרָא' *made of cedar*, a denominative from זָרָא and בְּרָזֶל *brazen* are the only examples), the language regularly has recourse to the above periphrasis. On the form קַאֲוֹ, as expressing an inherent property, cf. [§ 50 f](#); cf. also the proper name, יְלִזְרַבְּדֵי *ferreus*.

<sup>8</sup>[1] On the other hand, in such passages as [Is 36:2](#) ([2 K 18:17](#)), [Zc 14:4](#), [Ec 8:10](#), &c., there is no apparent reason why the Masora requires the construct state instead of the absolute; hence יְיָ [Is 36:2](#) and אֲנִי [Zc 14:4](#) must be intended as forms of the absolute state, shortened in consequence of their close connexion.

<sup>9</sup>[1] Cf. the Latin *integer vitae scelerisque purus; tristes animi, &c.*

## § 127. *The Noun determined by a following Determinate Genitive.*

Brockelmann, *Grundriss*, i. 475.

### a

When a genitive, determined in any way, follows a *nomen regens*, it also determines the *nomen regens*, which, according to § 89 a, is always in the construct state.

Moreover, every pronominal suffix attached to a substantive is, according to § 33 c, to be considered as a genitive determinate by nature. An independent genitive may be determinate —

(a) By its character as a *proper name* (according to § 125 a), e. g. hA'hy>rbD>*the word of the Lord*.

(b) By having the article, e. g. hm'x'l Mh; vyai (prop. the man of the war) *the soldier* (but hm'x'l mi vyai [Jos 17:1](#), *a soldier*); hm'x'l Mh; yv'aa; [Nu 31:49](#), *the soldiers*; aybM'h; rbD>*the word of the prophet*, [Jer 28:9](#) (but e. g., on the other hand, hdM'l m. ~yvin'a] t'wcmi *a commandment of men which hath been taught*, [Is 29:13](#); rqv'+rbD>*word of falsehood*, [Pr 29:12](#)).

(c) By the addition of a pronominal suffix (see above), e. g. ybia'-tyBe't *my father's house*.

(d) By construction with another genitive determined in some way, e. g. [Gn 3:2](#) !G'h;-# [etyrPmi *of the fruit of the trees of the garden*. Thus in [Is 10:12](#) four, and in [21:17](#) even five, members of a series are determined by a concluding determinate genitive.

### b

Rem. 1. The above explains also the various meanings of l K' (prop. a substantive in the sense of *aggregate, whole*), according as it is followed by a determinate or indeterminate genitive. In the former case l K' has the meaning of *the entirety*, i. e. *all, the whole* (like the French *taus les hommes, toute la ville*), e. g. #rah'-l K' *the whole* (prop. the entirety of the) *earth*, ~d'ah'tl K' *all men*; [1 Ex 18:22](#), [Nu 15:13](#), [Jer 4:29](#), and cases like [Nu 4:23](#), [47](#), [21:18](#) where l K' is followed by a singular participle with the article. On the other hand, before an indeterminate genitive l K' is used in the more indefinite (in- dividualizing) sense of *of all kinds, any* (cf. *tout homme, à tout prix*), or distributively *each, every*, e. g.

# [e| K' every (kind of) tree, [Gn 2:9](#); cf. [4:22](#), [24:10](#), [1 Ch 29:2](#); rbD'-l K' any thing, [Ju 19:19](#); ~Ay-l kB. every day, every time, y [Ps 7:12](#).

## c

It is, however, to be observed —

(a) That the article may in this case also (see [§ 126 h](#)) be omitted in poetic style, although the substantive is to be regarded as determinate, e. g. tAnX'l v#l K' all (the) tables, [Is 28:8](#).

(b) That the meaning every is frequent even before singulars used collectively; afterwards the idea of *quisque* passes naturally into that of *totality*, e. g. yX;-l K' each living thing, i. e. every(not every kind of) living thing; rFB'-l K' all flesh, i. e. all men or all living creatures (with the article only in [Gn 7:15](#) before a relative clause, and in [Is 40:6](#)); sometimes also # [e| K' all trees, @A[-l K' all birds; finally —

(c) That before the names of members of the human body, -l K' frequently (as being determinate in itself) denotes the entirety, e. g. [Is 1:5](#) the whole head, the whole heart (the sense required by the context, not every head, &c., which the expression *in itself* might also mean); [9:11](#), [2 K 23:3](#), [Ez 29:7](#) all (i. e. the whole of) their shoulders ... all (the whole of) their loins; [36:5](#).—On l K<sub>0</sub> with a suffix when it follows a noun in apposition (e. g. [Is 9:8](#) ALKu ~ [h' the people, all of it, i. e. the whole nation, more emphatic than ~ [h'-l K', cf. Driver on [2 S 2:9](#)), as well as when it follows absolutely in the genitive (= all men, every one, e. g. [Gn 16:12](#)),<sup>2</sup> see the Lexicon, pp. 481<sup>b</sup>, 482<sup>b</sup>.

## d

2. Gentilic names (or patronymics), derived from compound proper names (consisting of a nomen regens and genitive), are determined by inserting the article before the second part of the compound (since it contains the original genitive), e. g. ynlmij>!B, (see [§ 86 h](#)) a Benjamite; ynlmijh;-!B, [Ju 3:15](#), &c., the Benjamite; ymix.Lh;- tyBet the Bethlehemite, [1 S 16:1](#), &c. (cf., however, [1 Ch 27:12](#) lthebAQere ynlmij>!Bd ;); yvm.Vh;- tyBet the Beth-shemite, [1 S 6:14](#); yrb[h'tybia] the Abiezrite, [Ju 6:11](#), &c., cf. [1 K 16:34](#).

## e

3. In a few instances the nomen regens appears to be used indefinitely notwithstanding a following determinate genitive; it is not so, however, in [Gn 16:7](#), where the reference is to a well-known fountain; [21:28](#), where in the original context there must have been some reason for *the seven ewe lambs of the flock*; [2 S 12:30](#) *the spoil found in the city*, but it often is so before a proper name, as in [Ex 10:9](#)  $\text{h}^{\text{Ahy}} > \text{qX}$ ; *a feast of the Lord* (unless it is *the* spring festival), [Dt 7:25](#), and frequently  $\text{h}^{\text{Ahy}} > \text{tb} : [\text{AT} \dagger$  *an abomination unto the Lord*; cf. also [Gn 46:34](#), [Dt 22:19](#) *a virgin of Israel*; [1 S 4:12](#) *a man of Benjamin*; [Pr 25:1](#), [Ct 2:1](#), [3:9](#); similarly before appellatives with the article (or before a genitive determined by a suffix, as in [Lv 14:34](#)), [1 S 20:20](#) *three arrows*; [2 S 23:11](#)  $\text{hdFh} ; \text{tql} \text{X}$ , *a plot of the ground* (but see [Gn 33:19](#), [Jos 24:32](#)); [Ju 13:6](#), [Jer 13:4](#), [41:16](#), [Ct 1:11](#), [13f.](#), [5:13](#), [7:3](#), [8:2](#). On the other hand,  $\text{tAl} [\text{Mh} ; \text{ryvi}$  in the titles of [Psalms 120](#) to [134](#) (except [121:1](#),  $\text{tAl} [\text{Mh} ; \text{ryvi}$ ) was most probably originally the title of a collection, in the sense of ' *the pilgrimage-songs* ' (according to [§ 124 r](#)), and was subsequently added to these Psalms severally.—In [Ex 20:24](#)  $\sim \text{AqMh} ; \text{I kB}$ . *in all the place*, sc. of the sanctuary, is a dogmatic correction of  $\sim \text{Aqm}' \text{I kB}$ , *in every place*, to avoid the difficulty that several holy-places are here authorized, instead of the one central sanctuary. In [Gn 20:13](#) also  $\sim \text{AqMh} ; \text{I K}'$  (unless it means *in the whole place*) is remarkable, since elsewhere *every place* is always ( 8 times)  $\sim \text{Aqm}' \text{I K}'$ .

## f

4. The deviations mentioned under e, from a fundamental rule of syntax, are in some cases open to suspicion on textual grounds, but much more doubtful are the instances in which the article is found before a noun already determined in some other way, as —

(a) Before a noun which appears to be determined by a following independent determinate genitive. The least questionable are the instances in which the genitive is a *proper name*, since these may be elliptical forms of expression like the apparent construction of proper names with a genitive, noticed in [§ 125 h](#), e. g. [Nu 21:14](#)  $\text{!Anr} \text{a} ; \sim \text{yl} \text{XNh}$ ; *the valleys, namely the valleys of Arnon*; [2 K 23:17](#)  $\text{I} \text{aetyBe} \text{XBz}^{\text{Mh}}$ ; *the altar, namely the altar of Bethel* (i. e. with the suppression of the real nomen regens,  $\text{XBz}^{\text{mi}}$  without the article; by the pointing  $\text{XBz}^{\text{Mh}}$ ; the



Masora evidently intends to allow the choice either of reading  $xBz\dot{m}h$ ; or correcting it to  $xBz\dot{m}i$ ;  $l\ \dot{a}e\ ty\ Be\ l\ \dot{a}h'$  *the God of Beth-el*<sup>B</sup> (equivalent to  $B\ l\ \dot{a}e\ l\ \dot{a}h'$ ), [Gn 31:13](#) (the LXX. read  $\sim Aq\dot{m}b$ ;  $\wedge y\ l\ \dot{a}e\ har\dot{m}h$ ;  $l\ \dot{a}h'$  *the God who appeared to thee in the holy place*);  $r\dot{w}a$ ;  $\%l\ \dot{m}h$ ; *the king of Assyria*, [Is 36:16](#) (probably a scribal error due to verse [13](#); it does not occur in the parallel passage, [2 K 18:31](#)), cf. [Jos 13:5](#), [2 K 25:11](#), [Jer 38:6](#), [Ez 47:15](#); in the vocative, [Jer 48:32](#), [La 2:13](#). On the other hand,  $AMai\ hr\ \dot{r}'$  [Gn 24:67](#) is no doubt only a subsequent insertion; so also  $l\ \dot{a}r\ \dot{f}y\ l$  [Jos 8:33b](#) (cf. LXX), [2 S 20:23](#), [2 K 7:13](#),  $\%l\ \dot{m}h$ ; [1 S 26:22](#) after  $ty\ n\dot{x}h$ ; (simplified by the Masora to  $ty\ n\dot{x}$ )<sup>Qere</sup>;  $zx'a'\ ty\ l\ i$  [[2 K 23:12](#),  $r\dot{w}a$ ; [Is 36:8](#) (cf. [2 K 18:23](#)),  $vd\dot{q}h$ ; [Ez 46:19](#) (unless the article with  $twb\dot{x}l$  is to be omitted), also  $dym\dot{t}h$ ; [Dn 8:13](#), and  $ayb\dot{m}h$ ;  $dde$  [[2 Ch 15:8](#). In [Ex 9:18](#) read with the Samaritan  $\sim AYmil$ ; in [2 S 19:25](#)  $tb\ l\ \dot{m}$  might possibly be taken in apposition to  $\sim AYh$ ;  $!mil$ ; in [2 K 10:1](#) restore  $yn\dot{B}-ta$ , with the LXX and Lucian, before  $ba\dot{x}a$ ; in [2 K 25:19](#) omit the article, as in [Jer 52:28](#), before  $r\dot{p}so$

## g

A similar ellipse must also be assumed in [2 K 23:17](#) *the sepulchre is the sepulchre of the man of God* (but most probably  $r\dot{b}q$ , has dropped out after  $r\dot{b}q\dot{h}$ ) and  $y$  [Ps 123:4](#) (cf., however, the LXX, and observe that in the parallel member the genitive is paraphrased by  $l$ ).—In [Jos 3:14](#)  $tyr\dot{B}h$ ; (verse [17](#)  $hw\dot{y}\ tyr\dot{B}$ ) has been added to the original  $!Ara\dot{h}'t$  by a redactor; cf. similar syntactically impossible additions in verse [11](#) (also in [1 S 4:3](#), &c., where the LXX still had simply  $hw\dot{y}\ !Ara$ ); in  $dty\dot{h}$ ; [Ju 16:14](#) the Masora evidently combines two different readings  $dty\dot{h}$ ; and  $grah'\ dty$ ; and similarly in [Jer 25:26](#) (where  $\#ra\dot{h}'$  was only subsequently introduced into the text), the two readings  $tAk\ l\ \dot{m}m\dot{h}$ ; and  $\dot{a}h'\ tAk\ l\ mm$ ; are combined.—In [Jos 8:11](#), [1 K 14:24](#), [Jer 31:40](#), [Ez 45:16](#) the article, being usual after  $-l\ K'$ , has been mechanically added, and so also in [2 Ch 8:16](#) after  $-d$  [[2 K 9:4](#) the second  $r$  [ $\dot{N}h$ ; (instead of  $r$  [ $\dot{n}h$ ) is

occasioned by the first; in [Ez 7:7](#)  $\text{hm}^{\text{m}}\text{hm}$  belongs as a nominative to what follows; in [Ezr 8:29](#) the meaning perhaps is *in the chambers, in the house of the Lord*, or the article is to be omitted; in [1 Ch 15:27](#) the text is manifestly corrupt.

## h

Of another kind are the instances in which a determinate noun is followed by a definition of the material in *apposition* (hence, not in the genitive; cf. § 131), e. g. [Zc 4:10](#)  $\text{I yd}^{\text{B}}\text{h}; \text{!ba}^{\text{h}}$  *the weight, the lead*, i. e. *the leaden weight*; [Ex 39:17](#), [2 K 16:14](#) ( $\text{tv}^{\text{x}}\text{h}$ ); both here and in verse [17](#), is probably only a later addition, while  $\text{tw}^{\text{n}}\text{km}^{\text{h}} \text{tw}^{\text{r}}\text{gsm}^{\text{h}}$  in verse [17](#) has arisen from a confusion of two readings,  $\text{tw}^{\text{n}}\text{km}^{\text{h}} \text{tw}^{\text{r}}\text{gsm}$  and  $\text{tw}^{\text{n}}\text{km}^{\text{h}}\text{me} \text{tw}^{\text{r}}\text{gsm}^{\text{h}}$ ). In [Jer 32:12](#) also  $\text{hn}^{\text{q}}\text{M}^{\text{h}}$ ; (unless the article is simply to be omitted) is in apposition to  $\text{rp}^{\text{s}}\text{h}$ ;

## i

(b) Before a noun with a suffix (which likewise represents a determinate genitive; see above, at the beginning of this section). This does not apply to cases in which a *verbal* (i. e. *accusative*) suffix is affixed to a participle which has the article, e. g.  $\text{Wh}^{\text{K}}\text{M}^{\text{h}}$ ; [Is 9:12](#), *the one smiting him*; in [Dt 8:15](#), [13:6](#) also  $\text{^}$  is a verbal suffix, but hardly the  $\text{A}$  in  $\text{Af}^{\text{[h]}}$  for  $\text{Wh}^{\text{f}}\text{[h]}$  [Job 40:19](#), nor the  $\text{H}^{\text{a}}$  in  $\text{Hd}^{\text{l}}\text{Y}^{\text{h}}$ ; [Dn 11:6](#); § 116 g. For  $\text{^K}^{\text{r}}\text{[h]}$  [Lev 27:23](#), read  $\text{^K}^{\text{r}}\text{[}$  as in verses [2](#), [3](#), [5](#), [7](#), [13](#), &c., twelve times (but cf. also [the note on § 128 d](#)).—Of the remaining examples  $\text{HT}^{\text{r}}\text{b}^{\text{G}}\text{K}$ ; [Is 24:2](#) (probably an intentional alliteration with the eleven other words beginning with  $\text{K}$ ),  $\text{Wh}^{\text{n}}\text{[M]}^{\text{h}}$ ; [Pr 16:4](#), and  $\text{Why}^{\text{r}}\text{[B]}^{\text{h}}$  (so Baer, following the best authorities) [Ezr 10:14](#), rest only on the authority of the Masoretes, not of the authors. So also in  $\text{yl}^{\text{h}}\text{a}^{\text{h}}$  [Jos 7:21](#),  $\text{Ayc}^{\text{x}}\text{h}$ ; [Jos 8:33](#) (previously  $\text{Ayc}^{\text{x}}$ ),  $\text{hyt}^{\text{A}}\text{r}^{\text{h}}$ ; [2 K 15:16](#) (dittography of the  $\text{h}$ ), the article is simply to be omitted as syntactically impossible; the  $\text{W}$  of  $\text{Ar}^{\text{b}}\text{D}^{\text{h}}$ ; [Mi 2:12](#) is the copula belonging to the next word.

---

## Footnotes:

<sup>1</sup>[1]  $\sim\text{d}^{\text{a}}\text{h}^{\text{t}}$  being a collective, cf.  $\text{vy}^{\text{a}}\text{h}^{\text{t}}\text{-I}^{\text{K}}$  [2 S 15:2](#), *all men*,  $\text{!B}^{\text{h}}\text{-I}^{\text{K}}$  [Ex 1:22](#) *all sons*,  $\text{tB}^{\text{h}}\text{-I}^{\text{K}}$  *all daughters*; in itself  $\sim\text{d}^{\text{a}}\text{h}^{\text{t}}\text{I}^{\text{K}}$  could also mean *the whole man*.

<sup>2</sup>[2] In [Ezr 10:17](#) instead of ~yvnā] | KB; read simply ~yvnāh'ī KB.

<sup>3</sup>[1] According to Philippi (*St. Constr.*, p. 3:8) | a-tyb is rather a case of 'subposition' in the accusative, as also !Al tX, %rDī; [Ez 47:15](#) (for which, however, in [48:1](#) there is the correct reading !Al tX, XrDī *by the way to Hethlon*; and in fact, [Ez 47:15](#) may without difficulty be explained in this way; so VV<sup>6</sup> [Ex 39:27](#) as an accusative of the material.

## § 125. *Determination of Nouns in general. Determination of Proper Names.*

Brockelmann, *Grundriss*, i. 466 ff.

### a

1. A noun may either be determinate in itself, as a proper name or pronoun (see below, [d](#) and [j](#)), or be made so by its context. In the latter case, the determination may be effected either by prefixing the article (see [§ 126](#)), or by the connexion of the noun (in the construct state) with a following determinate genitive, and consequently also (according to [§ 33 c](#)) by its union with a pronominal suffix ([§ 127 a](#)). It is to be taken as a fundamental rule, that the determination can only be effected in *one* of the ways here mentioned; the article cannot be prefixed to a proper name, nor to a noun followed by the genitive, nor can a proper name be used in the construct state. Deviations from this rule are either only apparent or have arisen from a corruption of the text.

### b

Rem. Only in a few passages is a noun made expressly *indeterminate* by the addition of  $\text{d}x'a$ , in the sense of our indefinite article; cf. [Ex 16:33](#), [Ju 9:53](#), [13:2](#), [1 S 1:1](#), [7:9](#), [12](#), [1 K 13:11](#), [19:4](#), [20:13](#), [22:9](#), [2 K 4:1](#), [8:6](#), [12:10](#), [Ez 8:8](#), [Dn 8:3](#), [10:5](#) ( in [8:13](#)  $\text{vAdq'dx'a}$ , i. e. *one*, viz. *a holy one*, is opposed to another).

### c

It is further to be noticed, that in Hebrew the phenomenon sometimes occurs, which the Arab grammarians call *indeterminatenss for the sake of amplification*; e. g. [Is 31:8](#) and he shall flee  $\text{br}x\tilde{a}y\tilde{n}Pmi$  from a sword, i. e. from an irresistible sword (God's sword); cf. [Is 28:2](#)  $\text{dyB}$ ; [2 S 6:2](#)  $\sim \text{ve}$  [Ho 3:1](#)  $\text{hV'ai}$  such a woman, without doubt to be referred to the Gomer mentioned in cap. 1; [Am 6:14](#)  $\text{yAG}$ ; y [Ps 77:16](#)  $[\text{r}\tilde{a}Bi]$ ; [Pr 21:12](#)  $\text{qyDc}$ ; if with Delitzsch it is to be referred to God; [Jb 8:10](#)  $\sim \text{yLmi}$  meaning *important words*, but in [15:13](#)  $\text{!yLmi}$  *reproachful words*. Cf. on this point, [§ 117 q, note 3](#), and Delitzsch, *Psalmen*, ed. 4, p. 79.

### d

2. Real *proper nouns*, as being the names of things (or persons) only *once* met with, are sufficiently determinate in themselves. Such names, therefore, as  $\text{hw}hy\tilde{A}$   $\text{dwD}\tilde{A}$   $\text{bq}q[\tilde{y}]\tilde{A}$   $\text{z}[\text{n}k\tilde{A}] \sim \text{D}\tilde{S}$ . do not admit of the article,<sup>1</sup> nor can they be in the construct state. On the other hand, not only *gentilic* names (as denoting the *various* individuals belonging to the same class), but also all those proper names, of which the appellative sense is still sufficiently evident to the mind, or at least has been handed

down from an earlier period of the language, frequently (often even as a rule) take the article (according to [§ 126 e](#)), and may even be followed by a genitive.

## e

Examples. Like the above-mentioned proper names of individuals, countries, and cities, so also national names, which are identical in form with the name of the founder of the race (e. g.  $\text{I ar'fya} \sim \text{da} \text{ baAm}$ ), are always determinate in themselves. Of gentilic names (e. g.  $\text{yrb.}[\text{h}'\text{t}]$  *the Hebrew*,  $\sim \text{yrb.}[\text{h}'\text{t}]$  *the Hebrews*, [Gn 40:15](#);  $\text{ynl}[\text{h}'\text{K}h]$ ; *the Canaanite*) the plural  $\sim \text{yTiv.} \text{I P}$ , even when meaning *the Philistines*, is generally used without the article (but in [1 S 4:7](#), &c.,  $\text{Ph}$ ); so always  $\sim \text{yrt} \text{pK}$ ;—Evident appellatives (like such modern names as *the Hague*, *le Havre*) are  $\text{h}[\text{bG}h]$ ; *the hill*, in the construct state  $\text{I Wav}' \text{t}[\text{bG}]$  i. e. *the Gibeah named after Saul* to distinguish it from others;  $\text{hmr}'\text{h}'\text{t}$ ; *the height*;  $\text{y}[\text{h}']$ ; *the heap*;  $\text{!Anb}'\text{L}h$ ; (prop. *the white mountain*) *the Lebanon*;  $\text{r ayh}$ ; (prop. *the river*) *the Nile*, cf. [Am 8:8](#)  $\sim \text{yrt}'\text{mi} \text{ rAayKi}$  *like the river of Egypt*;  $\text{!Dr}'\text{h}$ ; *the Jordan* (according to Seybold, *Mittheil. und Nachr. des DPV.*, 1896, p. 11, probably *the drinking-place* [*dry*, Arab. *warada*, meaning orig. *to go down to drink*]).

## f

Rem. 1. In a few instances original appellatives have completely assumed the character of real proper names, and are therefore used without the article; thus  $\sim \text{yhil}$   $\text{a/}$  *God*, to denote the one true God (as elsewhere  $\text{hw}'\text{hy}$ ) [Gn 1:1](#) and so generally in this document of the Pentateuch up to [Ex 6](#), elsewhere sometimes  $\sim \text{yhil}$   $\text{a}'\text{h}'\text{t}$   $\text{qeo}'\text{j}$  (cf. [§ 126 e](#)); also the sing.  $\text{HAI}$   $\text{a/}$  *God*,  $\text{!Ay}'\text{I}$   $\text{.}$   $\text{[}$ , *the Most High*, and  $\text{yDV}'$ ; *the Almighty* never take the article.—Moreover,  $\sim \text{d'a}'$  *Adam* from [Gn 5:1](#) onwards (previously in [2:7](#), &c.,  $\sim \text{d'a}'\text{h}'\text{t}$  *the first man*);  $\text{!j}'\text{f}$  *Satan*, [1 Ch 21:1](#) (but [Zc 3:1](#), [Jb 1:6](#), &c.,  $\text{!j}'\text{Fh}$ ; *the adversary*); cf.  $\text{d}[\text{Am}] \text{I ha}$   $\text{0}$  *the tent of revelation* (i. e. the tabernacle), always without the article.

## g

To the class of nouns originally appellative, which the language regards as proper names, and which consequently never take the article, belong also certain archaic words mostly used only by poets, such as  $\text{I Aav}$ . *Hades*,  $\text{I ba}'\text{e}$  *world*,  $\sim \text{Ah}'\text{T}$ . *ocean*, of the body of water which encircles the earth, [Gn 1:2](#), &c.;

but [Is 63:13](#), y [Ps 106:9](#) tAmhōṬB; *through the depths*, viz. of the Red Sea.<sup>2</sup>

## h

2. When nouns which the usage of the language always treats as proper names occasionally appear to be connected with a following genitive, this is really owing to an ellipse whereby the noun which really governs the genitive, i. e. the appellative idea contained in the proper name, is suppressed. So evidently in the case of tAab'c. hAhy>Yahweh (the God) of hosts; the fuller form tAab'c. yhd ʕ/ hwhy [2 S 5:10](#), &c., or tAab'Ch; yhd ʕ/ hwhy [Am 3:13](#), &c., is a secondary expansion of the original tAab'c. hAhyḗ tAab'c. ~yhil ʕ/in y [Ps 59:6](#), [80:15](#), [20](#), [84:9](#) is due to the mechanical substitution of ~yhil ʕ/for hwhy affected in the 2nd and part of the 3<sup>rd</sup> book of the Psalms. So also in geographical names such as ~yDfK; rWa Ur (the city) of the Chaldees, [Gn 11:28](#); ~yrbDx; hLaṯAram (the region) of the two rivers; hrWby>~x,l ṯ tyBe Bethlehem (the city) of Judah; hk'[m;ṯtyBe l bə' [2 S 20:14](#), &c., to distinguish it from ~ymñ l bə' Abel by the water, [2 Ch 16:4](#); r ['l Gl vybē' [1 S 11:1](#), &c.; Axry>!Dey; [Nu 22:1](#) [26:3](#), [63](#), &c.; on [Ju 8:32](#) cf. [§ 128 c](#); l ar'f.tyl vAdq. !AYci the Zion of the Holy One of Israel, [Is 60:14](#); but in [1 S 1:1](#) for ~ypĀC read ypĀC a Zuphite. Some of these examples (cf. also [Am 6:2](#)) come very near to the actual construct state (cf. above, l Wav' t [bG]), since e. g. the addition of the genitive serves to distinguish the place from four others called Aram (see the Lexicon), or from another Bethlehem. Aram, Bethlehem, &c., are accordingly no longer names found only in one special sense, and therefore also are no longer proper names in the strictest sense.

## i

3. Of the pronouns, the personal pronouns proper (the separate pronouns, [§ 32](#)) are always determinate in themselves, since they can denote only definite individuals (the 3<sup>rd</sup> person, also definite things). For the same reason the demonstrative pronouns ([§ 34](#)) are also determinate in themselves, when they stand *alone* (as equivalent to substantives), either as subject ([Gn 5:29](#)) or as predicate (e. g. ~AYh; hZ<this is the day, [Ju 4:14](#); ~yrbDx; hLaṯthese are the words, [Dt 1:1](#)), or as object (e. g. taṯ-ra, [2 S 13:17](#)), or as genitive (hZ<ryxm. [1 K 21:2](#)), or finally when joined to a preposition

(*ta* | [Gn 2:23](#); *hz* B' [1 S 16:8](#), see [§ 102 g](#)).

## k

So also the personal pronouns *a*whā *ay*hā ~hā *h*Mhā *h*Nhā when they are used as demonstratives (= *is, ea, id, ille, &c.*) are always determinate in themselves, e. g. *rb*Dh; *a*wh *that is the thing*, [Gn 41:28](#). They are made determinate by the article, when they are joined like adjectives (see [§ 126 u](#)) with a determinate substantive, e. g. *h*Zk; *vy*ah' *this man*; *h*Lah' ~*yv*ih' *these men*; *ay*hh; *t* [ *o*W *h*Mh' ~*ym*VB; *in those days, and in that time*, [Jo 4:1](#). The demonstrative, however, even in this case, is frequently used *without* the article, as being sufficiently determinate in itself (cf. [§ 126 y](#)).

---

## Footnotes:

<sup>1</sup>[1] Consequently, *x*Vnmh; [Dt 3:13](#), [Jos 1:12](#), &c. (In the Deuteronomist) in the combination *h*Vnmh;tj *b*v<sub>e</sub> (for which elsewhere *h*Vnm;j *b*v<sub>e</sub> is to be regarded *not* as a proper name but as a gentilic name (= *the tribe of the Manassites*), for which in [Dt 29:7](#) *y*Vnmh;tā is used, as in [10:8](#) *y*mLh; & *the tribe of the Levites*, and in [Ju 18:1](#) *yn*Dh; & *the tribe of the Danites*.—In [Jos 13:7](#) *h*Vnmh;t (like gentilic names in *y*αj) is even used adjectivally.

<sup>2</sup>[1] That various other words, such as *v*Ana/*man*, *t*wm C; *deep darkness*, *!*zr *prince*, *y*d,f' *field*, *h*YVWT *effectual working*, are always found without the article is not to be attributed to any special archaism, but is to be explained from the fact that they belong solely to poetic language, which avoid the article; in other cases, such as *h*mDc T; *deep sleep*, there is no occasion for the article in the passages we possess.

## § 124. *The Various Uses of the Plural-form.*<sup>1</sup>

### a

1. The plural is by no means used in Hebrew solely to express a number of individuals or separate objects, but may also denote them collectively. This use of the plural expresses either (a) a combination of various external constituent parts (plurals of *local extension*), or (b) a more or less intensive focusing of the characteristics inherent in the idea of the stem (*abstract plurals*, usually rendered in English by forms in *-hood*, *-ness*, *-ship*). A variety of the plurals described under (b), in which the secondary idea of *intensity* or of an *internal multiplication* of the idea of the stem may be clearly seen, is (c) the *pluralis excellentiae* or *pluralis maiestatis*.

### b

Examples of (a): Plurals of *local extension* to denote localities in general, but especially level surfaces (the *surface-plural*), since in them the idea of a whole composed of innumerable separate parts or points is most evident, as ~ymñv' (§ 88 d) *heaven* (cf. also ~ymñArm. *heights of heaven*, [Is 33:16](#), [Jb 16:19](#); elsewhere ~Arm'); ~ymñwater, ~ymñy: (the broad surface of the sea) poetically for ~y" sea; ~ynP' (prop. the side *turned towards* any one, then) *surface* in general, usually *face*; ~yrAXa] *the back*, [Ex 26:12](#), [33:23](#), &c., ~yrbWC; *neck, nape of the neck*<sup>2</sup>; also tAvav]m. *the place at the head*, tAl G]m; *place at the feet*; ~yrb'[] *place on the other side* (of a river); ~yQm;[m; *depth*, ~yQix]m, (also qx'r]m) *distance*, ~ybK\vmi *bed*, [Gn 49:4](#) (unless, with Dillmann, it is to be explained in the sense of *double bed*, i. e. *torus*), ~ynK\vmiy [Ps 46:5](#), and tAnK\vmi [43:3](#), [84:2](#), [132:5](#), *dwelling* (perhaps also ~yl h'a) *encampment*, in passages like [1 S 4:10](#)). The last four belong, however, to poetic style, and are better reckoned amongst the *plurals of amplification* treated under d–f. So perhaps ~y[icv> *bed* (y [Ps 63:7](#), [Jb 17:13](#); but [Gn 49:4](#), y [Ps 132:3](#), &c., in the singular); probably, however, ~y[icv> (prop. *strata*) refers to a number of coverings or pillows.

The plural of extension is used to denote a lengthened period of *time* in ~ymil 'A[]) *eternity* (everlasting ages).

### d

Rem. The plural of extension includes also a few examples which were formerly explained as simply poetic plurals, e. g. [Jb 17:1](#) yl i ~yrb'q. *graves are* (ready)



for me, i. e. the place where there are many of them (as it were *the graveyard*) is my portion, [Jb 21:32](#), [2 Ch 16:14](#); cf. [2 K 22:20](#).

## d

Of (b): the tolerably numerous abstract plurals, mostly of a particular form (qetlu<sup>l</sup>im, qitalu<sup>l</sup>im, &c.), may be divided into two classes. They sum up either the *conditions* or *qualities* inherent in the idea of the stem, or else the various single acts of which an action is composed. Cf. for the first class, ~yr<sup>l</sup>xB. and tAr<sup>l</sup>xB. *youth*, ~ynq<sup>l</sup> > *old age*, ~yr<sup>l</sup>[n] > *youth*; ~yl<sup>l</sup> tB. *maidenhood*, tAl<sup>l</sup> Wl<sup>l</sup> K. *bridal state*; ~yr<sup>l</sup>Wgm. *condition of a sojourner*, ~yr<sup>l</sup>l<sup>l</sup>B. *fleshliness* (only in [Pr 14:30](#)), ~y<sup>l</sup>Y<sup>l</sup>K; *life* (the abstract idea of the qualities of a living being); ~yl<sup>l</sup> W<sup>l</sup>K<sup>l</sup>Vi *childlessness*, ~yr<sup>l</sup>W<sup>l</sup>S; *blindness*, ~y<sup>l</sup>[i<sup>l</sup>]i *perverseness*.

## e

There are also a number of plurals, found almost exclusively in poetry (sometimes along with the singular), which are evidently intended to intensify<sup>3</sup> the idea of the stem (plural of amplification), as ~yn<sup>l</sup>Aa *might*, [Is 40:26](#); ~yn<sup>l</sup>Wma/ (as well as hn<sup>l</sup>Wma) and tAn<sup>l</sup>Wma/*faithfulness*; yr<sup>l</sup>W<sup>l</sup>a; (according to § 93 /, only in the construct state plural or with suffixes = *the happiness of*), *happy*; tAr<sup>l</sup>vAK) (complete) *prosperity*, y [Ps 68:7](#); tAny<sup>l</sup>Bi [Is 27:11](#) and tAn<sup>l</sup>WbT. [Is 40:14](#), &c. (keen) *understanding*; tAC<sup>l</sup> [e] (true) *counsel*, [Dt 32:28](#); ~y<sup>l</sup>[De] [Jb 37:16](#) and tA<sup>l</sup>[De] [S 2:3](#) (thorough) *knowledge*; tAx<sup>l</sup>J<sup>l</sup>B; [Jb 12:6](#) and ~yxij<sup>l</sup> bmi [Is 32:18](#) (full) *confidence*; tAkr<sup>l</sup>B. (abundant) *blessing*, y [Ps 21:7](#); tAr<sup>l</sup>WbG<sup>l</sup> (exceptional) *strength*, [Jb 41:4](#); tAW<sup>l</sup>h; y [Ps 5:10](#) (very) *wickedness*; tAd<sup>l</sup>Wmx] [Dn 9:23](#). (greatly) *beloved*; tAm<sup>l</sup>xey [Ps 76:11](#), &c. (fierce) *wrath*; tApr<sup>l</sup>x] [Dn 12:2](#) (utter) *contempt*; tA<sup>l</sup>[v]y<sup>l</sup> (real) *help*, [Is 26:18](#), &c.; tarm<sup>l</sup>; [Gn 46:2](#) (an important) *vision*; ~yr<sup>l</sup>Wymet *uprightness*; tAk<sup>l</sup>P<sup>l</sup>h.T; *perversity*; tAm<sup>l</sup>qh<sup>l</sup> (complete) *vengeance*, [Ju 11:36](#), &c.; ~y<sup>l</sup>Kiv<sup>l</sup> and ~y<sup>l</sup>Kiv<sup>l</sup>x]m; (thick) *darkness*; ~yr<sup>l</sup>l<sup>l</sup>'smi a (close) *hiding-place*; ~y<sup>l</sup>dlygh > *nobility*; ~yn<sup>l</sup>Wv. [Is 28:1](#) *fatness*; tAx<sup>l</sup>C<sup>l</sup>X<sup>l</sup>C; (complete) *aridity*; ~y<sup>l</sup>QIT<sup>l</sup>mm; *sweetness*; ~y<sup>l</sup>Dm<sup>l</sup>x]m; (preciousness); ~y<sup>l</sup>[iv<sup>l</sup>]v; (delight); ~yn<sup>l</sup>d'[] and ~ygh<sup>l</sup>[T]; (pleasure); ~ymix]r; (compassion); tx<sup>l</sup>W<sup>l</sup>h. y [Ps 23:2](#) *rest, refreshment*; tm<sup>l</sup>W<sup>l</sup>h. [Am 3:9](#) *tumult*.

Probably also  $\text{tdydl}$  (heartfelt) *love*, y [Ps 45:1](#);  $\text{tArrom}$ . (extreme) *bitterness*, [Jb 13:26](#);  $\text{tAmrmi}$  (base) *deceit*, y [Ps 38:13](#);  $\text{tAqd'c}$ . (true) *righteousness*, [Is 33:15](#), &c.;  $\text{tAXmV}$ . (the highest) *joy*, y [Ps 16:11](#). On the other hand,  $\text{tAmkX'}$  *wisdom* ([Pr 1:20](#), &c.) can hardly be a *plural* (= the essence of wisdom, or wisdom personified), but is a singular (see [§ 86 I](#)).

A further extension of this plural of amplification occurs according to p. Haupt's very probable suggestion (*SBOT*. Proverbs, p. 40, line 50, &c.) in  $\sim\text{yrh}$  *the great river* (of the Nile, generally  $\text{r'ay}$ ) [Is 7:18](#), [19:6](#) (though with the predicate in the plural), [Ez 30:12](#), y [Ps 78:44](#), but in [Is 37:25](#), [Ez 29:3](#) the usual explanation, *arms or channels of the Nile*, can hardly be avoided; also  $\text{tArhh}$  y [Ps 24:2](#) of the ocean, which encircles the earth, [137:1](#) of the *great river*, i. e. the Euphrates, but in [Is 18:1](#)  $\text{VWK yrth}$  is evidently a numerical plural.—In [Pr 16:13](#)  $\sim\text{ykil m}$ . (acc. to P. Haupt = the *great king*) is very doubtful. In [Ez 19:1](#)  $\text{yafn}$  the second  $\text{yoth}$  is evidently due to dittography, since  $\text{lar'fyl}$  follows.

## f

The summing up of the several parts of an action is expressed in  $\sim\text{yj h'k}$  *embalming*,  $\sim\text{yrPKi}$  *atonement*,  $\sim\text{yailmi}$  (prop. *filling*, sc. of the hand) *ordination to the priesthood*,  $\sim\text{yXilwi}$  *dismissal*,  $\sim\text{ymilwi}$  *retribution*,  $\sim\text{yXITPi}$  *engraving* (of a seal, &c.);  $\sim\text{ybha}$  *fornication*,  $\sim\text{ynlh}$  *whoredom*,  $\sim\text{ypan}$  *adultery*;  $\sim\text{ymixn}$  (prop. no doubt, warm compassion) *consolation*,  $\sim\text{ynhxIT}$  *supplication*,  $\sim\text{ydbn}$  [Jb 7:4](#) (restless) *tossing to and fro*,  $\sim\text{yail P}$ . *wonder* [La 1:9](#),  $\text{tAl l'}$  *gleaning*; perhaps also  $\text{tAnlygh}$  y [Ps 4:1](#), [6:1](#), &c., if it means *the playing on stringed instruments*, and  $\sim\text{ynmd .V}$ ; [Is 1:23](#) *bribery*, unless it be a plural of number.<sup>4</sup>

## g

Of (c): the *pluralis excellentiae* or *maiestatis*, as has been remarked above, is properly a variety of the abstract plural, since it sums up the several characteristics<sup>5</sup> belonging to the idea, besides possessing the secondary sense of an *intensification* of the original idea. It is thus closely related to the plurals of amplification, treated under e, which are mostly found in poetry. So especially  $\sim\text{yhil}$   $\text{h'}$  *Godhead, God* (to be distinguished from the numerical plural *gods*, [Ex](#)

[12:12](#), &c.). The supposition that ~yhil א/ is to be regarded as merely a remnant of earlier polytheistic views (i. e. as originally only a numerical plural) is at least highly improbable, and, moreover, would not explain the analogous plurals (see below). That the language has entirely rejected the idea of numerical plurality in ~yhil א/(whenever it denotes *one* God), is proved especially by its being almost invariably joined with a singular attribute (cf. [§ 132 h](#)), e. g. qyDc; ~yhil א/y [Ps 7:10](#), &c. Hence ~yhil א/may have been used originally not only as a numerical but also as an abstract plural (corresponding to the Latin *numen*, and our *Godhead*), and, like other abstracts of the same kind, have been transferred to a concrete single god (even of the heathen).

## h

To the same class (and probably formed on the analogy of ~yhil א/) belong the plurals ~yvidq. *the Most Holy* (only of Yahweh), [Ho 12:1](#), [Pr 9:10](#), [30:3](#) (cf. ~yvidq. ~yhil א/[Jos 24:19](#), and the Aram. !ynAyI .[, *the Most High*, [Dn 7:18](#), [22](#), [25](#)); and probably ~ypir<sup>T</sup>. (usually taken in the sense of *penates*) the image of a god, used especially for obtaining oracles. Certainly in [1 S 19:13](#), [16](#) only *one* image is intended; in most other places a single image *may* be intended<sup>6</sup>; in [Zc 10:2](#) alone is it most naturally taken as a numerical plural. In [Ec 5](#), <sup>7</sup> ~yhb<sup>6</sup> *supremus* (of God) is doubtful; according to others it is a numerical plural, *superiores*.

## i

Further, ~yndə] as well as the singular !Ada', (lordship) *lord*, e. g. hvq' ~yndə] *a cruel lord*, [Is 19:4](#); #ra<sup>h</sup>' yndə] *the lord of the land*, [Gn 42:30](#), cf. [Gn 32:19](#); so especially with the suffixes of the 2nd and 3rd persons ^yndə] %yndə]y [Ps 45:12](#), wyndə] &c., also Wyndə] (except [1 S 16:16](#)); but in 1st sing. always yndə]z. So also ~yl i[B. (with suffixes) *lord, master* (of slaves, cattle, or inanimate things; but in the sense of *maritus*, always in the singular), e. g. wyl '[B. [Ex 21:29](#), [Is 1:3](#), &c.<sup>8</sup>

## k

On the other hand, we must regard as doubtful a number of participles in the plural, which, being used as attributes of God, resemble *plurales excellentiae*;

thus,  $yv\dot{d}$  *my Maker*, [Jb 35:10](#);  $\%yM\dot{d}$  [Is 54:5](#);  $wyV\dot{d}$  *y* [Ps 149:2](#);  $hlyV\dot{d}$  [Is 22:11](#);  $\sim hyj \text{ } \dot{A}n^*$  *stretching them out*, [Is 42:5](#); for all these forms may also be explained as singular, according to [§ 93 ss.](#)<sup>9</sup>— $wyF\dot{g}n\dot{o}$  [Is 3:12](#) might also be regarded as another instance, unless it be a numerical plural, *their oppressors*; moreover,  $wymyrm$  *him who lifteth it up*, [Is 10:15](#) (but read probably  $Amyrm$ );  $wyX' \dot{V}$  *him who sendeth him*, [Pr 10:26](#), [22:21](#) (so Baer, but Ginsburg  $\wedge X' \dot{L} \dot{V}$ ), [25:13](#) (in parallelism with  $wyn'd\dot{a}$ ). These latter plurals, however (including  $wymyrm$ ), may probably be more simply explained as indicating an indefinite individual, cf. [o](#) below.—For  $\wedge yr\dot{m} \dot{V}$  [Ps 121:5](#) (textus receptus) and  $\wedge yar\dot{A}B$  [Ec 12:1](#) (textus receptus) the singular should be read, with Baer.

## I

Rem. 1. (a) Coherent substances, &c., are mostly regarded as *single*, and are, accordingly, almost always represented by nouns in the singular, cf.  $qb'a'$  *fine dust*,  $rpa\dot{a}$  *ashes*,  $dB$  *linen*,  $lydB$  *lead*,  $bh\dot{z}''$  *gold*,  $\#sK\dot{n}$  *silver*,  $tvX\dot{n}$  *brass*,  $bl'X'$  *milk*,  $!y\dot{w}$  *wine*,  $rp'[\dot{a}]$  *dust, the ground*,  $\#[\dot{e}]$  *wood*. Plurals are, however, formed from some of these words expressing materials in order to denote separate portions taken from the whole in manufacture (*plurals of the result*) or parts otherwise detached from it; thus,  $\sim yDB$  *linen garments*;  $\sim ypi\dot{s}K$  *silver pieces*, [Gn 42:25](#), [35](#);  $\sim y\dot{T}\dot{n}X\dot{n}$  (dual) *fetters of brass*;  $\sim yCi[\dot{e}]$  *eligna (timber for building or sticks for burning)*; also in a wider sense,  $\sim yI ydB$  *particles of alloy to be separated by smelting*, [Is 1:25](#);  $tArp'[\dot{a}]$  *fragments of earth*, [Pr 8:26](#), cf. [Jb 28:6](#)  $bh\dot{z}'' \text{ } trp.[\dot{a}]$  *dust of gold*.

## m

(b) To the class of *plurals of the result* belong also a few names of natural products, when represented in an artificial condition; thus,  $\sim yJ\dot{X}i$  *wheat* in grain (threshed wheat), as distinguished from  $hJ\dot{X}i$  *wheat* (used collectively) in the ear; cf. the same distinction between  $\sim ym\dot{s}K$  and  $tms\dot{K}$  *spelt*;  $\sim yvd'[\dot{a}]$  and  $hvd'[\dot{a}]$  (the singular preserved only in the Mishna) *lentils*;  $\sim yr[\dot{e}]$  and  $hr'[\dot{e}]$  *barley*; also  $\sim yTivPi$  *linen*,  $tvP\dot{a}$  (to be inferred from  $yTivPi$ ) *flax*.

## n

(c) Finally, the distinction between  $\sim D'$  *blood* and  $\sim ymD'$  requires to be specially noticed. The singular is always used when the blood is regarded as an organic unity, hence also of menstrual blood, and the blood of sacrifices (collected in the basin and then sprinkled), and in [Nu 23:24](#) of the blood gushing from wounds.

On the other hand,  $\sim ymD'$  as a sort of plural of the result and at the same time of local extension, denotes *blood which is shed*, when it appears as blood-stains ([Is 1:15](#)) or as blood-marks (so evidently in [Is 9:4](#)). But since blood-stains or blood-marks, as a rule, suggest blood shed in murder (although  $\sim ymD'$  also denotes the blood which flows at child-birth or in circumcision),  $\sim ymD'$  acquired (even in very early passages) simply the sense of a *bloody deed*, and especially of *bloodguiltiness*, [Ex 22:1](#) f., &c.

## o

In some few cases the plural is used to denote an indefinite singular; certainly so in [Dt 17:5](#)  $\wedge yri[V:-I a$ , *unto one of thy gates*; [Zc 9:9](#)  $tAnta\}!B$ , (cf. [Ct 2:9](#)); [Ex 21:22](#)  $hydi\}y$  where evidently only *one* child is thought of, though certainly in connexion with a contingency which may be repeated); cf. also [Ec 4:10](#) (*if one of them fall*).—So probably also [Gn 8:4](#), [1 S 17:43](#), [Dn 2:1](#), [Neh 3:8](#), [6:2](#); but *not* [Gn 19:29](#), since the same document ([Gn 13:12](#)) makes Lot dwell *in the cities* of the Jordan valley; in [Gn 21:7](#)  $\sim ymB'$  denotes the class with which the action is concerned. In [Ju 12:7](#) instead of the unusual  $d[! gl yr\}B$ . *in the cities of Gilead* (formerly explained here as *in one of the cities of Gilead*) we should most probably read, with Moore (*SBOT. Judges*, p. 52),  $d[! gl hP\}mB$ . *Ary\}B*. *in his city, in Mizpeh (in) Gilead*.

## p

2. When a substantive is followed by a genitive, and the compound idea thus formed is to be expressed in the plural, this is done—

(a) Most naturally by using the plural of the *nomen regens*, e. g.  $I yk\}n yr\}ABGI$  *mighty men of valour* (prop. heroes of strength), [1 Ch 7:2](#), [9](#); so also in compounds, e. g.  $yn\}ymij>ymB$ . [1 S 22:7](#), as the plur. of  $yn\}ymij>!B$ , *Benjamite*; but also

## q

(b) By using the plural of *both* nouns,<sup>10</sup> e. g.  $\sim yI\}yX\} yr\}ABGI$  [1 Ch 7:5](#);  $\sim yail\}k$ .  $yT\}o\}w$

and in prison houses, [Is 42:22](#); cf. [Ex 34:1](#), &c., ~y**nb'a**] txd **שני**. two tables of stone (but [Ex 31:18](#) !ba**n**] txd **שני**; [Nu 13:32](#), [Dt 1:28](#), [Jos 5:2](#), [6:4](#), [2 K 14:14](#), [25:23](#), [Is 51:9](#), [Jer 41:16](#), [Ezr 3:3](#), &c. tAc**r'a**h'ty**Md**]; the people of the country; [2 Ch 26:14](#); so perhaps ~yl **א**e y**n**B. sons of God, y [Ps 29:1](#), [89:7](#) (according to others sons of gods); or finally even.

## r

(c) By using the plural of the *nomen rectum*;<sup>11</sup> e. g. tA**ba'** ty**Be** [Ex 6:14](#), [Nu 1:2](#), [4](#) ff., &c., as plur. of ba' ty**Be** father's house, family; tA**m**B'h; ty**Be** the houses of the high places, [2 K 17:29](#) (also tA**m**B'h; y**T**B'<sup>t</sup> [23:19](#)); ~hy**Be**; [t]ty**Be** the houses of their idols, [1 S 31:9](#), [Ez 46:24](#); cf. also [Ju 7:25](#) the head of Oreb and Zeeb, i. e. the heads, &c.

## s

Rem. When a substantive (in a distributive sense) with a suffix refers back to a plural, the singular form of the substantive suffices, since the idea of plurality is already adequately expressed by the suffix, e. g. A**m**y**Pi** os (for ora) eorum, y [Ps 17:10](#); ~n'y**mi** > their right hand, y [Ps 144:8](#) [so in the English RV.], for hands.

## Footnotes:

<sup>1</sup>[3] Cf. Dietrich, 'Über Begriff und Form des hebr. Plurals,' in the *Abhandl. zur hebr. Grammatik*, Leipzig, 1846, p. 2 ff.

<sup>2</sup>[1] Cf. the same use of the plural in ta. st**er**na( ta. n**w**ta( ta. t rach**l**a, praecordia, cervices, fauces; on plurals of extension in general, cf. the prepositions of place and time in the plur. form, [§ 103 n](#). ~y**r**p**s**. is not a case in point, in the sense of *letter* (properly a sheet folded into several pages; elsewhere also **ר**p**s**<sup>1</sup> [1 K 21:8](#) ff., [2 K 10:1](#), [19:14](#) ([Is 37:14](#); referred to afterwards by the *singular* suffix); [Is 39:1](#), [Jer 29:25](#), [32:14](#) (after being folded, previously **ר**p**s**<sup>1</sup>).

<sup>3</sup>[2] cf. A. Ember, 'The pluralis intensivus in Hebrew,' *AJSL*. 1905, p. 195 ff.

<sup>4</sup>[1] Mayer Lambert in *REJ*. xxiv. 106 ff., enumerates no less than ninety-five words ending in **ים**, which in his opinion are to be regarded as *pluralia tantum*.

<sup>5</sup>[2] The Jewish grammarians call such plurals tA**X**K**h**; y**M**B**r**l plur. *virium* or *virtutum*; later grammarians call them plur. *excellantiae*, *magnitudinis*, or plur. *maiestaticus*. This

last name may have been suggested by the *we* used by kings when speaking of themselves (cf. already [1 Macc. 10:19](#), [11:31](#)); and the plural used by God in [Gn 1:26](#), [11:7](#), [Is 6:8](#) has been incorrectly explained in this way. It is, however, either *communicative* (including the attendant angels; so at all events in [Is 6:8](#), cf. also [Gn 3:22](#)), or according to others, an indication of *the fullness of power and might* implied in ~yhil א/ (see Dillmann on [Gn 1:26](#)); but it is best explained as a plural of *self-deliberation*. The use of the plural as a form of respectful address is quite foreign to Hebrew.

<sup>6</sup>[1] Even in [Gn 31:34](#), notwithstanding the plural suffix in ~mfiT w. and ~hyl ך], since the construction of these abstracts as numerical plurals is one of the peculiarities of the E-document of the Hexateuch; cf. [Gn 20:13](#), [35:7](#), and [§ 145 i](#).

<sup>7</sup>[2] On yndə] (for yndə] as a name of God, cf. [§ 135 q](#).

<sup>8</sup>[3] Euting, *Reise in Arabien*, p. 61, mentions the interesting fact that the subjects of the Emir of Hāyel commonly speak of their ruler as siyukh, a plur. majestatis = *the great sheikh*.

<sup>9</sup>[4] %yll ר[B) which in [Is 54:5](#) is in parallelism with %yM׃, must then be explained as merely formed on analogy.

<sup>10</sup>[1] Cf. König, *Lehrgebäude*, ii. 438 f., according to whom the plural of the principal word exercises an influence on the determining genitive.

<sup>11</sup>[1] Cf. Brockelmann, *Grundriss*, i. 482.

## § 88. Of the Dual.

Cf. the literature on the Semitic dual in Grünert, *Die Begriffs-Präponderanz und die Duale a potiori im Altarab.* (Wien, 1886), p. 21; Brockelmann, *Grundriss*, p. 455 ff.

### a

1 The *dual* is a further indication of number, which originated in early times. In Hebrew, however, it is almost exclusively used to denote those objects which naturally occur in pairs (see [e](#)). The dual termination is never found in adjectives, verbs, or pronouns. In the noun it is indicated in both genders by the termination  $\sim y\text{p}^{\alpha}\tilde{\text{}}$  appended to the ground-form,<sup>1</sup> e. g.  $\sim y\text{d}\tilde{\text{y}}^{\alpha}$  *both hands*,  $\sim y\text{m}\tilde{\text{a}}\text{y}$  *two days*. In the feminine the dual termination is always added to the old ending *ath* (instead of  $h^{\alpha}$ '), but necessarily with  $a\tilde{\text{}}$  (since it is in an open syllable before the tone), thus  $\sim y\text{t}\tilde{\text{p}}^{\alpha}$ , e. g.  $h\text{p}^{\alpha}\text{f}$  *lip*,  $\sim y\text{t}\tilde{\text{p}}^{\alpha}\text{f}$  *both lips*. From a feminine with the ending  $t^{\alpha}\tilde{\text{}}$  e. g.  $t^{\alpha}\text{VX}\tilde{\text{}}$  (from  $n^{\text{e}}eh\tilde{\text{u}}\text{s}\tilde{\text{u}}\text{t}$ ) the dual is formed like  $\sim y\text{t}\tilde{\text{V}}\text{X}\tilde{\text{}}$  *double fetters*.

### b

With nouns which in the singular have not a feminine ending, the dual termination is likewise really added to the ground-form; but the latter generally undergoes certain changes in consequence of the shifting of the tone, e. g.  $@\text{n}\tilde{\text{K}}^{\alpha}$  *wing* (ground-form  $ka\tilde{\text{a}}na\tilde{\text{a}}ph$ ), dual  $\sim y\text{p}\tilde{\text{n}}\tilde{\text{K}}^{\alpha}$ , the first  $a\tilde{\text{}}$  becoming  $S\text{-}e\tilde{\text{w}}a\tilde{\text{}}$  since it no longer stands before the tone, and the second  $a\tilde{\text{}}$  being lengthened before the new tone-syllable. In [1 K 16:24](#), [2 K 5:23](#) b the form  $\sim y\text{r}\tilde{\text{K}}\tilde{\text{K}}\tilde{\text{i}}$  (which should be  $\sim y\text{r}\tilde{\text{K}}\tilde{\text{K}}\tilde{\text{i}}$ ) evidently merely points to the *constr. st.*  $\text{yr}\tilde{\text{K}}\tilde{\text{K}}\tilde{\text{i}}$ , which would be expected before  $@S\tilde{\text{K}}\tilde{\text{i}}$  cf.  $\sim y\text{r}\tilde{\text{K}}\tilde{\text{K}}\tilde{\text{i}}$  in [2 K 5:23](#) a, and on the syntax see [§ 131 d](#). In the segholate forms ([§ 84a a](#)) the dual ending is mostly added to the ground-form, e. g.  $\text{l}\tilde{\text{g}}\tilde{\text{K}}\tilde{\text{f}}$  *foot* (ground-form  $ra\tilde{\text{a}}gl$ ), dual  $\sim y\text{l}\tilde{\text{g}}\tilde{\text{K}}\tilde{\text{f}}$ ; cf., however,  $\sim y\text{h}\tilde{\text{d}}\tilde{\text{r}}^{\alpha}\text{q}$  (only in the book of Daniel), as well as  $\sim y\text{h}\tilde{\text{d}}\tilde{\text{r}}^{\alpha}\text{q}$  from  $!r\tilde{\text{q}}\tilde{\text{h}}$  *horn*, and  $\sim y\text{b}\tilde{\text{d}}\tilde{\text{x}}^{\alpha}$  from  $\text{y}\tilde{\text{x}}\tilde{\text{i}}\tilde{\text{l}}$  *cheek* (as if from the plurals  $t\tilde{\text{A}}\tilde{\text{n}}\tilde{\text{r}}^{\alpha}\text{q}$ ;  $\sim y\text{b}\tilde{\text{x}}^{\alpha}$ ).— A feminine dual of an adjective used substantively occurs in  $\sim y\text{t}\tilde{\text{f}}\tilde{\text{i}}\tilde{\text{C}}\tilde{\text{i}}$  *a sluggish pair* (of hands) [Ec 10:18](#) from the sing.  $\text{l}\tilde{\text{C}}\tilde{\text{f}}^{\alpha}$

### c

Rem. I. Certain place-names were formerly reckoned as dual-forms (so in earlier editions of this Grammar, and still in König's *Lehrgebäude*, ii. 437), viz.—(a)



those in !yḫā and !ḫ', e.g. !yḫā Gn 37:17a (locative ḫnyḫā but in 17b !ḫā), and !ḫā 2 K 6:13; !ḫā; Jos 21:32, identical with ~yḫā in 1 Ch 6:61 (cf. also the Moabite names of towns in the Mešāc inscription, line 10 !ḫā = Hebrew ~yḫā; line 30 !ḫā = ~yḫā; Jer 48:22; lines 31, 32 !ḫā = ~yḫā; Ar X01 S 15:5, &c.); (b) in ~ḫ' Jos 15:34 ~nyḫ' = ~yḫā (Gn 38:21). The view that !ḫ' and ~ḫ' arise from a contraction of the dual terminations !yḫā (as in Western Aramaic, cf. also nom. aḫi, accus. aini, of the dual in Arabic) and ~yḫā seemed to be supported by the Mešāc inscription, where we find (line 20) !ḫā = two hundred = !ḫā, Hebrew ~yḫā. But in many of these supposed duals either a dual sense cannot be detected at all, or it does not agree at any rate with the nature of the Semitic dual, as found elsewhere. Hence it can hardly be doubted that !yḫā and ~yḫā in these place-names only arise from a subsequent expansion of the terminations !ḫ' and ~ḫ': so Wellhausen, *Jahrbücher für Deutsche theologie*, xxi. 433; Philippi, *ZDMG*. xxxii. 65 f.; Barth, *Nominalbildung*, p. 319, note 5; Strack, *Kommentar zur Genesis*, p. 135. The strongest argument in favour of this opinion is that we have a clear case of such an expansion in the Qere perpetuum (§ 17 c) ~yḫā for ~ḫ' so, according to Strack, even in old MSS. of the Mišna; cf. *Urusalim* in the Tel-el-Amarna tablets, and the Aramaic form ~ḫ': similarly in the Aramaic !ḫā for the Hebrew !ḫā *Samaria*.—We may add to this list ~yḫā; ~yḫā the river country (in the Tel-el-Amarna letters naḫma, naḫma), ~yḫā Egypt, Phoenician ~ḫā; also the words denoting time, ~yḫā midday (Mešāc inscription, line 15 ~ḫā), and perhaps ~yḫā; in the evening, if the regular expression ~yḫā; Ex 12:6, 16:12, &c., is only due to mistaking ~yḫā; for a dual: LXX proj èsperan( to. deil inon( of e, and only in, Lv 23:5 ana. meson twḫ èsperinwḫ. The Arabs also say el ḫisābān, the two evenings, cf. Kuhn's *Literaturblatt*, iii. 48.

Instead of the supposed dual yḫā Ez 13:18 read ~yḫā. On yḫā; (generally taken to be a double window) Jer 22:14, see above, § 87 g.

**d**

2. Only apparently dual forms ( but really plural ) are the words ~y<sup>m</sup>ñ<sup>v</sup>water and ~y<sup>m</sup>ñ<sup>v</sup>' heaven. According to P. Haupt in *SBOT*. (critical notes on Isaiah, p. 157, line 18 ff.), they are to be derived from the old plural forms (found in Assyrian) mañmi, sūamañmi, whence the Hebr. ~y<sup>m</sup>i; ~y<sup>m</sup>X arose by inversion of the *i*, mañmi, mañmi, *maim*. It is simpler, however, to suppose that the primitive singulars *may* and *sūamay*, when they took the plural of extension (§ 124 b), kept the tone on the *ay*, thus causing the iñ (which otherwise always has the tone, § 87 a) to be shortened to *im*. Cf. the analogous formations, Arab. tardaina, 2nd fem. sing. imperf. of a verb y<sup>3</sup>ññ, for tarday + iñā, corresponding to *taqtulina* in the strong verb; also bibl.-Aram. !yññB' the abs. st. plur. of the ptcp. Qal of hñB. (y<sup>3</sup>ññ), which otherwise always ends in *in* with the tone, e. g. in the ptcp. Qal of the strong verb, !y<sup>x</sup>bD<sup>t</sup> sacrificing.

## e

2 The use of the dual in Hebrew is confined, except in the numerals 2, 12, 200, &c. (see § 97), practically to those objects which are by nature or art always found in *pairs*, especially to the double members of the body ( but not necessarily so, cf. ~y [ir] and tA [r] arms, never in the dual ), e. g. ~y<sup>b</sup>ñ<sup>v</sup> both hands, ~y<sup>h</sup>ñ<sup>v</sup> both ears, ~y<sup>m</sup>ñ<sup>v</sup> teeth (of both rows), also ~y<sup>ll</sup> r [h] a pair of sandals, ~y<sup>h</sup>ñ<sup>v</sup> a pair of scales, Lat. *bilanx*, &c.; or things which are at least thought of as forming a pair, e. g. ~y<sup>m</sup>ñ<sup>v</sup> two (successive) days, Lat. *biduum*; ~y<sup>l</sup> [b]w. two weeks; ~y<sup>l</sup>ñ<sup>v</sup> two years (in succession), Lat. *biennium*; ~y<sup>l</sup>ñ<sup>v</sup> a; two cubits<sup>2</sup>

## f

In the former case the dual may be used for a plural, either indefinite or defined by a numeral, where it is thought of in a double arrangement, e. g. ~y<sup>ll</sup> [b]r; [B]r; four feet, [Lv 11:23](#); ~y<sup>b</sup>ñ<sup>v</sup> K. VV six wings (i.e. three pairs), [1 S 6:2](#), [Ez 1:6](#); even ~y<sup>h</sup>ñ<sup>v</sup> [e] h [b]v. seven eyes, [Zc 3:9](#), ~y<sup>k</sup>ñ<sup>v</sup> B. I K' all knees, [Ez 7:17](#); ~y<sup>b</sup>ñ<sup>v</sup> - I K' all hands, [Ez 21:12](#); ~y<sup>l</sup>ñ<sup>v</sup> [c]m. cymbals, [Ezr 3:10](#); ~y<sup>l</sup>ñ<sup>v</sup> [p]v. double-hooks, [Ez 40:43](#).— To express certain emphasis the numeral *two* is used with the dual, as in [Ju 16:28](#), [Am 3:12](#).— See some other remarks on the use of the dual in [§ 87 o](#) and s.

## g

It is not impossible that Hebrew at an earlier period made a more extensive and freer use of the dual, and that the restrictions and limitations of its use, mentioned above, belong to a relatively later phase of development. The Arabic literary language forms the dual in the noun, pronoun, and verb, almost as extensively as the Sanskrit or Greek; but in modern Arabic it has almost entirely disappeared in the verb, pronoun, and adjective. The Syriac has preserved it only in a few stereotyped forms, with which such duals as the Latin *duo*, *ambo*, *octo* may be compared. In the same way, the dual of the Sanskrit is lost in the modern Indian languages, and its full use in Old Slavonic has been restricted later, e.g. in Bohemian, just as in Hebrew, to *pairs*, such as hands, feet, eyes, ears. On the Germanic dual, see Grimm's *Gramm.*, 2nd ed., i. p. 814.

---

### Footnotes:

<sup>1</sup>[1]. On. dual endings appended to the plural see [§ 87 s](#) and [§ 95 o](#) at the beginning.

<sup>2</sup>[1] But for ~ykirD>Pr 28:6, 18 (which the Masora takes as two roads leading from the cross-ways) ~ykirD>is to be read.

## § 131. *Apposition.*

### a

1. Apposition in the stricter sense is the collocation of two substantives in the same case in order to define more exactly (or to complete) the one by the other, and, as a rule (see, however, below, under *g*), the former by the latter. Apposition in Hebrew (as in the other Semitic languages<sup>1</sup>) is by no means confined to those cases in which it is used in English or in the classical languages. It is not infrequently found when either the *subordination* of one substantive to the other or some more circumstantial kind of epexegetical addition would be expected.

2. The principal kinds of apposition in Hebrew are:—

### b

(a) The collocation of *genus* and *species*, e. g. *hnh'l a; hV'ai* a woman (who was) a widow, [1 K 7:14](#); *hl Wtb. hr' [h]* a damsel (that is) a virgin, [Dt 22:23](#), [28](#), [Ju 4:4](#), [19:1](#), [21:12](#), [1 S 30:17](#), [1 K 1:2](#); cf. [Gn 13:8](#), [21:20](#) (where, however, *tVq;* is probably an explanatory gloss); [Ex 24:5](#) ([1 S 11:15](#)), [2 S 15:16](#), [1 K 3:16](#), [5:29](#) (but probably *l bSā* should be read instead of *l B's*); [Is 3:24](#) (unless *hf[m;t* is to be read), [Jer 20:1](#).

Perhaps also *varh' !hk* the priest (who is) the chief man, [2 K 25:18](#), &c.; others take *!hk* as constr. st.—In [2 S 10:7](#) read *ā Bgh; abc'-l K'* with the LXX, as in the parallel passage [1 Ch 19:9](#) for *ā Gh; abc'-l K'*, which is evidently meant to refer to the reading in 2 S.

### c

(b) Collocation of the *person* or *thing* and the *attribute*, e. g. [Jb 20:29](#) ([27:13](#)) [*vr' ~d'a'-ql xā hz* this is the portion of a man, (who is) a wicked man (but [*vr'* might also be an adjunct.); cf. [Pr 6:12](#).— [Lv 6:13](#), [16:4](#) (where, however, *vdq;* is probably a gloss); [Pr 22:21](#) *tma/ ~yrh'a*] words (which are) truth (immediately after *tma/ yrmai*) cf. [1 S 2:13](#), [Mi 1:11](#) (where, however, *tVβ;* is most probably a gloss on *hyh*); [Zc 1:13](#) (=comfortable words); y [Ps 45:5](#) (?), [68:17](#) (cf. verse [16](#)). In a wider sense this includes also such cases as y [Ps 60:5](#) *hl '[eT; !y]w* wine which is staggering (intoxicating drink), which causes staggering<sup>2</sup>; [1 K 22:27](#), [2 Ch 18:26](#) *#x;l ñ ~ymñ* (in [Is 30:20](#) parallel with *rc; ~x,l ñ*) water which is affliction, drunk in trouble

(imprisonment). Still more boldly, [1 K 5:3](#)  $y[\text{ir} > \text{rqB}'$  oxen which were taken out of the pastures, and [1 K 6:7](#) *undressed stones* which come from the quarry, probably a corruption of  $[\text{SMmi}$  A person and a condition are in apposition in [Ez 18:6](#) (unless  $\text{HtDhB}$ . is to be read).—In [1 S 4:1](#) read  $\ddot{a}$   $[\text{h}' !\text{Ba}$ , as in [5:1](#), [7:12](#).

## d

(c) Collocation of the *person* ([Dt 28:36](#)) or *thing* (form) and *material*,<sup>3</sup> or of the *place* or *measure* and its *contents*, e. g. [1 Ch 15:19](#)  $\sim y[\text{T}\ddot{a} \text{cmBi} \text{tvX}\ddot{a}$  with cymbals which were brass, i. e. of brass; cf. [Ex 26:25](#), [Dn 11:8](#), [1 Ch 28:15](#), [18](#) (?); [Ex 28:17](#) four rows, namely stones (for which [39:10](#) has  $!\text{ba} + \text{yr}\ddot{w}$ ); cf. [2 Ch 4:13](#), [Lv 6:3](#) (see, however, [§ 128 d](#)); [2 K 7:1](#)  $\text{t} | \text{s}\ddot{u} \text{ha}'$  a seah of fine flour, cf. [2 K 7:16](#), [18](#), [Gn 18:6](#), [Ex 16:33](#), [Lv 5:11](#), [Ru 2:17](#), [1 K 16:24](#), [2 K 5:23](#)  $@\text{SK}\ddot{a} \sim y[\text{h}\text{K}\text{Ki}$  two talents of silver,<sup>4</sup> cf. [5:17](#), [Ex 39:17](#), [Ez 22:18](#) (if the text be right). With the *material* placed before the *measure*, [Ex 30:23](#) f.—A *period of time* and its contents are placed in apposition  $\sim y[\text{mi}'' \text{vdX}\ddot{a}$  month of days, i. e. a month's time=for a whole month, [Gn 29:14](#), [Nu 11:20](#), [21](#), cf. [Dt 21:13](#), [2 K 15:13](#), and  $\sim y[\text{mi}'' \sim y[\text{t}\ddot{a}'\text{v}$  two years' time, i. e. two full years, [Gn 41:1](#), [2 S 13:23](#), [14:28](#), [Jer 28:3](#), [11](#), [Dn 10:2](#) f.

Finally, under this head may be included all the cases in which a numeral (regarded as a substantive) is followed by the object numbered in apposition, e. g.  $\sim y[\text{nb}' \text{hv}' | \text{v}$  trias sc. filii, [§ 97 a](#) and [§ 134 b](#).

## e

(d) Collocation of the *thing* and the *measure* or *extent*, *number*, &c., e. g. [Nu 9:20](#)  $\text{rP}'\text{smi} \sim y[\text{mi}''$  days, (a small) number, i. e. only a few days;  $\text{hnv}\text{mi} @\text{SK}\ddot{a}$  money, repetition, i. e. twice as much money, [Gn 43:12](#) (unless  $@\text{SK}\ddot{a}$  be constr. st.);  $\sim y[\text{K}'\text{rBi} \sim y[\text{mi}'$  water which was of the measure of the knees, which reached to the knees, [Ez 47:4](#) (also  $\sim y[\text{h}\text{t}'\text{m}' \text{yme}$  water that was to the loins, in the same verse). This likewise includes the cases in which a noun is followed in apposition by a numeral (see [§ 134 c](#)) or an adverb, originally conceived as a substantive, e. g. [Neh 2:12](#)  $\sim y[\text{v}\ddot{a}'\text{a}] \text{j} [\text{m. men, a few, i. e. some few men; } \text{1 K 5:9 } \text{hB}\ddot{r}\text{h}; \text{hn}\ddot{w}\text{bT. understanding, much-making, i. e. much understanding, unless } \text{hB}\ddot{r}\text{h; is to be taken as an adverb with } \text{!T}\ddot{w}; \text{ as in } \text{2 S 8:8 with } \text{Xq}' | \text{'}$

## f

(e) Collocation of the *thing* and its *name*, e. g.  $\text{ry}[\text{ife} \sim \text{r}^{\text{h}}\text{h};\text{tB}]$  *in their mountainous district, Seir* (perhaps only a later gloss), [Gn 14:6](#);  $\#\text{ra}^{\text{h}}\text{' } ![\text{nk}]$  *the land Canaan* ( $![\text{nk}]$  probably only a later gloss), [Nu 34:2](#); cf. [Ezr 9:1](#), [1 Ch 5:9](#) (see under [g](#) below).—For examples of nouns in the construct state before a noun in apposition, see [§ 130 e](#).

## g

Rem. 1. Only in certain combinations does the noun of nearer definition come first, e. g.  $\text{d}^{\text{w}}\text{D}' \text{ \%I } \text{M}^{\text{h}}\text{h}^{\text{h}} \text{ h}^{\text{m}}\text{d} \{ \text{v. } \%I \text{M}^{\text{h}}\text{h}^{\text{h}}; \text{king David, king Solomon}$  (less frequently  $\%I \text{M}^{\text{h}}\text{h}^{\text{h}}; \text{d}^{\text{w}}\text{D}'$  as in [2 S 13:39](#), [1 K 2:17](#), [12:2](#), [2 K 8:29](#), [9:15](#), and in late Hebrew, [Hag 1:1](#), [15](#) [cf. the Aramaic order  $\text{akl } \text{m } \text{Xwyr}^{\text{d}}$ ], and often in Chron.).—A chiasmus occurs in [Is 45:4](#), the name standing after the defining noun in the first part of the verse, and before it in the parallel clause.

## h

2. When the *nota accusativi* ( $\text{ta}^{\text{h}} \text{ -ta}$ ) or a preposition precedes the first substantive, it *may* be repeated before the noun in apposition, e. g. [Gn 4:2](#), [22:2](#), [24:4](#), [47:29](#), [Is 66:21](#); this usually occurs when the nearer definition precedes a *proper name*. As a rule, however, the repetition does not take place ([Dt 18:1](#), [Jer 33:18](#), [1 S 2:14](#)). A noun in apposition is made determinate, even after a noun with a prefix, in the ordinary way, e. g. [2 Ch 12:13](#)  $\text{ry}[\text{h}' \sim \text{y}^{\text{h}}\text{ll } \text{m}^{\text{h}}\text{r } \text{tyBi}]$  *in Jerusalem, the city which, &c.*<sup>5</sup>

## i

3. Sometimes a second adjective is used in apposition to a preceding adjective, in order to modify in some way the meaning of the first, e. g. [Lv 13:19](#)  $\text{t}^{\text{m}}\text{D}^{\text{h}}\text{m}^{\text{d}}\text{a}] \text{h}^{\text{n}}\text{b}^{\text{l}} . \text{tr}^{\text{h}}\text{h}^{\text{h}}\text{B}$ ; *a white-reddish (light red) bright spot*.

## k

4. *Permutation* is to be regarded as a variety of apposition. It is not complementary like apposition proper (see [a](#) above), but rather *defines* the preceding substantive (or pronoun, see below), in order to prevent any possible misunderstanding. This includes cases like [Gn 9:4](#) *with the life thereof* (which is *the blood thereof*, [Ex 22:30](#), [Dt 2:26](#), [1 S 7:9](#), [2 K 3:4](#) *an hundred thousand rams, the wool*, i. e. the wool of the rams; [Jer 25:15](#) *this cup of the wine, that is of fury* (but  $\text{h}^{\text{m}}\text{x}^{\text{h}}\text{t}$  is probably a gloss); [Is 42:25](#) *he poured upon him fury, namely his anger*,<sup>6</sup> but especially the examples in which such a permutative is added to a

preceding pronoun, viz. —

## l

(a) To a separate pronoun, e. g. [Ex 7:11](#); with regard to the vocative, cf. [§ 126 f](#).

## m

(b) To an accusative suffix, e. g. [Ex 2:6](#) *she saw him, the child* (unless ä Yh;-ta, be a later gloss); [Ex 35:5](#), [Lv 13:57 b](#), [1 K 19:21](#) (where, indeed, r fBh; appears to be a late gloss); [21:13](#), [2 K 16:15](#) *Keth.*, [Jer 9:14](#), [31:2](#), [Ez 3:21](#), [Ec 2:21](#) (according to Delitzsch rather a double accusative).<sup>7</sup>

## n

(c) To a noun-suffix, e. g. [Ez 10:3](#) vyañ' AabB. *when he went in, the man*; [42:14](#); cf. [Pr 13:4](#) (?), [Ezr 3:12](#); so also after a preposition with suffix, e. g. [Ec 4:10](#) dx'ah'tAl yai *woe to him, the one alone*; with a repetition of the preposition, [Nu 32:33](#), [Jos 1:2](#) | ar'fyl ynbl.i ~h,l' *to them, to the children of Israel*; [Ju 21:7](#), [Jer 51:56](#), [Ez 42:5](#)(?), [Dn 11:11](#), [1 Ch 4:42](#), [2 Ch 26:14](#).<sup>8</sup>—Cf. finally, [Ct 3:7](#), where the suffix precedes the genitive periphrastically expressed by ä LV, as in [Ezr 9:1](#), where the genitive is expressed by |.<sup>9</sup>

## o

Of a different kind are the cases in which the permutative with its proper suffix follows as a kind of correction of the preceding suffix, e. g. [Is 29:23](#) *when he* (or rather) *his children see*, &c. (but wyd'l y; is clearly a gloss); cf. y [Ps 83:12](#); in [Jb 29:3](#) read ALhhB;t (infin. Hiph.) or at least its syncopated form ALhB;

## p

5. Cases of apposition in a *wider sense* are those in which the nearer definition added to the noun was originally regarded as an *adverbial accusative*; on its use with the verb and on the relative correctness of speaking of such an accusative in Hebrew, cf. [§ 118 a](#) and *m*. Owing to the lack of case-endings, indeed, it is in many instances only by analogies elsewhere (especially in Arabic) that we can decide whether the case is one of apposition in the narrower or in the wider sense; in other instances this must remain quite uncertain. However, the following are probably cases of apposition in the wider sense:—

## q

(a) Such phrases as @Skñ hnvmi *a double amount in money*, [Gn 43:15](#); cf. [Jer](#)

[17:18](#); [1 S 17:5](#) *five thousand shekels in brass*, but this might also be taken (as in *d*) *shekels* which were *brass*; certainly such cases as [Jb 15:10](#) *older than thy father in days*, and the expression of the superlative by means of *dam.* (originally a substantive), e. g. *dam. bAj* *very good*, [Gn 1:31](#) (cf. also [Ec 7:16](#) *hBrh; qyDc; righteous over much*), and the very frequent *dam. hBrh;* prop. a *much-making exceedingly*, i. e. *exceedingly great*, [Gn 15:1](#), [41:49](#), also [Pr 23:29](#) *~Nxi ~y[icP. wounds without cause*,<sup>10</sup> perhaps also [Gn 34:25](#) (*Xj Bñ*).

## r

(*b*) A few examples, in which an epexegetical substantive is added to a substantive with a suffix; thus, [Ez 16:27](#) *hMzi xKerDmi* *of thy conduct in lewdness* (but it is also possible to explain it (as in *c*) *of thy conduct*, which is *lewdness*); cf. [Ez 24:13](#), [2 S 22:33](#) *lyk'+yZW[m<sup>t</sup>* *my fortress in strength*, i. e. *my strong fortress* (cf., however, *y* [Ps 18:33](#)); [Hb 3:8](#), *y* [Ps 71:7](#). While even in these examples the deviation from the ordinary usage of the language (cf. [§ 135 n](#)) is strange, it is much more so in *bAX At l'botx] [Ez 18:7](#), i. e. according to the context *his pledge for a debt*; [Ezr 2:62](#) *~yfoxy]tMh; ~b'tK*, i. e. *their register*, namely of *those that were reckoned by genealogy* (but perhaps *ä ytMh;* is in apposition to the suffix in *~b'tK*), also the curious combinations (mentioned in [§ 128 d](#)) of *ytjyrB.* with a proper name ([Lv 26:42](#)), and in [Jer 33:20](#) with *~AVh;*<sup>11</sup>*

## s

6. In [Dt 33:4](#) (*hvrAm,t* perhaps *tLhiql i ä rAm* is to be read), [33:27](#) (*hn' [m)*, [Ju 7:8](#) (*hd'c*), the absolute state appears to be used instead of the construct to govern a following logical genitive; this, however, cannot be explained either as a special kind of apposition, or (with Hitzig) as a peculiarity of the dialect of Northern Palestine, but is merely a textual corruption. On the other hand, in [Jb 31:11](#) *!A['* is evidently intended to combine the readings *~yl j| P. !A[ ]* and *yl j| P. !A['* (as in verse [2:8](#)).—The remarkable combination *tAabc. ~yhil a/in y* [Ps 80:8](#), [15](#) is due to the fact that in *yy* [Ps 42–83](#) *~yhil a/* has almost throughout been subsequently substituted by some redactor for the divine name *hwhy*; on *tAabc. hwhy* cf. [§ 125 h](#). In *y* [Ps 59:6](#), [80:5](#), [20](#), and [84:9](#) *hwhy* has been



reinstated in the text before tAab'c. ~yhil a/12

**t**

7. Lastly, the nearer definition (qualification) of a noun may be effected by means of a preposition (either with a suffix or with an independent noun), but must then be distinguished from the cases in which the preposition is dependent on a verb or verbal idea, e. g. [Gn 3:6](#) and she gave also HM'[i Hv'yail . unto her husband with her (= her husband who was with her); in [Gn 9:16](#) (that I may remember the everlasting. covenant between God and every living creature of all flesh) and other places, the qualification of the noun is itself also qualified.

---

### Footnotes:

<sup>1</sup>[1] On certain uses of apposition peculiar to the Semitic languages, cf. the exhaustive discussion by Fleischer, 'Ueber einige Arten der Nominalapposition im Arab.' (*Kleine Schriften*, ii. 16); [and see also Driver, *Tenses*, Appendix IV.]

<sup>2</sup>[2] Unless it is to be translated *thou gavest us intoxication to drink as wine* (and so in [1 K 22:27](#) give him affliction to eat as bread, &c.); cf. y [Ps 80:6](#) and the analogous examples of apposition in the form of a second accusative in [§ 117 kk](#). Moreover, having regard to Xqrh' !yly' spiced wine, [Ct 8:2](#), and arPñ ryl[ñ a wild ass's colt, [Jb 11:12](#) (in which passages !yly' and ryl[ñ must certainly be in the construct state) we cannot but ask whether the Masora does not intend the !yly' in y [Ps 60:5](#) to be taken as construct state (for which elsewhere !yyf).

<sup>3</sup>[1] Cf. also the examples treated above in [§ 127 h](#).

<sup>4</sup>[2] On the anomalous form ~yhrKKi (instead of ~yhrKKi, cf. ~yhrKKi immediately before), see [§ 88 b](#).

<sup>5</sup>[1] In [1 K 11:8](#) participles after wyfh'-l k'l . as in [2 K 10:6](#) after ryl[h' yl d6>ta, in [19:2](#) after a determinate accusative, and in [Hag 1:4](#) after ~kyTbTB, are used *without* the article; these, however, are probably to be explained not as in apposition, but according to [§ 118 p](#).

<sup>6</sup>[2] But ~yhmñ [Gn 6:17](#) (cf. [7:6](#)) is to be regarded as a later gloss upon the archaic l WBm;

<sup>7</sup>[3] For ANvyw: [1 S 21:14](#) either ' hNkyw: is to be read or the K<sup>e</sup>thibh is to be explained

according to [§ 75 b, note](#). Also [AndK.I y| Pr 5:22](#) has hardly preserved the correct form.

<sup>8</sup>[1] But in [Is 17:6](#) we should certainly divide the words differently and read

hYrPoth; ype[isBi, in [Jer 48:44](#) read hLæfor hyl æ and in [Pr 14:13](#)

hxm.Fh; tyrkāt; in [Gn 2:19](#) hYx; vpræ is a late gloss upon Al , and in [Ez 41:25](#)

l kyhettAtl D;-l a, a gloss on !hyl æ]

<sup>9</sup>[2] Some of the examples given above are textually (or exegetically) doubtful, whilst in the case of others, especially those from the later Books, we cannot help asking whether such a prolepsis of the genitive by means of a suffix (as e. g. [Ez 10:3](#)) is not due to the influence of Aramaic, in which it is the customary idiom; cf. Kautzsch's *Gramm. des Biblisch-Aram.*, [§ 81 e](#) and [§ 88](#).

<sup>10</sup>[3] In y [Ps 69:5](#) ~Nxi (like ΓQVñ in a false way, falsely, y [Ps 35:19](#) and [38:20](#)) is used as an *adverbial accusative* with a participle; cf. [§ 118 q](#).

<sup>11</sup>[4] But in [Nu 25:12](#) ~Al V' may also be explained, according to c, as really in apposition. Cf. on the whole question Delitzsch, *Psalmen*, 4<sup>th</sup> ed., p. 203, note 1.

<sup>12</sup>[1] Without this assumption it would be inconceivable that tAabc. yhe fa/ hwhy should not have been written; that the author of these Psalms regarded tAabc. already as an independent name of God (so Gesenius and Olshausen) is out of the question.

## § 97. Numerals. (a) Cardinal Numbers.

Brockelmann, *Sem. Sprachwiss.*, p. 116 ff.; *Grundriss*, i. 484 ff.

### a

1. The formation of the cardinal numbers from 3 to 10 (on 1 and 2 see below) has this peculiarity, that numerals connected with a masculine substantive take the feminine form, and those with a feminine substantive take the masculine form. The common explanation of this strange phenomenon used to be that the primary form of the numeral was an abstract noun in the feminine (cf. § 122 p). This was originally attached in the *constr. st.* to the word qualified, then came to be also used in apposition to it, and finally was placed after it like an adjective. The consequence of the appositional, and finally adjectival, construction was, that for numerals connected with feminine nouns a special shorter form came to be used, whilst the original forms, with the abstract feminine ending, were used in connexion with masculine nouns, after as well as before them.

On this view the historical process would have been that originally the abstract numerals (like Latin *trias*, *decas*, Greek πενΤαξ( *dekaj*, &c.) were placed in the *constr. st.* before masculines and feminines alike, e. g. ~ynB' tV,| ñv. *trias filiorum*, ~yVñ" tr,fir[] *decas mulierum*. A trace of this earlier usage was seen in the examples mentioned under c, like ~yVñ" tV,| ñv.—Further, it was possible to say ~ynb' hv' | v. *trias*, sc. *filii*, as well as hv' | v. ~ynB' *filii, trias*. From this second appositional construction it was only a step to the treatment of the abstract numeral as an adjective, *filii tres*. Similarly the subsequently shortened forms of the abstract numeral, which were used in connexion with feminines, might stand either in the *constr. st.* before, or in apposition before or after the word numbered, thus tAnB' v | v. *trias filiarum*, or tAnB' v | v' *trias*, sc. *filiae*, or v | v' tAnB' *filiae, trias*, or adjectivally *filiae tres*.

A different and much more intelligible explanation of the striking disagreement between the gender of the numeral and that of the word numbered has recently been given by Reckendorf, *Die syntaktischen Verhältnisse des Arabischen*, pt. ii, Leiden, 1898, p. 265 ff. He also considers that the earliest forms were abstract numerals which were placed in the *constr. st.* before the noun numbered, the latter depending on them in the genitive. The original form, however, of the abstract numerals from 3 to 9 is not the feminine, but the masculine, used for both genders, as it still is in the tens, 20, 30, &c. The feminine abstract numeral was first distinguished by a special form in the numbers from 13 to 19 (see further, below) when connected with masculines, and this distinction was afterwards extended to the numbers from 3 to 10. This explanation does not affect the view stated above that the appositional and adjectival use of the

abstract numerals was only adopted later in addition to their use in the genitive construction.

The differentiation of the numerals (originally of common gender) into masculine and feminine forms in the second decade, was occasioned, according to Reckendorf, by the use of the abstract feminine  $hrf.[,]$  in compounds. So long as it was felt that  $hrf.[,]$   $vl$   $v$ . simply meant *the three of the decade*, the gender of the noun numbered made no difference. When, however, the consciousness of this meaning became weakened and the combination of units and tens came to be felt as a copulative rather than a genitive relation, it seemed suitable to connect only feminine nouns with the feminine form  $hrf.[,]$ . New forms were therefore invented, both of the units and the tens, for use with masculine nouns. The former, however, no longer had the form of the *constr.* but of the absolute state, clearly showing that the consciousness of the original syntactical relation in  $hrf.[,]$   $vl$   $v$ , &c., was lost. On the other hand, after the extension of these new formations to the first decade, the new feminine forms readily came to be used also in the genitive construction (and therefore in the *constr. st.*) on the analogy of the earlier masculine forms.

Of the first two numerals,  $dx'a$ , *one*, with its fem.  $t'xa$ ; (see § 96), may be recognized, from its form and use, as an adjective, although even so it admits of such combinations as  $\sim yrhh, tdx'a$ ; *unus e montibus*. The numeral two, as would be expected, appears as an abstract in the *dual*, but, like the other numerals, can also stand in apposition to the noun numbered. In form it always agrees with the gender of its noun. Accordingly, the numerals from 1 to 10 are as follows:

**b**

	<i>With the Masculine.</i>		<i>With the Feminine.</i>	
	<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1.	$d\%a,$	$d\%a;$	$t\%a;$	$t\%a;$
2.	$\sim yh\grave{a}v.$	$yn\&v.$	$\underline{1}\sim y\text{II}\grave{a}v.$	$yT\&v.$
3.	$hv'l$ $v.$	$tv,l$ $\grave{a}v.$	$vl$ $v'$	$vl$ $v.$

4.	h [B'ra;	t [B'ra;	[B'ra;	[B'ra;
5.	<u>2</u> hV[mix]	tvmæ]	vmæ'	vmæ]
6.	hVvi	tv,vē	vve	vve
7.	h [b.vi	t [b.vi	[b,vñ	<u>3</u> î [b,vð
8.	hnñv.	tnmø.	hnñv.	hnñv.
9.	h [v.Ti	t [v.Ti	[v,Tē	<u>4</u> î [v,Tð
10.	hr'f'[]	tr,f'[]	rf,[ñ	rf,[ñ

On the connective forms [b,vã [v,T, cf. the analogous forms in [§ 93 h](#).

### c

The other Semitic languages also exhibit the same peculiarity in the external differentiation of the numerals from 3 to 10 as regards gender. The fem. form of the numeral abstracts is only rarely found in connexion with feminine nouns,<sup>5</sup> e. g. ~yvñ" tv,l ñ. [Gn 7:13](#), [1 S 10:3](#), [Jb 1:4](#), [Ez 7:2](#) *Keth.*; probably also [Jos 17:11](#), where we should read with Dillmann tApñh; ñ. In apposition, [Zc 3:9](#), [4:2](#), cf. [Jer 36:23](#). From what was said above, under [a](#), it follows that these cases are not a return to original usage, but only an intrusion of the form used before masculines into the sphere of the feminine. Conversely in [Gn 38:24](#)

~yvñ'x\ v| v. (but in the Samaritan tv,l ñ).—For h [b.vi seven, there occurs in [Jb 42:13](#) the strange form hnñ [b.vi, according to Ewald [*Ausf ührl, Lehrb.*<sup>8</sup>, § 269 b] an old feminine substantive (German *ein Siebend, a set of seven*), but more probably a scribal error.

### d

2. The numerals from 11 to 19 are formed by placing the units, without the *copula*,

before the number ten (in the form  $rf'[\text{'}$  masc.,  $hrf.[\text{,}$  fem.), but without the two words being joined into one. As was said above, under [a](#), and as is proved by the use of  $dxā\tilde{ } txa;$  in the numeral 11, the feminine numerals from 13 to 19 are to be regarded as *construct* forms in a genitive connexion. The connective forms of the masculine abstracts, like  $t\tilde{ }v|\tilde{ } \tilde{ }v$ , &c., are not admitted in combination with  $rf'[\text{'}$ , since they are merely in apposition, and not in a genitive relation (see the rare exceptions at the end of [e](#)). On the other hand  $yn\tilde{ }v$  and  $yT\tilde{ }v$  in the numeral 12 are undoubtedly true *constructs*, like  $dxā;$  and the fem. numerals 13–19. But instead of  $yn\tilde{ }v$  ([Ex 28:21](#), [Jos 3:12](#) and four other places) and  $yT\tilde{ }v$  ([Jos 4:8](#) and three times in Ezek.), we generally find  $\sim yn\tilde{ }v$  and  $\sim yT\tilde{ }v$ . Two explanations have been given of these forms: (1) that the *Kethibh* really intends  $\sim yhn\tilde{ }v\tilde{ } \sim yIT\tilde{ }v$ , in the *absol. st.*, which was first introduced in the case of  $\sim yhn\tilde{ }v$ , on the analogy of  $hrf.[\text{,}$  &c., and then extended to  $\sim yIT\tilde{ }v$ ; the Masora, however, required  $yn\tilde{ }v\tilde{ } yT\tilde{ }v$  (but see below), and therefore pointed  $\sim yn\tilde{ }v\tilde{ } \sim yT\tilde{ }v$  as a *Qere perpetuum* (see [§ 17](#)).—(2) that the *absolute* forms  $\sim yhn\tilde{ }v\tilde{ } \sim yIT\tilde{ }v$  (introduced on the analogy of  $h\tilde{ }v|\tilde{ } \tilde{ }v$ , &c.) were contracted to  $\sim yn\tilde{ }v\tilde{ } \sim yT\tilde{ }v$  to facilitate the pronunciation of the duals when closely connected with  $rf'[\text{'}$  and  $hrf.[\text{,}$  and that the contraction is founded on an early and correct tradition. The second explanation is supported by the large number of examples of  $\sim ynX$  (66) and  $\sim ytX$  (34). It would be strange if the Masora required the alteration of the far commoner forms on account of isolated instances of  $yn\tilde{ }v$  and  $yT\tilde{ }v$ . As a matter of fact even in regard to the latter forms the tradition often varies between  $yn\tilde{ }v$  and  $\sim yhn\tilde{ }v\tilde{ } \tilde{ }v$ , &c., cf. e. g. Ginsburg on [Jos 3:12](#). We cannot therefore assume a *Qere perpetuum*.

**e**

Accordingly the number from 11 upwards are—

	<i>Masculine.</i>	<i>Feminine.</i>
11. {	$rf'[\text{'}$ $dxā;$	$hrf.[\text{,}$ $txā;$

	rf'['	eyT@.[:	hrf.[, yT@, T@.[:
12. {	rf'[' ~yn&v.		hrf.[, ~yT@.
	rf'[' yn&v.		hrf.[, ytv.
13. {	rf'[' hv'l v.		hrf.[, vl v.

&c., on the analogy of the last. These numerals regularly have only the above form. In regard to their syntax, cf. § 134 f.

Very rarely the units appear in the *masc.* in the *constr. st.*, as rf'[' tvm@k] *fifteen*, [Ju 8:10](#), [2 S 19:18](#); rf'[' tnm@v. *eighteen*, [Ju 20:25](#).—Connected by W>we find hv'mix]) hr'f'[] in [Ex 45:12](#).

## f

3. The tens from 30 to 90 are expressed by the plural forms of the units (so that the plural here always stands for *ten times* the unit), thus, ~yvil v. 30, ~y[B'r@; 40, ~yV'mix] 50, ~yV'vi 60, ~y[b.vi 70, ~ynhm@v. 80, ~y[iv.T 90. But *twenty* is expressed by ~yr'lf.[, plur. of rf'[, [*ten*].<sup>7</sup> These numerals are all of common gender, and do not admit of the *construct state*.—In compound numerals, like 22, 23, 44, &c., the units may precede (*two and twenty*, as in Arabic and English), e. g. [Nu 3:39](#), [26:14](#). Very frequently, however, the reverse order is found (*twenty and two*, as in Syriac, cf. French and English *twenty-two*), e. g. [1 Ch 12:28](#)(29), [18:5](#).<sup>8</sup> In all cases the units and tens are connected by the *copula*, ordinarily W> but W'' before numerals with the tone on the penultima, W: before @A W before S@wa@ see § 104 d, e, g.

## g

The remaining numerals are the substantives—

100 hamerem., *constr.* tam.

200 ~y'tam' dual (contracted from ~y'tam; cf. § 23 c).

300 tAame vl v. plur. (but in [2 K 11:4](#), [9](#), [10](#), [15](#), *Keth.* tAyaMh).

1000 @l aḥmasc.

2000 ~yPīl a; dual.

3000 ~ypil 'a] tv, l ḥ. plur., and so on (except ~ypil 'a] hr'f'[] in [2 S 18:3](#), [2 K 24:14](#) *Keth.*; elsewhere always ~ypil 'a] tr'f'[]).

10000 hbb'r> in the later books the aramaizing<sup>9</sup> forms ABrĀ aABrĀ tABrĀ (properly *multitude*, cf. mriaj).

20000 ~yḥBrĀ dual (see below, [h](#)); but tABrĀ yTḥ. [Neh 7:70](#) (also yTḥ. aABrĀ [Neh 7:71](#)).

40000 aABrĀ [Brā; [Neh 7:66](#).

60000 twaBrĀ-vveḥ [Ezr 2:69](#) (Baer and Ginsburg tAaBrĀ, as in [Dn 11:12](#)).

hbb'r>ypē a; *thousands of myriads*, [Gn 24:60](#).

## h

Rem. 1. The dual form which occurs in some of the units has the meaning of our ending *-fold*, e. g. ~yḥr'f' [Brā; *fourfold*, [2 S 12:6](#); ~yḥr'f' [b'vī *sevenfold*, [Gn 4:15](#), [24](#), [Is 30:26](#), y [Ps 12:7](#), [79:12](#) (cf. [§ 134 r](#)). The dual ~yḥBrĀ y [Ps 68:18](#) (explained by !ahvī ypē a; *thousands of duplication*) is not meant to be taken in the sense of *two myriads* or *twice the number of myriads*, but in a multiplicative sense.<sup>10</sup>— Besides the plural which denotes the tens, there are also the plurals ~ydk'a] *some*, also *iidem*, and tAr'f'[] *decades* (not *decem*) [Ex 18:21](#), [25](#).

## i

2. The *suffixes* to numerals are, as with other nouns, properly genitives, although they are translated in English as nominatives, e. g. ~k, T, V, l V. *your triad*, i. e. *you three*, [Nu 12:4](#); wyV'mix] *his fifty* (i. e. the 50 belonging to him) [2 K 1:9–13](#), and ^yV'mix] [2 K 1:10](#), [12](#).

---

## Footnotes:

<sup>1</sup>[1] Shortened from ~yḥr'f' ḥ, which would be the regular feminine form of ~yḥr'f'.



Nevertheless, the Dagesēin  $\sim y\tilde{t}\tilde{w}\tilde{m}\tilde{i}$ , &c. (even after  $!mi\ \dot{E}\ \sim y\tilde{t}\tilde{w}\tilde{m}\tilde{i}$  [Jon 4:11](#); cf., however,  $y\tilde{t}\tilde{w}\tilde{m}\tilde{i}$  [Ju 16:28](#)), can by no means be regarded as a Dagesēforte arising from assimilation of the Nuḥ, for in that case the word could only be  $\sim y\tilde{t}\tilde{w}\tilde{m}\tilde{i}$  (cf. Arab.  $t\_intaḥi$ ). This form does occur in the Codex Babylonicus of A. D. 916, but it is only a later correction for  $\sim y\tilde{t}\tilde{w}\tilde{m}\tilde{i}$ , while in the Berlin MS. or. qu. 680 described by Kahle (Lpz. 1902) there is no trace of the Dagesē. It is rather to be read  $staj\dot{i}ḥn$ ,  $steḥ$  (with Dagesē *lene*), cf.  $\sim y\tilde{t}\tilde{w}\tilde{m}\tilde{i}\dot{a}$ , representing the later Palestinian pronunciation (Philippi, *ZDMG.* xlix, p. 206), and Arab.  $-it\_naḥi$  (with a kind of prosthetic  $\dot{a}$ ; cf. [§ 19 m](#)), as a further feminine form of  $-it\_naḥi$ , *duo*. According to Barth (*Orient. Studien* "Th. Nöldeke, ii. 792 f.) the irregularity of  $\sim y\tilde{t}\tilde{w}\tilde{m}\tilde{i}$  (he takes the Dagesē as Dagesēforte) is due to the complete assimilation of its vowels to those of the masc.  $\sim y\tilde{h}\tilde{w}$ , where the *Seḡwāmobile* is normal.

<sup>2</sup>[2] With Dagesē probably on the analogy of  $hVVi$ , as  $tV\dot{V}$  on the analogy of  $tVm\dot{x}$ . Cf. also J. K. Blake on  $hV\dot{m}\dot{x}\dot{A}$   $\sim yVm\dot{x}$  in *JAOS.* 1905, p. 117 ff.

<sup>3</sup>[3]  $[bV]$  and  $[V\dot{T}]$  appear only as connective forms before  $hrf.$  and  $tAame$

<sup>5</sup>[4] In the vulgar dialects of Arabic, and in Ethiopic, the feminine form of the numeral is by far the more common. This form appears also in Hebrew, when the number is regarded in the abstract, as in the multiplicatives (see [§ 97 h](#)).

<sup>6</sup>[1]  $y\tilde{t}\tilde{w}\dot{[}$ , which remained for a long time unexplained, was recognized (first by J. Oppert) in the Assyro-Babylonian inscriptions in the form  $ist\dot{i}n$  or  $ist\dot{e}n$ ; cf. Friedr. Delitzsch, *Assyrische Grammatik*, p. 203, and P. Haupt, in the *American Journal of Philology*, viii. 279. Accordingly,  $r\dot{f}$  [ $y\tilde{t}\tilde{w}\dot{[}$ ] is a compound, like the Sansk.  $eka\dot{d}acaṇ$ ,  $eḥ\dot{d}eka$ , *undecim* (analogous to the combination of units and tens in the numerals from 12 to 19), and is used at the same time in the composition of the feminine numeral eleven. On the gradual substitution of  $\dot{d}$   $y\tilde{t}\tilde{w}\dot{[}$  for  $\dot{d}$   $dx\dot{a}$  and  $\dot{d}$   $tx\dot{a}$ ; see Giesebrecht in *ZAW.* 1881, p. 226;  $\dot{d}$   $y\tilde{t}\tilde{w}\dot{[}$  occurs only in Jer., Ez., in the prologue to Deuteronomy ([1:3](#)), in the Priestly Code, and in passages undoubtedly post-exilic, so that it may very well be a loan-word from the Babylonian.

<sup>7</sup>[2] For  $\sim yr\dot{f}$  [ $\dot{A}$ ]  $\sim y$  [ $bV\dot{A}$ ]  $\sim y$  [ $V\dot{T}\dot{i}$ ] (from the *Segholates*  $r\dot{f}$  [ $\dot{A}$ ] [ $bV\dot{A}$ ] [ $V\dot{T}\dot{i}$ ], we should expect  ${}^oasa\dot{i}ḥn$ ,  $seḥ\dot{a}\dot{i}ḥn$ ,  $tes\dot{a}\dot{i}ḥn$ . Is this very unusual deviation from the common formation (see above, [§ 93 /, o, r](#)) connected with the special meaning of

these plurals, or are these survivals of an older form of the plural of segholates ?

<sup>8</sup>[1] According to the conclusions of König (*De Criticae Sacrae Argumento*, p. 61, and *Lehrgeb.*, ii. p. 215 ff.), the smaller number more commonly precedes in Ezek. and the Priestly Code, but the larger always elsewhere. S. Herter ( *Syntax der Zahlwörter im A. T.*, Lund, 1893, p. 71 ff. ) arrives at the same conclusion by a full examination of the statistics; cf. also his remarks on König in *ZA W.* 1896, p. 123, and König's reply, *ibid.*, p. 328 f.

<sup>9</sup>[2] Cf. Kautzsch, *Die Aramaismen im A. T.* (Halle, 1902), p. 79 f.

<sup>10</sup>[3] Cf. D. H. Müller, 'Die numeralia multiplicativa in den Amarnatafeln u. im Hebr.,' *Semitica*, i, Wien, 1906, p. 13 ff.

## § 96. Nouns of Peculiar Formation.

In the following Paradigms,<sup>1</sup> pp. 282 to 284, a number of frequently used nouns are arranged, whose flexion presents more or less striking peculiarities. These peculiarities, however, are almost always subordinate to the usual phonetic laws, and the usual designation of the nouns as *irregular* is, therefore, not justified, when once the ground-forms are properly recognized on which the present forms are based.

<i>sing. absolute</i>	ba'	xa'	tAxa'	vyai	hV'ai
	(father)	(brother)	(sister)	(man)	(woman)
„ <i>construct</i>	ybiā]	yxiā]	tAxa]	vyai	tvaī
„ <i>with suff. of 1 sing.</i>	ybiā'	yxiā'	ytixə]	yviyai	yTivai
„ <i>2 masc.</i>	^ybiā'	^yxiā'	^tAxā]		^Tivai
„ <i>2 fem.</i>	%ybiā'	%yxiā'	%tAxa]	%vyai	
„ <i>3 masc.</i>	¿Whybiā' wybiā'	¿Whyxiā' wyxiā'	Atxə]	Avyai	ATvai
„ <i>3 fem.</i>	hybiā'	hyxiā'	Htixə]	Hvyai	
„ <i>1 Pl.</i>	Whybiā'	Whyxiā'	Whtixə]		
„ <i>2 masc.</i>	~kybiā]	~kyxiā]	Î~k,tAxə]		
„ <i>2 fem.</i>	!kybiā]				
„ <i>3 masc.</i>	~hybiā]	~hyxiā]	~tixə]		

„ 3 fem.	!hybia]				
Plur. absolute.	tAba'	~yxia;		~yvñ'a]	~yvñ"
„ construct	tAba]	yxə]		yvəə;	yvə>
„ with suff. of 1 sing.	ytbə]	yxā; pause yx'a,	ytAyxā;	yvñ'a]	yvñ"
„ 2 masc.	^ytbə]	^yxā;		^yvñ'a]	^yvñ"
„ 2 fem.		%yxbā;	%yltAxa]		
„ 3 masc.	wytbə]	wyx'a,	wytyxa;	wyvñ'a]	wyvñ"
„ 3 fem.		h'yxā;		h'yvñ'a]	
„ 1 Pl.	Whytbə]	Whyxā;		Whyvñ'a]	Whyvñ"
„ 2 masc.	~kytbə]	~kyxə]	~kytAxa]		~kyvə>
„ 3 masc.	¿~hytbə] ~tbə]	~hyxə]	~hytyxa;	~hyvəə;	~hyvə>
„ 3 fem.				!hyvəə;	

## REMARKS.

ba' *father*, the *constr.* ybia] like yxia] and yñB. (which occurs once), belongs to the connective forms discussed in [§ 90 k](#), which serve as the model for the Híreq *compaginis*. However, bā; also occurs in compound proper names, e. g.

~Al vba; beside ~Al vybā] &c.; also [Gn 17:4](#) f. !Amh]ba; for the purpose of explaining the name ~hîrḏba. On the plur. tAba' see [§ 87 p.](#)

Xa' brother. The plur. absol. ~yXā; has Dagesēforte implicitum ([§ 22 c](#)); WyXā, stands for WyXā; according to the phonetic law stated in [§ 27 q](#), and so also yXā, in pause for yXā; The sharpening of the X merely serves to keep the preceding Pathah short, as in ~yLmG> &c. ([§ 93 ee](#)).

dxā, one (for dxā; likewise with Dagesēforte implicitum, [§ 22 c](#), cf. [27 q](#)), constr. and otherwise in close connexion, dxā; [Gn 48:22](#), [2 S 17:22](#) [Is 27:12](#)

hm'a'	tyBī		!Be		tB;	~Ay	y K.
(handmaid)	(house)		(son)		(daughter)	(day)	(vessel)
	tyBe		-!B,		tB;	~Ay	y K.
ytm'a]	ytyBe		ynB.		yTBi		
^tm'a]	^tyBe†	^nBi pause	^nB.	^TBi pause	^TBi		^y K,
	%tyBe		%nB.				
Atm'a]	AtyBe		AnB.		ATBi	AmAy	
Htm'a]	HtyBe		HnB.		HTBi		
			WhnB.				

	~k,tyBeʔ				~k,TBi		
	~tyBe					~mʔy	
tAhm'a]ʔ	~yTBʔt		~ynB'		tAnB'	~ymijʔ	~yl iKe
tAhma;	yTBʔt		ynB.		tAnB.	ymij>	yl iK.
ythma;			ynB'		ytnB.	ymijʔ	yl iKe
	^ytBʔt		^ynB'		^ytnB.	^ymijʔ	^yl iKe
	%yTBʔt		%ynB'		%ytnBe	%ymijʔ	
wrthma;			wynB'		wythB.	wymijʔ	wyl iKe
hythma;			hynB'		hytnB.	hymijʔ	hyl iKe
	WhyTBʔt		WhynB'		WhytnB.	Whymijʔ	Whyl iKe
~bythma;	~kyTBʔt		~kynB.		~kytnB.	~bymij>	~kyl iK.
	~hytBʔt		~hynB.		~hytnB.	~hymij>	~hyl iK.
!hythma;	!hyTBʔt		!hynB.				

[Zc 11:7](#); and especially before !mi ;mʔ [Gn 3:22](#), [Ex 30:14](#), [Nu 16:15](#), [Ju 17:5](#), [1 S 9:3](#), [Ez 18:10](#); fem. tXa;una (for TdXa; according to § 19 d), in pause tXaʔ,

Once  $\text{dX}$ , masc. (by aphaeresis, § 19 h), [Ez 33:30](#), as in Aramaic; plur.  $\sim\text{ydx'a}$ ] some, but also *iidem*.

$\text{tAx'a}$  'sister, from 'aḥawāṭ or 'aḥayāt, with elision of the  $\text{w}$  or  $\text{y}$ , and with the  $\text{a}$  which has arisen from  $\text{aā}$ ; obscured to  $\text{o}$  In [Nu 6:7](#)  $\text{AtXə}$  stands for  $\text{AtXə}$  (with virtual sharpening of the  $\text{X}$ ). The plur. *absol.* ( $\text{tAyX'a}$ ) does not happen

Sing. absolute	$\hat{\text{lym}}\emptyset$	$\text{ry}[i$	$\text{hP,}$	$\text{var}$	$\sim\text{ve}$	$\hat{\text{lym}}\text{,v}\emptyset$
	(water)	(city)	(mouth)	(head)	(name)	(heaven)
„ construct		$\text{ry}[i$	$\text{yPi}$	$\text{var}$	$\sim\text{v}\hat{\text{ā}} \sim\text{v,}$	
„ with suff. of 1 sing		$\text{yry}[i$	$\text{yPi}$	$\text{yvar}$	$\text{ymiv.}$	
„ 2 masc.		$\hat{\text{ry}}[it$	$\hat{\text{yP}}\hat{\text{ñ}}$	$\hat{\text{var}}$	$\hat{\text{m.vi}}$ pause $\hat{\text{m}}\hat{\text{v.}}$	
„ 2 fem.				$\%v\text{ar}$	$\%m\text{v.}$	
„ 3 masc.		$\text{Ary}[i$	$\text{wyP}\hat{\text{ā}} \text{ WhyP}\hat{\text{ñ}}$	$\text{Avar}$	$\text{Amv.}$	
„ 3 fem.		$\text{Hry}[i$	$\text{hyP}\hat{\text{ñ}}$	$\text{Hv'ar}$	$\text{Hmv.}$	
„ 1 Pl.			$\text{WhyP}\hat{\text{ñ}}$	$\text{Whv}\hat{\text{ā}}\text{ar}$	$\text{Whm}\hat{\text{ā}}\text{v.}$	
„ 2 masc.			$\sim\text{kyPi}$	$\sim\text{kvar}$	$\sim\text{km.vi}$	

„ 3 masc.		~ry[i	~hyPi	~v'ar	~mV.	
„ 3 fem.			!hyPi	!v'ar		
Plur. absolute	~ymñi	~yri['	tAYPi	~yviar'	tAmve	~ymiv'
„ construct	ymã ymøme yre['			yver'	tAmv.	ymø.
„ with suff. of 1 sing.	ymyme	yri: ['				
„ 2 masc.	^ymjme	^yri['				^ymiv'
„ 2 fem.		%yri['				
„ 3 masc.	wymyme	wyr' ['		wyv'ar'		wymiv'
„ 3 fem.	hymjme	hyri' ['		hyv'ar'		
„ 1 Pl.	wnymjme	Whyre' ['		Whyv'ar'		
„ 2 masc.		~kyre' t		~kyver' t		~kymø.
„ 3 masc.	~hymømet	~hyre' t		~hyver' t	~tAmv.	
„ 3 fem.				!hyver' t	!tAmv.	

to occur. In [Ez 16:52](#) %tAxpãt occurs (for %yItjKa). In the forms ytAXa] [Jos 2:13](#) *Keth.*, %yItAXa] [Ez 16:51](#), [55](#), [61](#) (to be read also in verse [45](#) for %tAXa], which



has been erroneously assimilated to the singular occurring in vv. [48](#), [49](#), [56](#)), and ~k<sup>y</sup>tAX<sup>ā</sup>] [Ho 2:3](#) (for which, however, read ~k<sup>t</sup>tAX<sup>ā</sup>), the third radical has been entirely lost.

Vyāi *man*, according to the common opinion either incorrectly lengthened for Vāē (from ʾisṣē with assimilation of the Nuḥ of the ground-form 'insē which again has been attenuated from 'ansē from the stem Vnā'), or softened directly from 'insē. It is, however, probable that a separate stem (Vyāi *to be strong*?) is to be assumed for the singular<sup>3</sup>; consequently the stem Vnā' *to be sociable*, would be connected only with the plur. ~y<sup>v</sup>nā] (~y<sup>v</sup>vyāi is found only in [Is 53:8](#), y [Ps 141:4](#), [Pr 8:4](#)).

hmā' *slave, handmaid*; with the plur. tAhmā] with consonantal h, cf. in Aram. !hbā] *fathers*, and similarly in Phoen. thld from tld, also Arab. 'abahaḥ (fathers), 'ummahaḥ (mothers), with an artificial expansion into a trilateral stem.

hVai *woman*, probably for hvhai from Vnā' i. e. not (as Aram. atTai shows) Vnā' *to be sociable* (see above, on Vyāi) but Vnā' *to be weak* (Arab. 'aḥut\_a). So De Lagarde, *Uebersicht*, p. 68; König, *Lehrgeb.*, ii. 159 f. The form tVāē (for 'ist, with ṭ fem., from 'isṣē after rejection of the doubling and lengthening of the i to e) occurs in [Dt 21:11](#), [1 S 28:7](#), y [Ps 58:9](#), even in *absol. st.* [cf., however, below, [§ 130](#). 4, 5].—In y [Ps 128:3](#) ^T.Vā, is found for ^T.Vai. Instead of the plur. ~y<sup>v</sup>nā, we find in [Ez 23:44](#) tVāi<sup>4</sup>

tyBāi *house*, locative htyBāi Ā htyBāi; in *pause* htyBāi htyBāi; *constr.* htyBāi plur. ~yTB<sup>t</sup> (but in [Dt 6:11](#) [1 Ch 28:11](#) ~yTB' without *Metheg*), pronounced baṭtiḥ.

The explanation of the Dagesē in the ṭ is still a matter of dispute. The Syriac baṭtiḥ, however, shows that the Dagesē is original, and belongs to the character of the form.<sup>5</sup> According to Wright, *Comparative Grammar*, p. 88, ~yTB<sup>t</sup> is simply contracted from bai-tiḥ (as !a' from !yāi Ā ~ny [e from ~yhy [e & c.), and the Dagesē therefore, is *lene*; König, *Lehrgeb.*, ii. 56, proposes the name *Dagesē forte orthoconsonanticum*; on the other hand Rahlfs, *ThLZ*. 1896, col. 587, suggests that the y is assimilated to the ṭ, while Philippi, *ZDMG*. xlix, p. 206, assumes for the plural a stem distinct from that of the singular. A definite solution is at present

impossible. The incorrectness of the formerly common pronunciation *bottōn* is sufficiently shown by the Babylonian punctuation (see § 8 g, note 3), which leaves no doubt as to the *aō*

*!Bēson* (Gn 30:19 *yViv!Bē*) *constr.* usually *-!B*, (also with a conjunctive accent as an equivalent for *Maqqeph*, Gn 17:17, Is 8:2, &c., 1 Ch 9:21; even with smaller disjunctives, especially in the combination *!Bmi*, Ex 30:14, Lv 27:3, &c. [*-!Bmi* only after *~āw* and before *Vdxi* also in Is 51:12; see Strack on Ex 30:14]), rarely *-!Bi* (Dt 25:2, Jon 4:10 twice, Pr 30:1, and so always in the combination *!Wh-!Bi* and in the proper names *!ymijhBi* [but *yn!ymij!B*, *Benjamite*] and *hgy!-!Bi* Pr 30:1), once *ynB*. (cf. 90 /) Gn 49:11, and *AnB*. (§ 90 o) Nu 23:18, 24:3, 15.—In Gn 49:22 *!Bē* for which *-!B*, ought to be read, is intended by the Masora for the *absol. st.*, not the *constr.*

*tB*; *daughter* (from *bant*, and this again, according to the law stated in § 69 c, for *bint*, fem. of *!Bē*, with suff. *yTBi* for *yTihBi* Plur. *tAnB'*, from the sing. *hnb'*, comp. *~ynB'* sons.

*~X'* husband's father, only with suff. *%ymixā h'ymix'*; and *tAmX'* husband's mother, only with suff. *%tAmxā HtAmx]* cf. *baā xa'*, and especially *tAxā'*.

*~Ay* day (Arab. *yaum*),<sup>6</sup> dual *~ymāy*; the plur. *~ymij'* is probably from a different sing. (*~y"yañ*), *constr.* *ymy* and (poetically) *tAmy*, Dt 32:7, y Ps 90:15.

*yl K*. vessel, in pause *yl Kñ* (with suff. *^y† K*, Dt 23:25) from *hl K'* to contain, plur. *~yl Ke* (as if from *l Kā hl Kā* according to König, ii. 63, shortened from *kilyiñ*).

*~ymñ* water, on the plur. cf. § 88 d.

*ry* [i city. The plur. *~yri* ['] is scarcely syncopated from *~yry* ['] as it is pointed in Ju 10:4 (no doubt erroneously, in imitation of the preceding *~yry* ['] *ass colts*), but from a kindred sing. *r* ['], which still occurs in proper names.

*hP*, mouth, *constr. st.* *yPi* (for original *yPe= hPē*). Its origin is still disputed.

According to Gesenius and König (ii. 103),  $hP$ , stands for  $haPe$  (ground-form  $pi'ay$ ) from  $haP'$  to breathe, to blow; according to Olshausen, for  $yP'$ ; from a stem  $hyP'$  or  $hWP'$ . But parallel with the Hebrew  $hP$ , are Assy.  $pu\dot{u}$  Arab.  $fu\dot{u}$  *fam, famm, fumm*, bibl. Aram.  $\sim P\ddot{a}$   $aMP\ddot{u}$  Syr.  $pu\dot{m}$ ,  $pu\dot{m}a\dot{u}$  so that Barth, *ZDMG.* xli, p. 634, assumes two forms of development from the same stem ( $WP$ ), viz. *fm* and *fw*.  $yPi$  *my mouth*, from  $pi-y$ ; for  $\sim hyPi$  we find in  $y$  [Ps 17:10](#), [58:7](#), [59:13](#)  $AmyP\ddot{u}$  The supposed plur.  $\sim yPi$  [1 S 13:21](#) is generally explained as a contraction from  $\sim yYP\ddot{u}$  but the text is altogether corrupt. The plur.  $tAYPi$  for the edges of a sword, occurs in [Pr 5:4](#); reduplicated  $tAYpyP\ddot{u}$  [Is 41:15](#),  $y$  [Ps 149:6](#).

$Var$  *head* (obscured from  $Var'$ = $ra\dot{s}$ ); plur.  $\sim yvar'$  (for  $\sim yvar'$  [§ 23 c](#));  $Wyvar$  only in [Is 15:2](#).

$hf$ , *a head of small cattle (sheep or goat)*, *constr. st.*  $hf\dot{e}$  with suff.  $Whyf$ . [1 S 14:34](#) and  $Ayf\dot{e}$  [Dt 22:1](#), according to König, ii. 131, from a ground-form  $si'ay$ , but according to De Lagarde, *Uebersicht*, 81 f., from a stem  $yXW$  ( $hf$ = $say=wi\dot{s}ay$ ).

$\sim Ve$  *name*, *constr.* generally  $\sim Ve$  (only six times  $\sim V$ ); cf.  $!Be$

$\sim ym\ddot{v}'$  *heaven* ([§ 88 d](#)).

## Footnotes:

<sup>1</sup>[1] The only omissions from these Paradigms are  $dx'a\ddot{a}$   $\sim X'$ , and  $tAmX'$  (on which see the remarks), and all forms which are not found in the O. T.

<sup>2</sup>[1] So already Gesenius in his *Thes. linguae Hebr.*, i. 83 f., and recently again Friedr. Delitzsch, *Prolegg.*, p. 160 ff., Praetorius in Kuhn's *Orient. L.-B.*, 1884, p. 196; König, *Lehrgeb.*, ii. 38; while Nöldeke (*ZDMG.* 1886, p. 739 f.), against Delitzsch, would connect both  $Vya\dot{a}$  and  $\sim yv\ddot{a}$  with the stem  $Vna$ .

<sup>3</sup>[1] This explanation of  $tAXa'$  (and  $tAmX'$  q. v.) still seems to us more probable than the assumption that the fem. ending  $a\dot{h}$  is lengthened to compensate for the loss of the 3<sup>rd</sup> radical (so Wellhausen, *Skizzen*, vi. 258), or that the form is derived from  $'ah\dot{a}\dot{u}$  the old-semitic *constr. st.* of the accusative, with  $t$  feminine (so Barth, *ZDMG.* 1899, p.

598).

<sup>4</sup>[1] Friedr. Delitzsch (in his Babylonian glosses to Baer's text of Ezekiel, p. xi) on [Ez 23:44](#) remarks that in Assyro-Babylonian the plur. of *asšātu* (woman) is *asšāti*, corresponding, therefore, to *tAVai*, not to the ordinary plur. *~yVñ*" . The *a* of *~yVñ*" (instead of *i* as in Arab. or *e* as in Syr.) is to be explained with Barth (*Orient. Studien zu Ehren Th. Nöldekes*, Giessen, 1906, p. 792) from the natural connexion of the ideas 'men' and 'women', *~yVñ*" and *~yVñ"ā*.

<sup>5</sup>[2] This disposes of the traditional view that the Dagesē (after a firm Metheg, see [§ 16 f z](#)) only serves to distinguish it from *~ytB'* *passing the night*, ptc. Qal of *tWB*, a stem which never occurs in the O. T. According to P. Haupt the stem is *ab* *to go in*, *t* therefore being the feminine termination, as in *bint daughter*, and the original form *ba'tu*, *ba'u* (*entrance*) is preserved in the plural *ba'tim* where the *tt* is to be explained as due to the analogy of trisyllabic stems. In the singular *ba'u* passed into *be'u* (?), and this was resolved into *bait*, as *Yerusalem* into *Yerusalayim*.

<sup>6</sup>[1] Cf. Nöldeke, *Beiträge*, p. 58, *yaum*, probably an extension of a biliteral word which has survived in *~ymjā ymā* > Barth, however, *Orient. Studien*, p. 791 (see above on *hV'ai*), sees in *~ymjā ymā* > *tAmy* new formations in Hebrew, caused by the naturally close connexion and association of these plurals with *~ynVā ynVā* *tAnv*. *years*, to which they became assimilated in form. The view that *~Ay* is merely an incorrect obscuring of *~y"*, and therefore distinct from the Arab. *yaum*, is contradicted by the invariable spelling *~Ay*, &c., notwithstanding the spelling *~ybw* (= *~ybw* ?) in the Siloam inscription, line 3 (cf. [§ 7 f](#)), and *~ymVāni* [Ho 6:2](#). Cf. also [the note on § 100 g](#).

## § 87. Of the Plural.

Brockelmann, *Grundriss*, i. 4:26 ff., and on the feminines, p. 441 ff.; M. Lambert, 'Remarques sur la formation du pluriel hebreu,' *REJ.* xxiv. 99 ff., and 'Les anomalies du pluriel des noms en Hebreu,' *REJ.* xliii. 206 ff.; P. Lajčliak, *Die Plural-u. Dualendungen im semit. Nomen*, Lpz. 1903; J. Barth, 'Beiträge zur Pluralbildung des Semit.,' *ZDMG.* 1904, p. 431 ff., i. 'the *ai* of the constr. st.'

### a

1. The regular *plural* termination for the *masculine gender* is  $\sim y^{\alpha}i$  always with the tone, e. g.  $SWS$  horse, plur.  $\sim ySWS$  horses; but also very often written defectively  $\sim \alpha i$  especially when in the same word one of the vowel letters,  $\aleph$  or  $y$  precedes, e. g. [Gn 1:21](#)  $\sim ny\aleph T$ ; Nouns in  $y^{\alpha}i$  make their plural in  $\sim y\aleph \alpha i$ , e. g.  $yrb.[i]$  a Hebrew, plur.  $\sim y\aleph rb.[i]$  ([Ex 3:18](#)); but usually contraction takes place, e. g.  $\sim yrb.[i]$  '  $\sim ynv'$  crimson garments, from  $y\aleph v'$ .

### b

Nouns in  $h^{\alpha}$  lose this termination when they take the plural ending, e. g.  $hZ\aleph O$  seer, plur.  $\sim yZ\aleph O$  (cf. [§ 75 h](#)).— In regard to the loss of the tone from the  $\sim \alpha i$  in the two old plurals  $\sim ym\aleph$  water and  $\sim ym\aleph'$  heaven, cf. [§ 88 d](#) and [§ 96](#).

### c

The termination  $\sim y^{\alpha}i$  is sometimes assumed also by feminines (cf.  $\sim yV\aleph''$  women, [§ 96](#) under  $hV'ai$  '  $\sim ynv'$  years, from  $h\aleph v'$  '  $\sim y\aleph \aleph$  ewes, from  $\aleph \aleph$ '), so that an indication of gender is not necessarily implied in it (cf. also below, [m-p](#)).— On the use of this termination  $\sim y^{\alpha}i$  to express abstract, extensive, and intensive ideas, cf. [§ 124](#).

### d

The ending  $i\aleph$  is also common in Phoenician, e. g.  $\sim \aleph C$  *Sidonii*; Assyrian has  $\aleph i$  (acc. to P. Haupt originally  $\aleph i$ , cf. [§ 88 d](#)); Aramaic has  $i\aleph$ ; Arabic  $u\aleph a$  (nominative) and  $i\aleph a$  (in the oblique cases, but in vulgar Arabic  $i\aleph$  is also used for the nominative); Ethiopic  $\aleph i$ . Cf. also the verbal ending  $\aleph$  the 3<sup>rd</sup> plur. perf. ([§ 44 l](#)) and in the 3<sup>rd</sup> and 2<sup>nd</sup> plur. impf. ([§ 47 m](#)).<sup>1</sup>

### e

Less frequent, or only apparent terminations of the plur. masc. are — (a)  $y^{\alpha}i$  as

in Aramaic,<sup>2</sup> found almost exclusively in the later books of the O. T. (apart from the poetical use in some of the older and even the oldest portions), viz. !ykil m. kings, [Pr 31:3](#), !ynbdø] [1 K 11:33](#), !ycir' the guard, [2 K 11:13](#), !yJixi wheat, [Ez 4:9](#); defectively !Ylai islands, [Ez 26:18](#); !ymij" days, [Dn 12:13](#). Cf. also !yDmi carpets, [Ju 5:10](#), in the North-Palestinian song of Deborah, which also has other linguistic peculiarities; !yYli heaps, [Mi 3:12](#) (before t; cf. [§ 44 k](#)); !yLmi words (from the really Aram. hLmi), [Jb 4:2](#), and twelve other places in Job ( beside ~yLmi, ten times in Job ); further, !yYk; [Jb 24:22](#), !yrkø] [31:10](#), and !ymimav [La 1:4](#), !yNT; [4:3](#).— The following forms are doubtful:

## f

(b) y<sup>α</sup>i (with the ~ rejected, as, according to some, in the dual ydy" for ~ydy" [Ez 13:18](#), cf. [§ 88 c](#)), e. g. yNmi stringed instruments, y [Ps 45:9](#) for ~yNmi (unless it is to be so written)<sup>3</sup>; yMi]; peoples, y [Ps 144:2](#), and, probably, also [La 3:14](#) (in [2 S 22:44](#) it may be taken as yMi]; my people; cf. in the parallel passage y [Ps 18:44](#) ~ [; also in [Ct 8:2](#) the i of yNMorl is better regarded as a suffix); see also [2 S 23:8](#) as compared with [1 Ch 11:11](#), and on the whole question Gesenius, *Lehrgebäude*, p. 524 ff. More doubtful still is —

## g

(c) y<sup>α</sup>; ( like the constr. state in Syriac), which is supposed to appear in e. g. yr'f' princes, [Ju 5:15](#) ( perhaps my princes is intended: read either the constr. st. yr'f', which also has good authority, or with LXX ~yr'f'); for SW ynALX; [Jer 22:14](#) (according to others dual, see [§ 88 c](#), or a loan word, cf. ZA. iii. 93) read !Aps' wynALX; On ybAG and yrAX, which have also been so explained, see above, [§ 86 i](#). — ypwf x] [Is 20:4](#) (where the right reading is certainly ypwf x]) must be intended by the Masora either as a singular with the formative syllable y<sup>α</sup>; = bareness or, more probably, as a constr. st. with the original termination ay (cf. [§ 89 d](#)) to avoid the harsh combination h<sup>asute</sup>islet<sup>4</sup>; in yndø] the Lord ( prop. my lord, from the plur. majestatis, ~yndø] lord ), the ay was originally a suffix, [§ 135 g](#).

## h

(d) ~<sup>α</sup>' a supposed *plural* ending in ~NKi = ~yNKi *gnats* (or *lice*), and ~L'SWadder (supposed by some to be a plur. like our *stairs*); but cf. on the former, [§ 85 t](#).

## i

2. The plural termination of the *feminine gender* is generally indicated by the termination t<sup>Α</sup> (often written defectively t·<sup>α</sup>, e. g. hLhīT. *song of praise, psalm*, plur. tALhīT. (only in post-biblical Hebrew ~yLhīT, as in the headings of the printed editions, as well as tALhīT. rpsāthe *Book of Psalms*); trGai a *letter*, plur. tArGai ' raB. a *well*, plur. tArāB. Feminines in ty<sup>α</sup>i form their plural in tAY<sup>α</sup>i, e. g. tyrcmi an *Egyptian woman*, plur. tAYrcmi; and those in tW either make tAY<sup>α</sup>W as tWkl m; *kingdom*, plur. tAYkl m; [Dn 8:22](#) (cf. tAYnK] *cells*, [Jer 37:16](#)), or are inflected like tAd]et *testimonies* (pronounced *ʕeḏhewōh* for *ʕeḏhuāwōh*).

## k

It is only from a mistake or disregard of these feminine endings t<sup>Α</sup> and ty<sup>α</sup>i that some words ending with them form their plural by the addition of ~y<sup>α</sup>i or t<sup>Α</sup>, e. g. tynK] *spear*, plur. ~ytynK] and tAtynK] ' tWnz > *whoredom*, plur. ~ytWnz > (by the side of ~ynWnz >); ~ytWm.l a; *widowhood*; tAtyXIV. *pits*, tAtSK. *amulets* (if connected with Assyr. kašū, *to bind*), &c.

## l

The termination -oḥ stands primarily for -aḥ (which is the form it has in Arab., Eth., in the *constr. st.* of Western Aramaic, in Eastern Syriac, and also in Assyrian; on the change of aḥ into an obscure oḥ see [§ 9 q](#)). On the other hand, it is doubtful whether this aḥ is to be regarded as a lengthened and stronger form of the singular fem. ending aḥ (cf. [§ 80 b](#)).

How the changeable vowels of a noun are shortened or become S-<sup>e</sup>waḥ in consequence of the addition of the plural endings is explained in [§§ 92–5](#).

## m

3. Words which in the singular are used both as masculine and feminine ( [§ 122 d](#) ), often have in the plural parallel forms with the masculine and feminine terminations, e. g. b [ ' *cloud*, plur. ~ybi [ ' and tAb [ ' ; and each form may be treated either as masculine or feminine, according to the usage of the particular word. — But even those words, of

which the gender is invariable, sometimes have both plural forms, e. g.  $\text{rAD}$  masc. *a generation*, plur.  $\sim\text{ydAD}$  and  $\text{tArAD}$  '  $\text{hnV}'$  fem. *a year*, plur.  $\sim\text{ynV}'$  and  $\text{tAnV}'$  (see the Rem.). In these words the gender of both plural forms remains the same as in the singular, e. g.  $\text{yr}^{\text{a}}$  masc. *a lion*, plur.  $\text{tAyr}^{\text{a}}$  masc., [Zp 3:3](#),  $\text{tArAD}$  masc., [Jb 42:16](#).

## n

Sometimes usage makes a distinction between the two plural forms of the same word. Thus,  $\sim\text{ymij}'$  *days*,  $\sim\text{ynV}'$  *years* are the usual, but  $\text{tAmy}'$  (only twice, in the *constr. st.* [Dt 32:7](#), y [Ps 90:15](#)) and  $\text{tAnV}'$  (also only in the *constr. st.* and before suffixes) are rarer poetic forms.

## o

A difference of meaning appears in several names of members of the body, the dual (see [§ 88](#)) denoting the living members themselves, while the plur. in  $\text{tA}$  expresses something like them, but without life ([§ 122 u](#)), e. g.  $\sim\text{yblj}'$  *hands*,  $\text{tAdy}'$  *artificial hands*, also e. g. the *arms* of a throne;  $\sim\text{yPK}$  *hands*,  $\text{tAPK}$  *handles* (Lat. *manubria*);  $\sim[\text{P}^{\text{a}}$  *foot*,  $\text{tAm}[\text{P}$  *artificial feet* (of the ark),  $\sim\text{yhbr}^{\text{a}}$  *horns*,  $\text{tAnr}^{\text{a}}$  *horns* (of the altar);  $\sim\text{yhdj}$  [*e*eyes,  $\text{tAny}'$ ] *fountains*; cf. also  $\sim\text{y}^{\text{a}}$  *lions*,  $\text{tAyr}^{\text{a}}$  the *figures of lions* on Solomon's throne,  $\text{rm}^{\text{T}}$  *palm*,  $\text{hrm}^{\text{T}}$  *a palm-like column*, plur.  $\sim\text{yrm}^{\text{T}}$  and  $\text{tArm}^{\text{T}}$

## p

4. A considerable number of masculines form their plural in  $\text{tA}^{\text{a}}$  while many feminines have a plural in  $\sim\text{a}^{\text{a}}$ . The gender of the singular, however, is as a rule retained in the plural.

Undoubted instances of masculines with (masculine) plural  $\text{tA}^{\text{a}}$  are:  $\text{ba}'$  *father*,  $\text{rCA}^{\text{a}}$  *treasure*,  $\text{ra}^{\text{B}}$  and  $\text{rAB}$  *cistern*,  $\text{bn}^{\text{z}}$  *tail*,  $\sim\text{Al x}$  *dream*,  $\text{aSKi}$  *throne*,  $\text{bl}^{\text{e}}$  and  $\text{bb}^{\text{l}}$  *heart*,  $\text{xwl}$  *tablet*,  $\text{l yll}^{\text{a}}$  and  $\text{hl y}^{\text{a}}$  *night*,  $\text{xBzm}$  *altar*,  $\sim\text{Aqm}'$  *place*,  $\text{ra}^{\text{a}}$  *skin-bottle*,  $\text{rne}$  *lamp*,  $\text{rA}^{\text{a}}$  *skin*,  $\text{l Aq}$  *voice*,  $\text{!X}^{\text{l}}$  *table*,  $\sim\text{Ve}$  *name*,  $\text{rpAV}$  *trumpet*.

## q

Feminines ending in  $\text{h}^{\text{a}}$  which take in the plural the termination  $\sim\text{y}^{\text{a}}$  are  $\text{hl}^{\text{a}}$



*terebinth*, *hmya* *error* ( but also *tAmya*, *hI'bd* *a cake of figs*, *hJxi* *wheat*, *hnbd* *a brick*, *hLmi* (only in poetry) *a word*, *ha's* *sea* *a dry measure*, *hrA* [f. *barley*, and the following names of animals *hr'AbD* *a bee* and *hnAy* *a dove*; also, for *~ycjB* fem. *eggs*, a singular *hcyB* is to be assumed. *hMI* *sheaf* and *hnV'* *year* (see above, [n](#)) take both *~y<sup>α</sup>i* and *tA*; cf. finally *tI Bvi* *an ear of corn*, plur. *~yI KVi* and, without the fem. termination in the singular *vqk jPi* *concubine*, plur. *~yvqk jPit*

## r

5. A strict distinction in gender between the two plural endings is found, in fact, only in adjectives and participles, e. g. *~ybAj* *boni*, *tAbAj* *bonae*, *~yI j.qof* masc., *tAI j.qof* fem. So also in substantives of the same stem, where there is an express distinction of sex, as *~ynB'* *filii*, *tAnB'* *filiae*; *~ykil* m. *reges*, *tAkI* m. *reginae*.

## s

Rem. 1. In some few words there is added to the plural ending *tA* a second (masculine) plural termination (in the form of the *constr. st.* *y<sup>α</sup>e* cf. [§ 89 c](#)), or a dual ending *~y<sup>α</sup>i* e. g. *hmB'* *a high place*, plur. *tAmB'* *constr. sc.* *ytAmB't* (also *ytenB't* *in the Is 14:14, Jb 9:8, &c.*, sometimes as *Qere* to the *Kethib* *ytwmb*; see [§ 95 o](#)); *I wav' ytwar* *me from Saul's head*, [1 S 26:12](#); *hmAX* *wall*, plur. *tAmAX* *moenia*, whence dual *~yItmAX* *double walls*. This double indication of the plural appears also in the connexion of suffixes with the plural ending *tA* ([§ 91 m](#)).

## t

2. Some nouns are only used in the singular (e. g. *~d'a'* *man*, and collectively *men*); a number of other nouns only in the plural, e.g. *~ytim* *men* (the old *sing.* *Wtm* is only preserved in proper names, see [§ 90 o](#); in Eth. the *sing.* is *meIt*, *man*); some of these have, moreover, a singular meaning ([§ 124 a](#)), as *~ynP'* *face*. In such cases, however, the same form can also express plurality, e. g. *~ynP'* means also *faces*, [Gn 40:7](#), [Ez 1:6](#); cf. *~yhil* *God*, and also *gods* (the

*sing.* חַיִּי אֵל, a later formation from it, occurs only ten times, except in Job forty-one and in Daniel four times).

---

## Footnotes:

<sup>1</sup>[1] On the connexion between all these endings see Dietrich's *Abhandl. zur hebr. Gramm.*, Leipzig, 1846, p. 51 ff.; Halevy, *REJ.* 1888, p. 138 ff. [cf. also Driver, *Tenses*, § 6, *Obs.* 2).

<sup>2</sup>[2] So also always in the Mešša' inscription, e. g. line 2 !X| X *thirty*; line 4 !k| m *kings*; line 5 !br |my *many days*, &c.

<sup>3</sup>[3] According to some this ם is simply due to a neglect of the point ([§ 5 m](#)), which in MSS. and elsewhere marked the abbreviation of the plur. ending.

<sup>4</sup>[4] Prätorius, *ZDMG.* 1903, p. 525, regards ףפּח as an instance of the affix of endearment (cf. ףפּחא] ףפּח K.) transferred to. an appellative, but such an explanation is rendered unlikely by the meaning of this isolated instance.

## § 8. The Vowel Signs in particular.

P. Haupt, 'The names of the Hebrew vowels,' *JAOS*. xxii, and in the *Johns Hopkins Semitic Papers*, Newhaven, 1901, p. 7 ff.; C. Levias in the *Hebr. Union Coll. Annual*, Cincinnati, 1904, p. 138 ff.

Preliminary Remark.

The next two sections (§§ 8 and 9) have been severely criticized (Philippi, *ThLZ*. 1897, no. 2) for assigning a definite quantity to each of the several vowels, whereas in reality אָ אֵ אִ אֲ אַ are merely signs, for ä, e, o: 'whether these are long or short is not shown by the signs themselves but must be inferred from the rules for the pause which marks the breaks in continuous narrative, or from other circumstances.' But in the twenty-fourth and subsequent German editions of this Grammar, in [the last note on § 8 a](#) [English ed. p. 38, [note 4](#)], it was stated: 'it must be mentioned that the Masoretes are not concerned with any distinction between long and short vowels, or in general with any question of quantity. Their efforts are directed to fixing the received pronunciation as faithfully as possible, by means of writing. For a long time only ~ykil m. h [bXi seven kings were reckoned (*vox memor.* in Elias Levita וְהָיָה יָאֵרְמְיָאִי), Sureq and Qibbus being counted as one vowel. The division of the vowels in respect of quantity is a later attempt at a scientific conception of the phonetic system, which was not invented but only represented by the Masoretes (Qimchi, *Mikhlol*, ed. Rittenb. 136 a, distinguishes the five long as *mothers* from their five daughters).'

I have therefore long shared the opinion that 'the vowel-system represented by the ordinary punctuation (of Tiberias) was primarily intended to mark only differences of quality' (Sievers, *Metrische Studien*, i. 17). There is, however, of course a further question how far these 'later' grammarians were mistaken in assigning a particular quantity to the vowels represented by particular signs. In Philippi's opinion they were mistaken (excluding of course ið eð oð when written *plene*) in a very great number of cases, since not only does אָ stand, according to circumstances, for אֵ or אִ and אֲ, for אֵ or אִ; but also אֲ for eð or eç and אֵ for oð or oç e. g. דְּבַרְךָ and יְיָ אֱלֹהֵינוּ (form יְיָ אֱלֹהֵינוּ), but in pause דְּבַרְךָ, יְיָ אֱלֹהֵינוּ.

I readily admit, with regard to Qames and *S<sup>e</sup>gol*, that the account formerly given in [§ 8 f.](#) was open to misconstruction. With regard to *Sere* and *Hblem*, however, I can only follow Philippi so long as his view does not conflict with the (to me inviolable) law of a long vowel in an open syllable before the tone and (except *Pathah*) in a final syllable with the tone. To me דְּבַרְךָ = דְּבַרְךָ, &c., is as

impossible as e. g.  $\text{bn}^{\text{I}}\text{e} = \text{enab}$  or  $\%r\text{B} = \text{bořakh}$ , in spite of the analogy cited by Sievers (p. 18, note 1) that 'in old German e. g. original  $\text{i}\check{c}$  and  $\text{u}\check{c}$  often pass into  $\text{e}\check{c}$  and  $\text{o}\check{c}$  dialectically, while remaining in a closed syllable.

## a

1. The full vowels (in contrast to the half-vowels or vowel trills, § 10 a–f), classified according to the three principal vowel sounds (§ 7 a), are as follows: —

*First Class. A-sound.*

A { 1.  $\text{Qa}^{\text{I}}\text{mesl}$ , denotes either  $\text{a}\check{a}$  or  $\text{a}\grave{a}$  (the obscure Swedish  $\text{a}\grave{a}$ ) and  $\text{a}\check{a}^2$  as  $\text{dy}^{\text{I}}\text{ya}\check{a}$  (hand),  $\sim\text{yvar}^{\text{I}}\text{ra}\check{a}\text{sim}$  (heads), or  $\text{a}\grave{a}$  (in future transcribed as  $\text{o}\check{a}$ ), called  $\text{Qa}^{\text{I}}\text{mesl}$   $\text{ha}\check{a}\text{uph}$ , i. e. hurried  $\text{Qa}^{\text{I}}\text{mesl}$ . The latter occurs almost exclusively as a modification of  $\text{u}\check{c}$ , cf. c and § 9 u. 2.  $\text{Pa}^{\text{I}}\text{ha}\check{a}$ ,  $\text{a}\check{c}$   $\text{tB}^{\text{I}}\text{ba}\check{a}\text{h}$  (daughter).

Also 3.  $\text{S}^{\text{e}}\text{go}\check{a}$ , an open e,  $\text{e}\check{f}$  ( $\text{a}\check{a}$  or  $\text{a}\grave{a}$ ), as a modification of  $\text{a}\check{c}^3$  either in an untuned closed syllable, as in the first syllable of  $\sim\text{kd}\text{y}^{\text{I}}\text{ya}\check{a}\text{kh}\text{m}$  (your hand) from  $\text{ya}\check{a}\text{kh}\text{m}$  — or in a tone-syllable as in  $\text{XSP}^{\text{I}}\text{pe}\check{a}\text{h}\check{a}$ , cf.  $\text{pasca}$ , and on the really monosyllabic character of such formations, see § 28 e. But  $\text{S}^{\text{e}}\text{go}\check{a}$  in an open tone-syllable with a following  $\text{y}$ , as in  $\text{hny}^{\text{I}}\text{I}^{\text{e}}\text{ge}\text{le}\text{ha}\check{a}$  (cf. § 75 f),  $\text{^y}\text{d}\text{y}^{\text{I}}\text{ya}\check{a}\text{ekha}\check{a}$  (cf. § 91 i), is due to contraction from  $\text{ay}$ .

## b

### Second Class. I- and E-sounds.

1.  $\text{y}^{\text{I}}\text{H}^{\text{I}}\text{e}\check{c}$  with  $\text{yod}$ , almost always  $\text{i}\check{a}$  as  $\text{qyD}^{\text{I}}\text{I}^{\text{e}}\text{s}\check{a}\text{ddi}\check{a}$  (righteous).

I 2.  $\text{a}\check{c}$  either  $\text{i}\check{a}$  (see below, i), as  $\sim\text{yqD}^{\text{I}}\text{I}^{\text{e}}\text{s}\check{a}\text{ddi}\check{a}\text{im}$ , only orthographically different from  $\sim\text{yqydc}$   $\text{i}\check{c}$   $\sim\text{qydc}\check{a}$ , — or  $\text{i}\check{c}$  as  $\text{Aqdc}\text{e}\text{I}\text{st}\check{a}\text{qo}\check{a}$  (his righteousness).

$\text{y}^{\text{I}}\text{S}^{\text{e}}\text{ri}\check{a}$  or  $\text{S}^{\text{e}}\text{re}\check{a}$  with  $\text{yod} = \text{e}\check{a}$  e.g.  $\text{A}\text{t}\text{y}\text{B}^{\text{e}}\text{be}\check{a}\text{ho}\check{a}$  (his house).

E 3.  $\text{e}\check{c}$  either  $\text{e}\check{a}$  but rarely (see below, i), or  $\text{e}\check{a}\text{s}$  as  $\sim\text{Vt}\text{se}\check{a}\text{im}$  (name).  $\text{S}^{\text{e}}\text{re}$  can only be  $\text{e}\check{c}$  in my opinion, in few cases, such as those mentioned in § 29 f.

4.  $\text{S}^{\text{e}}\text{go}\ddot{\text{u}}$ ,  $\text{a}\ddot{\text{t}}$  a modification of  $\text{i}\ddot{\text{c}}$  e.g.  $\text{yC}\ddot{\text{p}}\text{X}$ ,  $\text{h}\ddot{\text{a}}\text{h}\ddot{\text{s}}\text{i}\ddot{\text{t}}$  ( $\text{h}\ddot{\text{i}}\ddot{\text{t}}\text{s}$ );  $\text{-!V}$ ,  $\text{s}\ddot{\text{a}}\text{h}$  (ground-form  $\text{s}\ddot{\text{i}}\text{h}$ ).

### C

#### Third Class. U- and O-sounds.

- U
1.  $\text{W}$   $\text{S}\ddot{\text{u}}\text{t}\ddot{\text{e}}\text{q}$ , usually  $\text{u}\ddot{\text{o}}$   $\text{t}\ddot{\text{W}}\text{m}$   $\text{m}\ddot{\text{u}}\ddot{\text{t}}\text{h}$  (to die), rarely  $\text{u}\ddot{\text{c}}$
  2.  $\text{Q}$   $\text{Q}\text{i}\text{b}\text{b}\ddot{\text{u}}\ddot{\text{s}}$ , *either*  $\text{u}\ddot{\text{c}}$  e.g.  $\sim\text{L}'\text{S}\ddot{\text{U}}$   $\text{s}\ddot{\text{u}}\ddot{\text{t}}\ddot{\text{a}}\ddot{\text{t}}\text{h}$  (ladder), or  $\text{u}\ddot{\text{o}}$  e.g.  $\text{W}\text{m}\text{Q}\ddot{\text{u}}\text{q}\ddot{\text{u}}\text{m}\ddot{\text{u}}\ddot{\text{o}}$  (rise up), instead of the usual  $\text{W}\text{m}\text{W}\text{q}\ddot{\text{u}}$
- O
3.  $\text{A}$  and  $\text{H}\text{b}\ddot{\text{e}}\text{m}$ ,  $\text{o}\ddot{\text{o}}$  and  $\text{o}\ddot{\text{t}}$   $\text{I}\text{A}\text{q}$   $\text{q}\ddot{\text{o}}\ddot{\text{o}}$  (voice),  $\text{b}\text{r}\ddot{\text{o}}\text{r}\ddot{\text{o}}\text{h}$  (multitude). Often also a defective  $\text{Q}$  for  $\text{o}\ddot{\text{t}}$  rarely  $\text{A}$  for  $\text{o}\ddot{\text{o}}$  On the question whether  $\text{Q}$  under some circumstances represents  $\text{o}\ddot{\text{c}}$  see [§ 93 r.](#)
  4.  $\text{Q}$ ' On  $\text{Q}\text{a}\text{m}\ddot{\text{e}}\text{h}\text{a}\ddot{\text{u}}\text{p}_\text{h} = \text{o}\ddot{\text{c}}$  generally modified from  $\text{u}$ , as  $\text{-Q}\text{X}'\text{h}\text{b}\text{q}$  (statute), see above, [a.](#)

### d

The names of the vowels are mostly taken from the form and action of the mouth in producing the various sounds, as  $\text{X}\text{t}\ddot{\text{P}}\ddot{\text{i}}$  *opening*;  $\text{y}\text{r}\ddot{\text{C}}\ddot{\text{a}}$  *wide parting* (of the mouth), also  $\text{r}\text{b}\ddot{\text{V}}\ddot{\text{i}}$  (=  $\text{i}$ ) *breaking, parting* (cf. the Arab. *kasr*);  $\text{q}\text{r}\text{y}\text{X}\ddot{\text{i}}$  (also  $\text{q}\text{r}\ddot{\text{X}}\text{i}$ ) *narrow opening*;  $\sim\text{I}\text{A}\text{X}\ddot{\text{i}}$  *closing*, according to others *fullness*, i. e. of the mouth (also  $\sim\text{W}\text{p}$   $\text{a}\ddot{\text{d}}$   $\text{m}\ddot{\text{a}}$  *fullness of the mouth*).  $\#\text{m}\text{q}\ddot{\text{t}}$  also denotes a slighter, as  $\text{q}\text{r}\text{W}$  and  $\#\text{W}\text{B}\text{q}\text{i}$  (also  $\sim\text{W}\text{P}$   $\#\text{w}\text{b}\text{q}$ ) a firmer, compression or contraction of the mouth.  $\text{S}^{\text{e}}\text{go}\ddot{\text{u}}$  ( $\text{I}\text{A}\text{g}\text{S}$ . *bunch of grapes*) takes its name from its form. So  $\text{t}\text{A}\text{D}\text{q}\ddot{\text{u}}\text{v}\text{I}\text{v}'$  (*three points*) is another name for  $\text{Q}\text{i}\text{b}\text{b}\ddot{\text{u}}\ddot{\text{s}}$ .

### e

Moreover the names were mostly so formed (but only later), that the sound of

each vowel is heard in the first syllable (#mq' for #mqā xtp; for xtpā yrbc for yrbc); in order to carry this out consistently some even write Saḡo, Qomes-hatū, Qubbuš.

## f

2. As the above examples show, the vowel sign stands regularly *under* the consonant, *after* which it is to be pronounced, Γ' raḡ Γ; raḡ Γ'reḡ Γ'ruḡ &c. The Pathah called *furtivum* (§ 22 f) alone forms an exception to this rule, being pronounced *before* the consonant, X'W' ruḡh (wind, spirit). The Holem (without waḡ) stands on the left above the consonant; Γ'roḡ (but l {= lo). If ā, as a vowel letter, follows a consonant which is to be pronounced with oḡ the point is placed over its right arm, thus aBā var; but e.g. ~aBḡ since ā here begins a syllable.

## g

No dot is used for the Holem when oḡ (of course with out waḡ) is pronounced after sin or before sin. Hence aḡf' sḡeḡ (hating), aḡf' nesbḡ (to bear). hvḡm moḡeḡ (not hvḡmḡ; but Γ'mv'osḡeḡ (a watchman). When oḡ precedes the sin, the dot is placed over its right arm, e.g. v'p'ryl'yrpoḡā (he treads with the feet), ~yaivḡh; hannḡp'im (those who carry).

In the sign Ā, the W may also be a consonant. The Ā is then either to be read oḡ (necessarily so when a consonant otherwise without a vowel precedes, e. g. h'w'k { loḡveḡ lending) or woḡ when a vowel already precedes the W, e. g. !A [ '°aḡvoḡh (iniquity) for !A'w [ '. In more exact printing, a distinction is at least made between Ā (wo) and Ā (i. e. either oḡ or, when another vowel follows the waḡ, oḡ<sup>6</sup>

## h

3. The vowels of the first class are, with the exception of y<sup>α</sup>, in the middle and h<sup>α</sup>ā a<sup>α</sup>ā h<sup>α</sup>, at the end of the word (§ 9 a-d, f), represented *only* by vowel signs, but the long vowels of the I- and U-class largely by vowel letters. The vowel sound to which the letter points is determined more precisely by the vowel sign standing before, above, or within it. Thus —

y may be combined with Hiḡeḡ, Seḡeḡ Seḡoḡ (y<sup>α</sup>ā y<sup>α</sup>ā y<sup>α</sup>).









punctuation exhibits the system which was developed in the Eastern schools, corresponding to and contemporaneous with the Western or Tiberian system, although a higher degree of originality, or approximation to the original of both systems of punctuation, was generally conceded to the latter. Recently, however, Wickes, *Accents of the Twenty-one Books*, Oxford, 1887, p. 142 ff, has endeavoured to show, from the accents, that the 'Babylonian' punctuation may certainly be *an* Oriental, but is by no means *the* Oriental system. It is rather to be regarded, according to him, as a later and not altogether successful attempt to modify, and thus to simplify, the system common to all the Schools in the East and West. Strack, *Wiss. Jahresb. der ZDMG*. 1879, p. 124, established the probability that the vowels of the superlinear punctuation arose under *Arab* influence from the vowel letters  $\text{אׁוׂי}$  (so previously Pinsker and Graetz), while the Tiberian system shows *Syrian* influence. A third, widely different system (Palestinian), probably the basis of the other two, is described by A. Neubauer, *JQR*. vii. 1895, p. 361 ff., and Friedländer, *ibid.*, p. 564 ff., and *PSBA*. 1896, p. 86 ff.; C. Levias, *Journ. of Sem. Lang. and Lit.*, xv. p. 157 ff.; and esp. P. Kahle, *Beitr. zu der Gesch. der hebr. Punctuation*, in *ZAW*. 1901, p. 273 ff. and in *Der masoret. Text des A. T.* (see above), chiefly dealing with the Berlin MS. Or. qu. 680, which contains a number of variants on the biblical text, and frequently agrees with the transcriptions of the LXX and Jerome.

<sup>7</sup>[1] After the example of the Jewish grammarians the expression, 'the vowel letter rests (*quiesces*) in the vowel-sign,' has become customary. On the otherhand, the vowel letters are also called by the grammarians, *matres lectionis* or *supports (fulcra)*.

<sup>8</sup>[2] Cf. T. C. Foote, *The diphthong ai in Hebrew* (Johns Hopkins Univ. Circulars, June, 1903, p. 70 ff.).

<sup>9</sup>[1] In MSS. װ and ם in such combinations as װגאׁ םיך; are even marked with Mappiq ( [§ 14 a](#) ).

## § 28. The Rise of New Vowels and Syllables.

### a

1. According to § 26 m a half-syllable, i.e. a consonant with *Sewa*mobile (always weakened from a short vowel), can only occur in close dependence on a full syllable. If another half-syllable with simple *Sewa* follows, the first takes a full short vowel again.<sup>1</sup> This vowel is almost always *Híreq*. In most cases it is probably an attenuation of an original *aç* and never a more helping vowel. In some instances analogy may have led to the choice of the *iç*. Thus, according to § 102 d, the prefixes *Bā Kā l* before a consonant with *Sewa*mobile become *Bā Kā l i*, e.g. *yrpBā yrpKā yrp.l i* before *y* they are pointed as in *hdWnyBit* (from *bi-y<sup>e</sup>hu<sup>a</sup>*) according to § 24 c); so too with *Wa* copulative, e.g. *hdWny* for *y* attenuated from *yw*. The first half-syllable, after the restoration of the short vowel, sometimes combines with the second to form a firmly closed syllable, e.g. *l Pō i* Nu 14:3 for *li<sup>e</sup>pho*, and so almost always in the infin. constr. after *l* (§ 45 g); in isolated cases also with *k*, as *rKōki* Jer 17:2.

### b

2. If a guttural with *Hateph* follows, the original *aá* of the prefixes is retained before *hateph Pathah*, but before *Hateph Seghol* or *Hateph Qames* it is modified to the short vowel contained in the *Hateph*. Thus arise the vowel groups *ā ā ā*, e.g. *ynā* and *l, rvaK; as, dbq; l; to serve, l baal; to eat, yl xV; in sickness*. On the *Metheg* with every such short vowel, see § 16 f d. Sometimes here also a fully closed syllable is formed. In such a case, the prefix takes the short vowel, which would have belonged to the suppressed *Hateph*, e.g. *bj ā.l; for bj ā; l; ~mX.l; Is 47:14 for ~mX; l; (see § 67 cc); rSā.l, but also rSā; l; and even rC; w. Jb 4:2, cf. Gn 32:16. So always in the Infin. and Imperat. Qal of the verbs *hyh' to be* and *hyx' to live*, e.g. *tAyh.l ito be, Wyh; and be ye; even with !mi, as tAyhmit, on which cf. § 102 b; but hyh; and be, hyx; and live, have eç instead of iç under the prefix. For the *Metheg*, cf. § 16 f á.**

### c

3. When a *Hateph* in the middle of a word, owing to flexional changes, would stand before a vocal *Sewa* it is changed into the short vowel, with which it is compounded. This applies especially to cases in which the *Hateph* stands under a guttural instead of quiescent *Sewa* as an echo of the preceding short vowel, e.g. *dmd; y) he will stand* (for *dmd; y*), but plur. *Wdmy; for ya<sup>a</sup>m<sup>e</sup>dhu; and Wkph; for ne<sup>a</sup>ph<sup>e</sup>khu; (they have turned*

themselves), <sup>^</sup> | . [P<sup>4</sup> thy work, cf. § 26 k. The syllables are to be divided yaʔaʕm<sup>e</sup>dhuʔ and the second aʕis to be regarded exactly as the helping Pathah in r [nò] &c.<sup>2</sup>

## d

4. At the end of words, syllables occur which close with two consonants (§ 10 i, § 26 r), but only when the latter of the two is an emphatic consonant (mā q) or a tenuis (viz. Bā Dā & Ā T<sup>3</sup>), e.g. j .f.y[let him turn aside, q.v.y[and he caused to drink, T.r.mā' thou (fem.) hast said, &b.y[and he wept, D.r.y[and let him have dominion, B.v.y[and he took captive.

## e

This harsh ending is elsewhere avoided by the Masora,<sup>4</sup> which inserts between the two final consonants a helping vowel, usually S<sup>e</sup>ghol, but with medial or final gutturals a Pathah,<sup>5</sup> and after y a Hireq, e.g. | q.y[and he revealed, for wayyig; b.r.y[let it multiply, for yirb; v.d.q[holiness, ground-form quds&251;; | X.n[brook, ground-form nah; T.X.| v[ for T.X.| v' thou hast sent, t.y.B[house, ground-form bayt. These helping vowels are, however, to be regarded as exactly like furtive Pathah (§ 22 f, g); they do not alter the monosyllabic character of the forms, and they disappear before formative suffixes, e.g. y.v.d[ my holiness, h.t.y.B[hme-ward.

## f

5. On the rise of a full vowel in place of a simple S<sup>e</sup>wa<sup>198</sup>;, under the influence of the pause, see § 29 m; on initial a for a/, see § 23 h.

---

## Footnotes:

<sup>1</sup>[3] Except w>and, which generally becomes w before a simple S<sup>e</sup>waʔ cf. § 104 e.

<sup>2</sup>[1] In [Ju 16:13](#) read y.n.r.a.T;hot (with Opitius, Hahn and others)yGrat.

<sup>3</sup>[2] With a final -, the only example is -SAT [Pr 30:6](#), where several MSS. and printed editions incorrectly have @. without Dagesē Instead of this masoretic caprice we should no doubt read @SATī

<sup>4</sup>[3] An analogy to this practice of the Masora is found among the modern Beduin, who pronounce such a helping vowel before h, hī, hē gʕ cf. Spitta, *Gramm. des arab.*

*vulgärdialektes von Aegypten*, Lpz. 1880, [§ 43 d](#)

<sup>5</sup>[1] On the apparent exceptions אֲוֹד, &c., cf. [§ 22 e](#); other instances in which א has entirely lost its consonantal value, and is only retained orthographically, are אֲיִן *Xêsîn*, אֲיִן *valley* (also יִן), אֲוֹן *vanity* ([Jb 15:31](#) Kethibh וֹן).

<sup>6</sup>[2] In this form ([§ 65 g](#)) the Dagesêlene remains in the final טוֹ, although a vowel precedes, in order to point out that the helping Pathah is not to be regarded as a really full vowel, but merely as an orthographic indication of a very slight sound, to ensure the correct pronunciation. An analogous case is דִּיִּין from הִיִּין ([§ 75 r](#)).

## § 16. Of Maqqeph and Metheg.

### a

These are both closely connected with the accents.

1. Maqqeph (𐤀𐤓𐤁. e. *binder*) is a small horizontal stroke between the upper part of two words which so connects them that in respect of tone and pointing they are regarded as one, and therefore have only one accent. Two, three, or even four words may be connected in this way, e.g. ~𐤁𐤀-| K' *every man*, 𐤁𐤀|𐤀| K'-tā, *every herb*, [Gn 1:29](#), 𐤀| -rva| | K'-tā, *all that he had*, [Gn 25:5](#).

### b

Certain monosyllabic prepositions and conjunctions, such as -| ā, *to*, -d[; *until*, -| [; *upon*, -- [i *with*, -| ā, *ne*, --āi *if, whether*, -!mi *from*, -!P, *lest*, are almost always found with a following Maqqeph, provided they have not become independent forms by being combined with prefixes, e.g. | [mā ~ [ime in which case Maqqeph as a rule does not follow. Occasionally Maqqeph is replaced by a conjunctive accent (see above, [§ 9 u](#), [1 c](#)), as, according to the Masora, in [Dt 27:9](#), [2 S 20:23](#), [Jer 25:30](#), [29:25](#), [Ec 9:4](#) in the case of -| K' | ā 𐤀y [Ps 47:5](#), [60:2](#), [Pr 3:12](#) in the case of -tā, the objective particle. Longer words are, however, connected by Maqqeph with a following monosyllable, e.g. xñ%Lh, *thi* [Gn 6:9](#), !ketyhiy [Gn 1:7](#); or two words of more than one syllable, e.g. rf[-h[ṭvi *seventeen*, [Gn 7:11](#). Cf. the Greek proclitics en( ek( ei( ei( wj( ouy which are *atonic*, and lean on the following word.

### c

2. Metheg (𐤀𐤓𐤁. e. *a bridle*), a small perpendicular stroke under the consonant to the left of the vowel, indicates most frequently the secondary stress or counter-tone, as opposed to the principal tone marked by the accents. It serves, however, in other cases to point out that the vowel should not be hastily passed over in pronunciation, but should be allowed its full sound. Hence other names of Metheg are Ma'arikh, i.e. *lengthener*, and GaÔyay, i.e. *raising of the voice*, which is *Great* Ga&212;ya with long vowels, otherwise Little Ga°ya<sup>1</sup>

### d

It is divided into: 1. The *light* Metheg. This is subdivided again into (a) the ordinary Metheg of the counter-tone, as a rule in the second (open) syllable before the

tone, e.g. ~dāh't (cf. also such cases as rCθ%l m)t but also in the third when the second is closed, e.g. ~y[B'rah't (also in such cases as %l mh;-db,[t) and when the third is not suitable for it, even in the fourth (open) syllable before the tone. This Meṯheg may be repeated in the fourth syllable before the tone, when it already stands in the second, e.g. ~kīte[ḫw't. Finally it is always added to the vowel of an open ultima, which is joined by Maqqep<sup>h</sup> to a word beginning with a toneless syllable and so without Meṯheg (e.g. l ar'fyl-ynB, on the other hand tvq<sup>+</sup> ypw.rā hyka,tad ), or to a word beginning with S<sup>e</sup>wa<sup>0</sup> before the tone-syllable, e.g. ^il :-ymāt ynB.-hmo'l {v, &c.; the object being to prevent the S<sup>e</sup>wa<sup>0</sup> from becoming *quiescent*.

## e

The ordinary *light* Meṯheg is omitted with a movable  $\mathbb{W}$  *copulative*, consequently we do not find !ynb $\mathbb{W}$  &c. (nor even yn $\mathbb{W}$  &c., contrary to *b*, *a*; but bhz $\mathbb{W}$  &c., according to *b*, *d*, cf. § 10 *g*. *b*).

## f

(*b*) The *firm* or *indispensable* Meṯheg. (*a*) With all long vowels (except in certain cases,  $\mathbb{W}$  *copulative*, see above), which are followed by a S<sup>e</sup>wa<sup>0</sup> *mobile* preceding the tone-syllable; e.g. Waryā Wavy) &c. (*b*) To emphasize a long vowel in a closed syllable immediately before Maqqep<sup>h</sup>, e.g. yli'tv<sup>t</sup> Gn 4:25 (not soḥ-li); hence also with -l Koty Ps 138:2, and -ta<sup>t</sup> Jb 41:26 (for -l K' and -ta; cf. also -ta<sup>t</sup> Jos 15:18, &c.). (*g*) with Sere, which has become toneless through retraction of the tone, in order to prevent its being pronounced as S<sup>e</sup>gho<sup>0</sup>, e.g. t [D'+bheā Pr 12:1 (not 'oheph). (*d*) With all vowels before composite S<sup>e</sup>wa<sup>0</sup> e.g. dmd[yā ~yqi[c] &c. (except when the following consonant is strengthened, e.g. Wb<sup>0</sup>y<sup>t</sup> Is 62:2, because the strengthening by Dagesē excludes the retarding of the vowel by Meṯheg); so in the cases discussed in § 28 *c*, where a short vowel has taken the place of a Hâteph, as Wdm.[yt &c. (*e*) In the preformative syllable of all forms of hyh' *to be*, and hyx' *to live*, when S<sup>e</sup>wa<sup>0</sup> *quiescens* stands under the h or X, e.g. hykyā hyx.Tit (yih-yeḥ, tih-yeḥ), &c., cf. § 63 *q*. (*z*) With the Qames<sup>l</sup> of the plural forms of tyB<sup>l</sup> *house* (thus ~yTB<sup>t</sup> ba<sup>0</sup>im, cf. § 96 under tyB), and with hna<sup>t</sup> *prithē* ! to

guard against the pronunciation *boṭṭim, oṇnaṭ*— Every kind of light *Meṯheg* may in certain circumstances be changed into a conjunctive accent, e.g. *~yTBā<sup>h</sup>* [2 Ch 34:11](#), &c.

## g

2. The grave *Meṯheg* (*Gaḷyaṭ* in the more limited sense) is especially employed in the following cases in order more distinctly to emphasize a short vowel or an initial *Seṯwaṭ(a)* with the *Pathah* of the article or of the prefixes *bĀKĀI*, when followed by *Seṯwaṭ* under a consonant without *Dageset*; e.g. *hL'simhĀt hL'sim.l ;t&c.*, but not before *y>* (before which *y'* also remains without *Meṯheg*, with the exception of *yhi<sup>h</sup>* and *yxi<sup>h</sup>*) when they are followed by *Maqqeḥ*, or accented with *Pastaḥ*, nor before the tone-syllable of a word, and neither *before* nor *after* the common *Meṯheg*; likewise not in words which are connected by a conjunctive accent with the following word; (b) with the interrogative *h;* with *Pathah* (except when it precedes *y>* *Dageset* forte or the tone-syllable of the word), e.g. *%l aḥ;t*; When a *Seṯwaṭ* follows the *h;* and after the *Seṯwaṭ* there is an untoned syllable, Baer places the *Meṯheg* to the right of the *Pathah*, e.g. *hkr'bh;t* [Gn 27:38](#) (but ed. Mant. and Ginsb. *ḥh;t*) (c) with the *Pathah*, or *Seḡol* of the article before a guttural (which cannot take *Dageset*), e.g. *~yYkxhĀt ~yrhh;t*—The *Seṯwaṭ-Gaḷyaṭ* (*ḡ*) is especially important in the accentuation of the *~<sup>3/4</sup>a t*, for purposes of musical recitation; it stands chiefly in words whose principal tone is marked by a disjunctive without a preceding conjunctive, e.g. *hyh<sup>h</sup>wö y* [Ps 1:3](#).

## h

3. The *euphonic Gaḷyaṭ* to ensure the distinct pronunciation of those consonants which in consequence of the loss of the tone, or because they close a syllable, might easily be neglected, e.g. *Al [b;V<sup>h</sup>h; Gn 24:9; ~r'a] hnDP;* (here to avoid a hiatus) [28:2](#), or in such cases as *l aex<sup>h</sup>rt* [Jb 33:4](#), &c.; *aveḏ;t*; [Gn 1:11](#)

## i

*Meṯheg* (especially in the cases mentioned in 1, b, a) is a guide to correct pronunciation, since it distinguishes *aṭ* from *oḳ* (except in the case noted in [§ 9 v, b](#)) and *iṭ* from *iḳ*; e.g. *hl ka'taḥkheṭaṭ* (she has eaten), but *hl ka'oḳhlaṭ* (food), since the *ḳ'* stands here in a toneless closed syllable, and must therefore be a short



vowel; thus also  $\text{Wā}^{\text{r}}\text{y}^{\text{v}}\text{y}^{\text{v}}\text{r}^{\text{v}}\text{u}^{\text{v}}$  (they fear), but  $\text{Wā}^{\text{r}}\text{y}^{\text{v}}\text{y}^{\text{v}}\text{r}^{\text{v}}\text{u}^{\text{v}}$  (they see),  $\text{W}^{\text{h}}\text{V}^{\text{v}}\text{y}^{\text{v}}$  (they sleep), but  $\text{W}^{\text{h}}\text{V}^{\text{v}}\text{y}^{\text{v}}$  (they repeat). The Jewish grammarians, however, do not consider the syllables lengthened by *Meḥeg* as open. They regard the *Səwā* as *quiescent* in cases like  $\text{h}^{\text{l}}\text{kā}^{\text{t}}$  and belonging to the preceding vowel; cf. Baer, *Thorat 'Emeth*, p. 9, and in Merx's *Archiv*, i. p. 60, Rem. 1, and especially *Dikdukeha-tʿamim*, p. 13.

---

### Footnotes:

<sup>1</sup>[1] Cf. as the source of this account of *Meḥeg*, the exhaustive treatment by S. Baer, 'Meḥeg-Setzung nach ihren überlieferten Gesetzen,' in A. Merx's *Archiv für die wissenschaftl. Erforschung des A. Test.*, Heft i, Halle, 1867, p. 5:6 ff., and Heft ii. 1868, p. 194 ff.; Baer and Strack, *Dikduke ha-tʿamim*, p. 30 ff.

<sup>2</sup>[1] The common form is  $\text{ā}^{\text{v}}\text{ā}^{\text{v}}\text{ā}^{\text{v}}$  (as [§ 105 a](#)), with an accent on both syllables, in which case, according to Qimḥi, the tone is always to be placed on the former. For the above mode of writing and position of the tone cf. [Is 38:3](#), [Jon 1:14](#), [4:2](#) y [Ps 116:4](#).

## § 76. Verbs Doubly Weak.

### a

1. In a tolerably large number of verbs two radicals are weak a letters, and are consequently affected by one or other of the anomalies already described. In cases where two anomalies might occur, usage must teach whether one, or both, or neither of them, takes effect.

Thus e.g. from  $\text{d}d\eta''$  to *flee*, the *imperfect* is  $\text{dADyl}$  in [Na 3:7](#) and  $\text{dDyl}$  in [Gn 31:40](#) ( on the analogy of verbs  $\text{!}^{\text{3}}\text{p}$  ); *Hiph'ci' dnhc* ( like a verb  $\text{[}^{\text{3}}\text{A}$  ), but the *imperfect* *Hoph'al* again  $\text{dDylk}$  ( as  $\text{!}^{\text{3}}\text{p}$  ).

### b

2. The following are examples of difficult forms, which are derived from doubly weak verbs:

(a) Verbs  $\text{!}^{\text{3}}\text{p}$  and  $\text{a}^{\text{3}}\text{A}$  ( cf. [§ 66](#) and [§ 74](#) ), e.g.  $\text{afh''}$  to *bear*, imperative  $\text{af'}$  ( [y Ps 10:12](#)  $\text{afh'}$ , of which  $\text{hsh'}$  [Ps 4:7](#) is probably only an orthographic variation ); *infinitive construct*  $\text{taf'}$ . ( for  $\text{taf'i}$  see the analogous noun-formations in [§ 93 t](#) ), also  $\text{afn'}$  [Is 1:14](#), [18:3](#); [Gn 4:13](#)  $\text{aAfn'}$ , [y Ps 89:10](#)  $\text{aAf}$  ( perhaps only a scribal error ); after the *prefix*  $\text{!}$  always  $\text{taf'd'}$  ( otherwise the contracted form only occurs in  $\text{At Feni}$  [Jb 41:17](#), with rejection of the  $\text{a}$  ); *imperfect*  $\text{hn'F'i}$  for  $\text{hn'a'F'i}$  [Ru 1:14](#); wholly irregular are  $\text{hny'a'F'i}$  [Ez 23:49](#) ( so Baer after Qimhi; *textus receptus*, and also the Mantua ed., and Ginsburg,  $\text{hny'a'F'i}$  ) and  $\text{taF'al}$  [2 S 19:43](#) as *infinitive absolute Niph'al* ( on the analogy of the *infinitive construct Qal* ? ); but most probably  $\text{aF'n}$  is to be read, with Driver.

### c

(b) Verbs  $\text{!}^{\text{3}}\text{p}$  and  $\text{h}^{\text{3}}\text{A}$  ( cf. [§ 66](#) and [§ 75](#) ), as  $\text{hj h''}$  to *bow*, to *incline*,  $\text{hkh''}$  to *smite*. Hence *imperfect Qal*  $\text{hJyl}$ , apocopated  $\text{j Yw'}$ . ( [Gn 26:25](#) -  $\text{j Yw'}$  ) and *he bowed*;  $\text{ZYw'}$ . ( so, probably, also [Is 63:3](#) for  $\text{ZYw'}$  ) [2 K 9:33](#) and *he sprinkled* ( from  $\text{hzh''}$  ); *perfect Hiph'ci'al*  $\text{hKh'i}$  *he smote*, *imperfect*  $\text{hKy'}$ , apocopated  $\text{\%y'}$ ,  $\text{\%Yw'}$ . ( even with  $\text{Athnah}$  [2 K 15:16](#); but also ten times  $\text{hKYw'}$  ),  $\text{\%Nw'}$ . [Dt 2:33](#); so also  $\text{ZYw'}$ . [Lv 8:11](#), [30](#);  $\text{j T;-l a;y}$  [Ps 141:4](#) ( cf. [Jb 23:11](#) ); *imperative*  $\text{hKh'}$ , apocopated  $\text{\%h'}$ , *smite*

thou ( like j h; *incline*, with hJh;), *infinitive* tAKh; *participle* hK<sub>m</sub>; *Hoph%oal* hK<sub>h</sub>u *participle* hK<sub>m</sub>u

## d

(c) Verbs a<sup>3%</sup> and h<sup>3%</sup> ( cf. § 68 and § 75 ), as hb'a' *to be willing*, hp'a' *to bake*, ht'a' *to come*. E.g. *imperfect* Qal hbay; hpay, *plur.* Wpay ' at<sup>3%</sup> ( cf. § 68 h ) Dt 33:21 for htay<sup>3%</sup> ( = htay<sup>3%</sup> ); *imperfect apocopated* tay<sup>3%</sup>; Is 41:25 for Ta<sup>3%</sup>; *imperative* Wt<sup>3%</sup> Is 21:12, 56:9, 12 ( cf. Wpaebake ye, Ex 16:23 ) for Wta/ Wt<sup>3%</sup> ( § 23 h; § 75 u ); *Hiph<sup>3%</sup>* perfect Wyt<sup>3%</sup> for Wyt<sup>3%</sup> ( Wyt<sup>3%</sup> ) Is 21:14; *imperfect apocopated* l a<sup>3%</sup> and he adjured, 1 S 14:24, properly hl ay<sup>3%</sup> hl ay<sup>3%</sup> from hl 'a', whence hl ay<sup>3%</sup>, and, with the obscuring to o<sup>3%</sup> hl ay<sup>3%</sup>; instead of the simple apocope ( l a<sup>3%</sup> ) the ā which had already become quiescent, is made audible again by the helping S<sup>e</sup>gho<sup>3%</sup> ( unless perhaps there is a confusion with the *imperfect consecutive* Hiph<sup>3%</sup> of l ay ).

## e

(d) Verbs y<sup>3%</sup> and a<sup>3%</sup> ( cf. § 69, § 70, and § 74 ), as aC<sup>3%</sup> *to go forth*, *imperative* aC<sup>3%</sup> *go forth*, with h<sup>3%</sup> *paragogic* ha<sup>3%</sup> Ju 9:29 in principal pause for ha<sup>3%</sup>; 2nd *fem. plur.* hn<sup>3%</sup> Ct 3:11; *infinitive* ta<sup>3%</sup> Hiph<sup>3%</sup> ay<sup>3%</sup> *to bring forth*. — ar<sup>3%</sup> *to fear*, *imperfect* ar<sup>3%</sup> and ar<sup>3%</sup> ( or ar<sup>3%</sup> ), *imperative* ar<sup>3%</sup>; *imperfect Niph<sup>3%</sup>* ar<sup>3%</sup> Ps 130:4, *participle* ar<sup>3%</sup>

## f

(e) Verbs y<sup>3%</sup> and h<sup>3%</sup> ( cf. § 69, § 70, and § 75 ), e.g. hdy<sup>3%</sup> *to throw*, Hiph<sup>3%</sup> *to confess*, *to praise*, and hry<sup>3%</sup> *to throw* ( both properly verbs W<sup>3%</sup> ), and hpy<sup>3%</sup> *to be beautiful*. *Infinitive* hry<sup>3%</sup>, tAr<sup>3%</sup>; *imperative* hry<sup>3%</sup>; *imperfect consecutive* @y<sup>3%</sup>; Ez 31:7 ( cf. also y<sup>3%</sup> 16:13 ); with suffixes ~ r<sup>3%</sup> we have shot at them ( from hry<sup>3%</sup> ) Nu 21:30; perhaps, however, it should be read with the LXX ~ n<sup>3%</sup> and their race ( also in the very corrupt passage y Ps 74:8 ~ n<sup>3%</sup> is probably a substantive, and not the *imperfect Qal* with suffix from hn<sup>3%</sup> ); Pi<sup>3%</sup> WDY<sup>3%</sup> for WDY<sup>3%</sup> ( § 69 u ).

Hiphçî hdʾh; hrʾh; *infinitive* tdʾh ( as *infinitive absolute* [2 Ch 7:3](#) ); *imperfect* hrʾy, cf. [WhTəl a; Jer 22:3](#); *apocopated* rʾy: [2 K 13:17](#).

## g

(f) Verbs [WBʾ](#) and [aʾ](#), particularly aAB *to come*. *Perfect* aBʾ, tʾaBʾ taBʾ or taBʾ ( [Gn 16:8](#), [2 S 14:3](#), [Mi 4:10](#); cf. [§ 75 m](#) ), once [WhBʾ](#) for [WhaBʾ](#) [1 S 25:8](#); for [WaB](#) [Jer 27:18](#), which is apparently the *perfect*, read [Wabyʾ](#). In the *imperfect Qal* the separating vowel occurs ( [hnyʾabʾ](#) instead of the more common [hnʾabʾ](#), cf. also [ʾabʾ](#) [Gn 30:38](#) ) only in [Jer 9:16](#), [y Ps 45:16](#), and [1 S 10:7](#) *Kethib*.

## h

For [tabʾ](#): [1 S 25:34](#) *Qere* ( the *Kethib* [ytabʾ](#) evidently combines the two readings [tabʾ](#) and [yabʾ](#); cf. Nestle, *ZAW.* xiv. 319 ), read [yabʾ](#); on the impossible forms [Dt 33:16](#) and [Jb 22:21](#) cf. [§ 48 d](#). — In the *perfect* Hiphçî [aybʾ](#) tʾabʾ and ( only before a suffix ) tʾaybʾ, the latter form is also certainly intended in [Nu 14:31](#), where the Masora requires [ytabʾ](#); cf. [2 K 9:2](#), [19:25](#), [Is 43:23](#), [Jer 25:13](#), [Ct 3:4](#). Before suffixes the e of the first syllable in the 3<sup>rd</sup> *sing.* always becomes Hāteph-Sēgho, e. g. [aybʾi](#)/ [ytabʾi](#), elsewhere invariably *Hjath-Pathah*, e.g. [Whtabʾ](#) or [Whaybʾ](#). On the other hand, e is retained in the secondary tone in the *perfect consecutive* when without suffixes, e.g. [tabʾ](#); cf. moreover, [Ataqʾ](#) ([Ataqʾ](#)) in *Opitius* and *Hahn* is altogether incorrect), [Pr 25:16](#), from [ayqʾ](#) but [Wayqʾ](#) *spue ye*, [Jer 25:27](#) (perhaps only a mistake for [Wayqʾ](#)), is not to be referred to [ayqʾ](#) but to a secondary stem [hyqʾ](#). In the *imperfect* [aqʾ](#) is found once, [Lv 18:25](#), besides [aqʾ](#) (analogous to [abʾ](#)). — On [ybiaʾ](#) ( for [aybiaʾ](#) ), [ybime ynyʾ](#), see [§ 74 k](#).

## i

(g) The form [yʾxʾ](#) *to live*, in the *perfect Qal*, besides the ordinary development to [hyʾxʾ](#) ( *fem.* [htyʾxʾ](#) ), is also treated as a verb [\[ʾxʾ\]](#), and then becomes [yʾxʾ](#) in the 3<sup>rd</sup> *pers. perfect*, in *pause* [yʾxʾ](#), and with *waw consecutive* [yʾxʾwʾ](#) [Gn 3:22](#), and frequently.

In [Lv 25:36](#) the contracted form  $\text{y}^{\text{X}}\text{w}$  is perhaps *st. constr.* of  $\text{y}^{\text{X}}$ , *life*, but in any case read  $\text{y}^{\text{X}}\text{w}$  *perfect consecutive* as in verse [35](#). The form  $\text{h}^{\text{y}}\text{X}^{\text{w}}$  occurs in [Ex 1:16](#) in *pause* for  $\text{h}^{\text{y}}\text{X}^{\text{w}}$  (3<sup>rd</sup> *fem.*) with Dagesh omitted in the  $\text{y}$  on account of the prusal lengthening of  $\text{a}^{\text{A}}$  to  $\text{a}^{\text{O}}$

# THE WEAKEST VERBS (*Verba Quiescentia*).

§ 68. Verbs אָפּ e. g. לִכְא' to eat.

Brockelmann, *Semit. Sprachwiss.*, p. 140 ff.; *Grundriss*, p. 589 ff.

**a**

So far as אָ retains its full consonantal value as a guttural, these verbs share all the peculiarities of verbs *primae gutturalis*, mentioned in § 63. They are, however, to be treated as *weak* verbs, when the אָ loses its value as a consonant, and coalesces with the preceding vowel (originally short) to form one long syllable. This takes place only in the following very common verbs and forms, as if through phonetic decay: —

**b**

1. In the *imperfect Qal*, five verbs (viz. דָּבַא' to perish, חָבַא' to be willing, לִכְא' to eat, דִּמַּא' to say, חִפַּא' to bake) regularly make the אָ quiesce in a long o (e. g. לִכְאָ).<sup>1</sup> In a few others the ordinary (strong) form is also in use, as לָחַזָּ (18 times) and לָחַזָּ (3 times) he takes hold; אָסַף (see [h](#)), also אָסַף he collects. This o has primarily arisen from an obscuring of a ( § 9 q), and the a from אָ, the weak consonant אָ coalescing with a to a cf. § 23 a.

**c**

In the second syllable o (for original u) never appears, but either e or a; and in *pause* almost always e even before the tone-bearing *heavy* affirmative !, e. g. !לִכְאָ Dt 18:1, without the *pause* !לִכְאָ Dt 4:28. In the 3<sup>rd</sup> *sing. masc.* and 1<sup>st</sup> *sing.* of רָמַא', however, a is always retained in *pause*, רָמַא and רָמַא but in the 2<sup>nd</sup> *masc.* רָמַא 1 K 5:20, in the 3<sup>rd</sup> *fem.* רָמַא Pr 1:21; in the *plural* וְרָמַא Jer 5:2, y Ps 145:6, 11, וְרָמַא Jer 23:38, with *Segolta*; cf. also לִכְאָ 1 S 1:7, &c. But with *conjunctive* accents in the body of the sentence, a (as being a lighter vowel) is used, e. g. דָּבַא y Ps 9:19, but in *pause* דָּבַא y Ps 1:6; cf. a similar interchange of e and a in § 65 c. The 3<sup>rd</sup> *fem. plur. impf.* always has the form חָנִּי לִכְאָ Zc 11:9.

**d**

When the tone moves back, the final syllable of the *imperfects* of דָּבַא' and לִכְא' with a

conjunctive accent, also always takes Pathah, e. g. ~Ay dbay<sup>u</sup> [Jb 3:3](#), l ka<sup>v</sup>: and he did eat; in rma<sup>1</sup> the loss of the tone from the final syllable only occurs in the form with wa<sup>v</sup> consecutive (but never in the 1st sing. rma<sup>v</sup>) cf. l ka<sup>v</sup>), and then the final syllable, if without the pause, always takes seghol, rma<sup>v</sup>: and he said (except Al rma<sup>v</sup>: [Pr 7:13](#)).

**e**

In *pause*, however, the *imperfect consecutive* (except the 1st pers. of l ka<sup>1</sup>, see below) always has the form l ka<sup>v</sup>: (but plur. always vl kay Ā vl ka<sup>v</sup>), rma<sup>v</sup>: except dma<sup>v</sup>: in the poetic portion of the book of Job, as [3:2](#), [4:1](#), &c., but not in [32:6](#), in the middle of the verse. The weak *imperfect* of ZXa<sup>1</sup> is always ZXay and ZXa<sup>v</sup>, but in the 1st sing., according to [§ 49 e](#), ZXa<sup>v</sup> [Ju 20:6](#); cf. l ka<sup>v</sup> [Gn. 3:12](#), [13](#) in *pause*. — hb'a' and hp'a' are, at the same time, verbs h<sup>3</sup>, hence *imperfect* hBay ([§ 75 c](#)).

**f**

Before *light* suffixes the vowel of the second syllable becomes vocal S<sup>e</sup>wa<sup>y</sup> as ~l kay) Āvl ka<sup>v</sup>) but ~k,l ka<sup>v</sup>) — In a few cases, instead of the o<sup>0</sup> in the first syllable an e<sup>0</sup> is found, which is due to contraction from the group  $\alpha\beta, \dagger$  (or  $\alpha\alpha$ ) in place of  $\alpha\alpha$ ; e. g. hta<sup>v</sup> *it shall come*, [Mi 4:8](#), from hta<sup>v</sup>, † (from hta<sup>1</sup>); bh<sup>v</sup> (for bha<sup>v</sup> / love, [Pr 8:17](#), also (four times) bha<sup>v</sup> [Mal 1:2](#), &c., with suffixes vhb<sup>v</sup> [Ho 11:1](#), [14:5](#), &c. (but only in 1st sing., other wise bhay)) &c., from bha<sup>v</sup> bha<sup>1</sup>; rXa<sup>v</sup>) and I stayed, [Gn 32:5](#). The *infinitive construct* of rma<sup>1</sup> with l. is always rma<sup>v</sup> *edicendo*, for, rma<sup>v</sup>, † — According to Barth (*ZDMG*. 1889, p. 179) l ca<sup>v</sup>: [Nu 11:25](#) is to be regarded as an *imperfect Qal*, without the obscuring of a<sup>v</sup> to o<sup>0</sup> not as *imperfect Hiph<sup>v</sup>*, since l Ca<sup>v</sup> else where occurs only in the *perfect Qal* and Niph<sup>v</sup>; on the original *i* in the second syllable, see above, [§ 67 p](#). For vhl ka<sup>v</sup> [Jb 20:26](#) we should simply emend vl ka<sup>v</sup>) the view that it is *imperfect po<sup>v</sup>* (which nowhere else occurs) can, as regards the change of o<sup>0</sup> to o<sup>i</sup>, be supported only by the very doubtful analogies of y [Ps 62:4](#) (see [52 q](#)) and y [Ps 101:5](#) Q<sup>re</sup> (see [§ 55 b](#)), while the view that it is Pi<sup>v</sup> ( ka<sup>v</sup> = ka<sup>v</sup> = ka<sup>v</sup>) rests

on no analogy whatever. It would be more admissible to suppose that  $\dot{k}aT$  stands for  $\dot{K}aT$ , Puçal (cf.  $\wedge lka$ ] for  $\wedge Lka$ ] § 27 q); but no reason has been discovered for this departure from the natural punctuation  $\dot{b}aT$ .

## g

2. In the 1st pers, sing, imperfect, where two  $\dot{a}$ 's would ordinarily come together, the second (which is radical) is regularly dropped (§ 23 f), as  $rma\dot{a}$ . (for  $rma\dot{a}\dot{a}$ ), &c., and even *plene*  $rma\dot{a}w$ ) [Neh 2:7](#), &c.,  $hrma\dot{a}$ )y [Ps 42:10](#). In the other cases, also, where the  $\dot{a}$  is ordinarily regarded as *quiescing* in  $\dot{o}$  or  $\dot{e}$  it is only retained orthographically, and on etymological grounds. Hence the possibility of its being dropped in the following cases: —

## h

Always in the contracted forms of  $@s\dot{a}'$ , as  $@s\dot{e}T$  or  $@s\dot{e}T\dot{o}$ y [Ps 104:29](#);  $@s\dot{y}\dot{v}$ : [2 S 6:1](#) (but for  $@s\dot{a}y$  [Jb 27:19](#) read  $@s\dot{a}y=@s\dot{A}y$  with the LXX); cf. also in the 1st pers. [Mi 4:6](#) and  $\wedge ps\dot{a}\dot{v}$  [1 S 15:6](#), which is apparently (from the *Metheg* with the  $\dot{i}$ ), intended for an *imperfect* Hiphçil: instead of it, however, read, with the Mantua edition,  $\wedge ps\dot{a}$ ) (with  $\dot{i}$ , according to § 60 f). But  $\dot{w}ps\dot{a}\dot{v}$ ) [Ex 5:7](#) (for  $\dot{s}AT$ ),  $@s\dot{a}\dot{v}$ : [1 S 18:29](#) (for  $@s\dot{A}\dot{v}$ ), and  $@s\dot{a}y$  [Jb 27:19](#) (see above) are due to a mistake, since all three forms must be derived from the stem  $@s\dot{y}$ ". Furthermore,  $\wedge wr\dot{m}y$ )y [Ps 139:20](#) (where certainly  $\dot{r}m\dot{y}$ : is to be read);  $ab\dot{e}T$  [Pr 1:10](#) (cf. § 75 hh);  $Whp\dot{a}\dot{v}$ : [1 S 28:24](#);  $Wl\ k\dot{A}y$  [Ez 42:5](#);  $Wrm\dot{T}$ ) [2 S 19:14](#);  $zX\dot{T}\dot{v}$ : [2 S 20:9](#);  $yl\ \dot{z}\dot{T}\dot{e}t$  *gaddest about* (from  $l\ wa'$ ), [Jer 2:36](#);  $at\dot{v}$ : [Dt 33:21](#) (for  $ht\dot{a}y$ ), according to other readings (on the analogy of the cases mentioned in § 75 p)  $at\dot{v}$ : or  $at\dot{y}\dot{v}$ : or  $at\dot{v}$ :

[Paradigm I](#) shows the weak forms of the *imperfect Qal*, and merely indicates the other conjugations, which are regular.

## i

Rem. 1. In the derivod conjugations only isolated weak forms occur: *Perfect Niphal*  $WzX\dot{h}\dot{a}\dot{o}$ \* [Nu 32:30](#), [Jos 22:9](#); *Hiph.*  $l\ ca\dot{y}\dot{v}$ : [Nu 11:25](#) (but the statement in



verse [17](#) is  $\text{yTil } \text{ca}^{\text{h}}$  (the therefore Qal); equally doubtful is the punctuation of  $\text{br}^{\text{y}}$  (for  $\text{bray}^{\text{y}}$ ?) and he laid wait, [1 S 15:5](#), and  $\text{!yza}^{\text{'}}$  I listen, [Jb 32:11](#) (on the analogy of verbs  $\text{W}^{\text{B}}\text{A}$ ); cf. also  $\text{!yk}^{\text{A}}$  (o0from a0) I give to eat, [Hos 11:4](#);  $\text{hdyb}^{\text{a}}$  (o0from a0) I will destroy, [Jer 46:8](#);  $\text{rXAY}^{\text{w}}$  [2 S 20:5](#) Qere0 (for  $\text{ä}^{\text{A}}\text{Y}^{\text{w}}$ ); the Kethibh appears to require the Pi0e0  $\text{rXY}^{\text{w}}$ , from  $\text{rXY}$  as a secondary form of  $\text{rXa}$ ; but  $\text{rxy}^{\text{w}} = \text{rxa}^{\text{w}}$  for  $\text{rxa}^{\text{y}}$  as imperfect Qal is not impossible. On  $\text{hr}^{\text{'ca}}$  [Neh 13:13](#), cf. [§ 53 n.](#) — Infinitive  $\text{!ybh}^{\text{'}}$  [Ez 21:33](#) (=  $\text{ka}^{\text{h}}$ ) unless it is rather *infin. Hiph.* from  $\text{!WK}$ ); Participle  $\text{!yzme}$  giveth ear, [Pr 17:4](#) (clearly by false analogy of verbs  $\text{W}^{\text{B}}\text{A}$  for  $\text{!yza}^{\text{m}}$ ); Imperative  $\text{Wyt}$  thebring (from  $\text{hta}^{\text{'}}$ ) [Jer 12:9](#). (On the same form used for the perfect in [Is 21:14](#), cf. [§ 76 d.](#))

## k

2. In the Pi0e0 the  $\text{a}$  is sometimes elided (like  $\text{h}$  in  $\text{!yj } \text{qhy}^{\text{A}}$   $\text{!yj } \text{qy}$ ), thus  $\text{@L}^{\text{en}}$  (as in Aramaic and Samaritan) teaching, for  $\text{@L}^{\text{am}}$  [Jb 35:11](#);  $\text{!hy}$  (if not a mere scribal error) for  $\text{!hay}$  [Is 13:20](#);  $\text{ynhr}^{\text{a}}$   $\text{!w}$ : thou hast girded me, [2 S 22:40](#), for  $\text{ynhr}^{\text{a}}$   $\text{!w}$ ; as  $\text{y}$  [Ps 18:40](#);  $\text{^d}^{\text{Baw}}$  [Ez 28:16](#); cf. [§ 23 c.](#)

## Footnotes:

<sup>1</sup>[1] So in the modern vulgar Arabic of South Palestine,  $\text{yakul}$  (he eats) becomes  $\text{yokul}$ .

<sup>2</sup>[2] On this  $\text{e}$  (originally  $\text{i}$ ) as a dissimilation from  $\text{o}$  (originally  $\text{u}$ ), cf. [§ 27 w](#), and F. Philippi, in the *Zeitschrift für Völkerpsychologie und Sprachwissenschaft*, XIV. 178.

The latter rightly observes that the existence of an original  $\text{u}$  in the imperfect of  $\text{!ka}^{\text{'}}$  is indicated by the form of the imperative  $\text{!ka}$ , the Arabic  $\text{yakul}$  and the Aramaic  $\text{!kay}^{\text{'}}$  as well as by the fact that  $\text{ZX}^{\text{ay}}$  and  $\text{@S}^{\text{ay}}$  are found along with  $\text{ZX}^{\text{ay}}$  and  $\text{@S}^{\text{ay}}$ .

<sup>3</sup>[1] The regularity of this orthography indicates that the contraction of  $\text{aa}$  to  $\text{a}$  in this 1st pers. occurred at a time when in the 3<sup>rd</sup> and 2nd persons the  $\text{a}$  was still audible as a consonant (which accordingly was almost always retained in writing). Nöldeke (*ZDMG.* xxxii. 593) infers this from the fact that also in Arabic the 3<sup>rd</sup> and 2nd persons are still written  $\text{yaku}^{\text{u}}$   $\text{taku}^{\text{u}}$  but the 1st pers.  $\text{'aku}^{\text{u}}$  not  $\text{'a}^{\text{ku}}$ .

## § 61. *Infinitive, Imperative and Participle with Pronominal Suffixes.*

### a

1. The *infinitive construct* of an *active verb* may be construed with an accusative, and therefore can also take a *verbal suffix*, i. e. the *accusative* of the personal pronoun. The only undoubted instances of the kind, however, in the O. T. are infinitives with the verbal suffix of the 1st pers. sing., e. g.  $\text{y}n\text{m}i\text{r}\text{d}'$  .to inquire of me, [Jer 37:7](#). As a rule the infinitive (as a *noun*) takes *noun-suffixes* (in the *genitive*, which may be either subjective or objective, cf. [§ 115 c](#)), e. g.  $\text{y}r\text{b}.'$  my passing by;  $\text{A}k\text{I} m'$  his reigning, see [§ 115 a](#) and e. The infinitive *Qal*, then, usually has the form  $\text{q}o\text{t}'$ , retaining the original short vowel under the first radical (on the probable ground-form  $\text{q}u\text{t}'$ , see [§ 46 a](#)). The resulting syllable as a rule allows a following  $\text{B}^e\text{g}a\text{d}k^e\text{p}h\text{a}t\text{h}$  to be spirant, e. g.  $\text{A}b\text{t}k\text{B}.$  in his writing, [Jer 45:1](#); cf., however,  $\text{y}k\text{p}h'$  [Gn 19:21](#);  $\text{A}p\text{q}a''$  (so ed. Mant.; others  $\text{A}p\text{q}a''$ ) [Ex 12:27](#);  $\text{y}B\text{c}.'$  [1 Ch 4:10](#); before  $\text{^}\alpha$ . and  $\sim k, \alpha$ . also the syllable is completely closed, e. g.  $\text{^}P\text{s}a\text{B}.$  [Ex 23:16](#), [Lv 23:39](#) (but in pause  $\text{^}g\text{r}h'$  . [Gn 27:42](#)), unless the vowel be retained in the second syllable; see [d](#). With the form  $\text{I} j \text{Q}.$  generally, compare the closely allied nouns of the form  $\text{I} j \text{q}'$  (before a suffix  $\text{I} j \text{q}'$  or  $\text{I} j \text{q}''$ ), [§ 84a a](#); [§ 93 q](#).

### b

Rem. 1. The infin. of verbs which have  $\text{o}$  in the last syllable of the *imperfect* of *Qal*, sometimes takes the form  $\text{q}i\text{t}'$  before suffixes, e. g.  $\text{A}d\text{g}b\text{B}.$  [Ex 21:8](#);  $\sim r'k\text{m}i$  [Am 2:6](#) (but  $\text{H}r'k\text{m}'$  [Ex 21:8](#)),  $\text{A}l\text{p}n\text{l}$  [2 S 1:10](#) (but  $\text{A}l\text{p}n''$  [1 S 29:3](#)),  $\text{A}n\text{j}.\text{f}il.$  [Zc 3:1](#),  $\text{y}r\text{b}.\text{v}i$  [Lv 26:26](#), [Ez 30:18](#) &c. According to Barth (see above, [§ 47 i](#) with [the note](#)) these forms with *i* in the first syllable point to former *i*-imperfects.

### c

Infinitives of the form  $\text{I} j \text{Q}.$  ([§ 45 c](#)) in verbs middle or third guttural (but cf. also  $\text{H}b'k.\text{v}i$  [Gn 19:33](#), [35](#) — elsewhere  $\text{^}B'k.\text{v}'$  and  $\text{A}b'k.\text{v}'$ ) before suffixes sometime take the form  $\text{q}a\text{t}'$ , as  $\text{A}p [z:$  [Jon 1:15](#) (and, with the syllable loosely closed.  $\text{A}m [P; \text{t}$  [Ju 13:25](#)),  $\text{^}a\text{p}'\text{m}$ ; and  $\text{^} [q.r:$  [Ez 25:6](#); sometimes  $\text{q}i\text{t}'$ , with the *a* attenuated to *i*, especially in verbs third guttural; as  $\text{\%}x\text{g} B\text{A} \text{y} [il B\text{A} \sim [qB\text{A} A [gP\text{A} \text{y}x\text{i}tP\text{A} H [b.r]$  — Contrary to [§ 58 f](#).  $\text{y}n\text{p}'\alpha''$  ([1 Ch 12:17](#) (18)) and  $\text{V}h\alpha''\text{h}$  ([Ex 14:11](#)) are sometimes found with the *infinitive* instead of

ynhā and Vhā On ypdwr *my following* y [Ps 38:21](#) (but Qere ypdwr'), cf. the analogous examples in [§ 46 e](#).

## d

2. With the suffixes  $\overset{\wedge}{\text{q}}$  and  $\sim\text{k}_r\overset{\wedge}{\text{q}}$ , contrary to the analogy of the corresponding nouns, forms occur like  $\overset{\wedge}{\text{l}}\text{k}'\text{a}$  *thy eating*, [Gn 2:17](#);  $\sim\text{k}_r\text{l}\text{k}'\text{a}$  [Gn 3:5](#);  $\overset{\wedge}{\text{d}}\text{m}'$  (others  $\overset{\wedge}{\text{d}}\text{m}'$ ) Ob<sup>11</sup>, i.e. with o shortened in the same way as in the *imperfect*, see [§ 60](#). But the analogy of the nouns is followed in such forms as  $\sim\text{k}_r\text{r}\text{e}\text{q}$  *your harvesting*, [Lv 19:9](#), [23:22](#) (with retention of the original u), and  $\sim\text{k}_s\text{am}'$  (read mofosekhem) *your despising*, [Is 30:12](#); cf. [Dt 20:2](#); on  $\sim\text{k}_a\text{c}'\text{m}$  [Gn 32:20](#) (for  $\text{c}'\text{m}$ ), see [§ 74 h](#). — Very unusual are the infinitive suffixes of the 2nd sing. masc. with  $\text{ll}$  *energicum* (on the analogy of suffixes with the imperfect, [§ 58 i](#)), as  $\text{\&rS}$ : [Dt 4:36](#), cf. [23:5](#), [Jb 33:32](#), all in principal pause.

## e

Examples of the *infinitive* Niph'al with suffixes are, ydbK'hi [Ex 14:18](#);  $\overset{\wedge}{\text{d}}\text{m}'\text{V}'\text{hi}$  [Dt 28:20](#) (in *pause*,  $\% \text{d}'\text{m}'\text{V}'\text{hi}$  verse [24](#)); Aj p.V'hi y [Ps 37:33](#);  $\sim\text{k}_r\text{k}'\text{Z}'\text{hi}$  [Ez 21:29](#);  $\sim\text{d}'\text{m}'\text{V}'\text{hi}$  [Dt 7:23](#). In the *infinitive* of Pi'el (as also in the *imperfect*, see [§ 60 f](#)) the e before the suff.  $\overset{\wedge}{\text{q}}$   $\sim\text{k}_r\overset{\wedge}{\text{q}}$  becomes S<sup>egho</sup>, e. g.  $\overset{\wedge}{\text{r}}\text{B}'\text{D}$ ; [Ex 4:10](#), and with a sharpening to i:  $\sim\text{k}_f\text{r}'\text{P}'\text{t}$  [Is 1:15](#) (see [§ 60 f](#)). In the *infinitive* Po'el,  $\sim\text{k}_s\text{V}'\text{AB}$  occurs (with a for e or i) [Am 5:11](#), but probably  $\sim\text{k}_s\text{V}'\text{B}$ ) with Wellhausen, is the right reading; the correction S has crept into the text alongside of the *corrigendum* X.

## f

2. The leading form of the *imperative* Qal before suffixes ( $\text{l j q}'$ ) is due probably (see [§ 46 d](#)) to the retention of the original short vowel of the first syllable (ground-form qu'ut). In the *imperative* also o is not followed by Dagesilene, e. g.  $\sim\text{b}'\text{t}\text{K}'\text{ko}\text{t}'\text{hbe}\text{m}$  (not ko'thbe'm), &c.<sup>1</sup> As in the *imperfect* ([§ 60 d](#)) and *infinitive* (see above, [c](#)), so also in the *imperative*, suffixes are found united to the stem by an a-sound; e. g.  $\text{Hb}'\text{t}\text{K}'$  [Is 30:8](#);

cf. [2 S 12:28](#).— The forms  $yl\ j\ q\tilde{a}\ w\ j\ q\tilde{i}$ , which are not exhibited in [Paradigm C](#), undergo no change. Instead of  $hn\ l\ j\ q\tilde{i}$ , the masc. form ( $w\ j\ q\tilde{i}$ ) is used, as in the *imperfect*.

## g

In verbs which form the *imperative* with *a*, like  $X\ l\ V$ . (to which class belong especially verbs *middle* and *third guttural*, §§ [64](#) and [65](#)), this *a* retains its place when pronominal suffixes are added, but, since it then stands in an open syllable, is, as a matter of course, lengthened to  $Qamesl$  (just as in *imperfects Qal* in *a*, § [60 c](#)), e. g.  $yn\ k\ d\ V$ . *send me*, [Is 6:8](#),  $yn\ h\ k\ B$ .y [Ps 26:2](#),  $yn\ l\ a\ i\ r\ 'q$ .y [Ps 50:15](#),  $yn\ w\ [m\ V$ . [Gn 23:8](#). In [Am 9:1](#),  $\sim [CB$ . (so ed. Mant., Baer, Ginsb., instead of the ordinary reading  $\sim [CB$ ) is to be explained, with Margolis, *AJSL*. xix, p. 45 ff., from an original  $Am [CB$ , as  $\sim t\ g\ f\ h\ w$ ) [Am 9:4](#) from original  $Am\ t\ g\ f\ h\ w$ ) — In the imperative  $Hiph\ q\tilde{i}$ , the form used in conjunction with suffixes is not the 2nd *sing. masc.*  $l\ j\ q\tilde{h}$ ; but  $l\ y\ j\ q\tilde{h}$ ; (with  $i$  on account of the open syllable, cf. § [60 g](#)), e. g.  $w\ h\ b\ j\ r\ q\tilde{h}$ ; *present it*, [Mal 1:8](#).

## h

**3.** Like the infinitives, the participles can also be united with either verbal or noun-suffixes; see § [116 f](#). In both cases the vowel of the participles is shortened or becomes  $Sewa$  before the suffix, as in the corresponding noun-forms, e. g. from the form  $l\ j\ q\tilde{e}\ y\ p\ i\ d\ r\ 't\ A\ p\ d\ r\ 't$  &c.; but before  $Sewa$  *mobile*  $^{\wedge}r\ e\ y\ 'o$  &c., or with the original  $i$  ( $^{\wedge}b\ y\ a$ ) [Ex 23:4](#), &c.,  $^{\wedge}p\ s\ i\ a$ ) [2 K 22:20](#) (coinciding in form with the 1st *sing. imperfect Qal*, [1 S 15:6](#); cf. § [68 h](#)); with a middle guttural ( $yl\ i\ a\ b\ 't$ ),  $^{\wedge}l\ a\ b\ 't$  with a third guttural,  $^{\wedge}a\ r\ B$ ) [Is 43:1](#), but  $^{\wedge}x\ l\ w\ 'a\ ^{\wedge}x\ l\ w\ m$ . [Jer 28:16](#), cf. § [65 d](#). The form  $l\ J\ e\ m$ , with suffix  $yl\ j\ q\tilde{m}$ ; before  $Sewa$  sometimes like  $^{\wedge}d\ w\ l\ m$ . [Is 48:17](#),  $\sim k\ m\ x\ n\ m$ . [51:12](#), sometimes like  $\sim k\ p\ S\ i\ a\ m$ . [52:12](#). In [Is 47:10](#)  $yn\ l\ a\ i\ r\ o$  is irregular for  $yn\ l\ a\ i\ r\ o$  instead of the meaningless  $yn\ l\ a\ i\ r\ 't\ q\tilde{m}$ .  $h\ L\ K$ ) [Jer 15:10](#) read  $yn\ w\ l\ i\ l\ q\tilde{i}$   $\sim h\ L\ K$ )

Also unusual (see above, [d](#)) with participles are the suffixes of the 2nd *sing. masc.* with  $l$  *energicum*, as  $\&h\ a\ [$  [Jb 5:1](#); cf. [Dt 8:5](#), [12:14](#), [28](#).

## Footnotes:

<sup>1</sup>[1] ynr̄m.v̄t̄ s̄m̄ r̄n̄ī required by the Masora in y [Ps 16:1](#) (also hrm.v̄t̄ y [Ps 86:2](#), [119:167](#); cf. [Is 38:14](#) and <sup>^</sup>dm̄ [ ] Ob<sup>11</sup>), belongs to the disputed cases discussed in [§ 9 e](#) and [§ 48 i note](#).

## § 114. *The Infinitive Construct.*

### a

1. The infinitive construct, like the infinitive absolute, may also represent a *nomen verbale* (§ 45 a), but of a much more flexible character than the infinitive absolute (cf. § 113 a). Its close relation with nouns properly so called is especially seen in the readiness with which the infinitive construct may be used for any case whatever; thus,

(a) As the nominative of the subject, e.g. [Gn 2:18](#) tAyh/ bAj -ad ADb:l . ~d'ah't literally, *not good is the being of man in his separation*; [Gn 30:15](#), [1 S 23:20](#), [Is 7:13](#), [Pr 17:26](#), [25:7](#), [24](#) (but cf. [21:9](#) tbv'l' bAj in the same statement); y [Ps 32:9](#) prop. *there is not a coming near unto thee*, but the text is probably corrupt. With a *feminine* predicate, [1 S 18:23](#), [Jer 2:17](#).

### b

(b) As genitive, e.g. [Ec 3:4](#), dAqr>t [w>dAps. t [ea *time of mourning and a time of dancing*; [Gn 2:17](#), [29:7](#), [Neh 12:46](#), [2 Ch 24:14](#). This equally includes, according to § 101 a, all those cases in which the infinitive construct depends on a preposition (see below, d) [and Driver, *Tenses*, § 206].

### c

(c) As accusative of the object, e.g. [1 K 3:7](#) abw" tace [dae ad *I know not the going out or the coming in (I know not how to go out and come in)*; [Gn 21:6](#), [31:28](#), [Nu 20:21](#), [Is 1:14](#), [37:28](#) (even with tae), [Jer 6:15](#), [Jb 15:22](#) (cf. for the use of the infinitive absolute as object, § 113 f); as accusative with a verb expressing fullness, [Is 11:9](#).

### d

2. The construction of the infinitive with prepositions (as in Greek, εν tw/einai( dia. to. einai, &c.) may usually be resolved in English into the finite verb with a conjunction, e.g. [Nu 35:19](#) Ab-A [gpB. *in his meeting him*, i.e. if (as soon as) he meets him; [Gn 27:45](#) ( bWV-d [;); [Is 30:12](#) ~ksah't! [yò *because ye despise*; [Jer 2:35](#) %rena'-l [; *because thou sayest*, [Gn 27:1](#) and *his eyes were dim* tae from seeing, i.e. so that he could not see.

### e

This use of the infinitive construct is especially frequent in connexion with for B. or K. to express time-determinations (in English resolved into a temporal clause, as above the combination of the infinitive with ! [yò or -l [; is resolved into a causal clause),

especially after  $yhyw$ : (see the examples, § 111 g), e.g. [1 S 2:27](#) ~ $yhcmB$ . ~ $t'AhBit$  *when they were in Egypt*, [Gn 24:30](#)  $gw A[m.vkW ... ~zth$ ;  $ta, tar$   $ki yhyw$  *and it came to pass, when he saw (prop. in the seeing) the ring ..., and when he heard (prop. in his hearing), &c.*

## f

But by far the most frequent is the connexion of the infinitive construct with  $\text{ל}$ .<sup>1</sup>

Starting from the fundamental meaning of  $\text{ל}$ , i.e. *direction towards something*, infinitives with  $\text{ל}$  serve to express the most varied ideas of purpose or aim, and very commonly also (with a weakening or a complete disregard of the original meaning of the  $\text{ל}$ .) to introduce the object of an action, or finally even (like the infinitive absolute used adverbially, § 113 h, and the Latin gerund in *-ndo*) to state motives or attendant circumstances. See the instances in the Remarks.

## g

Rem. 1. The original meaning of the  $\text{ל}$  is most plainly seen in those infinitives with  $\text{ל}$  which expressly state a purpose (hence as the equivalent of a final clause), e.g. [Gn 11:5](#) *and the Lord came down*,  $ry[h$ - $ta, tar$   $\text{ל}$  *to see the city*; also with a change of subject, e.g. [2 S 12:10](#) *and thou hast taken the wife of Uriah the Hittite*  $hVail$ .  $^{\wedge}\text{ל}$ .  $t'Ah$ .  $\text{ל}$  *to be* (i.e. that she may be) *thy wife*; cf. [Gn 28:4](#), [Jer 38:26](#) ( $tWm\text{ל}'$ ).—If there is a special emphasis on the infinitive with  $\text{ל}$ , it is placed, with its complement, before the governing verb, e.g. [Gn 42:9](#), [47:4](#), [Nu 22:20](#), [Jos 2:3](#), [1 S 16:2](#) with  $aAB$ ; [Ju 15:10](#), [1 S 17:25](#) with  $h\text{ל}'$ .

## h

2. Just as clearly the idea of aiming at a definite purpose or turning towards an object may be seen in the combination of the verb  $hyh'$  *to be*, with  $\text{ל}$  and an infinitive. In fact  $tAf$   $[\text{ל}]; thyh'$  may mean, either (a) *he was in the act of, he was about to* (as it were, he set himself), *he was ready, to do some thing*, or (b) *he or it was appointed or compelled, &c., to do the action in question*. In the latter case  $tAf$   $[\text{ל}]; thyh'$  corresponds to the Latin *faciendum erat*, cf. also the English *I am to go*. In both cases  $hyh'$  (as elsewhere when copula) is often omitted.

## i

Examples of (a) [Gn 15:12](#) אבִּל' וּמִן; יֵהִי and when the sun was going down (just about to set); [2 Ch 26:5](#) ~יָחִיל אֶל-וַרְדֵּי יֵהִי and he set himself to seek God (here with the secondary idea of a continuous action); with the omission of הַיְהִי [Is 38:20](#), יָנִי [גַּוְאֵה] . ה' אֵלֵי וְיִשְׁׁלַח אֵת יָדוֹ וְיִרְצֵנִי the Lord is ready to save me; [1 S 14:21](#) (?), [Jer 51:49](#), y [Ps 25:14](#) (et foedus suum manifestaturus est eis); [Pr 18:24](#) (?), [19:8](#) (אֲמַלִּי consecuturus est, unless we simply read אֲחַמְלִי with the LXX)<sup>2</sup>; [20:25](#), [Ec 3:15](#) תֵּאֵיחֵלֵי אִתְּרַוְא] quod futurum est; [2 Ch 11:22](#), [12:12](#) (In a negative statement); in a question, [Est 7:8](#) (will he even ...?). Cf. also [1 S 4:19](#).

## k

Of (b) [Jos 2:5](#) רִאגְסֵי לִי ר [וּמִן; יֵהִי and the gate was to be shut (had to be shut); [Is 37:26](#), y [Ps 109:13](#).<sup>3</sup> Mostly with the omission of הַיְהִי, e.g. [2 K 4:13](#) תֵּאֲפִי [ל] ;תִּמְ, אָמַר %ל' what is to be done for thee? (%ל' -רִבִּדֵּל . וַיֵּהִי) wouldst thou be (lit. is it to be) spoken for to the king, &c.? [2 K 13:19](#) תֵּאֲכַחֵלֵי . it was to smite equivalent to thou shouldst have smitten; [Is 5:4](#), y [Ps 32:9](#), [68:19](#) (?), [Jb 30:6](#) (habitandum est iis), [1 Ch 9:25](#), [10:18](#), [22:5](#), [2 Ch 8:13](#) (?), [11:22](#), [19:2](#), [36:19](#) (?), [Ho 9:13](#), [Hb 1:17](#). In a question [2 Ch 19:2](#); after אֵל [1 Ch 5:1](#), [15:2](#); after יֵאֵר [1 Ch 23:26](#), [2 Ch 5:11](#) and frequently.

## l

Of the same kind also are the cases, in which the infinitive with ל . depends on the idea of an obligation or permission (or prohibition); especially in such forms of expression as [2 S 18:11](#) אָמַר ^ל . תֵּתֵּלֵי הַיְלִי; [it was upon me, i.e. it would have been my duty to give thee, &c.<sup>4</sup>; cf. [Mi 3:1](#) ([2 Ch 13:5](#)) it is not for you to (i.e. are ye not bound to)?<sup>5</sup> with a negative, [2 Ch 26:18](#) אָמַר ^ל . אֵלֵי it pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but only to the priests; also ל . יֵאֵר with an infinitive expresses it is not permitted (nefas est), may not, e.g. [Est 4:2](#) אבִּל' יֵאֵר יִכִּי for none might enter, [8:8](#), [1 Ch 15:2](#); <sup>65</sup> ל . יֵאֵר with an infinitive is used in a somewhat different sense, equivalent to it is not feasible, not possible, e.g. in [Ec 3:14](#), [2 Ch 5:11](#); cf. y [Ps 40:6](#).<sup>7</sup>—With either meaning אֵל can be used instead of יֵאֵר e.g. [Am 6:10](#) רַיִכִּיחֵלֵי . אֵל nefas est, to make mention of the name of the Lord: but [Ju 1:19](#) for it was not possible to drive out, &c., perhaps,



however, the text originally stood as in [Jos 17:12](#) הַלְלוּ אֱלֹהֵי יְהוָה ; [1 Ch 15:2](#).

## m

3. A further class comprises the very numerous cases, in which the infinitive with ל is used as the object<sup>8</sup> of a governing verb, hence, again, for *the direction* which an action takes. The verbs (or conjugations) which occur most frequently in this combination with ל and an infinitive are: לִּשְׁמַע (with an infinitive without ל, e.g. [Dt 2:25](#), [31](#), [Jos 3:7](#)), לַיָּאֵחַ *to begin*, אָסַף (prop. *to add*) *to continue*, very frequently, even in prose, with an infinitive without ל as [Gn 4:12](#), [8:10](#), [12](#), [37:5](#), [1 S 3:8](#), [Jb 27:1](#), &c.; לִּדְחֹק *to cease from, to desist*, הִלְכִי *to complete, to make an end of*, מָלַךְ *to be finished*; בָּרַחְתִּי *to come near to*, [Gn 12:11](#); רָחַמְתִּי *to hasten* (with an infinitive without ל [Ex 2:18](#)); הִבְאִיר *to be willing* (with an infinitive without ל [Is 28:12](#), [30:9](#), [Jb 39:9](#)); פָּקַדְתִּי *to will, to desire*; אָמַרְתִּי *to refuse (to be unwilling)*; וָדָבַר *to seek*; לִּקְרוֹן *to be able* (with an infinitive without ל, e.g. [Gn 24:50](#), [37:4](#), [Ex 2:3](#), [18:23](#), [Nu 22:38](#), [Jb 4:2](#)); אָתַתְתִּי with an accusative of the person in the sense of *to give up to some one, to cause, or permit* him to do something, e.g. [Gn 20:6](#), יָאֵתַתְתִּי [Ps 16:11](#) (with an infinitive abs. [Jb 9:18](#), see § 113 d), [דָּיַקְתִּי] *to understand* how to do something (in [Jb 3:8](#) רָרַעְתִּי ~ דָּיַקְתִּי [הַתִּי] analogous); דָּמַתְתִּי *to learn*; הִמַּלְתִּי *to wait, expect* (with a change of subject, e.g. [Is 5:2](#) and he waited for it to bring forth grapes).

## n

We must further mention here a number of verbs in Hiphil (partly denominatives), which express an action in some definite direction (cf. § 53 f), as לַיָּדְבַח *to do greatly*, לַיָּפִיחַ *to make (it) low*, הִלְבִּיחַ *to make (it) high*, קָדַמְתִּי *to make (it) deep*, קָדַמְתִּי *to make (it) far, distant*, בִּיַּיְחַד *to make (it) good* (with an infinitive without ל [Ps 33:3](#), but [1 S 16:17](#), in the same combination, with ל.); ~יָקִיחַ *to do anything early* (y [Ps 127:2](#), along with its opposite רָחַקְתִּי *to do something late*, with an infinitive without ל.); הִבְרַח *to make (it) much*, אִלְפִיחַ *to make (it) wonderful* (even with a passive infinitive [2 Ch 26:15](#)),<sup>9</sup> &c.

## o

4. Finally, the infinitive with **ל** is very frequently used in a much looser connexion to state motives, attendant circumstances, or otherwise to define more exactly. In English, such infinitive constructions (like the Latin gerund in *-do*; cf. *f*) must frequently be turned by *that* or a gerund; e. g. [1 S 12:17](#) **לִּמְדָה** *in asking you a king*; [14:33](#), [19:5](#), [20:36](#), [Gn 3:22](#), [18:19](#), [34:7](#), [15](#), [Ex 23:2](#), [Lv 5:4, 22, 26](#), [8:15](#), [Nu 14:36](#), [2 S 3:10](#), [1 K 2:3](#) f, [14:8](#), [Jer 44:7](#) f, y [Ps 63:3](#), [78:18](#), [101:8](#), [103:20](#), [104:14](#) f., [111:6](#), [Pr 2:8](#), [8:34](#), [18:5](#), [Neh 13:18](#). Sometimes the infinitive with **ל** is used in this way simply by itself, e. g. [1 Ch 12:8](#) *as the roes upon the mountains רְחֵמִי (as regards hastening) *in swiftness*; [Gn 2:3](#), [2 S 14:25](#) (**לְלֵחֵי**); [Is 21:1](#) (**אֲשֶׁר**)† [Jo 2:26](#), [Pr 2:2](#), [26:2](#) and so very frequently the infinitive **רְמֵא** *edicendo* which has become stereotyped as an adverb to introduce direct narration (in the sense of *thus*, as *follows*).<sup>10</sup>*

## p

5. In a number of instances—especially in the later books—the infin. constr. with **ל** appears to be attached by **וְאֵל** (like the infinitive absolute, § 113 z), as the continuation of a previous finite verb. In most examples of this kind it is, however, evident that the infinitive with **ל** virtually depends on an idea of intention, effort, or being in the act of, which, according to the sense, is contained in what has preceded, whilst the copula, as sometimes also elsewhere, is used in an emphatic sense (*and that too*); thus e. g. [Ex 32:29](#) (if the text be right) *fill your hand to-day* (sc. with an offering) *for the Lord ... and that to bring a blessing upon you*, i. e. that ye may be blessed; cf. [1 S 25:31](#) (otherwise in verses [26](#) and [33](#) where the infinitive absolute is used, see § 113 e); y [Ps 104:21](#), [11 Jb 34:8](#), [Ec 9:1](#), [Neh 8:13](#), [2 Ch 7:17](#).—In [Lv 10:10](#) f, **לְיָדְבַחֶיךָ** **וְ** might be regarded as an explanatory addition to the command contained in verse [9b](#) (= this prohibition of wine before the service shall ye observe, and that in order to put a difference, &c.); but probably the text has been disturbed by a redactor.—In [2 Ch 30:9](#) **בְּוֹדֵי** **וְ** depends on the idea of receiving a favour which lies in **יִמְיָךְ**. On the other hand, in [1 S 8:12](#) it is sufficient to explain *and in order to appoint them unto him for captains of thousands* (sc. he will take them). In [Is 44:28](#) translate *and he* (Cyrus) *shall perform all my pleasure, and that in saying of Jerusalem, &c.*

## q

3. The period of time to which an action or occurrence represented by the infinitive

construct belongs, must sometimes be inferred from the context, or from the character of the principal tenses; cf, e. g. [Gn 2:4](#) *these are the generations of the heaven and of the earth*, ~ar'ḂḡB. *when they were created* (prop. in their being created); [Ju 6:18](#) ḡw yaḂəḡ [; *until I come unto thee, and bring forth, &c.* Cf. [1 S 18:19](#) (= *when she should have been given*); [2 K 2:1](#) [Ho 7:1](#).

## r

Rem. 1. The constructions of the infinitive with a preposition, described above under [d](#), are almost always continued in the further course of the narrative by means of the *finite verb*, i. e. by an independent sentence, not by a co-ordinate infinitive. Such a finite verb we regard as governed by a conjunction, which corresponds to the preposition standing before the infinitive. Thus the infinitival construction (frequently even with a change of subject) is continued by a perfect (with ad), [Jer 9:12](#) *because they have forsaken* (~b'z'-'-l [) *my law ...*

W[m.v'tad W>*and have not obeyed my voice*; [Gn 39:10](#), [1 S 24:12](#), [Am 1:9](#); without ad [Jb 28:25](#) (perf. after l .and infin.); by a perfect with W>(cf. § 112 *i* and *v*) [Am 1:11](#) ḡw Apd'r'-l [; *because he did pursue his brother with the sword, tX&W>and did cast off continually all pity* (a frequentative perfect; for examples of the perfect consecutive proper see [Gn 27:45](#), [Ju 6:18](#), [1 S 10:8](#), [2 K 18:32](#) [[Is 36:17](#)], always after yaḂəḡ [; *until I come*); by a simple imperfect, e. g. [Pr 1:27](#) (after B); [Is 30:26](#) (after ~AyB. *in the day*, a temporal phrase which has here become equivalent to a preposition); [Is 5:24](#) (after K), [10:2](#), [13:9](#), [14:25](#), [45:1](#), [49:5](#), [1 S 2:8](#), [Pr 2:8](#), [5:2](#), [8:21](#) (always after l )<sup>12</sup>; by an imperfect consecutive, e. g. [Gn 39:18](#) *and it came to pass*, ar'qaw) yl Āq ymijr'hK;† *as I lifted up my voice and cried, that ...*; [1 K 10:9](#), [Jb 38:13](#) (after l ); [1 K 18:18](#) [Is 38:9](#), [Jb 38:7](#), [9](#) ff. (after B); [Is 30:12](#), [Jer 7:13](#), [Ez 34:8](#) (after ! [yḡ).

## s

2. The negation of an infinitive construct, on account of the predominance of the noun-element in its character, is effected not by the verbal negative ad (except in the compound ad B, which has come to be used as a preposition, *without*, [Nu 35:23](#), [Pr 19:2](#)), but by yTil Bi, originally a substantive (see the Lexicon), with l . prefixed (but also [Nu 14:16](#) yTil Bmi), e. g. [Gn 3:11](#) Wm'mi- l k'a] yTil bil . *not to eat*

of it, in a final sense, [4:15](#) lest any finding him should smite him; only in [2 K 23:10](#) is ל repeated before the infinitive. In [Ps 32:9](#) (if the text be right) ל B; negatives, not the infinitive, but the predicate which is understood.

---

### Footnotes:

<sup>1</sup>[1] Cf. [§ 45 g](#), according to which the close union of the ל with the first consonant of the infinitive ( בִּתְּכִלִּי with a firmly closed syllable, as opposed to בִּתְּכִבֵּא בִּתְּכִכִּי &c.) seems to point to the formation of a special new verbal form. Quite distinct are the few examples where the infinitive with ל serves to express time, as [Gn 24:63](#) בְּרִחַת אָנֹכִי *at the eventide* (prop. at the time of the return of evening); cf. [Dt 23:12](#), [Ex 14:27](#), [Ju 19:26](#); [2 S 18:29](#) *when Joab sent the king's servant*.

<sup>2</sup>[1] P. Haupt (*SBOT.*, Proverbs, p. 52, lines 10 ff.; *Critical Notes on Esther*, p. 170, on 78) considers it possible that here and in [Pr 2:8](#), [6:24](#), [7:5](#), [16:30](#), [30:14](#), as well as in [14:35](#), [17:21](#) before a noun, the ל is a survival of the emphatic ל with an *imperf.*, which is especially common in Arabic. In that case אֲחַמְּלִי must be read אֲחַמְּלִי i.e. ל' אֲחַמְּלִי. But all the above instances can be taken as infinitives with ל without difficulty.

<sup>3</sup>[2] Somewhat different are the cases where לֹ .הַיְהִי with the infinitive (which is then used exactly as a substantive) implies *to become something*, i.e. to meet with a particular fate, as [Nu 24:22](#) (cf. [Is 5:5](#), [6:13](#)) רָבִיבִי *for wasting*, for which elsewhere frequently הִמְוִיבִי and the like; probably also תִּלְבִּיבִי [Ps 49:15](#) is to be explained in this way, the הַיְהִי being omitted.

<sup>4</sup>[3] [2 S 4:10](#) (*cui dandum erat mihi*) appears to be similar; it may, however, be better, with Wellhausen, to omit the רָבִיבִי

<sup>5</sup>[4] But in [1 S 23:20](#) after וְהָיָה חֵדְנוֹ *and our part shall be* the infinitive without ל stands as the subject of the sentence.

<sup>6</sup>[5] Quite different of course are such cases as [Is 37:3](#) הֲדָוָה לֹ .יָבִיחַ וְכֹחַ *and there is not strength to bring forth*; cf. [Nu 20:5](#), [Ru 4:4](#).

<sup>7</sup>[6] In [2 S 14:19](#) וְאִי (= וְיִי) *it is, there is* is used in a similar sense after ~אִי the negative particle of asseveration, *of a truth it is not possible to turn to the right hand or*

to the left.

<sup>8</sup>[1] This view is based upon the fact, that in numerous expressions of this kind (see the examples above) the ׀ may be omitted, and the infinitive consequently stand as an actual accusative of the object (see above, [c](#)). However, the connexion of the verb with the object is in the latter case closer and more emphatic (hence especially adapted to poetic or prophetic diction), than the looser addition of the infinitive with ׀; thus [Amv. Wba' ad [Is 28:12](#) is equivalent to *they desired not obeying* (Wba' ad also with the infin. abs. in [Is 42:24](#); cf. [§ 113 d](#)); but [mvl. i Wba' ad [Ez 20:8](#) rather expresses *they could not make up their mind as to hearkening*. When connected with ׀, the governing verb has a more independent sense than when it directly governs the accusative of the object.

<sup>9</sup>[2] In almost all these examples the principal idea is properly contained in the infinitive, whilst the governing verb strictly speaking contains only a subordinate adverbial statement, and is therefore best rendered in English by an adverb; e.g. [Gn 27:20](#) *how is it that thou hast found it so quickly?* (prop. how thou hast hastened to find!), [Gn 31:27](#) *wherefore didst thou flee secretly?* So frequently with hBrhi (= *often, abundantly*), [Ex 36:5](#), [1 S 1:12](#), [2 K 21:6](#), [Is 55:7](#), [Am 4:4](#), y [Ps 78:38](#), &c.; with bW (= *again*), [Dt 30:9](#), [1 K 13:17](#), [Ho 11:9](#), [Ezr 9:14](#); cf. also [2 S 19:4](#), [Jer 1:12](#), [Jn 4:2](#), and the analogous instances in [§ 120 g](#); also [2 K 2:10](#) *thou hast asked a hard thing*.

<sup>10</sup>[1] rma׀ is very often so used after rBdy׀ in the Priestly document ([Gn 8:15](#), [17:3](#), &c., and numberless times in the legal parts of Exod., Lev., and Num.)—a pleonasm which is not surprising considering the admittedly prolix and formal style of the document.

<sup>11</sup>[2] When Delitzsch on y [Ps 104:21](#), referring to [Hb 1:17](#), explains the infinitive with ׀ as an elliptical mode of expressing the *coniugatio periphastica* (equivalent to *fiagitaturi sunt a deo cibum suum*), this is, in point of fact, certainly applicable to this and a few other places mentioned above; but all these passages, in which the infinitive with ׀ W follows, are to be distinguished from the cases treated above under [h](#), where the infinitive with ׀ without WaW corresponds to a Latin gerundive, or is actually used to express the *coniugatio periphastica*.

<sup>12</sup>[1] The great frequency of examples of this kind, especially in the poetical books, is due to a striving after what is called *chiasmus* in the arrangement of the parallel members in the two halves of the verse, i. e. in the instances given, the finite verb at

*the end* of the second (co-ordinate) clause is parallel with the infinitive *at the beginning* of the first. In this way the verbal form necessarily became separated from the  $\mathbb{W}$  and consequently the imperfect had to be used instead of the perfect consecutive. Such a parallelism of the *external* and *internal* members of a verse is frequent also in other cases, and was evidently felt to be an elegance of elevated—poetic or prophetic—style.

# CHAPTER II

## THE SENTENCE

### I. The Sentence in General.

#### § 140. *Noun-clauses, Verbal-clauses, and the Compound Sentence.*

**a**

1. Every sentence, the subject and predicate of which are nouns or their equivalents (esp. participles), is called a *noun-clause*, e. g.  $\text{W}^{\text{h}}\text{K}^{\text{d}} \text{m}; \text{h}^{\text{A}}\text{h}^{\text{y}}$  *the Lord is our king*, [Is 33:22](#);  $\sim\text{y}^{\text{a}}\text{U}^{\text{x}}\text{W}^{\text{d}} \sim\text{y}^{\text{r}} \sim\text{d}^{\text{s}}. \text{y}^{\text{v}}\text{B}^{\text{a}}\text{W}^{\text{d}}$  *now the men of Sodom were wicked and sinners*, [Gn 13:13](#);  $\sim\text{h}^{\text{I}} \text{h}^{\text{P}}$ , *a mouth is theirs*, [y Ps 115:5](#); see further, [§ 141](#).

**b**

2. Every sentence, the subject of which is a noun (or pronoun included in a verbal-form) and its predicate a finite verb, is called a *verbal-clause*, e. g.  $\sim\text{y}^{\text{h}}\text{il} \text{a} / \text{r}^{\text{m}}\text{a}^{\text{W}^{\text{d}}}$  *and God said*, [Gn 1:3](#);  $\text{I} \text{D}^{\text{b}}\text{W}^{\text{d}}$  *and he divided*, [1:7](#); see further, [§ 142](#).

**c**

Rem. In the last example the pronominal subject is at least indicated by the preformative (י), and in almost all forms of the perfect by affirmatives. The 3<sup>rd</sup> pers. sing. perf. however, which contains no indication of the subject, must also be regarded as a full verbal-clause.

**d**

3. Every sentence, the subject or predicate of which is itself a full clause, is called a *compound sentence*, e. g.  $\text{y} \text{Ps 18:31} \text{A}^{\text{K}}\text{r}^{\text{D}}$ ;  $\sim\text{y}^{\text{m}}\text{I}^{\text{T}} \text{I} \text{a}^{\text{h}}$  *God—his way is perfect*, equivalent to *God's way is perfect*, [Gn 34:8](#)  $\text{y}^{\text{n}}\text{B}. \sim\text{k}^{\text{v}}. \sim\text{k}^{\text{T}}\text{b}^{\text{B}}. \text{A}^{\text{v}}\text{p}^{\text{n}}: \text{h}^{\text{q}}\text{V}^{\text{x}}\text{T}$  *my son Shechem— his soul longeth for your daughter*, see further, [§ 143](#).

**e**

4. The above distinction between different kinds of sentences—especially between noun- and verbal-clauses—is indispensable to the more delicate appreciation of Hebrew syntax (and that of the Semitic languages generally), since it is by no means merely external or formal, but involves fundamental differences of meaning. Noun-clauses with a substantive as predicate, represent something *fixed*, a *state* or in short, a *being* so and so; verbal-clauses on the other hand, something *moveable* and *in progress*, an *event* or *action*. The latter description is indeed true in a certain sense also of noun-clauses with a participial predicate, except that in their case the event or

action (as distinguished from that expressed by the verbal-clause) is of a fixed and abiding character.

**f**

Rem. By the Arab grammarians every clause beginning with an independent subject is regarded as a noun-clause, and every clause beginning with a finite verb as verbal. If a finite verb follows the noun-subject the two together (since the verb comprises its own subject and is thus a complete verbal-clause) form a compound noun-sentence, just as when the predicate consists of an independent noun-clause. Though this definition of the different kinds of sentence, which we formerly accepted (in [§ 144 a](#) of the 22nd to the 24th German editions of this Grammar), is rejected above, [a-d](#), we must, nevertheless, mention here the point in which this more complicated view of the Arab grammarians may be regarded as at least relatively correct, namely, in classifying verbal-clauses according as the subject precedes or follows the verb, a distinction which is often of great importance in Hebrew also; see further, in [§ 142 a](#).



## § 141. *The Noun-clause.*

### a

1. The *subject* of a noun-clause (see § 140 a) may be—

(a) A substantive, e. g. !d,[~~me~~ acy0 rhhw> *and a river went out* (was going out) *of Eden*, [Gn 2:10](#).

(b) A pronoun, e. g. [Gn 7:4](#) ryj mm; ybha't *will cause it to rain*; [14:18](#) !hoo ahhw> *and he was priest*; [2:23](#) (ta~~u~~ before a feminine predicate, as hLa~~u~~ before a plural in [Ex 32:4](#)); ~kX' ymi *who is wise*? [Ho 14:10](#).—In [1 Ch 5:2](#) WMMi dygh'l W *and of him one became a prince*, the subject is contained in WMMi.<sup>1</sup>

### b

2. The *predicate* of a noun-clause may be—

(a) A substantive, e. g. [Dt 14:1](#) ä wqW ~Tā; ~ynB' *ye are children of the Lord your God*; [Gn 42:13](#). Specially characteristic of the Semitic mode of expression are the cases in which both subject and predicate are substantives, thus emphasizing their identity ('the thing is its measure, material, or equivalent'), e. g. [Ez 41:22](#) # [e wytryqitw>... # [e xB~~u~~h; *the altar* (was) *wood* ... , *and the walls thereof* (were) *wood*, i. e. of wood. Cf. below, [c](#).

(b) An adjective or participle, e. g. [Gn 12:12](#) bAj ayhh; #rain' bhz'w< *and the gold of that land is good*; bvy !Arp.[w> *now Ephron was sitting*, &c., [Gn 23:10](#).<sup>2</sup> Very frequently such noun-clauses, attached by Wa~~u~~ to a verbal-clause, are used to represent a state *contemporaneous* with the principal action; cf. [e](#) below.

(c) A numeral, e. g. [Gn 42:13](#) ^ydb'[] rf'[] ~yn&. *the twelve* (of us) *are thy servants*.

(d) A pronoun, e. g. [Gn 10:12](#) (ayhi), [Ex 9:27](#) (yn'a), [Gn 24:65](#) (ymi), [1 K 9:13](#) (hm').<sup>3</sup>

(e) An adverb or (esp. if formed with a preposition) any specification of time, place, quality, possessor, &c., which may be regarded as the equivalent of a noun-idea, e. g. xI d~~B~~h; ~V' *there is the bdellium*, [Gn 2:12](#); I bhñ yae *where is Abel*? [4:9](#);

ADsX; ~I A[ I . *his mercy endureth for ever*, y [Ps 136:1](#) f.; AtybBe rv,[ñ *riches are in his house*, y [Ps 112:3](#); Wx~~u~~a] A I *we are his*, y [Ps 100:3](#) Q<sup>re</sup>o

## c

Rem. 1. The employment of a substantive as predicate of a noun-clause is especially frequent, either when no corresponding adjective exists (so mostly with words expressing the material; cf. § 128 o) or when the attribute is intended to receive a certain emphasis. For in all cases there is a much greater stress upon a substantival predicate,<sup>4</sup> since it represents something as *identical* with the subject (see above, *b* [a]), than upon an adjectival or verbal predicate; cf. [Ct 1:3](#); *y* [Ps 25:10](#) *all the paths of the Lord are tmaʔ) dsxñ/lovingkindness and truth* (i. e. *wholly lovingkindness*, &c.; cf. [Jer 10:10](#)); [Ez 38:5](#), *y* [Ps 10:5](#), [19:10](#), [23:5](#), [88:19](#), [Pr 3:17](#), <sup>5</sup> [Jb 22:12](#), [23:2](#), [26:13](#), [Ru 3:2](#). Sometimes the emphasis on the predicate is obtained by the use of the plural form (according to § 124 e), e. g. *y* [Ps 110:3](#) *thy people are tboḥ>altogether willingness*; [Ct 5:16](#), [Dn 9:23](#).

## d

Sometimes the boldness of such combinations is modified by the repetition of the subject, as *regens* of the predicate, e. g. [Jb 6:12](#) *yxB0 ~ynb'a] xKθ~ai is my strength the strength of stones? [Pr 3:17](#). That the language, however—especially in poetry—is not averse even to the boldest combinations in order to emphasize very strongly the unconditional relation between the subject and predicate, is shown by such examples as *y* [Ps 45:9](#) *myrrh and aloes and cassia are all thy garments* (i. e. so perfumed with them that they seem to be composed of them); [Ct 1:15](#) *thine eyes are doves*, i. e. dove's eyes (but [5:12](#) *~ynAyB*);<sup>6</sup> *y* [Ps 23:5](#), [109:4](#), [Jb 8:9](#), [12:12](#), [Ct 2:13](#). In prose, e. g. [Ex 9:31](#), [Ezr 10:13](#) *~ymivG> t [θ' the season is rain showers*, i. e. *the rainy season*; with a bold enallage of the number, [Gn 34:30](#) *rPsmi yten. ynabʔ) and I (with my family) am persons few in number*.*

For similarly bold expressions with *hyh'* cf. [Gn 11:1](#), [12:2](#), [Ex 17:12](#), [Is 5:12](#), [Jer 2:28](#), and again with a bold enallage of the number, [Jb 29:15](#) *I was eyes to the blind, and feet was I to the lame*, but in prose, [Nu 10:31](#) *and thou shalt be to us ~yhʔ [d*.

## e

2. The noun-clause connected by *waʔw* *copulative* to a verbal-clause, or its equivalent, always describes a state *contemporaneous* with the principal action, or (when the predicate is a transitive participle) an action represented in constant duration (cf. § 107 d, as well as § 116 n and o), e. g. [Gn 19:1](#) *and the two angels came to Sodom at even, bvy j Al w>while Lot sat*, &c.; [18:1](#), [8](#), [16](#), [22](#), [25:26](#), [Ju 13:9](#), [1 S 1:9](#), [2 S 4:7](#), [11:4](#) (always with a participle); with an adjectival

predicate, [Gn 18:12](#); with a substantival predicate, [18:27](#); with an adverbial predicate, [9:23](#). Not infrequently such a *circumstantial* clause indicates at the same time some contradictory fact, so that ׀ is equivalent to *whereas*, *whilst*, *although*, e. g. [Gn 15:2](#), [18:27](#), [20:3](#), [48:14](#) (*although he was the younger*); [Ju 16:15](#) *how canst thou say, I love thee, ׀ ׀ whereas thine heart is not with me?* [2 S 3:39](#), y [Ps 28:3](#) *whilst mischief is in their hearts*. These clauses describing a state are, however, only a subdivision of the large class of circumstantial clauses, on which see [§ 156](#).

## f

3. As the examples given under *a* and *b* show, the syntactical relation existing between the subject and predicate of a noun-clause is as a rule expressed by simple juxtaposition, without a *copula* of any kind. To what period of time the statement applies must be inferred from the context; e.g. [1 K 18:21](#) ~yhil ׀ah'thAhy>the Lord is the true God; [1 S 9:19](#); [Is 31:2](#) ~kX' a׀h--~G: yet he also is wise; [Gn 42:11](#); on the other hand, [Gn 19:1](#) bvy j Al ׀ and(=while) Lot was sitting; [Ez 28:15](#); [Gn 7:4](#) ryj mm; ykha't am raining, i. e. I will rain. Sometimes even a jussive or optative is to be supplied as predicate, [Gn 27:13](#) upon me be thy curse; [Gn 11:4](#), [20:13](#), [Ex 12:2](#). Cf. [§ 116 r, note](#).

## g

Not infrequently, however, a connexion is established between subject and predicate (a) by adding the separate pronoun of the 3<sup>rd</sup> person singular or plural, expressly resuming and therefore strengthening the subject, or (b) (especially for the sake of a more exact specification of time) by the help of the verb hyh'. The first of these will be a *compound* sentence, since the predicate to the main subject consists of an independent clause.

## h

Examples of (a): [Gn 41:26](#) the seven good kine hnhã ~ynlv' [bvy]they are seven years; [Dt 1:17](#), [4:24](#); [Ec 5:18](#) ayhi ~yhil ׀/ tTm; hz0this—it is a gift of God; [Nu 3:27](#) ~he hLa in a question, [Gn 27:38](#). Sometimes a׀h is used in this way to strengthen a pronominal subject of the first or second person, and at the same time to connect it with the predicate which follows, e. g. a׀h ykha'tykha'ts [43:25](#) I, even I, am he that blotteth out, &c.; [51:12](#); a׀h hT'a; [2 S 7:28](#), [Is 37:16](#),

y [Ps 44:5](#), [Neh 9:6](#), [7](#); in an interrogative sentence, [Jer 14:22](#); <sup>8</sup> in [Jer 49:12](#) אלה in a *verbal*-clause strengthens הִתְּאֵר;

## i

Of (b): naturally this does not apply to the examples, in which הַיְהִי, in the sense of *to become, to fare, to exist*, still retains its full force as a verb, and where accordingly the sentence is verbal, and not a noun-clause; especially when the predicate precedes the subject. On the other hand, such examples as [Gn 1:2](#) and the earth was (הִתְּיָחַד) *waste and emptiness*, can scarcely be regarded as properly verbal clauses; הִתְּיָחַד is used here really only for the purpose of referring to past time a statement which, as the description of a state, might also appear in the form of a pure noun-clause; cf. [Gn 3:1](#). This is especially true of the somewhat numerous instances in which הַיְהִי occurs as a connecting word between the subject and the participial predicate; e. g. [Ju 1:7](#), [Jb 1:14](#) (immediately afterwards a pure noun-clause). The imperfect of הַיְהִי announces what is future in [Nu 14:33](#), &c.; cf. [§ 116 r](#). However, especially in the latter case, הַיְהִי is not wholly without verbal force, but comes very near to being a mere copula, and this use is more frequent in the later books<sup>9</sup> than in the earlier.

## k

Rem. On the employment of וַיֵּשֶׁב *existence*, and לֹא־יָבִין *non-existence*, which were originally substantives (on their tendency to be used as verbs, equivalent to *est*, and *non est*, cf. [§ 100 o](#), and the *Negative Sentences*, [§ 152](#)) as a connecting link between a pronominal subject and a participial predicate (especially in conditional and interrogative sentences, [Gn 24:42](#), [49](#), [43:4](#), &c.), see above, [§ 116 q](#), and the various kinds of subordinate clauses mentioned in [§§ 150](#), [159](#).

## l

4. The natural *arrangement* of words in the noun-clause, as describing a state, is *subject—predicate*; the principal stress falls on the former since it is the •object of the description. Very frequently, however (and not merely in poetry, where greater freedom is naturally allowed in the arrangement of words), the reverse order is found, i. e. *predicate—subject*. The latter order *must* be used when special emphasis is laid on the predicate,<sup>10</sup> or when it consists of an interrogative word; thus with a substantival predicate, e. g. [Gn 3:19](#) רַב־לֵבָבִי הִתְּאֵר; *dust thou art*, [4:9](#) [12:13](#) (my sister, not my wife); [20:2](#), [12](#), [29:14](#), [1 S 6:3 b](#), [Jb 5:24](#), [6:12](#); with an adjectival predicate, e. g. [1 S 6:3 a](#), [28:21](#), [Jer 10:6](#); with a participle, [Gn 30:1](#), [32:12](#); with an interrogative

pronoun, e. g. [Gn 24:65](#); [11](#) with an adverbial interrogative, e. g. [Gn 4:9](#).

## m

Rem. On the above cf. the exhaustive investigations of C. Albrecht, 'Die Wortstellung im hebr. Nominalsatze,' *ZAW*. vii. 218 ff. and viii. 249 ff.; with a complete list of the exceptions to the order *subject—predicate*, p. 254 ff. The predicate must precede for the reasons stated (an *adjectival predicate* is particularly emphatic when it has the force of a comparative, e. g. [Gn 4:13](#); the predicate expressed by means of a preposition precedes most frequently when it serves to convey the ideas of *having*, *possessing*, e. g. [Gn 18:14](#), [29:16](#), &c.; cf. also [26:20](#), [31:16](#), [43](#)).

## n

The predicate *may* precede: (a) when the subject is a pronoun, for 'the person assumed to be generally known, does not excite the same interest as that which is stated about him;' (b) 'in order not to be a mere appendage to a subject which consists of several words,' e.g. [2 K 20:19](#); (c) in interrogative sentences (with a substantival or adjectival predicate or one compounded with a preposition), e. g. [1 S 16:4](#); finally (d) in a relative clause, when the predicate is adverbial or compounded with a preposition, as a rule closely united (by Maqqeph) with  $\text{rva}]$  e.g. [Gn 2:11](#)  $\sim\text{V}'\text{-rva}]$  [1:29](#) f. AB- $\text{rva}]$

---

## Footnotes:

<sup>1</sup>[1] For other remarkable instances of ellipse in the Chronicler, see Driver, *Introduction*, ed. 8, p. 537, no. 27.

<sup>2</sup>[2] Cf. the numerous examples in [§ 116 n-p](#).

<sup>3</sup>[1] Why in these examples the pronouns, notwithstanding appearances to the contrary, are to be considered as predicates and not as subjects, may be seen from what has been remarked above, [§ 126 k](#).

<sup>4</sup>[2] The same naturally applies to most of those cases which are not pure noun-clauses, but have the substantival predicate connected with the subject by  $\text{hyh}'$  (e.g. [Gn 1:2](#) and *the earth was a waste and emptiness*; cf.  $\text{y}$  [Ps 35:6](#), [Pr 8:30](#), [Jb 3:4](#)) or where a preposition precedes the substantival predicate, as  $\text{y}$  [Ps 29:4](#) *the voice of the Lord is with power*, i. e. *powerful*.

<sup>5</sup>[3]  $\sim\text{Al V}'$  here, as in [Jb 21:9](#), is evidently a substantive after a plural subject; on the other hand, it is doubtful whether  $\sim\text{Al V}'$  in such passages as [Gn 43:27](#), [2 S 20:9](#),  $\text{y}$  [Ps](#)

[120:7](#), &c., is not rather to be regarded as an adjective.

<sup>6</sup>[4] As a rule, in such comparisons K. (which is then to be regarded as *nominative*) stands before the predicate, e. g. [Is 63:2](#) *wherefore are thy garments* תגב. %רדק. *like those of one that treadeth in the wine-press?* (prop. *the like of one that treadeth, instar calcantis*); [Jer 50:9](#). The comparison is then much less emphatic than in the noun-clauses cited above.

<sup>7</sup>[1] On a similar use of the separate pronoun of the third person in Aramaic ([Dn 2:38](#), [Ezr 5:11](#), &c.) see Kautzsch, *Gramm. des Bibl. Aram.*, § 87. 3.

<sup>8</sup>[2] This is of course to be distinguished from the use of אלה (to be inferred from the context) as predicate in the sense of א` antoj; see above, § 135 a, note 1; or such cases as [Dt 32:39](#) *see now* אלה ינבא] ינבא] יכי *that I, even I, am he*; [1 Ch 21:17](#).

<sup>9</sup>[1] According to Albrecht, *ZAW*. viii. 252, especially in Deuteronomy and in the Priestly Code.

<sup>10</sup>[2] For the same reason specifications of place (e. g. [Gn 4:7](#)) or other adverbial qualifications may stand at the beginning of the sentence.

<sup>11</sup>[3] The only exceptions, according to Albrecht (see the Rem. above), are [Ex 16:7](#), [8](#).

## § 116. *The Participles.*

Cf. Sellin (see above at the head of [§ 113](#)), p. 6 ff., and Kahan, p. 11 ff.

### a

1. Like the two infinitives, the participles also occupy a middle place between the noun and the verb. In form they are simple nouns, and most nearly related to the adjective; consequently they cannot in themselves be employed to represent definite relations of tense or mood. On the other hand, their verbal character is shown by their not representing, like the adjectives, a fixed and permanent quality (or state), but one which is in some way connected with an *action* or *activity*. The *participle active* indicates a person or thing conceived as being in the continual uninterrupted *exercise* of an activity. The *participle passive*, on the other hand, indicates the person or thing in a state which has been brought about by external *actions*.

### b

Rem. That the language was fully conscious of the difference between a state implying action (or effected by external action) and mere passivity, is seen from the fact, that participles proper cannot be formed from the purely stative Qal, but only verbal adjectives of the form  $qal\text{ } \aleph\text{ } \aleph\text{ } \aleph$  (אֵל מֵאֵל דְּבַק', &c.) or  $qal\text{ } \aleph\text{ } \aleph$  (הִבְטַח, &c.), whereas the *transitive* Qal  $\aleph\text{ } \aleph\text{ } \aleph$  *to hate*, although it coincides in form with the intransitive Qal (as a verb middle e), nevertheless forms a participle active  $\aleph\text{ } \aleph\text{ } \aleph$ , and participle passive  $\aleph\text{ } \aleph\text{ } \aleph$  (cf. the feminine  $h\text{ } \aleph\text{ } \aleph\text{ } \aleph$ ).—In cases where the participle proper and the verbal adjective both occur, they are by no means synonymous. When the Assyrians are called in [Is 28:11](#)  $h\text{ } p\text{ } t' \text{ } y\text{ } g\text{ } [ ]$ ; *men of stammering lips*, a character is ascribed to them which is inseparably connected with their personality. On the other hand  $y\text{ } l\text{ } i\text{ } g\text{ } [ ] \{ h\text{ } l\text{ } k\text{ } \}$  [Jer 20:7](#), describes those about the prophet as continually engaged in casting ridicule upon him. Cf. also [Ps 9:18](#) ( $y\text{ } x\text{ } k\text{ } v\text{ } \}$ ) with [50:22](#) ( $y\text{ } x\text{ } k\text{ } v\text{ } t\text{ } \}$

### c

On the difference between the participle as expressing *simple* duration and the imperfect as expressing *progressive* duration, cf. what has been stated above in [§ 107 d](#). Nevertheless the participle is sometimes used—especially in the later books, cf. e. g. [Neh 6:17](#), [2 Ch 17:11](#)—where we should expect the action to be divided up into its several parts, and consequently should expect the finite verb. But the substitution of the participle for the *tempus historicum*, which becomes customary in Aramaic (cf. Kautzsch, *Gramm. des Bibl.-Aram.*, § 76. 2, *d* and *e*), is nevertheless quite foreign to Hebrew.

## d

2. The period of time indicated by (a) a participle active, either as an attribute or predicate, must be inferred from the particular context. Thus *tme* may mean either *moriens* ([Zc 11:9](#)), or *mortuus* (so commonly; with the article *tMh*; regularly = *the dead man*), or *moriturus* ([Dt 4:22](#)); *aB'* *comming, come* [Gn 18:11](#), &c., *venturus* [1 S 2:31](#), &c.; *l pA* *falling*, but also *fallen*, [Ju 3:25](#), [1 S 5:3](#), and *ready to fall* (threatening ruin, [Is 30:13](#), [Am 9:11](#)). For other examples of perfect participles see [Gn 27:33](#), [43:18](#) (*bVh*; *that was returned*; cf. [Ezr 6:21](#), &c., *~ybVh*; *which were come again from the captivity*); [Gn 35:3](#), [Ex 11:5](#), [Zc 12:1](#), y [Ps 137:7](#), [Pr 8:9](#), [Jb 12:4](#) (*a rQ*), and see [m](#) below. For future participles see [Gn 41:25](#), [1 K 18:9](#), [Is 5:5](#), [Jon 1:3](#), &c., probably also *y%Q*. [Gn 19:14](#). On the *futurum instans* (esp. after *hNhi*) see [p](#) below.

## e

(b) Of the passive participles, that of *Qal* (e. g. *bWtK'* *scriptus*) always corresponds to a Latin or Greek perfect participle passive, those of the other conjugations, especially *Niphçal*, sometimes to a Latin gerundive (or to an adjective in *-bilis*), e. g. *a rAn* *metuendus to be feared*, y [Ps 76:8](#), &c.; *dmXn* *desiderandus (desiderabilis)* [Gn 3:6](#), y [Ps 19:11](#), &c.; *arbnl* *creandus* y [Ps 102:19](#); *d l An*, usually *natus*, but also (like *dLWh*; [Ju 13:8](#)) *procreandus, nasciturus* [1 K 13:2](#), y [Ps 22:32](#); *#r' [h]* *terribilis* y [Ps 89:8](#); *b [tnl* *abominable* [Jb 15:16](#); *bVXn* *aestimandus* [Is 2:22](#); *t l kAn*; *that may be eaten* (an animal) [Lv 11:47](#). In *Puçal* *l Lhm*. *laudandus, worthy to be praised* y [Ps 18:4](#). In *Hophçal*, [2 S 20:21](#) *% l Vm* [2 K 11:2](#) *~ytMWh*; [Is 12:5](#) *Qereot* [*dM.1*

## f

3. The participles active, in virtue of their partly verbal character, possess the power of governing like verbs, and consequently, when used in the absolute state, may take after them an object either in the accusative, or with the preposition with which the verb in question is elsewhere usually construed, e. g. [1 S 18:29](#) *dmD'-ta*, *by* *hating David*; [Gn 42:29](#); with the suffix of the accusative, e. g. *ynVd'* *that made me* [Jb 31:15](#); *Whaïro ymi* *who seeth us ?*, [Is 29:15](#) (in [Is 47:10](#) *ynhairo* is abnormal); *~de* *Oruling them* y [Ps 68:28](#), sometimes also with the article, e. g. y [Ps 18:33](#) *ynhrāamh;t* *that girdeth me*



(LXX ο̄ krataiw̄h me); [Dt 8:14–16](#), [13:6](#), [11](#), [20:1](#), [2 S 1:24](#), [Is 9:12](#) (where, however, Cheyne omits the article), [63:11](#), y [Ps 81:11](#), [103:4](#), [Dn 11:16](#); followed by a preposition, e. g. [1 K 9:23](#) ~ [B' ~ydrh't *which bare rule over the people*; [2 K 20:5](#) %l' ap̄o ynh̄bit *behold, I will heal thee.*<sup>2</sup>

By an exhaustive examination of the statistics, Sellin (see the title at the head of [§ 113](#)), p. 40 ff., shows that the participle when construed as a *verb* expresses a single and comparatively transitory act, or relates to particular cases, historical facts, and the like, while the participle construed as a *noun* (see [g](#)) indicates repeated, enduring, or commonly occurring acts, occupations, and thoughts.

So also the verbal adjectives of the form qalel may take an accusative of the person or thing, if the finite verb from which they are derived governs an accusative, e. g. [Dt 34:9](#) hm̄kx' x̄llr al en' *full of the spirit of wisdom*; y [Ps 5:5](#) [vr̄ñ #p̄x' *that hath pleasure in wickedness*.

## g

As a sort of noun the participle may, however, also exercise the same government as a noun, being in the construct state, and followed by the object of the action in the genitive (see [§ 89 a](#); and cf. [§ 128 x](#)), e. g. y [Ps 5:12](#) ^m̄iv. yb̄h̄at̄ *that love thy name*; cf. y [Ps 19:8](#) f.; also when a verbal adjective, e. g. [Gn 22:12](#) and often ~yhil {al ar̄y} *one fearing God*; [Hb 2:15](#); with an infinitive, y [Ps 127:2](#); with a noun-suffix (which, according to [§ 33 c](#), also represents a genitive), e. g. [Gn 4:14](#) yaicm̄) l̄ K' *whosoever findeth me* (prop. my finder; cf. yv̄i[̄ *my maker*); [12:3](#) ^yk̄ir̄b̄it̄. *that bless thee*, ^l̄ L̄qm̄. *that curseth thee* (but read either ^yl̄ il̄ qm̄, or ^kr̄b̄it̄. in the preceding clause); [27:29](#), [1 S 2:30](#), [Is 63:13](#), y [Ps 18:49](#). In [Jer 33:22](#) read ytiāo ~ytir̄v̄h̄.<sup>3</sup>

## h

Rem. To the class of objective genitives belong also specifications of place after the participles aB' *iniens* and acy' *egrediens*, since the verbs aAB and acy' in the sense of *ingredi*, *egredi*, can be directly connected with an accusative; e. g. [Gn 23:10](#), [18](#) Ary[i r̄ [v̄ñ yaB' *that went in at the gate of his city*; [La 1:4](#); after yaey' ([Gn 9:10](#), [34:24](#), [46:26](#), &c.—In poetic language the participle in the construct state may be connected not only with a genitive of the object, but also with any other specifications (especially of space) which otherwise can only be made to depend on the verb in question by means of a preposition; cf. [Is 38:18](#),

and frequently, *rAb-ydrAy* (they that go down into the pit (the grave); y [Ps 88:6](#) *r b q n y b k v*) that lie in the grave; [Dt 32:24](#) ([Mi 7:17](#)); [1 K 2:7](#), [2 K 11:5](#), [7](#), [9](#) those that came in (or went out) on the sabbath, [Pr 2:7](#), [1 Ch 5:18](#), &c.; instead of the construction with *-!mi*, e. g. [Is 59:20](#) (those who turn from transgression), [Mi 2:8](#) (cf. [§ 72 p](#)).

## i

These genitives of nearer definition appear also in the form of a noun-suffix, e. g. y [Ps 18:40](#), [49 ymq'](#) (for *y l ;[' ~ymiq'*) that rise up against me; cf. [Ex 15:7](#), [Dt 33:11](#), y [Ps 44:6](#), [Ex 32:25](#), [Is 1:27](#) *hybiv'* her converts; y [Ps 53:6](#) (*%n'Xø*; [Pr 2:19](#) *hyaB'-l K'* all that go unto her, the construction is especially bold in [Is 29:7](#) *Ht'd'c)W hyb'cø l K'* all that fight against her and her stronghold (for *än-l [w>hyl i[' ~yab'Ch-l K'*); y [Ps 102:9](#) even with a participle *Poçal, y l ;l Ah)m*. they that are mad against me (?), but read perhaps with Olshausen *y l ;l Ax)m*. who pierce me.—In [Is 1:30](#) as a terebinth *h'l i[' tLbñ* fading as regards its leaf, it remains doubtful whether *t l bñ* is in the absolute state, and consequently *h'l i['* in the accusative, or whether it is to be regarded as construct state, and *h'l i['* as the genitive. In the latter case it would be analogous to [Pr 14:2](#) (see [k](#)).

## k

4. The passive participles also may either be in the absolute state, and take the determining word in the accusative,<sup>4</sup> or may be connected with it in the construct state, e. g. [Ju 18:11](#), [1 S 2:18](#), [Ez 9:2](#) *~yDB; vWb l'* clothed in linen, cf. verse [3](#) *~yDBh; vbl'h;* (even with a suffix *ATnTKu [Wrq'* rent as regards his coat [2 S 15:32](#); with the participle following [Ju 1:7](#)); but [Ez 9:11](#) *~yDBh; vWb l*. the one clothed with linen; [2 S 13:31](#) *~ydl'gb. y [erq*, rent in respect of clothes, equivalent to *with their clothes rent* (cf. [Jer 41:5](#)); [Nu 24:4](#), [Dt 25:10](#), [Is 3:3](#), [33:24](#), [Jo 1:8](#), y [Ps 32:1](#) (*[vPäyWfn>* forgiven in respect of transgression, *haj' x] yWsk*. covered in respect of sin); with a suffix to the noun, [Pr 14:2](#) *wykr'D>ZAl N>* he that is perverse in his ways.

## l

Rem. The passive participle occurs in the construct state before a genitive of the

cause, e. g. in [Is 1:7](#) vae tAprif. *burnt with fire*; cf. [Gn 41:6](#), [Ex 28:11](#), [Dt 32:24](#); before a genitive denoting the *author*, e. g. [Gn 24:31](#) hAhy>%WrB. *blessed of the Lord* (but y [Ps 115:15](#) hAhyI ; ~ykWrB, see [§ 121 f](#)); cf. [Is 53:4](#), y [Ps 22:7](#), [Jb 14:1](#) ([15:14](#), [25:4](#)); hence also with noun-suffixes (which are accordingly genitive) [Pr 9:18](#) hyairq. *her invited ones*, i. e. those invited by her; cf. [7:26](#), y [Ps 37:22](#).

## m

5. The use of the participle as predicate is very frequent in noun-clauses (which, according to [§ 140 e](#), describe established facts and states), in which the period of time intended by the description must again (see above, [d](#)) be inferred from the context. Thus:

## n

(a) As *present*, in speaking of truths which hold good at all times, e. g. [Ec 1:4](#) aB' rAdw>%I tno rAD *one generation goeth, and another generation cometh; and the earth abideth* (tdmif) *for ever*, cf. verse [7](#); also to represent incidental (continuous) occurrences which are just happening, [Gn 3:5](#), [16:8](#) (*I am fleeing*); [32:12](#), [Ex 9:17](#), [1 S 16:15](#), [23:1](#), [2 K 7:9](#), [Is 1:7](#); when the subject is introduced by the emphatic demonstrative hNhi *behold!* ([§ 100 o](#) and [§ 105 b](#)), e. g. [Gn 16:11](#) hrh' %Nhi *behold, thou art with child*, &c.; [27:42](#); frequently also in circumstantial clauses (connected by WaW), cf. [§ 141 e](#), e. g. [Gn 15:2](#), &c.

## o

(b) To represent *past* actions or states, sometimes in independent noun-clauses, e. g. [Ex 20:18](#) tI AQh; ta, ~yairo ~ [h'-I k] *and all the people saw the thunderings*, &c.; [1 K 1:5](#); in negative statements, e. g. [Gn 39:23 a](#); sometimes in relative clauses, e. g. [Gn 39:23 b](#), [Dt 3:2](#) (cf. also the frequent combination of the participle with the article as the equivalent of a relative clause, e. g. [Gn 32:10](#) rmanh' *which saidst*, [12:7](#), [16:13](#), [35:1](#), [3](#), [36:35](#), [48:16](#), [2 S 15:31](#), &c.); sometimes again (see [n](#)) in *circumstantial* clauses, especially those representing actions or states which occurred simultaneously with other past actions, &c., e. g. [Gn 19:1](#) *and the two angels came to Sodom* bVq j AI W *and* (i. e. *while*) *Lot sat*, &c.; [18:1](#), [8](#), [16](#), [22](#), [25:26](#), [Ju 13:9](#), [2 Ch 22:9](#); also with the subject introduced by hNhi [37:7](#), [41:17](#). (On %I tno with a following adjective or participle

to express an action constantly or occasionally recurring, cf. [§ 113 u.](#))

## p

(c) To announce *future* actions or events, e. g. [1 K 2:2](#), [2 K 4:16](#) *at this season when the time cometh round*, !Be tqb̄ixō Ta; *thou shalt embrace a son*; so after a specification of time, [Gn 7:4](#), [15:14](#), [17:19](#), [19:13](#), [Hag 2:6](#) (but in [Is 23:15](#), where, after *hyh̄l̄w* we should rather expect a perfect consecutive, it is better to explain *t̄xK̄m̄w* with *Qimh̄i*, as the 3rd sing. fem. of the perfect; on the form, cf. [§ 44 f](#)); or in relative clauses, [Gn 41:25](#), [Is 5:5](#) *what I am doing*, i. e. am in the act of doing; in a deliberative question, [Gn 37:30](#); but especially often when the subject is introduced by *h̄m̄h̄i* (especially also if the subject be attached as a suffix to *h̄m̄h̄i* as *ynh̄h̄ā ^N̄h̄i*, &c.), if it is intended to announce the event as imminent, or at least near at hand (and sure to happen), when it is called *futurum instans*, e. g. [Gn 6:17](#), [15:3](#), [20:3](#), [24:13](#) f., [48:21](#), [50:5](#), [Ex 3:13](#), [8:25](#), [9:3](#), [34:10](#), [Jos 2:18](#), [Ju 7:17](#), [9:33](#), [1 S 3:11](#), [2 K 7:2](#), [Is 3:1](#), [7:14](#), [17:1](#), [Jer 30:10](#), [Zc 2:13](#), [3:8](#); with a participle passive, [2 S 20:21](#): cf. also [§ 112 t](#).

## q

Rem. 1. As the above examples show, a noun-clause with a participle as predicate may have for its subject either a substantive or a personal pronoun; in both cases the participle, especially if there be a certain emphasis upon it, may precede the subject. Also in noun-clauses introduced by *h̄m̄h̄i* the subject may be either a substantive, or (e. g. [Gn 37:7](#)) a separate personal pronoun, or a suffix attached to *h̄m̄h̄i*. In the same way, the subject may also be introduced by *Vyē* (*est*, see the Lexicon) with a suffix, and in negative sentences by *!yāē* (*non est*) with a suffix, e. g. [Ju 6:36](#) [*yv̄ām ^vyē~āi* *if thou wilt save*; [Gn 43:5](#) *x̄lv̄m. ^nyāē~āi* *if thou wilt not send*; [1 S 19:11](#).—In such cases as [Is 14:27](#) *hyw̄j N̄h̄i; Ady"* *the stretched out hand is his*, *hyw̄j N̄h̄i*; is not, like *hyw̄j N̄h̄i* in [9:11](#), [16](#), &c., the predicate (in which case the participle could not take the article), but the subject; cf. [Gn 2:11](#), [45:12](#), [Is 66:9](#), [Ez 20:29](#), [Zc 7:6](#) (cf. [§ 126 k](#)), where the participle with the article likewise refers to the present, also [Nu 7:2](#), [Dt 3:21](#), [4:3](#), &c., [1 S 4:16](#). where it refers to the past. In [1 K 12:8](#) and [21:11](#) even in relative clauses after *r̄va]*

## r

2. To give express emphasis to an action continuing in the *past*, the perfect  $hyh'$  in the corresponding person is sometimes added to the participle, and similarly the imperfect  $hyky$  (or the jussive  $yhy$ , or the imperfect consecutive) is used to emphasize an action continuing in the *future*, e. g. [Jb 1:14](#)  $Wyh' rqbh; tAvrx$  *the oxen (cows) were plowing*; [Gn 37:2](#), [39:22](#), [Ex 3:1](#), [Dt 9:24](#), [Ju 1:7](#), [1 S 2:11](#), [2 S 3:6](#); the same occurs with a passive participle, e. g. [Jos 5:5](#), [Zc 3:3](#);  $hyky$  with a participle is found e. g. in [Is 2:2](#); the jussive in [Gn 1:6](#), [y Ps 109:12](#);  $\bar{y}$  and  $yhyw$  with a participle in [Ju 16:21](#), [Neh 1:4](#).

### S

3. The *personal pronoun* which would be expected as the subject of a participial clause is frequently omitted, or at least (as elsewhere in noun-clauses, cf. [Is 26:3](#), [y Ps 16:8](#), [Jb 9:32](#)) the pronoun of the 3rd pers.  $awh$ , e. g. [Gn 24:30](#), [37:15](#), [38:24](#), [41:1](#), [1 S 10:11](#), [15:12](#), [Is 29:8](#) (the participle always after  $hnh$ ); cf., moreover, [Gn 32:7](#), [Dt 33:3](#), [1 S 17:25](#), [20:1](#), [Is 33:5](#), [40:19](#), [y Ps 22:29](#), [33:5](#), [55:20](#), [Jb 12:17](#), [19](#) ff., [25:2](#), [26:7](#).— $ayhi$  is omitted in [Lv 18:28](#);  $hnh$  in [Is 32:12](#), [Ez 8:12](#), [Neh 9:3](#); in a relative clause, [Gn 39:22](#), [Is 24:2](#).—The personal pronoun of the 2nd pers. masc. ( $hTa$ ) is omitted in [Hb 2:10](#); the 2nd fem. ( $Ta$ ) in [Gn 20:16](#) (where, however, for the participle  $txkno$  the 2nd fem. perf.  $Txkno$  is to be read); the pronoun of the 1st sing. in [Hb 1:5](#) (?), [Zc 9:12](#), [Mal 2:16](#); the 2nd plur. ( $\sim Ta$ ) [1 S 2:24](#) (if the text be right), [6:3](#), [Ez 13:7](#) (?). But these passages are all more or less doubtful.

### t

Of a different kind are the cases in which some undefined subject is to be supplied with the participle; e. g. [Is 21:11](#)  $areqoyl$  *there is one calling unto me* (= one calleth; § 144 d); cf. [Is 30:24](#), [33:4](#).—So with participles in the plur., e. g. [Ex 5:16](#) ( $\sim yrma$ ) (masc. the taskmasters); [Jer 38:23](#) (in [33:5](#) the text is corrupt), [Ez 13:7](#) (?), [36:13](#), [37:11](#) (equivalent to *sunt qui dicant*).

### u

4. We must mention as a special class those noun-clauses which occur at the beginning of a period, and are intended to lay stress upon the fact that the first action still continues on the occurrence of the second (always introduced by  $Wy$ ;

e. g. [Jb 1:16](#) f.  $ab' hww>rBdm. hw<dA$  [*he was yet speaking, and (= when) another came, &c.*<sup>6</sup>; cf. [Gn 29:9](#), [1 S 9:11](#), [27](#), [20:36](#), [1 K 14:17](#) *she was entering the threshold of the house, when the child died*; [2 K 2:23](#), [4:5](#), [Dn 9:20](#) f.; also in [Ju 19:22](#), [1 S 9:14](#), [17:23](#), [1 K 1:42](#), [Jb 1:18](#) f., in all which passages the apodosis is introduced by  $hnhw>$ —On the other hand, in [1 K 1:14](#) the noun-clause itself is introduced by  $hnhw$  (as in verse [22](#) by  $hnhw>$ ), and denotes an action only just impending.<sup>7</sup> Finally, when the whole sentence is introduced by means of  $yhyw$  (cf. [§ 111 g](#)), and the apodosis by  $hnhw>$  [Gn 42:35](#), [2 K 2:11](#), [13:21](#); without  $hnhw$  in the apodosis, [1 S 7:10](#), [2 K 19:37](#) ([Is 37:38](#)).

## V

*Participles active*, which are used in the sense of the perfect participle, and also *participles passive*, in accordance with their meaning, express in such noun-clauses a state still continuing on the occurrence of the principal action, e. g. [Gn 38:25](#)  $hx'l.v'tayhw>tacwm awhi$  *she was being brought forth, when she sent, &c.*; cf. [Gn 50:24](#). [See further in Driver, *Tenses*, [§§ 166–169](#).]

## W

5. Different from the examples treated in *u* and *v* are the instances in which a participle (either alone or as the attribute of a noun) stands at the beginning of the sentence as a *casus pendens* (or as the subject of a *compound noun-clause*, see [§ 143 c](#)) to indicate a condition, the contingent occurrence of which involves a further consequence; e. g. [Gn 9:6](#)  $AmD' ~d'aB't~d'ah't~D; %pwo %pwy$  *shedding man's blood, i. e. if any one sheddeth man's blood, by man shall his blood be shed*; [Ex 21:12](#), y [Ps 75:4](#), [Pr 17:14](#), [Jb 41:18](#); so especially if  $-l K'$  every precedes the participle, [Gn 4:15](#), [1 S 3:11](#) ([2 K 21:12](#)), [2 S 5:8](#) (*whosoever smiteth*), [1 Ch 11:6](#). The apodosis is very often introduced by  $waw$  (apodosis), e. g. [Ex 12:15](#) (with a following perfect consecutive), [Nu 35:30](#); [1 S 2:13](#)  $xbe0 vyai-l K' !hkh; r [nò abw hbzè$  *when any man offered sacrifice, the priest's servant came, &c.*; [2 S 14:10](#) (participle with article); [22:41](#) (where, however, the text is to be emended in accordance with y [Ps 18:41](#)); [2 S 23:3](#) f., [Pr 23:24](#) *K<sup>e</sup>th.*; [29:9](#).—As in the instances discussed under *u*, such sentences are sometimes preceded by  $yhyw$ , cf. [1 S 10:11](#), [11:11](#), [2 S 2:23](#)  $abh;-l K' yhyw$  *and it came to pass, that as many as came, &c.* [or by  $hyhw>$  frequentative, [Ju](#)

[19:30](#)].—On the other hand, [trBivNhw>Dn 8:22](#) is a mere catchword (equivalent to *and as for that which was broken*) to call to mind the contents of verse [8](#).

6. On the use of the participle after the infinitive absolute %Al h' cf. [§ 113 u](#).

**x**

7. Almost as a rule the participial construction beginning a sentence (like the infinitival constructions according to [§ 114 r](#)) is continued by means of a finite verb with or without [W>](#) before which the English construction requires us to supply the relative pronoun implied in the participle; thus, continued by means of a perfect, [Is 14:17](#) [srh' wyr'\[w>rBdMB; I bte ~f'](#) *that made the world as a wilderness, and overthrew the cities thereof<sup>8</sup>; [43:7](#), [Ez 22:3](#), y [Ps 136:13](#) ff., [Pr 2:17](#); by a perfect without [WaW](#), [Gn 49:11](#); by a simple imperfect (as the *modus rei repetitae* in the present), [Is 5:23](#), [46:6](#), [Pr 7:8](#), [Jb 12:17](#), [19](#) ff., [24:21](#); by an imperfect without [WaW](#), e. g. [1 S 2:8](#), [Is 5:8](#), [Pr 2:14](#), [19:26](#); by an imperfect consecutive, [Gn 27:33](#), [35:3](#), [1 S 2:6](#), [Jer 13:10](#) (after several participles), y [Ps 18:33](#), [136:10](#) f.*

---

## Footnotes:

<sup>1</sup>[1] Such examples as [arAnã dm'xnã | L'hm](#) show plainly the origin of this gerundive use of the participle passive. A person or thing *feared, desired, or praised* at all times is shown thereby to be *terrible, desirable, or praiseworthy*, and therefore also *to be feared, &c.*

<sup>2</sup>[2] On the other hand, in [Is. 11:9](#) *as the waters ~ySkm. ~Y'*; *covering the sea*, the [|](#) serves only to introduce the object preceding the participle [cf. the Arabic parallels cited by Driver, *Tenses*, § 135, 7 Obs.]. Cf. [Hab 2:14](#).

<sup>3</sup>[1] When, as in [Jb 40:19](#), the participle with the noun-suffix [Avq h't](#) *he that made him*, also has the article (cf. [§ 127 i](#)), the anomaly is difficult to understand, since a word determined by a genitive does not admit of being determined by the article.—No less remarkable is the use of the constr. st. of the participle before the accusative in [Jer 33:22](#) [ytiaoyte>vth](#) *that minister unto me* (for which there is [yt>vth](#) in verse [21](#)). In [Am 4:13](#) an accusative of the product follows the genitive of the object, [hpy\[erxv; hve\[](#) *maker of the morning into darkness*. In [Jer 2:17](#) [%kd Am\) t \[B](#) is supposed to mean *at the time when he led thee*; perhaps the perfect ( [d Ah](#)) should be

read as in [6:15](#). In [Ez 27:34](#), the ancient versions read  $\text{T.rB,vnl(h) T'}$ ; *now thou art broken*, instead of the difficult  $\text{trB,vnl t}$  [e In [1 K 20:40](#) read  $\text{hvd}$  before  $\text{hnh}$ "  $\text{hnh}$

<sup>4</sup>[2] On the proper force of this accusative when retained in the passive construction cf. below, [§ 117 cc](#), &c., and [§ 121 c, d](#). So also [Neh 4:12](#) is to be understood, *and the builders were*  $\text{wyt'm-}$  [;  $\sim\text{yr}\text{wsa}$ ]  $\text{ABrx}$ ;  $\text{vyai}$  *girded every one with his sword on his side, and building*.

<sup>5</sup>[1] A jussive is practically to be supplied also in the formulae of blessing and cursing,  $\text{wrb}$  'blessed be ... [Gn 9:26](#), &c.;  $\text{rwa}$  'cursed art thou ... [3:14](#), &c.

<sup>6</sup>[1] The independent noun-clause here lays stress upon the simultaneous occurrence (and consequently the overlapping) of the events far more forcibly than could be done by a subordinate expression of time (as e. g.  $\text{ArBdb. yhi}$ ). In English it may be represented by *scarcely had he finished speaking when*. ... As the above examples show, the apodosis also frequently consists of a noun-clause.

<sup>7</sup>[2] At the same time the preceding  $\text{dA}$  [ *still* shows that what is announced is not merely a future event, but a future event *contemporaneous* with something else; the case thus entirely differs from the examples given in [§ 112 t](#), where  $\text{hnh}$  refers to the following participle, while here it belongs properly to the apodosis, before which it is therefore generally placed; see the examples.

<sup>8</sup>[1] On the parallelism between the *external* and *internal* members, which appears here and in many other examples of this kind, see [the note on § 114 r](#).



## § 121. Construction of Passive Verbs.

Blake, 'The internal passive in Semitic,' *JAOS*. xxii.

### a

1. Verbs which in the active take *one* accusative (either of the proper object, or of the *internal* object, or of some other nearer definition; cf. § 117 a, p, u) may in the passive, according to our mode of expression, be construed *personally*, the object of the active sentence now becoming the subject, e. g. [Gn 35:19](#) רבֹּתִי: לִּי וְתָמָתִי: *and Rachel died, and was buried*, &c. The passive, however, is also used *impersonally* (in the 3rd sing. masc.), either absolutely, as [Dt 21:3](#) f., [Is 16:10](#), [Ez 16:34](#) (with a dative added, [2 S 17:16](#), [Is 53:5](#), [La 5:5](#)), or, more frequently, with the object of the active construction still subordinated in the accusative,<sup>1</sup> e. g. [Gn 27:42](#) וַיִּשְׁמְרוּ לְרִבְקָה הַדְּבָרִים אֲשֶׁר אָמַר עֵשָׂו: *and there were told* (i. e. one told) *to Rebekah the words of Esau*; [2 S 21:11](#), [1 K 18:13](#).

### b

Other examples are: after Niph., [Gn 4:18](#) דְּרַיִלְיָאֵל: וַיֵּלֶד אֶת־עֵנוֹךְ: *and unto Enoch was born Irad* (cf. [Nu 26:60](#), and after an infinitive, [Gn 21:5](#)); [Gn 17:5](#), [21:8](#) (after an infinitive); [29:27](#) (unless הִנְתִּינִי is 1st plur. cohortative); [Ex 21:28](#), [25:28](#), [Lv 6:13](#), [Nu 7:10](#) (after an infinitive); [26:55](#) (cf. verse [53](#)); [Dt 20:8](#) (where, however, for SMyl the Hiph. SMyl should be read, according to [1:28](#)); [Jos 7:15](#), [Is 16:10](#); with the object preceding, [Ex 13:7](#), [Lv 2:8](#), [19:20](#), [Nu 16:29](#), [Dan 9:24](#).<sup>2</sup>—Also after Puçal, [Jer 50:20](#); before Puçal, [Is 14:3](#) (רְבָא] equivalent to the internal object הִדְבִּיר] = *which they have caused to be served by thee*); [Jb 22:9](#); according to the Masoretic text also [Gn 46:22](#), where, however, the Samaritan and LXX read הִדְבִּיר] for הִדְבִּיר] the Samaritan in [Gn 35:26](#) and [46:27](#) also reads הִדְבִּיר], and this (or הִדְבִּיר] should certainly be read instead of הִדְבִּיר] in [2 S 21:22](#).—After Hoph., [Ex 10:8](#), [27:7](#), [Lv 10:18](#), [16:27](#), [Nu 32:5](#), [1 K 2:21](#), [Pr 16:33](#), [Jb 30:15](#); after the infinitive Hoph., [Gn 40:20](#), [Ez 16:4](#) f.; before Hoph., [Is 17:1](#), [21:2](#), [Ho 10:6](#), [Zc 13:6](#); after the infinitive Hothpaçel, [Lv 13:55](#) f.

### c

2. Verbs which in the active take two accusatives (§ 117 cc) retain in the passive construction at least *one* accusative, namely that of the second or remoter object, whilst the nearer object now becomes the subject. Thus, corresponding to &āīā; rva] *which I will show thee* ([Gn 12:1](#)) the passive is haṛṛā' hTā; rva] ([Ex 25:40](#)) *which thou hast been, shown*, i. e. which has been shown to thee; cf. [Ex 26:30](#)

(but in [Lv 13:49](#) with an accusative of the person); [Jb 7:3](#). In [y Ps 22:16](#)  $\text{y}x^{\text{h}}\text{q}^{\text{h}}\text{l}^{\text{m}}; \text{q}^{\text{b}}\text{d}^{\text{m}}$  depends on an assumed transitive  $\text{q}^{\text{y}}\text{b}^{\text{d}}\text{h}^{\text{i}}$  governing two accusatives (= *my tongue is made to cleave to my jaws*); also in [Is 1:20](#),  $\text{w}^{\text{l}}\text{K}^{\text{a}}\text{u}^{\text{t}}$ .  $\text{b}^{\text{r}}\text{x}^{\text{h}}\text{i}^{\text{y}}$  shall be devoured with the sword,  $\text{b}^{\text{r}}\text{x}^{\text{h}}$  is not an *accus. instrumenti*, but most probably an accusative of the object retained from the active construction.<sup>3</sup>

## d

Rem. 1. Examples of the retention of the second accusative are—(a) with *verba induendi* and *exuendi* (§ 117 cc), [y Ps 80:11](#),  $\text{H}^{\text{L}}\text{c}^{\text{i}} \sim \text{y}^{\text{r}}\text{h}^{\text{'}} \text{W}^{\text{S}}\text{K}^{\text{'}}$  the mountains were covered with the shadow of it (the vine); [Pr 19:23](#). So also some of the examples in § 116 k of passive participles of these verbs, [Ju 18:11](#), [1 S 2:18](#), [17:5](#), [1 K 22:10](#), [Ez 9:2](#), [3](#); [4](#) with the accusative preceding, [Neh 4:12](#).—(b) with *verba copiae* and *inopiae*, [Ex 1:7](#), [Is 38:10](#) (equivalent to *I must forego the residue of my years*); [Is 40:20](#).—(c) an accusative of the result (§ 117 ii) with the passive, [Is 6:11](#), [Zc 14:4](#), [Jb 28:2](#); with the accusative preceding, [Is 24:12](#), [Mi 3:12](#) ([Jer 26:18](#)), [Jb 15:7](#), [22:16](#).<sup>5</sup> Also in [Ez 40:17](#) and [46:23](#), the accusative preceding  $\text{y}^{\text{w}}\text{f}^{\text{'}}$  (in [41:18](#) following it) can only be taken as the accusative of the result; some general idea, such as that of *place*, is to be understood as the subject of  $\text{y}^{\text{w}}\text{f}^{\text{'}}$ .—(d) an accusative of the member or part specially affected by the action (§ 117 ll), [Gn 17:11](#), [14](#), [24](#), [Ju 1:7](#) (accusative before part. pass.); [2 S 15:32](#) (accusative with suffix after the part. pass.).

## e

2. Both accusatives are retained in an unusual manner after the passive of a *verbum implendi* in [Nu 14:21](#); instead, however, of the *Niph.*  $\text{a}^{\text{l}} \text{w}^{\text{y}}\text{h}^{\text{h}}$  the *Qal* (which is sometimes used transitively elsewhere) should simply be read with the LXX; similarly in [y Ps 72:19](#), although there the LXX also translate the passive.

## f

3. The efficient cause (or personal agent) is, as a rule, attached to the passive by  $\text{l}^{\text{'}}$  (thus corresponding to the Greek and Latin dative), e. g. [Gn 25:21](#)  $\text{h}^{\text{a}}\text{h}^{\text{y}} > \text{a}^{\text{l}} \text{r}^{\text{t}} \text{,} \text{[w}^{\text{y}}\text{h}^{\text{h}}$  the Lord let himself be intreated by him; cf. [Lv 26:23](#), [y Ps 73:10](#) and the blessing  $\text{h}^{\text{a}}\text{h}^{\text{y}} \text{; t}^{\text{a}}\text{w}^{\text{h}} \text{ } \text{w}^{\text{r}}\text{b}^{\text{'}}$  blessed be he of the Lord [Ru 2:20](#); cf. [Gn 14:19](#), [Ju 17:2b](#), [1 S 15:13](#); also in the plural, [1 S 23:21](#) [2 S 2:5](#), [y Ps 115:15](#)).—Before the verb, [Pr 14:20](#) and frequently; less commonly by  $\text{-!m}^{\text{i}}$  (called  $\text{-!m}^{\text{i}}$  of origin = *coming from*), e. g. [Gn](#)

9:11; before the verb,  $\gamma$  [Ps 37:23](#), [Jb 24:1](#); by B. (*instrumenti*) [rarely, König § 106], [Gn 9:6](#) (~d'aB't by man); [Nu 36:2](#), [Is 14:3](#) b [but ? = *wherewith it was worked* (§ 52 e) with thee; cf. [Dt 21:3](#), König § 106; and see B. db;['] in the Lexicon], [Ho 14:4](#), always to introduce a personal agent.—On the connexion of the passive participle with a genitive of the agent, cf. [§ 116 l](#).

## Footnotes:

<sup>1</sup>[1] When this is not recognizable either by the *nota accusativi*, or by its disagreement with the passive form in gender, number, and person, it naturally cannot be determined whether the construction is really impersonal. The construction itself can only be explained by supposing that while using the passive form the speaker at the same time thinks of some author or authors of the action in question, just as on the theory of the Arab grammarians a *concealed agent* is included in every passive. This accounts for the possibility (cf. [§ 144 g](#)) of using the active without a specified subject as a periphrasis for the passive.

<sup>2</sup>[1] In [2 K 18:30](#) !t<sup>W</sup> is to be read or -t<sup>a</sup>, is to be omitted, as in the parallel passage [Is 36:15](#).

<sup>3</sup>[2] In the active, the sentence would be *I will cause the sword to devour you*; by the rule stated above, under [c](#), this would become in the passive, *the sword* (nom.) *shall be made to devour you* (acc.). Instead of this, the remoter object is here made the subject, and the nearer object is retained in the accusative. Otherwise, the only possible explanation would be, according to the Arabic idiom, *to cause one to devour the sword* (remoter object), i. e. to give him over to it. It would then be simplest to read  $\text{Wl kad.t}$

<sup>4</sup>[1] Analogous to  $\sim\gamma\text{DBh}$ ;  $\text{vWbLh}$ ; *who was clothed in linen*, [Ez 9:3](#), would be  $\text{rtANh}\text{W} > \text{hZk}$ ; !Amh<sup>h</sup>-ta, [2 Ch 31:10](#); but we must certainly read there  $\text{rtANW}$ : with the LXX.—Still less can  $\gamma$  [Ps 87:3](#) be so explained, tAdB<sup>k</sup>nl being not an accusative, but the subject of a noun-clause. On the other hand, X<sup>W</sup> V' [1 K 14:6](#) may be explained with Ewald in the sense of *being charged with* something, so that, like h<sup>W</sup>ci it may be construed with an accusative.

<sup>5</sup>[2] In reality  $\sim\text{rW}$ : [Ex 16:20](#), [26](#) (*it became putrid*) is equivalent to a passive (*it was changed*), to which  $\sim\gamma$  [il AT) is added as an accusative of the result.

## § 144. Peculiarities in the Representation of the Subject (especially in the Verbal-clause).

### a

1. According to § 40 ff. most forms of the finite verb include a specification of the subject in the form of *personal affirmatives* (in the imperfect also in the form of preformatives). Not infrequently, however, masculine forms are used in referring to feminines, e. g. ~T, [dyw] Ez 23:49; ~tyfi[] Ru 1:8; in the imperfect, Jo 2:22, Ct 2:7; in the imperative, Am 4:1, Zc 13:7 (for other examples, see § 110 k). On emphasizing the pronominal subject by the addition of the separate pronoun, see § 135 a and b.

On the masculine as *prior gender*, cf. § 122 g; on similar anomalies in the use of the personal pronoun, § 135 o, in the connexion between substantive and adjective, § 132 d, between subject and predicate, § 145 p, t, u.

### b

2. The third person singular is often used impersonally, especially in the masculine, e. g. yhiw) and it came to pass, hyh) and it shall come to pass; hr'X' followed by Al, &c., it became hot to him, i.e. he became angry, Gn 4:6, &c.; Al rC) lit. and it became strait to him, he was distressed, Gn 32:8; 1 also in the feminine, e. g. 1 S 30:6 (Ju 10:9) rC) dwd' ; Ju 11:39, Jer 7:31, Ez 12:25, Jb 15:32 (unless AtrWm tT. in verse 31 be the subject); cf. also the impersonal passives, Is 1:6 (hkBr), 29:6 (dqPT). Somewhat different are the instances in which the 3<sup>rd</sup> singular feminine occurs as the predicate of a feminine subject which is not mentioned, but is before the mini of the speaker, e. g. Is 7:7, 14:24, Jer 10:7, Jb 4:5, 18:15 (in 2 K 24:7 rva] B' is used in this way with a feminine predicate, and in Jer 19:5 rva] alone); different, too, are the instances in which the 3<sup>rd</sup> singular masculine refers to an act just mentioned, e.g. Gn 17:11 hyh) and this (the circumcision) shall be a token of a covenant, &c.

### c

Rem. The expressions for natural phenomena may be either in the 3<sup>rd</sup> sing. masculine or feminine, e. g. rAa it becomes light, 1 S 29:10 (but with an explicit subject, Gn 44:3); rAa) and it became light, so also %V) it grows dark, Jer 13:16; but hkvx) Mi 3:6; hp'[) though there be darkness, Jb 11:17 ryj m.T; it rains, Am 4:7 (where, however, the context requires the reading ryj ma); y Ps 50:3 hr'[) it is tempestuous.

## d

3. The indefinite personal subject (our *they*, *one*, the French *on*, and the German *man*<sup>2</sup>) is expressed—

(a) By the 3<sup>rd</sup> person singular masculine, e. g. אִרְאָה *one* (sc. any *one who named it*, see the Rem.) *called* (or *calls*) it, [Gn 11:9](#), [16:14](#), [19:22](#), [Ex 15:23](#); אִרְאָהוּ: [Gn 35:8](#), [10](#), [2 S 2:16](#), [Is 9:5](#); רָמַא: *one said*, [Gn 48:1](#), [1 S 16:4](#); <sup>3</sup> other examples are [Gn 38:28](#) *one put out a hand*; [Nu 23:21](#), [1 K 22:38](#), [Is 6:10](#) אִל אִפְרָא *and one heals them*; [8:4](#) (אִפְרָא); [46:7](#) (אִפְרָא); [Am 6:12](#), [Mi 2:4](#), [Jb 27:23](#); by the 3<sup>rd</sup> singular feminine (הִדְלִי) [Nu 26:59](#).

## e

Rem. The Jewish commentators, following the Arab grammarians, usually explain these singulars by the addition of the participle (generally determinate) of the same stem, e. g. אִרְאָהוּ; אִרְאָה. This view is supported by the fact that such a complement sometimes occurs, e.g. [Is 16:10](#) שָׂרְדָהוּ; שָׂרְדָה *the treader treads out*, for *one treads out*; [28:4](#), [24](#) (דוֹת אֶחָד מְעַדֵּם עֲרִיבָה עֲרִיבָה?) [Dt 17:6](#) (עֲרִיבָה עֲרִיבָה), [Dt 22:8](#), [2 S 17:9](#) (עֲרִיבָה עֲרִיבָה), [Jer 9:23](#); with an indeterminate participle (as in Arabic, e.g. *qalla qaillon, a sayer says, i.e. some one says*), e. g. [Nu 6:9](#), [Am 9:1](#); cf. above, § 116 *t*, and, on the whole question, Driver on [1 S 16:4](#).

## f

(b) Very frequently by the 3<sup>rd</sup> plural masculine, e.g. [Gn 29:2](#) *for out of that well* מִקְוֵי: *they* (i.e. people generally) *watered the flocks*; [26:18](#), [35:5](#), [41:14](#), [49:31](#), [1 K 1:2](#), [Is 38:16](#), [Ho 12:9](#), [Jb 18:18](#), [34:20](#), [Est 2:2](#), [Neh 2:7](#).

## g

Rem. The 3<sup>rd</sup> plur. also is sometimes used to express an indefinite subject, where the context does not admit of a human agent or at least not of several, e. g. [Gn 34:27](#). In such a case the 3<sup>rd</sup> plur. comes to be equivalent to a passive, as very commonly in Aramaic (see Kautzsch's *Gramm. des Bibl. Aram.*, § 96. 1 c); e.g. [Jb 7:3](#) *wearisome nights* יָלְדוּ לִי *have they allotted to me* (equivalent to *were allotted to me*; to make 'invisible powers' the subject is a merely artificial device); [Jb 4:19](#), [6:2](#), [18:18](#), [19:26](#), [34:20](#), [Ez 32:25](#), [y Ps 63:11](#), [Pr 2:22](#) (in parallelism with a passive); [9:11](#).

## h

(c) By the 2nd singular masculine, e. g. [Is 7:25](#) hMvñ aAbt'-ad aaaaa one will (or can) not come thither (prop. thou wilt ...); [Jer 23:37](#), [Pr 19:25](#), [30:28](#). (unless the reading should be fpēTī). Cf. also ^aBaaaaad [; or simply ^aBaaaaa ([Gn 10:19](#), [30](#), [13:10](#) hk'aBōt prop. until thy coming, i. e. until one comes.

i

(d) By the plural of the participle, e. g. [Jer 38:23](#) and all thy wives and thy children ~yaicAmaaaaa (prop. are they bringing out = ) they will bring out, &c.; cf. [Is 32:12](#), [Ez 13:7](#), [Neh 6:10](#) (for some are coming to slay thee) and the passages discussed above, § 116 t.<sup>4</sup> In [1 K 5:1](#) the text is corrupt.

k

(e) By the passive, e. g. [Gn 4:26](#) arq.li l xllh za' then (was it begun =) began men to call upon, &c. (but read l xllh hz' he began).

l

4. A peculiar idiom, and one always confined to poetic language, is the not infrequent occurrence of two subjects in a verbal sentence,<sup>5</sup> one of the person and the other of the thing. The latter then serves—whether it precedes or follows—to state the instrument, organ, or member by which the action in question is performed, and may be most often rendered in English by an adverb, as a nearer definition of the manner of the action. All the examples of this kind have this in common, that the subject denoting the thing takes a suffix in the same person as the personal subject.<sup>6</sup> They are thus distinguished from the *accusatives* treated in § 117 s, with which they are often confused.

m

(a) Examples where the subject denoting the *thing* precedes, hAhy>

l a, yl Aq ar'qa, my voice—I cry unto the Lord, i.e. I cry aloud unto the Lord, y

[Ps 3:5](#), [27:7](#), [142:2](#); ytariq'-yPit my mouth—I cried, i.e. I cried aloud, y [Ps 66:17](#)

(cf. [17:10](#)); [Is 26:9](#) yv'pni: with my soul, i. e. fervently, and parallel with it yXllr -@a;

but yv'pni:y [Ps 57:5](#) is rather a periphrasis for the 1st pers. I.

(b) Where the subject denoting the *thing* follows, %l Aq yl hpc) cry—thy voice (i.

e. aloud), [Is 10:30](#); so also after an imperative, y [Ps 17:13](#) (^Bīr x) and verse [14](#)

(^dy); [60:7](#), [108:7](#) (^nymit); after a perfect, [Hb 3:15](#) (^ySlls); after a cohortative, y

[Ps 108:2](#) (yḏAbK.-@a). The subject denoting the *thing* stands between the personal subject and the predicate in y [Ps 44:3](#) ^ḏy) hT'a:z

## n

Rem. 1. Sometimes (as in other languages) an action is ascribed to a subject which can only have been performed at his direction by another person; cf. e. g. [Gn 40:22](#) ([41:13](#)), [41:14](#), [43:34](#) (*and he commanded to set before them, &c.*); [46:29](#), [2 S 12:9](#).

## o

2. Supposed ellipses of a definite subject are due either to a misunderstanding of the passage, or to a corruption of the text. Thus in [1 S 24:11](#) after SXṬḥ: either yny [e has dropped out (through confusion with ^y| f[') or we should read with the LXX SXḏw) In [2 S 13:39](#) (ḏwD' | k;Tḥ) the text is obviously corrupt.

## p

3. In poetic (or prophetic) language<sup>8</sup> there sometimes occurs (supposing the text to be correct) a more or less abrupt transition from one person to another. Thus from the 2nd to the 3rd (i.e. from an address to a statement), [Gn 49:4](#) (?), [Is 31:6](#) (?), [42:20](#), [52:14](#), [61:7](#), [Mal 2:15](#) (where, however, for ḏGḏyl we should undoubtedly read ḏGḏ.Ti); y [Ps 22:9](#) [and regularly after a vocative, [Is 22:16](#), [47:8](#), [48:1](#), [54:1](#), [11](#), [Jer 22:18](#), [49:4](#), [16](#), [Am 5:6](#) f., [Mic 1:2](#) (= [1 K 22:28](#)), [Mal 3:9](#), [2 K 9:31](#); and after yAh [Is 5:8](#), [29:15](#), [Jer 22:13](#)]. From the 3rd to the 2nd pers., [Dt 32:15](#), [Is 1:29](#) (but read probably ~ tDmX, for ~ TḏmX] which has caused the insertion of ḥVaj), [5:8](#), [Jer 29:19](#), [Jb 16:7](#), cf. also [Dt 32:17](#). From the 1st to the 3rd pers., [La 3:1](#) (in a relative clause), [Is 22:19](#). In [Jb 13:28](#) the 3rd pers. aḥhḥ is probably employed deiktikw] for the 1st.

---

## Footnotes:

<sup>1</sup>[1] In Arabic and Ethiopic the masculine is commonly used in this case, in Syriac the feminine.—The forms ~X; hot, bAj] good, well, ḥm; bitter, ḥC; narrow, [ḥ; evil (frequently joined by y| Ā Al , &c.), which many regard as impersonal, are no doubt to be regarded in most cases not as forms of the 3rd pers. sing. perf., but, with Hupfeld on y [Ps 18:7](#), as adjectives.

<sup>2</sup>[1] In [1 S 9:9](#)  $\text{vyah}^{\prime}$  (prop. *the man*) is used in exactly the same sense as our *one*

<sup>3</sup>[2] Elsewhere in such cases  $\text{Wrma}^{\text{w}}$  usually occurs (but not in the perfect, e. g. [1 S 23:22](#)), so that it is doubtful whether the present reading of [Gn 48:1](#), &c., would not be better explained according to [§ 7 d, note](#). In [Gn 48:2](#) for the extraordinary  $\text{dGV}^{\text{w}}$  the common form  $\text{dGV}^{\text{w}}$  is to be read; so in [50:26](#) for  $\sim \text{fy}^{\text{w}}$  (after a plural) either  $\sim \text{f}^{\text{w}}$  or the 3<sup>rd</sup> plur.; in [2 K 21:23](#)  $\text{WrBq}^{\text{w}}$ .

<sup>4</sup>[1] That this form of expression also (see [g](#)) comes to be equivalent to a passive is seen from the analogy of such Aramaic passages as [Dn 4:22](#), which exclude any idea of human agency. Cf. Kautzsch, *Gramm. des Bibl. Aram.*, § 76. 2 e at the end, and in post.-bibl. Hebrew, e.g. *Pirqe Aboth* 2, 16; 3, 5, &c.

<sup>5</sup>[2] Two subjects occur in a noun-clause in  $\text{y}$  [Ps 83:19](#).

<sup>6</sup>[3] In [Ex 6:3](#)  $\text{ym}^{\text{w}}$  is subordinated to the following passive  $\text{yTi}[\text{d}^{\text{w}}\text{An}]$  ([§ 121 b](#)); in [1 S 25:26](#), [33 ydy^{\text{w}} are subjects to the infinitive absolute  \$\[\text{VAh}\]\$ , according to \[§ 113 gg\]\(#\). In  \$\text{y}\$  \[Ps 69:11\]\(#\) read  \$\text{hN}\[\text{a}^{\text{w}}\]\$  for  \$\text{hKbaw}^{\text{w}}\$](#)

<sup>7</sup>[4] In several of the above examples it might naturally be supposed that the subject denoting the thing (especially when it follows the verb) is to be explained rather as a *casus instrumentalis*, i. e. as an accusative, analogous to the adverbial accusatives in [§ 118 q](#). But although it is true that the subject denoting the thing often defines more closely the manner in which the action is performed, and although in similar (but still different) examples,  $\text{y}$  [Ps 89:2](#), [109:30](#), [Jb 19:16](#),  $\text{yPi}$  occurs with *B. instrumentale*, the explanation given above must nevertheless be accepted.

<sup>8</sup>[1] In prose, [Lv 2:8](#); but  $\text{Hbyrb}^{\text{w}}$  here is hardly the original reading. Different from this is [Gn 26:7](#), where there is a transition to direct narration.



## § 110. *The Imperative.*

Mayer Lambert, 'Sur la syntaxe de l'impératif en hébreu,' in *REJ.* 1897, p. 106 ff.

### a

1. The imperative,<sup>1</sup> which, according to § 46, is restricted to the 2nd pers. sing. and plur., and to *positive* commands, &c., may stand either alone, or in simple co-ordination (as in [1 K 18:44](#), [Is 56:1](#), [65:18](#)) with other imperatives:

(a) To express real commands, e.g. [Gn 12:1](#) *get thee out of thy country*; or (like the jussive) mere admonitions ([Ho 10:12](#)) and requests, [2 K 5:22](#), [Is 5:3](#); On the addition of אָנִי see below, Rem. 1. The imperative is used in the sense of an ironical challenge (often including a threat) in [1 K 2:22](#) *ask for him the kingdom also*; [22:15](#), [Ju 10:14](#), [Is 47:12](#) (with אָנִי), [Jer 7:21](#), [Ez 20:39](#), [Am 4:4](#), [Jb 38:3f.](#), [40:10](#) ff., [La 4:21](#). The imperative has a concessive sense in [Na 3:15](#) (though thou *make thyself many*, &c.), and in the cases discussed under *f*, e.g. [Is 8:9](#) f., [29:9](#).

### b

(b) To express permission, e.g. [2 S 18:23](#) after previous dissuasion, (then) *run* (as far as I am concerned) ! [Is 21:12](#), [45:11](#).

### c

(c) To express a distinct assurance (like our expression, *thou shalt have it*)<sup>2</sup> or promise, e.g. [Is 65:18](#) *but be ye glad*, &c. (i.e. ye will have continually occasion to be glad); and [Is 37:30](#), y [Ps 110:2](#); in a threat, [Jer 2:19](#). So especially in commands, the fulfilment of which is altogether out of the power of the person addressed, e.g. [Is 54:14](#) *be far from anxiety* (meaning, thou needst not fear any more); [Gn 1:28](#), &c. (for other examples, such as [1 K 22:12](#), [2 K 5:13](#), see below, *f*). Most clearly in the case of the imperative Niph'al with a passive meaning, e.g. [Gn 42:16](#) וְרִשְׁתֶּם ~ תֵּאָבְדוּ *and ye shall be bound*; [Dt 32:50](#), [Is 49:9](#) ([Is 45:22](#), see below, *f*).

### d

Rem. 1. The particle אָנִי ( § 105) is frequently added to the imperative, as to the jussive, sometimes to soften down a command, or to make a request in a more courteous form (see above, *a*), [Gn 12:13](#), [24:2](#), sometimes to strengthen an exhortation uttered as a rebuke or threat ([Nu 16:26](#), [20:10](#)) or in ridicule ([Is 47:12](#)).

### e

2. The imperative after the desiderative particle וְ , [Gn 23:13](#) (at the end of

verses [5](#) and [14](#) also read  $\text{WI}$  for  $\text{AI}$  and join it to the following imperative) is due to an anacoluthon. Instead of the imperfect which would be expected here after  $\text{WI}$ , the more forcible imperative is used in a new sentence

## f

2. The imperative in logical dependence upon a preceding imperative, jussive (or cohortative), or an interrogative sentence, serves to express the distinct assurance or promise that an action or state will ensue as the certain consequence or a previous action. So especially:

(a) The imperative when depending (with  $\text{wa}\text{w}$  *copulative*) upon another imperative. In this case the first imperative contains, as a rule, a condition, while the second declares the consequence which the fulfilment or the condition will involve. The imperative is used for this declaration, since the consequence is, as a matter of fact, intended or desired by the speaker (cf. *divide et impera*), e.g. [Gn 42:18](#)  $\text{WF}[\ ] \text{ta}\text{x} \text{Wy}\text{xw}$  *this do, and live*, i.e. thus shall ye continue to live. [Gn 17:1](#), [1 K 22:12](#), [2 K 5:13](#), [Is 36:16](#), [45:22](#) ( $\text{W}[\text{v}\text{h}\text{i}\text{w}]$ ), [Jer 6:16](#), [Am 5:4](#), [6](#), y [Ps 37:27](#), [Pr 3:3f.](#), [4:4](#), [7:2](#), [13:20](#) *K<sup>eth.</sup>*, [Jb 2:9](#), [2 Ch 20:20](#); in [Jer 25:5](#), [Jb 22:21](#)  $\text{an}^{\text{h}}$  is added to the first imperative. In other cases, the first imperative contains a mocking concession, the second an irrevocable denunciation, e.g. [Is 8:9](#)  $\text{WT}\text{x}\text{h}^{\text{h}}$   $\sim\text{yMi}[\ ]$ ;  $\text{W}[\text{r}\text{h}]$  (continue to) *make an uproar, O ye peoples, and ye shall be broken in pieces*; cf. verse [9 b](#).

## g

Rem. 1. If a promise or threat dependent on an imperative be expressed in the 3<sup>rd</sup> pers. then the jussive is naturally used instead of the 2<sup>nd</sup> imperative [Is 8:10](#), [55:2](#).

## h

2. In [Pr 20:13](#) the second imperative (containing a promise) is attached by asyndeton; elsewhere two imperatives occur side by side without the copula, where the second might be expected to be subordinated to the first, e.g. [Dt 2:24](#)  $\text{Vr}^{\text{h}}$   $\text{I}\text{x}\text{h}^{\text{h}}$  (where  $\text{Vr}^{\text{h}}$  is virtually, as it were, an object to  $\text{I}\text{x}\text{h}^{\text{h}}$ ) *begin, take in possession for to take in possession* (cf., however, [Ju 19:6](#)  $\text{!yI}\text{w}\text{an}^{\text{h}}\text{I}\text{aAh}$ ) *be content, I pray thee, and tarry all night*, and on this kind of co-ordination in general, cf. [§ 120 d](#)). But such imperatives as  $\text{\%Ie}\text{;}\text{WkI}\text{A}\text{A}\text{~}\text{Wq}\text{;}\text{Wm}\text{Wq}\text{A}$ , when immediately preceding a second imperative, are for the most part only equivalent to interjections, *come ! up !*

## i

(b) The imperative, when depending (with *wāw copulative*) upon a jussive (cohortative), or an interrogative sentence, frequently expresses also a consequence which is to be expected with certainty, and often a consequence which is intended, or in fact an intention; cf. [Gn 20:7](#) *and he shall pray for thee, הַיָּכֻן) and thou shalt live*; cf. [Ex 14:16](#), [2 K 5:10](#), [Jb 11:6](#), *וַיְבָרֵךְ* [Ps 128:5](#) *the Lord bless thee ... so that (or in order that) thou seest*, &c.; [Ru 1:9](#), [4:11](#); after a cohortative, [Gn 12:2](#), [45:18](#), [Ex 3:10](#) *אֲבִיחָךְ* *that thou mayest bring forth*; [Ex 18:22](#), [1 S 12:17](#), [1 K 1:12](#); [Jer 35:15](#) (after imperative and jussive); after an interrogative sentence, [2 S 21:3](#) *where with shall I make atonement, וְכִרְבִּי* *that ye may bless*, &c.—In [Nu 5:19](#) the imperative without *וְ* (in [32:23](#) with *וְ*) is used after a conditional clause in the sense of a definite promise.

## k

Rem. The *2nd sing. masc.* occurs in addressing feminine persons in [Ju 4:20](#) (*דַּמְדָּ*), according to Qimhì an infinitive, in which case, however, the infinitive absolute *דַּמְדָּ* should be read; but probably we should simply read *יִדְמֵ* (with Moore), [Mi 1:13](#) and [Zc 13:7](#) (after *יִרְמֵ*); and in [Is 23:1](#), the *2nd plur. masc.* (On the four forms of the *2nd fem. plur. imperative* in [Is 32:11](#), erroneously explained here in former editions, see now [§ 48 i](#)). In [Na 3:15](#) the interchange of masc. and fem. serves to express totality (the nation in all its aspects). Cf., moreover, [§ 145 p](#) on other noticeable attempts to substitute the corresponding masculine forms for the feminine.

---

## Footnotes:

<sup>1</sup>[1] On the close relation between the imperative and jussive (both in meaning and form), cf. [§ 46](#) and [§ 48 i](#).

<sup>2</sup>[2] Like the threatening formulae in the Latin comic writers, e.g. *vapula*, Ter. Phorm. v. 6, 10 = *vapulare te iubeo*, Plaut. Curc. vi. 4, 12.

## § 46. *The Imperative.*

### a

1. The ground-forms of the Imperative,  $\text{לִּיְיָ} \text{Q.}$  (properly  $q^{et}ut$ , which is for an original  $qu(t)u$ ), and  $\text{לִּיְיָ} \text{Q.}$  (see below, c), the same in pronunciation as the forms of the Infin. constr. (§ 45), are also the basis for the formation of the Imperfect (§ 47).<sup>1</sup> They represent the *second* person, and have both fem. and plur. forms. The third person is supplied by the Imperfect in the Jussive (§ 109 b); and even the second person must always be expressed by the Jussive, if it be used with a negative, e. g.  $\text{לִּיְיָ} \text{Q.} \text{לֹא} \text{א} \text{;}$  *ne occidas* (not  $\text{לִּיְיָ} \text{Q.} \text{לֹא}$ ). The passives have no Imperative, but it occurs in the reflexives, as Niph'al and Hithpa'el.<sup>2</sup>

### b

2. The Affirmatives of the *2nd sing. fem.* and the *2nd plur. masc. and fem.* are identical in every case with those of the Imperfect (§ 47 c). In the same way, the Imperative of the *2nd sing. masc.*, in common with the Imperfect, admits of the lengthening by the  $h^{\alpha'}$  *paragogicum* (§ 48 i), as, on the other hand, there are certain shortened forms of this person analogous to the Jussive (§ 48 5).

### c

Rem. 1. Instead of the form  $\text{לִּיְיָ} \text{Q.}$  (sometimes also *plene*, e. g.  $\text{רָאָמְו}$ . [Ec 12:13](#); before *Maqqeph* -  $\text{לִּיְיָ} \text{Q.}$  with  $\text{Qames} \text{h}^{\alpha} \text{tuph}$ ), those verbs which have an *a* in the final syllable of the *Imperf.* (i. e. especially verbs middle *e*) make their Imperative of the form  $\text{לִּיְיָ} \text{Q.}$ , e. g.  $\text{וּבִדְ}$  *dress!* (Perf.  $\text{וּבִדְ}$  and  $\text{וּבִדְ}$ );  $\text{בְּכַו}$  *lie down!* in *pause*  $\text{בְּכַו}$ . [1 S 3:5](#), [6](#), [9](#).

### d

2. The first syllable of the *sing. fem.* and *plur. masc.* are usually to be pronounced with *Sewa* *mobile* ( $qit^{e}lii$   $qit^{e}lu$ ) and so  $\text{יְכִיְוִי}$  &c., without *Dages* *lene*, and even  $\text{וּכְוִי}$  with *Metheg*, [Ex 12:21](#); but cf.  $\text{יְפִסְאִי}$  [Jer 10:17](#), and with the same phonetic combination  $\text{יְפִיִּף}$ , [Is 47:2](#); see analogous cases in [§ 93 m](#)); less frequently we find an *o* instead of the *i*; e. g.  $\text{יְכִיל מ'}$  *rule*, [Ju 9:10](#);  $\text{וּכְוִי מ'}$  *draw*, [Ez 32:20](#);  $\text{וּבִרְש'$  [Jer 2:12](#) (cf.  $\text{יְבִירְש'$  [Is 44:27](#)); on  $\text{יְמִישְׁבְּתִי}$  [1 S 28:8](#)  $Q^{ere}$   $qit^{e}$   $qit^{e}$  [Jer. 22:20](#) (cf. [1 K 13:7](#)), see [§ 10 h](#). This *o* arises (see above, a) from a singular ground-form  $qu(t)u$ , not from a retraction of the original  $u$  of the second syllable.

We must abandon the view that the forms with *i* in the first syllable (cf. also *yrmaĩ* *yrbxĩ* *yrkmaĩ* *yrb.[i]*) arise from a weakening of the characteristic vowel *o*. They, or at least some of them, must rather be regarded with Barth (*ZDMG*. 1889, p. 182) as analogous to the original *i*-imperfects. See further analogies in [§§ 47 i](#) and [48 i](#); [61 b](#), [63 n](#).

## e

The *pausal* form of the 2nd plur. masc. is *Wrzq* [K 3:26](#); from *[m,v]W[mv]*, &c.; similarly the 2nd sing. fem. in *pause* is *yrb[ ]* [Is 23:12](#); even, without the *pause* *ykAl m*. [Ju 9:10, 12](#), K<sup>eth.</sup>; *ymAsq*. [1 S 28:8](#), K<sup>eth.</sup> (cf. with this also *hkAl m*, &c., [§ 48 i](#)); from *Xm;fA* *yximf*. [Jo 2:21](#).

## f

3. In the 2nd plur. fem. *![mv]* occurs once, in [Gn 4:23](#) (for *hn'[mv]*) with loss of the *h<sup>o</sup>'* and insertion of a helping vowel, unless it is simply to be pointed *![mv]*. Also instead of the abnormal *!arqi* [Ex 2:20](#) (for *hn'arq*) we should perhaps read as in [Ru 1:20](#) *!arq* (cf. *!acm*. [1:9](#) and *!k.l* [1:12](#)).

On the examples of a 2nd plur. fem. in *q* [Is 32:11](#), see [§ 48 i](#).

---

## Footnotes:

<sup>1</sup>[1] The *Infin. absol.*, like the Greek *Infin.*, is also sometimes used for the Imperative ([§ 113 bb](#)). Cf. in general, Koch, *Der semitische Inf.* (Schaffhausen, 1874).

<sup>2</sup>[2] In *Hophal* an Imperative is found only twice ([Ez 32:19](#), [Jer. 49:8](#)), and closely approximating in meaning to the reflexive.

## § 109. Use of the Jussive.

### a

As the *cohortative* is used in the 1st pers., so the *jussive* is especially found in the 2nd and 3<sup>rd</sup> pers. sing. and plur. to express a more or less definite desire that something should or should not happen (cf. for its form, which frequently coincides with that of the ordinary *imperfect*,<sup>1</sup> § 48 f, g). More particularly its uses may be distinguished as follows:

1. The *jussive* standing alone, or co-ordinated with another jussive:

### b

(a) In affirmative sentences to express a command, a wish (or a blessing), advice, or a request; in the last case (the optative or precative) it is frequently strengthened by the addition of אִלֵּם. Examples: [Gn 1:3](#) רָאָא יְהִי אֵלֵּם *let there be light!* [Gn 1:6, 9, 11](#), &c. (the creative commands); [Nu 6:26](#) הָרַם אֵלֵּם ה' אֱלֹהֶיךָ וְנָתַתְּ לְךָ שָׁלוֹם וְנָתַתְּ לְךָ יְשׁוּעָה וְנָתַתְּ לְךָ חַסְדֵּם וְנָתַתְּ לְךָ רַחֲמִים וְנָתַתְּ לְךָ חַנּוּן וְנָתַתְּ לְךָ חַיִּים וְנָתַתְּ לְךָ חַסְדֵּם וְנָתַתְּ לְךָ רַחֲמִים וְנָתַתְּ לְךָ חַנּוּן וְנָתַתְּ לְךָ חַיִּים *the Lord lift up his countenance upon thee, and give thee peace!* cf. verse [25](#). After particles expressing a wish, [Gn 30:34](#) יְהִי אֵלֵּם אִלֵּם *I would it might be*; [Ps 81:9](#) יְהִי אִלֵּם אִלֵּם אִלֵּם אִלֵּם *if thou wouldst hearken unto me!* As a humble request, [Gn 44:33](#) ... אִלֵּם אִלֵּם אִלֵּם אִלֵּם אִלֵּם אִלֵּם *let thy servant, I pray thee, abide, &c., and let the lad go up, &c.*, [Gn 47:4](#).

### c

(b) In negative sentences to express prohibition or dissuasion, warning, a negative wish (or imprecation), and a request. The prohibitive particle used before the jussive (according to § 107 o) is almost always אִלֵּם (in negative desires and requests frequently אִלֵּם אִלֵּם); e.g. [Ex 34:3](#) אִלֵּם אִלֵּם אִלֵּם אִלֵּם *neither let any man be seen!* [Pr 3:7](#) אִלֵּם אִלֵּם אִלֵּם *be not (wise in thine own eyes!* [Jb 15:31](#) אִלֵּם אִלֵּם אִלֵּם *ne confidat.* In the form of a request (prayer), [Dt 9:26](#) אִלֵּם אִלֵּם אִלֵּם *destroy not!* [1 K 2:20](#), [Ps 27:9](#), [69:18](#).

### d

Rem. 1. The few examples of אִלֵּם with the jussive could at most have arisen from the attempt to moderate subsequently by means of the jussive (voluntative) form what was at first intended to be a strict command (אִלֵּם with imperf. indic.); probably, however, they are either cases in which the defective writing has been misunderstood (as in [1 K 2:6](#), [Ez 48:14](#)), or (as in [Gn 24:8](#)) instances of the purely rhythmical jussive form treated below, under [k](#). Moreover, cf. אִלֵּם אִלֵּם [Jo 2:2](#) and from the same verb [Gn 4:12](#) (unless it is to be referred to *h*) and [Dt 13:1](#). The same form, however, appears also to stand three times for the cohortative

(see below), and in [Nu 22:19](#) for the ordinary imperfect (but see below, *j*). Thus it is doubtful whether an imaginary by-form of the ordinary imperf. is not intended by the Masora in all these cases, and whether consequently @S<sup>h</sup>y, &c., should not be restored.—On <sup>^</sup>ny[etSAXt'-ad ,t&c., [Dt 7:16](#), [13:9](#), &c., [Ez 5:11](#), &c., cf. [§ 72 r](#), according to which S<sup>h</sup>Xt' should probably be read in every case.—The jussive appears in the place of the cohortative after ad [1 S 14:36](#) ( ra<sup>h</sup>ni:ad <sup>h</sup>co-ordinated with two cohortatives), [2 S 17:12](#); cf. [Is 41:23](#) *Keth.* ( ar<sup>h</sup>ni, i.e. ar<sup>h</sup>ni<sup>h</sup> after another cohortative); also (see above) @S<sup>h</sup>o ad [Dt 18:16](#), [Ho 9:15](#), and even without ad [Ez 5:16](#).

## e

2. -l a<sub>i</sub> with the jussive (or imperf., cf. [§ 107 p](#)) is used sometimes to express the conviction that something cannot or should not happen; cf. [Is 2:9](#) (where, however, the text is very doubtful) ~h,l' aFTi-l a<sup>h</sup> and thou canst not possibly forgive them [R. V. therefore forgive them not]; y [Ps 34:6](#), [41:3](#), [50:3](#), [121:3](#) ( !Tyl l a<sub>i</sub>); [Pr 3:25](#), [Jb 5:22](#) aryTl-l a<sub>i</sub> neither needest thou be afraid; [20:17](#), [40:32](#).

## f

2. The jussive depending on other moods, or in conditional sentences:

(a) Depending<sup>2</sup> (with Wa<sup>h</sup>) on an imperative or cohortative to express an intention or an assurance of a contingent occurrence, e.g. [Gn 24:51](#) take her and go, and let her be ( yhit<sup>h</sup> prop. and she will be) ...; [30:3](#), [31:37](#), [38:24](#), [Ex 8:4](#), [9:13](#), [10:17](#), [14:2](#), [Jos 4:16](#), [Ju 6:30](#), [1 S 5:11](#), [7:3](#), [1 K 21:10](#), y [Ps 144:5](#), [Pr 20:22](#), [Jb 14:6](#). Also after interrogative sentences, which include a demand, [Est 7:2](#) (say) what is thy desire ..., f [t<sup>h</sup> and it shall (i.e. in order that it may) be granted! [1 K 22:20](#), [Is 19:12](#), [Jb 38:34f](#)

Depending on a cohortative, e.g. [Gn 19:20](#) hMv<sup>h</sup> a<sup>h</sup> h<sup>h</sup> l' M<sup>h</sup> oh, let me escape thither ... yvipn: yxit<sup>h</sup> that my soul may live; even after a simple imperf. (cf. below, *g*), [1 K 13:33](#) whosoever would, he consecrated him ... yhiy<sup>h</sup> that he might be a priest (read !hK<sup>h</sup>) of the high places, but probably the LXX reading yhiy<sup>h</sup> is to be preferred.

## g

Rem. In [2 Ch 35:21](#) a negative final clause with -l a<sup>h</sup> is dependent on an

imperative, *forbear from* (meddling with) *God ... that he destroy thee not*. As a rule, however, negative final clauses are attached to the principal sentence by means of אִלּוּ and a following imperfect; so after an imperative, [Gn 42:2](#), [1 K 14:2](#), [18:44](#); after a jussive, [Ex 30:20](#), [Neh 6:9](#); after a perfect consec., [Ex 28:35](#), [43](#), [30:12](#), [Nu 18:5](#); after אִלּוּ with an imperfect, [Lv 10:6](#), [Nu 18:9](#), [Dt 17:17](#) *neither shall he multiply wives unto himself* ( אַבְּלִי רַבְּסִי אִלּוּ ) *that his heart turn not away*; [1 S 20:14](#), [2 S 21:17](#), [Jer 11:21](#); after -ל אִי with jussive, [Lv 10:9](#), [11:43](#), [16:2](#), [2 S 13:25](#), [Jer 25:6](#), [37:20](#), [38:24](#) f.; after the asseverative ~אִלּוּ with the impft., [Gn 14:23](#); even after a simple imperfect, [Jer 10:4](#) *with nails ... they fasten it* ( קִיפִי אִלּוּ ) *that it move not*, after a participle, [Jb 9:7](#).

## h

(b) Frequently in conditional sentences (as in Arabic), either in the protasis or in the apodosis, cf. [Ps 45:12](#) וְאִתְּיָלְלָה שׁוּבָה יְהוָה ... תִּבְרָכַתְּ אִם תִּבְרָכַתְּ *should he desire ... then ...*; [104:20](#) יְהִימָלַךְ ... תִּבְרָכַתְּ *if thou makest darkness, then it is night*; so also in the protasis, [Ex 22:4](#), [Lv 15:24](#), [Is 41:28](#), [Ez 14:7](#) ( אִלּוּ ), [Jb 34:29](#); in the apodosis, [Ex 7:9](#) *then will it (not, then shall it) become a serpent; [Pr 9:9](#) after an imperat. in the protasis; [Jb 10:16](#), [13:5](#), [22:28](#). In a negative apodosis, [Gn 4:12](#) ( אִלּוּ אֵלֹהִים יִסְעָדְךָ , but see above, [d](#)). In [2 K 6:27](#) אִלּוּ אֵלֹהִים יִסְעָדְךָ ( *if the Lord do not help thee, &c.*) is to be explained as a jussive in a negative protasis.*

## i

Rem. Undoubtedly this use of the jussive (in conditional sentences) is based on its original *voluntative* meaning; let something be so and so, then this or that must happen as a consequence. Certain other examples of the *jussive*, however, show that in the consciousness of the language the *voluntative* has in such cases become weakened almost to a *potential* mood, and hence the *jussive* serves to express facts which may happen *contingently*, or may be expected, e.g. [Nu 22:19](#) ( אִלּוּ אֵלֹהִים יִסְעָדְךָ , but cf. above, [d](#)); [Jb 9:33](#) *there is no daysman betwixt us, that might lay* ( תִּבְרָכַתְּ , hence plainly a *subjunctive* = *qui ponat*, also in [Nu 23:19](#) בִּזְכָּרְךָ *that he should lie* is probably intended as a jussive); [Ec 5:14](#); so after interrogative sentences, [Jer 9:11](#) *who is the wise man*, אִי יִבְרָכַתְּ *qui intelligat hoc?*; [Ho 14:10](#).

## k

Moreover, in not a few cases, the jussive is used, without any collateral sense, for the ordinary imperfect form. and this occurs not alone in forms, which



may arise from a misunderstanding of the defective writing, as [Dt 28:21](#), [36](#), [32:8](#), [1 K 8:1](#), [Is 12:1](#), [Mi 3:4](#), [5:8](#), y [Ps 11:6](#), [18:12](#), [21:2](#), <sup>Qere</sup>( [I g<sup>3</sup>hm](#); *Keth. I ygly*"), [25:9](#), [47:4](#), [90:3](#), [91:4](#), [107:29](#), [Pr 15:25](#), [Jb 13:27](#), [15:33](#), [18:9](#), [20:23](#), [37:22](#), [33:11](#), [36:14](#), [38:24](#) [Ec 12:6](#) (verse [7](#) *bVv*" but immediately afterwards *bWV*T'), [Dn 8:12](#), —but also in shortened forms, such as *yhiy*>[Gn 49:17](#) (Sam. *hykyl*), [Dt 28:8](#), [1 S 10:5](#), [2 S 5:24](#), [Ho 6:1](#), [11:4](#), [Am 5:14](#), [Mi 1:2](#), [Zp 2:13](#), [Zc 9:5](#), y [Ps 72:16](#) f. (after other jussives), [104:31](#), [Jb 18:12](#), [20:28](#), [26](#), [28](#), [27:8](#), [33:21](#), [34:37](#), [Ru 3:4](#). This use of the jussive can hardly be due merely to poetic licence, but is rather to be explained on rhythmical grounds. In all the above-cited examples, in fact, the jussive stands at the beginning of the sentence (and hence removed as far as possible from the principal tone), in others it is immediately before the principal pause ([Is 42:6](#), [50:2](#), y [Ps 68:15](#), [Pr 23:25](#), [Jb 24:14](#), [29:3](#), [40:19](#)), or actually *in* pause ([Dt 32:18](#), [Jb 23:9](#), [11](#), [La 3:50](#)), and is then a simply rhythmical shortening due to the strong influence of the tone. Moreover, since the jussive in numerous cases is not distinguished in form from the imperfect (§ 48 *g*), it is frequently doubtful which of the two the writer intended. This especially applies to those cases, in which a *subjunctive* is to be expressed by one or other of the forms (cf. § 107 *k* and *m-x*).

---

## Footnotes:

<sup>1</sup>[2] With regard to verbs *h<sup>3</sup>ll*, it is true that the full form of the imperfect is frequently used with the meaning of the jussive (as also for the cohortative, see § 108 *a*, note 2), e.g. *haryl a*; [Jb 3:9](#) (but previously *WQy*>*let it look for*!): especially *in* ([Neh 2:3](#)) and immediately *before* the principal pause, [Gn 1:9](#) *harTet* ([Ju 6:39](#) *hykyl*) but previously *an*" *yhiy*>[Is 47:3](#) *harTet* previously *I GTi*; y [Ps 109:7](#). On the attempt to distinguish such jussives from the imperfect by means of a special meaning *h<sup>3</sup>ll* see § 75 *hh*.

<sup>2</sup>[1] This does not include the cases in which the jussive is not logically dependent on a preceding imperat., but is merely co-ordinated, e.g. [Gn 20:7](#), y [Ps 27:14](#), &c.

## § 94. Formation of Feminine Nouns

### a

1. The feminine ending  $h\alpha'$ , when appended to the masculine forms treated in § 93, effects in almost all cases the same changes as are produced in the masculine forms by the addition of a light suffix, since in both cases the tone is moved one place farther forward (see § 92 b). The following scheme is based on the same division into four classes, with their subdivisions, as in § 93; a few special forms will be treated in § 95 in connexion with the paradigms of feminine nouns.

### b

Paradigm I: segholate forms, with the feminine ending always added to the ground-form, (a)  $hK'l m$ ; *queen*,  $hf'bK$ ; and with attenuation of  $a\check{c}$  to  $i\check{c}$ ;  $hf'bKi$  *lamb*,  $hP'c.r$  *hot stone*, [Is 6:6](#) (from another root  $hp'c.r$ ) see Baer on [Ez 40:17](#)),  $hq'zX$ , *strength* (unless belonging to [Paradigm b](#)); (b)  $hr'tsi$  *covering* (masc.  $r'ts\ddot{a}$ ;  $hnd\check{c}$ , *pleasure* ( $!d, [\ddot{a}]$ , not to be confounded with the unchangeable forms with a prefixed  $m$ , derived from  $h^{374}$  stems, as  $hw'cmi$  *command*, plur.  $tAcmi$ ); (c)  $hD, l X\ddot{u}$  proper name ( $d, l X\ddot{u}$  *mole*),  $hl'ka'$  *food* ( $l'ka\ddot{a}$ ); (d)  $hr'[h]$  *girl* ( $r[n\ddot{o}]$ ); (f)  $hva'B'$  *weed*,  $tr'hj'$  *purity* ( $rhj'\ddot{a}$ ); (g)  $hl'w\check{c}$ ; *wrong* (also  $hl'A[\check{c}]$ , [Paradigm i](#)); (i)  $hdyc'e$  *victuals* (masc.  $dyc\ddot{c}$ ) cr. [Paradigm h](#)); from  $qitl$  and  $qutl$ -forms,  $hny'Bi$  *understanding*,  $hp'ws$  *tempest*; (k)  $hy'l a$ ; *fat tail* (as if from  $yl'ia$ ),  $hy'b.vi$  ( $a\check{c}$  attenuated to  $i\check{c}$ ) *captivity* ( $ybiV$ ),  $hy'w\check{c}$  *wreath* (probably an original  $qitl$ -form); (l)  $hy'x$ ; *life*  $hDmi$  *measure* (attenuated from  $hDm$ ). Adjectives derived from  $[^{374}]$  stems also belong in flexion to this class, as  $hBr'$ ; *multa*, with middle guttural  $h[r'$  *mala*; (m)  $hMz$  *plan*; (n)  $hQ'xll$  *statute* ( $qx\ddot{o}$ ).

### c

Paradigm II: ground-form  $qat\ddot{a}$ , &c., (a)  $hm'qh$  *vengeance* ( $\sim qh''$ ); (b)  $hm'r'a$  *earth*; (c)  $hl'ba$  *corpse*; (d)  $hpy'e$  *languida*; (f)  $hpy''$  *beautiful*,  $hc'q'$  *end* (from  $hpy'Ä$   $hcq'$ ). From stems  $W^{374}$  arise such forms as  $hd'e$  (masc.  $d[e$  properly *part. Qal* from  $dw[\check{c}]$ ) *female witness*. From the ground-form  $qatut$ ,  $hQ'mu$  *profunda* (masc.  $qm\ddot{c}'$ ),  $hDbu$  *servitude*, &c.

### d

Paradigm III: unchangeable vowel in the first, changeable in the second syllable, (a)

hdī' <sup>0</sup>ā woman with child (cf. the examples in § 84<sup>a</sup> s, and the retention of the e in the part. Pi'ē, [Ex 22:17](#), [23:26](#); in the Hithpa'ē [1 K 14:5f.](#)), but also with the change of the e (originally i) into Sēwa' hōv' (dwelling, [Na 3:8](#)). However, in these participial forms the feminine is mostly indicated by t̄, (see below, [h](#)); (c) hl' AG those of the captivity (masc. hl' AG), but also with a return of the final Yōh, h'ymh' clamorous, [Pr 7:11](#), and the examples in § 75 v. On the a of the participles of verbs <sup>0</sup>W, which also belong to this class, such as hr'z' peregrina, cf. § 72 g.

## e

Paradigm IV: originally changeable vowel in the first syllable, unchangeable in the second, (a) hl' dō' magna, hd'ysix' stork, properly pia; hl' WtB. virgin, properly seiuncta; (b) h'hl'[] misera.

## f

2. A simple t̄ is added as feminine ending in forms like tykB. weeping (masc. ykB, § 93 x, a), tyrB. covenant, but feminine participles of verbs a<sup>374</sup>, as tacyō' taceno' may be due to contraction from yō'let, &c. (hardly to lengthening of the i in the ground-form mo'si), whilst forms like taēAm' ta'vō' (see § 74 i) are to be explained on the analogy of the forms treated in § 93 t. Apart from the h<sup>374</sup> formations, we find the simple t̄ in the participle tr'ym. [1 K 1:15](#), contracted from T.tr'ym. But Td' yō' Gn [16:11](#), [Ju 13:5](#), [7](#) is the ground-form of the ptcp. td' yō' as in the same connexion in [Gn 17:19](#), [Is 7:14](#), cf. § 80 d and the Q<sup>ere</sup> Tb'v' &c., discussed in § 90 n.

## g

The forms which arise by appending the t̄ feminine to masculine nouns with a changeable vowel in a closed final syllable are, as a rule, developed exactly in the same way as masculine segholate forms. Thus there arise in Paradigm I (a) from Tr'ō' for original gēbirt; § 69 c), the form tr'kō' mistress (but only in construct st.; in [Is 47:7](#) also r[; tr'ō' are to be taken together; the absolute st. is h'rybō', from Tk.l mā' tk.l m. queen (in Paradigm II, a); ttxP. (txP. = txP' pit) [Lv 13:55](#); (c) rdō' wall, tr'ō' from Tr'ō' = gēdirt, cf. !q' as construct st. of !q'"; on the other hand,

tvmix} is *construct st.* of hvmix} *five*, with lengthening of the original i of T.vmix}.

## h

Formations with a changeable o in the second syllable belonging to this class are tvxi} *bronze* (from T.vxi}, tntk} the *constr. st.* of tnTK} *coat*, perhaps also bt}k} *writing* (unless it be obscured from bt}k}, § 93, Paradigm IV, c).—Paradigm III, (a) tm,txo} (from Tm.txo}, masc. ~tAX} *seat*; (b) tqnAy} (properly *sucking*) *sprout* (in *pause*, e. g. trbtko} [Ex 26:4](#), &c.), and so most feminines of participles I j qo} On this transition of the ground-form qoilt to T.I.j qo} (regularly before suffixes in ATqnAy} ATd}y} &c.), cf. § 69 c; qoilt serves as the ground-form under the influence of a guttural as well as before suffixes, e. g. t [dij} feminine of [dij} *knowing*; in a wider sense, t I G} GU} *skull* may also be included here, see § 95, Paradigm IV, c.

On the endings tW and tyai} see § 86 k, l, § 95 at the end.

## § 92. Vowel Changes in the Noun.

### a

1. Vowel changes in the noun may be caused (a) by dependence on a following genitive; (b) by connexion with pronominal suffixes, (c) by the plural and dual terminations, whether in the form of the absolute state or of the construct (before a following genitive of a noun or suffix).

### b

2. In all these cases, the tone of the noun is moved forward either one or two syllables, while the tone of the *construct state* may even be thrown upon the following word. In this way the following changes may arise:—

(a) When the tone is moved forward only one place, as is the case when the plural and dual endings  $\sim y\alpha\tilde{A} tA$  and  $\sim Y\beta\tilde{A}$  are affixed, as well as with all monosyllabic or paroxytone suffixes, then in dissyllabic nouns the originally short vowel of the first syllable (which was lengthened as being in an open syllable before the tone) becomes  $S\acute{e}wa\emptyset$  since it no longer stands before the tone. On the other hand, the originally short, but tone-lengthened vowel, of the second syllable is retained as being now the

pretonic vowel; e. g.  $r\acute{b}D'$  *word* (ground-form *dabar*), plur.  $\sim yr\acute{b}D\gg$  with a light suffix beginning with a vowel,  $yr\acute{b}D\tilde{A}$   $\text{Whr}\acute{b}D\gg$  plur.  $yr\acute{b}D\tilde{A}$   $\wedge yr\acute{b}D\gg$  &c.  $\text{@n}K'$  *wing*, dual  $\sim y\beta\tilde{A}K$ .

With an unchangeable vowel in the second syllable:  $dyqP'$  *overseer*, plur.  $\sim ydyqP$ ;

with the *suffix* of the sing.  $ydyqP\tilde{A}$   $\text{Whd}\acute{q}P$ , &c.; with the *suff.* of the plur.

$ydyqP\tilde{A}$   $\wedge ydyqP$ , &c. With an unchangeable vowel in the first syllable:  $\sim l\tilde{A}$  [*eternity*,

plur.  $\sim ymil\tilde{A}$ ] with *suff.*  $ymil\tilde{A}$ ] &c.<sup>1</sup>

### c

But in participles of the form  $l\acute{j}\acute{q}$  with tone-lengthened  $e\emptyset$  (originally  $i$ ) in the second syllable, the  $e\emptyset$  regularly becomes  $S\acute{e}wa\emptyset$  *mobile* before a tone-bearing affix, e. g.  $by\acute{a}\emptyset$

*enemy*, plur.  $\sim yby\acute{a}\emptyset$  with *suff.*  $yby\acute{a}\emptyset$  &c. Likewise in words of the form  $l\acute{j}\acute{q}\tilde{A}$   $l\acute{j}\acute{q}$ , &c.

(with  $e\emptyset$  in the second syllable; § 84<sup>b</sup> *d*, *l*, *p*; § 85 *i* and *k*), e. g.  $\sim l\acute{e}\tilde{A}$  *dumb*, plur.

$\sim yml\tilde{A}$

### d

(b) When the tone of the *construct state*, plural or dual, is carried over to the following word, or, in consequence of the addition of the *grave suffixes* to the *constr. st.* plur. or dual, is moved forward two places within the word itself, in such cases the originally

short vowel of the second syllable becomes  $S\acute{e}wa\bar{a}$  while the vowel of the first syllable reverts to its original shortness, e. g.  $\sim [h' yr\bar{b}D]$  *the words of the people*,  $\sim k\bar{y}r\bar{b}D$  *your words*,  $\sim h\bar{y}r\bar{b}D$  *their words* (in all which instances the  $i\bar{c}$  of the first syllable is attenuated from an original  $a$ ).

## e

In the segholate forms in the singular and mostly in the dual the suffix is appended to the ground-form ( $yKil\ m;$  *my king*,  $\bar{w}hK\bar{d}\ m;$  &c.); on the other hand, before the endings  $\sim y\bar{a}\bar{a}\ tA$  (sometimes also before  $\sim y\bar{a}\bar{a}$ ) a *Qames* regularly occurs,<sup>2</sup> before which the vowel of the first syllable then becomes vocal  $S\acute{e}wa\bar{a}$  ( $\sim ykil\ m\bar{a}\ tAkI\ m$ ). This *Qames* (on which cf. [§ 84a a](#)) remains even before the light suffixes, when attached to the plur. masc. ( $yK:l\ m\bar{a}\ ^yK:l\ m$ , &c.). On the other hand, the *constr. st. plur.* and dual, regularly, according to  $d$ , has the form  $yK\bar{d}\ m;$  with grave suffix  $\sim kyk\bar{d}\ m;$  &c.,  $y\bar{t}\bar{d}\ D;$  from  $\sim y\bar{t}\bar{d}\ D$  *folding-doors*.

## f

(c) Before the  $S\acute{e}wa\bar{a}$  *mobile* which precedes the suffix  $\wedge$  when following a consonant, the  $a$ -sound, as a rule, is the only tonelengthened vowel which remains in the final syllable (being now in an open syllable *before* the tone), e. g.  $\wedge m\bar{D}\bar{a}\bar{t}\ \wedge i\bar{r}\bar{b}D$  &c. (on the forms with  $e\bar{o}$  in the second syllable, see [§ 93 qq](#)); but before the grave suffixes  $\sim k\bar{r}\bar{b}D$  and  $Zk\bar{r}\bar{b}D$  in the same position it reverts to its original shortness, as  $\sim k\bar{r}\bar{b}D$  ( $d^e bha\bar{r}khe\bar{m}$ ), &c. In the same way the tonelengthened  $a\bar{o}$  or  $e\bar{o}$  of the second syllable in the *constr. st. sing.* also becomes short again, since the *constr. st.* resigns the principal tone to the following word, e. g.  $\sim yhil\ \bar{a}/\ \bar{r}\bar{b}D\bar{e}\ \bar{t}yB\bar{h};\ \bar{r}C\bar{x}$  (from  $\bar{r}C\bar{x}$ ).

## g

Rem. The Masora (cf. *Diqduqe ha-t\bar{p}amim*, p. 37) reckons thirteen words which retain *Qames* in the *constr. st.* some of which had originally  $a\bar{o}$  and therefore need not be considered. On the other hand,  $\sim l\ \bar{w}a$  or  $\sim l\ \bar{a}\bar{u}$  [1 K 7:6](#), [Ez 40:48](#), &c. (in spite of the *conser. st. plur.*  $yM\bar{d}\ \bar{a}\bar{u}\ \bar{x}j\ \bar{b}mi\ y$  [Ps 65:6](#), [Pr 25:19](#);  $bCm;$  [1 S 13:23](#) (so Baer, but ed. Mant., Ginsburg, &c.  $bCm$ );  $l\ q\bar{v}mi$  [Ezr 8:30](#) and  $!Tm;$  [Pr 18:16](#) are very peculiar.

## h

3. The vowel changes in the inflexion of *feminine nouns* ([§ 95](#)) are not so

considerable, since generally in the formation of the feminine either the original vowels have been retained, or they have already become  $\text{Se}wa\ddot{o}$

### i

Besides the vowel changes discussed above in [a–g](#), which take place according to the general formative laws ([§§ 25–28](#)), certain further phenomena must also be considered in the inflexion of nouns, an accurate knowledge of which requires in each case an investigation of the original form of the words in question (see [§§ 84–86](#)). Such are, e. g., the rejection of the  $\text{h}$  of  $\text{h}^{\text{374}}$  stems before all formative additions (cf. [§ 91 d](#)), the sharpening of the final consonant of  $[\text{374}]$  stems in such cases as  $\text{q}^{\text{374}} \text{y}^{\text{374}} \&c.$

### k

A striking difference between the vowel changes in the verb and noun is that in a verb when terminations are added it is mostly the second of two changeable vowels which becomes  $\text{Se}wa\ddot{o}$  ( $\text{h} \text{ l } \text{ j } \text{ q}^{\text{374}} \text{ h} \text{ l } \text{ j } \text{ q}^{\text{374}} \text{ w} \text{ l } \text{ j } \text{ q}^{\text{374}}$ ), but in a noun, the first ( $\text{r} \text{ b } \text{ D}^{\text{374}} \text{ y} \text{ r } \text{ b } \text{ D}^{\text{374}} \sim \text{y} \text{ r } \text{ b } \text{ D}$ ), cf. [§ 27. 3](#).

---

### Footnotes:

<sup>1</sup>[1] The participles  $\text{Niph}^{\text{374}}$  ( $\text{^x} \text{D}^{\text{374}} \text{Dt } 30:4$ ,  $\text{A} \text{X} \text{D}^{\text{374}} \text{2 S } 14:13$ ), and some plurals of the participle  $\text{Niph.}$  of verbs  $\text{a}^{\text{374}}$  form an exception; cf. [§ 93 oo](#).

<sup>2</sup>[1] For the rare exceptions see [§ 93 l](#) and [§ 97 f, note 2](#).

## § 84<sup>b</sup>. *Formation of Nouns from the Intensive Stem.*

### a

This includes all forms which have arisen, either through the doubling of the middle radical, or the repetition of one or of two consonants of the simple stem.

## VI. *Nouns with the Middle Consonant sharpened.*

As in the corresponding verbal stems (cf. [§ 52 f](#)), so also in some noun-formations of this class, the Dagesh in the second radical expresses an intensification of the idea of the stem, either emphasizing the energy of the action or relation, or else indicating a longer continuance of the relation or state. Other nouns of this character are evidently only by-forms of the nouns derived from the simple stem, which were treated in the last section: cf. the instances adduced under [f](#) and [g](#), and Barth, *Nominalbildung*, Introd., p. x.

### b

17. The ground-form  $qa\text{t}a\text{a}$  is mostly lengthened in Hebrew to  $l\ Jq$ ; cf.  $l\ Y'a$ ; a stag, fem.  $h\ l\ Y'a$ ; constr. st.  $t\ l\ Y'a$  (from  $'a\ Yya\text{a}$ ); cf. also the fem. (originating from  $Qa$ )  $h\ b\ h' l$ , a flame (according to [§ 27 g](#) for  $l\ a\ h\ h\ a$ ),  $h\ b\ r' x' t$  dry land (for  $h\ a\ r\ r\ a$ ),  $t\ q\ l\ d$ ; and  $t\ x\ d\ q$ ; a burning fever,  $h\ v\ b' j$ ; and  $t\ v\ b' j$ ; dry land,  $t\ [Bj]$ ; a seal-ring,  $t\ p\ x' n$ ; comumption. Adjectives of this class ('intensified participles of the active verb', Barth, *ibid.*, [§ 33](#)) are  $a\ j' x$ ; sinful,  $x\ g' h$ ; wont to gore,  $a\ n' q$ ; jealous,  $v\ x' k$ , (for  $k\ a\ h\ h\ a$ , by [§ 22 c](#)) lying. *Nomina opificum* also, curiously enough, are so treated in Hebrew (at least in the constr. state of the sing.), although the corresponding Arabic form  $qa\text{t}a\text{a}$  points to an original (unchangeable)  $a\text{a}$  in the second syllable; cf.  $b\ n' g$ ; a thief,  $'y\ d$ ; a judge (constr. st.  $'y\ d$ ; [Ps 68:6](#)),  $x\ b' j$ ; a cook,  $v\ r' x'$  (for  $h\ a\ r\ r\ a$ ) artificer (constr. st.  $v\ r' x'$ , but plur. constr.  $y\ v\ r' x' t$ );  $v\ r' p'$  horseman (for  $p\ a\ r\ r\ a$ ), const. st.  $v\ r' p'$  [Ez 26:10](#).

### c

18. The ground-form  $q\ i\ t\ a\ a$  appears in  $h\ x\ c\ i$  dry,  $h\ a\ g' e$  haughty (the, being  $i\ a$  lengthened to  $e$  according to [§ 22 c](#)), if these forms go back to original  $s\ i\ h\ h\ a\ y$ ,  $g\ i\ a' a\ y$ . On the analogy, however, of the adjectives denoting defects (see [d](#) below), we should rather expect a ground-form  $q\ i\ a\ t\ l\ y\ l$ ; moreover,  $\ddot{O}i\ w\ w\ a\ l\ t$ , ground-form of the fem.  $t\ l\ w\ a\ i$  foolishness, goes back to an original  $i\ w\ w\ i\ l\ t$ , see [§ 69 c](#).



19. The ground-form  $qa\dot{a}ta\dot{a}l$  and  $qu\dot{a}t\ lu\dot{a}l$ ; cf. the fem.  $tm\dot{s}k\dot{u}spelt$ ,  $tn\dot{t}k\dot{u}coat$ .

## d

20. The ground-form  $qa\dot{a}ta\dot{a}l$  from the intensive stem, the infinitives  $Pi'e\emptyset$  of the form  $l\ Jq$ :

21. The ground-form  $qu\dot{a}t\ i\dot{a}l$  in Hebrew lengthened to  $l\ Jq\dot{i}$ . Of this form are a considerable number of adjectives which denote a bodily or mental fault or defect. Cf.  $r\ J\dot{e}i$  *disabled*,  $\sim L\dot{e}i$  *dumb*,  $!B\dot{e}i$  *hump-backed*,  $r\ V\dot{e}i$  *blind*,  $Vr\ \dot{x}e$  *deaf* (for  $hirre\dot{s}\emptyset$ ),  $X\ S\dot{P}i$  *lame*,  $Xr\ \dot{e}bald$ ,  $VQ\dot{e}i$  *perverse*;  $XQ\dot{P}i$  *open-eyed* follows the same analogy.

## e

22. The ground-form  $qa\dot{a}ta\dot{a}\emptyset$ , cf. the remarks in [b](#) above, on the *nomina opificum*; moreover, to this class belong infinitives  $Pi\dot{c}e\emptyset$  of the Aramaic form  $hrQB$ ; *a searching out*;  $hVQB$ ; *a request*; with middle guttural (see [§ 22 c](#))  $hc'ah$ ) *contumely*; but cf. also  $yt\ \dot{A}cah$  [Ez 35:12](#), with full lengthening of the original  $a\dot{a}$  before  $a$  '  $hmXh$ ) *comfort*. From the attenuation of the  $a\dot{a}$  of this form to  $i\dot{a}$  arises undoubtedly:

23. The ground-form  $qi\dot{a}ta\dot{a}\emptyset$  e.g.  $r\ K'ai$  *husbandman* (Arab.  $\dot{O}a\dot{A}kka\emptyset$ ).

24 The ground-form  $qi\dot{a}ta\dot{a}\emptyset$ , most probably only a variety of the form  $qa\dot{a}ta\dot{a}\emptyset$  with the  $a\dot{a}$  attenuated to  $i\dot{a}$  (as in No. 23), and the  $\dot{a}$  obscured to  $\emptyset$  (as in *n* and *r*); cf.  $r\ ABG$  *hero* (Arab.  $g\ \dot{a}bba\emptyset$ ),  $r\ ASyl$  *caviller*,  $r\ AP\dot{C}i$  (*piper or chirper*) *a bird*,  $r\ AKV$  *drunkard*. On the other hand,  $d\ ALyl$  *born* probably arises from  $yullo\dot{a}$ , an old *participle passive* of *Qal*, the  $u\dot{a}$  being dissimilated in the sharpened syllable before  $\emptyset$  so Barth, *ibid.*, p. 41 f.

## f

25. The ground-form  $qa\dot{a}ta\dot{a}\emptyset$ ,  $l\ yj\ \dot{q}$ ; almost exclusively of persons, who possess some quality in an intensive manner, e. g.  $r\ yB\dot{a}$ ; *strong*,  $qyD\dot{c}$ ; *righteous*,  $XyrB'$  *fugitive* ( for  $barri\dot{h}$ ),  $\#yr\dot{l}$  *violent* (for  $< theb > \%o\ \dot{a}rri\ \dot{A}Es\ \dot{l}$ ).

That some of these are only by-forms of the  $qa\dot{a}l\dot{i}\dot{a}$  --class (see above, remark on [a](#)), appears from the *constr. st.*  $\#yrP$ . *ravenous*, [Is 35:9](#) (but

~ycjyrP<sup>t</sup>;tycyrP<sup>t</sup> always), and according to Barth (*ibid.*, 35a) also from the *constr. st.* rybja] (but also ryBia; [1 S 21:8](#)) of ryBia; However, the form rybja] as a name of God, may be intentionally differentiated from ryBia; a poetic term for the bull.

In the same way rySia; *prisoner*, Syrbs' *eunuch* (*constr. st.* always Syrbs, plur. ~ysjyrbs<sup>t</sup>; *contr. st.* ysyrbs. [Gn 40:7](#), but in the book of Esther always ysyrbs<sup>t</sup> with suffix *wsyrbs<sup>t</sup>* &c.), and qyTi[; *wearred*, may be regarded as by-forms of the qaAti<sup>0</sup>-class with passive meaning, see [§ 84<sup>a</sup> /](#).

## g

26. The ground-form qaAta<sup>0</sup>, I WJq; e. g. !WX; *gracious*, ~WXr; *compassionate* (with virtual strengthening of the X), #WrX' *diligent* (for harruš), probably, again, to a large extent by-forms of the qaAti<sup>0</sup>-class, [§ 84<sup>a</sup> m](#). The same applies to substantives like rVø; *a step* (in wrVø; as well as ArVø] &c.), dMM [; *pillar*; fem. hrWBX; *a stripe* (also Atrk<sup>0</sup>), tAXJB; *security*. cf. Barth, *ibid.*, [§ 84](#).

## h

27. The ground-form qaAta<sup>0</sup>; besides the infinitives absolute Pi<sup>0</sup> of the form I Jq; also aANq; *jealous* (as well as aNq; an obscured form of qaAta<sup>0</sup>, see [e](#)).

## i

28. The ground-form qiAti<sup>0</sup>, I WJqi e. g. yWPCi *a coating of metal*, ~WLVi *requital*, yWQvi *drink*, #WQvi *detestable thing*; with concrete meaning dMMI i *a disciple*, zWZ [i *strong*; frequently in the plural in an abstract sense, as ~ypMDGI *reproach*, ~yail<sup>0</sup>mi *filling* (the induction of a priest), ~ymix<sup>0</sup>ai\* *consolations, compassion*, ~yI Kw<sup>0</sup>i *bereavement*, ~yX<sup>0</sup>L<sup>0</sup>vi *dismissal*, ~yrM<sup>0</sup>vi *observance*.

## VII. Nouns with the Third Consonant repeated.

## k

29. The ground-form qaAtla<sup>0</sup>, e. g. !n<sup>0</sup>av<sup>t</sup>; *quiet*, fem. hn<sup>0</sup>hav<sup>t</sup>; (with sharpening of the second Nu<sup>0</sup>, in order to keep the preceding vowel short); !n<sup>0</sup>[r<sup>t</sup>; *green*, plur. ~yN<sup>0</sup>h<sup>0</sup>:[r<sup>t</sup>

## I

30 The ground-form qaÁtiÁl, in Hebrew ל ל ג Q; of this form are e.g. the infinitives Piçleð ( prop.Paçleð ), cf. [§ 55 d](#).

## m

31. The ground-form qaÁtiÁl; so the plur. ~yNhbG: *ridges* (with sharpening of the Nuñ, as in No. 29).

32. The ground-form qaÁtiÁl, in XXrPi a *brood*.

33. The ground-form qaÁtiÁl, in l l ma *faint*.

34. The ground-form qaÁtið, e.g. j yj b.[: *plunder*, ryrts; *rain-storm*, ryrp.v; *glittering tapestry*, [Jer 43:10](#) Qereð with attenuation of the aÁ to i ~yrlyrmki *all that maketh black*, [Jb 3:5](#) (but the better reading is yrlyrmk).

35. The ground-form qaÁ:tið, e. g. rWrp.v; [Jer 43:10](#). Keth.; ~ypWpañ) *adulteries*.

## VIII. Nouns with the Second and Third Consonants repeated.

## n

36–39, QetaÁtiÁl, qetaÁtiÁl, qetaÁtið; qetaÁtið, qetaÁtibð (in *fem.* and *plur.* often with the last consonant sharpened for the reason given in a above); cf. %Pkph] *crooked*, tAQI q. l x] *slippery places*, tALq: q.[:] *crooked (ways)*; l Td .tP. *tortuous*; also words denoting colours, ~Dmda] ([Lv 13:42](#), [49](#) in pause) *reddish*, fem.

tMDmda] plur. tMDmda] ' qrqry> *greenish*, plur. fem. tQrqry> qetaÁtiÁl, hyphpy> *very fair* (to be read in [Jer 46:20](#) for hyphpy); qetaÁtiÁl, trxixv. (fem.) *blackish*; @SPSa] *a rabble* (augmented from @Wsa' *collected*). From a verb y%ð

with aphaeresis of the initial syllable ~yac'ac) *offspring*. Moreover, of the same form, probably, is hr'cAC\*] *a trumpet* (for hr'crex] cf. [§ 55 e](#)). Also in [Is 2:20](#)

tArPrpx] ; ts to be read instead of tArPe rPx. l ; (from the *sing.* hr'Prpx] *a digging or burrowing animal*, perhaps the *mole*). But XAqXqP. *opening*, [Is 61:1](#) (ed. Mant., Baer, Ginsb. XAq-XqP), is an evident mistake due to dittography; read XqP. as in [42:7](#).

## IX. Nouns in which the Whole (Bilateral) Stem is repeated.

### o

Naturally this class includes only isolated forms of the stems  $\text{W}^{\text{B}}\text{A}$  and  $\text{[}^{\text{3}}\text{A}$  (on  $\text{tAYpiyPit}$  see § 96 under  $\text{hP}$ ). Thus:—

40.  $\text{I G}|\text{G}$ : a *wheel*, and, with attenuation of the first  $\text{aA}$  to  $\text{iA}$ ,  $\text{I G}|\text{G}$  (from  $\text{I I g}$ ); fem.  $\text{hI X}|\text{X}$ ; *anguish* (from  $\text{I WX}$  or  $\text{I yX}$ );  $\text{rKKi}$  (for *kirkar*) a *talent*, cf. also  $\text{bKAK}$  a *star* (from  $\text{kaAwkaAb}$ , Arabic  $\text{kaukaAb}$ , for  $\text{bKbK}$ ),  $\text{tpj}|\text{Aj}$  *bands*, for  $\text{tpj}|\text{pj}$ ;  $\text{I C}|\text{C}$ . probably a *whirring locust*.

### p

41.  $\text{I K}|\text{K}$ ; infin.  $\text{PiIpe}$  (prop.  $\text{PaIpiA}$ ) from  $\text{I WK}$ ; fem.  $\text{hI md}|\text{j}$ ; a *hurling* (from  $\text{I Wj}$ ).

42.  $\text{dKdK}$ ; perhaps a *ruby* (for  $\text{kaAdkuAd}$ ), from  $\text{ddk}$ .

43.  $\text{dqdq}'$  *the crown of the head* (for  $\text{quAdquAd}$ ), from  $\text{ddq}$ ; fem.  $\text{tI GDI G}$  a *skull* (for  $\text{guAguAlt}$ ), from  $\text{I I g}$ .

44.  $\text{ryz}|\text{z}$ : *girded*, from  $\text{rrz}$ ;  $\text{qWBqB}$ ; a *bottle*, from  $\text{qqb}$ ;  $\text{~yrB}|\text{B}$ ; *fattened birds* (?).

**§ 95. Paradigms of Feminine Nouns.**

**a**

In accordance with the general formative Jaws, stated in [92 b–k](#), the following cases have chiefly to be considered in the flexion of feminines also: (1) a tone-lengthened vowel on the removal of the tone reverts to its original shortness (thus the *a* of the termination  $h\alpha'$  becomes again *a* in the *construct st.*  $t\hat{i}l\ n\hat{e}$ ). On the other hand, even an originally short vowel is retained as (a long) pretonic vowel before the endings  $h\hat{i}l\ n\hat{e}$  and  $tA$  in the *abs. st.*, e. g.  $tqde$ ; (2) without the tone or foretone an originally short vowel almost always becomes  $S\hat{e}wa\hat{o}$  on the other hand, before a vowel which had thus become *a* in the first syllable which had hitherto also been reduced to  $S\hat{e}wa\hat{o}$  returns, although usually attenuated to *i*, e. g.  $tqde$  from  $sadhagath$ ; (3) in the plural of the feminines of segholate forms before the termination of  $tA$  or  $\sim y\alpha'$ , and in formations of the latter kind also before the light suffixes; a *pretonic Qames* reappears, while the short vowel of the first syllable becomes  $S\hat{e}wa\hat{o}$ . This short vowel, however, returns in the *construct st. plur.*, whether ending in  $tA$  or  $y\alpha'$  in formations of the latter kind also before the grave suffixes.

The following Paradigms (with the exception of *l, d*) deal only with such of the forms treated in [§ 94](#) as incur some vowel changes or other. All forms with unchangeable vowels follow the analogy of Paradigm *l, d*.

**b**

*l.*

	<i>a.</i>	<i>b.</i>	<i>c.</i>	<i>d.</i>	<i>e.</i>	
<i>Sing. absolute</i>	$hK'l\ m;$	$\hat{I}hy'l\ K\hat{D}\ hP'r\alpha,$	$hB'r\alpha'$	$hQ'xu$	$\hat{I}hryb\hat{G}$	
	<i>(queen)</i>	<i>(kidney)</i> <i>(reproach)</i>	<i>(waste)</i>	<i>(statute)</i>	<i>(mistress)</i>	
<i>Sing. construct</i>	$tK:l\ m;$		$tP'r\alpha,$	$tB'r\alpha'$	$tQ'xu$	$tr\ b\hat{f}\hat{G}$
<i>Sing. with light suff.</i>	$ytK'l\ m;$		$ytP'r\alpha,$	$ytB'r\alpha'$	$ytQ'xu$	$yTir\ b\hat{f}\hat{G}$

<i>Sing. with grave suff.</i>	~k,tK:l m;		~k,tPrx,	~k,tBrx'	~k,tQxu	~k,TrbG>
<i>Plur. absolute</i>	tAkI m.	tAyl 'K. tAprx]	tAbrx\	tAQxu		
<i>Plur. construct</i>	tAkI m;	tAyl 'K <sub>1</sub> tAprx,	tAbrx'	tAQxu		
<i>Plur. with suff.</i>	ytAkI m;	ytAyl Ki	tAbrx'	ytAQxu		
<i>Dual absolute</i>		~yItm'qrl			~yItl' cm.	
		(a double piece of embroidery)			(cymbals)	

**C**

II. III.

	a.	b.	c.	a.	b.
<i>Sing. absolute</i>	hq'd'c.	hq'[z>	hn'v'	tqnAy	tI G0 GU
	(righteousness)	(outcry)	(year)	(sprout)	(skull)
<i>Sing. construct</i>	tqdei	tq:[z;t	tn.v.	tqnAy	tI G0 GU
<i>Sing. with light suff.</i>	ytq'd'ei	ytq'[z;t	yth'v.	yTiqnAy*	yTil G' GU
<i>Sing. with grave suff.</i>	~k,tqdei	~k,tq:[z;t	~k,Tn.v.	~k,TqnAy*	~k,T.I G' GU
<i>Plur. absolute</i>	tAqd'c.		<sub>2</sub> tAnv'	ÎtAqnAyð	

<i>Plur. construct</i>	tAqdēi		tAnv.	tAqnAy*	tAl Gḥ GU
<i>Plur. with suff.</i>	ytAqdēi		ytAnv.	ytAqnAy*	ytAl Gḥ GU
<i>Dual absolute</i>	Ī~yṯṯiḥxḥ		~yṯṯif.		
	(fettors of brass)		(lips)		
<i>Dual construct</i>			yṯṯifi		

## REMARKS.

### d

1. Paradigm I: feminines of segholate forms. (a) The locative of this class has the form  $ht'$  [ḥg] *towards Gibeah* (masc. [bg]). In some cases, especially with an initial guttural, there is no means of deciding whether the form in question is to be referred to a *qatī* or a *qitī* base, e. g.  $hqz'$ , *strength* (cf.  $hPr'$ , under *b*). A *dual* of this form occurs in  $\sim yṯṯi'$  [bvi] *seven times* (cf. [bvi] *seven*, fem.). Analogous to masculine forms like  $vbD'$  (§ 93 s) is  $hS'dh'$  *myrtle*.—From masculines of the form  $yrP'$  ( $hʿ$ , cf. § 93 l, k) arise feminines sometimes like  $hw'a'$   $hw'l$   $vāhy'l$  *a*; (see above, § 94 b), sometimes like  $tykB'$  (§ 94 f); occasionally the final  $t$  is retained before the plural ending, as if it belonged to the stem (cf. § 87 k), e. g.  $tAtynk'$  *spears*. Forms like  $hY'dg'$  (cf.  $hY'h'a'$ , a *qitī* form) are derived directly from the masculine forms  $ydG'$  *kid*,  $ynb'a'$  *a fleet*.—(b) From a stem  $!h'xi$  *wheat* (for  $h'j$   $h'xi$ ), *plur.*  $\sim yJ'xi$ —(c) From  $hl'r'$  *foreskin*, the *plur. absol.* is  $tAl r'$  (cf.  $\sim yli'$  [P, § 93, Paradigm I, f), *constr.*  $tAl r'$ ).—(d) Example of a feminine segholate form from a stem [ʿ] (ground-form *qutī*, like  $hY'x'$ ; of the form *qatī*,  $hM'z'$  of the form *qitī*, with  $oq$  for  $uq$ ,  $ag'x'$  *terror*, [Is 19:17](#) (Aramaic orthography for  $hg'x'$ ).

### e

(e) To the list of segholate forms with  $t$  fem. belong also the infinitives of verbs

$\text{W}^{\text{370}}$  and  $\text{!}^{\text{370}}$ , which have rejected the weak consonant at the beginning, as  $\text{tbX}^{\text{ñ}}$  (from  $\text{bvy}^{\text{ñ}}$ ),  $\text{t}[\text{D}^{\text{ñ}}$  (from  $[\text{dy}^{\text{ñ}}$ ),  $\text{tvG}^{\text{ñ}}$  (from  $\text{vgn}^{\text{ñ}}$ ), as well as  $\text{txq}^{\text{ñ}}$  (from  $\text{xq:l}^{\text{ñ}}$ ); cf. [§ 69 m](#) and [§ 66 b](#) and *g*. The infinitives of verbs  $\text{W}^{\text{370}}$  are, however, also found in the form  $\text{h}[\text{D}^{\text{ñ}} \text{hd}^{\text{ñ}} \text{h}^{\text{ñ}}$  and of the same origin also are  $\text{hd}^{\text{ñ}}$  [*congregation* (from  $\text{d}[\text{y}^{\text{ñ}}$ ),  $\text{hc}^{\text{ñ}}$  [*counsel* (from  $\#[\text{y}^{\text{ñ}}$ ),  $\text{hn}^{\text{ñ}}$  [*sleep* (from  $\text{!v}^{\text{ñ}}$ ), *constr.*  $\text{td}^{\text{ñ}}$  [ $\text{ñ} \text{tnv}$ , while in the *constr.* forms  $\text{t}[\text{z}^{\text{ñ}}$  [*sweat*, [Gn 3:19](#) (from  $[\text{zy}^{\text{ñ}}$  *to flow*), and  $\text{tace}^{\text{ñ}}$  [*excrement*, [Ez 4:12](#), the *Sere* has remained firm.

## f

From a stem  $\text{W}^{\text{374}}$  (cf. *VAB to be ashamed*) is  $\text{tvB}^{\text{ñ}}$  [*shame*, with suffix  $\text{yT}^{\text{ñ}} \text{B}^{\text{ñ}}$ . From a stem  $\text{h}^{\text{374}}$  ( $\text{h} \text{I} \text{D}^{\text{ñ}}$ , cf., however, Barth, *ZDMG*. 1887, p. 607, who assumes a stem  $\text{I} \text{dy}^{\text{ñ}}$ ) the masculine  $\text{I} \text{D}^{\text{ñ}}$  appears to have been formed after the rejection of the final  $\text{Yo}^{\text{ñ}}$ , and afterwards the feminine  $\text{t} \text{I} \text{D}^{\text{ñ}}$  [*door*], but in the *plural*  $\text{tAt} \text{I} \text{D}^{\text{ñ}}$ , *constr.*  $\text{tAt} \text{I} \text{D}^{\text{ñ}}$ , the  $\text{t}$  of the termination is retained (see above, [d](#),  $\text{tAtyn}^{\text{ñ}}$ ). In a similar way  $\sim \text{ytp}^{\text{ñ}}$  [*stalls*, [Hb 3:17](#)], has arisen, if it is from the stem  $\text{hpr}^{\text{ñ}}$ , and  $\text{tqV}^{\text{ñ}}$  [*trough* (from  $\text{hqV}^{\text{ñ}}$ ), of which the masc. must have been  $\text{qV}^{\text{ñ}}$  =  $\text{yqV}^{\text{ñ}}$ , on the other hand, the *plur. constr.*  $\text{tAtqV}^{\text{ñ}}$  ([Gn 30:38](#) (again retaining the feminine  $\text{t}$  as an apparent radical) can only be an abnormal formation from the *singular*  $\text{tqV}^{\text{ñ}}$  not from a kindred form  $\text{tqV}^{\text{ñ}}$  or  $\text{tqV}^{\text{ñ}}$ .

## g

2. **Paradigm II:** ground-form  $\text{qat}^{\text{ñ}}$ , &c., cf. [§ 94 c](#), **Paradigm II**, *a* and *b*. Analogous to the masculine forms like  $\text{!j}^{\text{ñ}}$  [*q*], *plur.*  $\sim \text{yñj}^{\text{ñ}}$  [*q*], we find  $\text{hn}^{\text{ñ}}$  [*q. parva*], &c.—The *constr.* forms, like  $\text{tq}^{\text{ñ}}$  [*sidh<sup>e</sup>qath*], are distinguished by the vocal  $\text{S}^{\text{e}} \text{wa}^{\text{ñ}}$  ([§ 10 d](#)) from the *segholate* forms, like  $\text{t}^{\text{ñ}}$  [*kibh-sath*]. Consequently the *constr. st.*  $\text{tKr}^{\text{ñ}}$  ([Gn 28:4](#), &c. (from  $\text{hkr}^{\text{ñ}}$  [ *blessing*]), and  $\text{tDr}^{\text{ñ}}$ , [1 S 14:13](#), &c. (from  $\text{hdr}^{\text{ñ}}$  [*a trembling*]), are abnormal.—Under the influence of a guttural (see [Paradigm b](#)) the original  $\text{a}^{\text{ñ}}$  is retained in the first syllable in the *constr. st.* (cf. also  $\text{hmd}^{\text{ñ}}$  [*earth*,  $\text{tmd}^{\text{ñ}}$ ]; in other cases it is modified to  $\text{S}^{\text{e}} \text{gho}^{\text{ñ}}$ , e. g.  $\text{h} \text{I} \text{g}^{\text{ñ}}$  [*wagon*],



At  $l'q\}$ , Frequently from an *absol. st.* in  $h^{\alpha}$  the *constr.* is formed with the termination  $t$ , e. g.  $hr'j'$  [*crow*], *constr.*  $trj'$  (from  $Trj'$ ); along with  $hr'c'$  [*assembly*],  $tr'c'$  is found usually, even in the *absol. st.*;  $tmbj\}$  (from  $\sim by'$  [*levin*]) before suffixes is pointed as in  $yTmbj\}$  and thus entirely agrees with  $tr'b\}$  (Paradigm I e). From a stem  $!ma\}$  is formed  $tma'$  [*truth*] (from  $lamant$ , and this no doubt for an original  $lamint$ , § 69 c) before suffixes  $yTmia\}$  &c.

## h

From the masc. form  $l'j'q'$  ( $qatit$ ) are formed, according to rule,  $hr'd\}$  [*wall*],  $hl'ba\}$  [*corpse*], *constr.*  $tl'bnl' \dot{e} hmhb\}$  [*cattle*], *constr.*  $tmhb\}$  (for  $tmhb\}$ ) with suffix  $^{\wedge}TmhB\}$ . [Lv 19:19](#). More frequently, however, the  $e$  of the second syllable is retained before the termination *ath* of the *constr. st.*; thus from  $hl'ba\}$  [*once*]  $ytil'ba\}$  [Is 26:19](#), and always  $tkrb\}$  [*pool*],  $tl'z\}$  [*prey*],  $tamj'$  [*unclean*],  $ytil'at'$  [*full*], [Is 1:21](#) (with  $Hireq$  compaginis, see § 90 /),  $ytil'at'$  [Jb 16:13](#);  $ytil'at'$  [1 S 1:27](#), &c. (with elision of the  $a\dot{a}$   $\%td' \vee$  [1 S 1:17](#)), also  $ytil'at'$  [Jb 6:8](#). Cf. the analogous forms of the *constr. st.*  $tpgm'$  [*plague*],  $tmDr\}$  [*deep sleep*], from  $hpGm\dot{a}$   $hmDr\}$ ;

## i

As dual we find  $\sim ytkry\}$  [*sides*] (cf.  $Atkry\}$  [Gn 49:13](#), from the obsolete  $hkry\}$  [*feminine of  $\%ry'$* ]); the *constr. st.*  $ytkry\}$  is perhaps to be referred to a segholate form ( $hkry\}$ , cf.  $\%ry\}$  as *constr. st.* of  $\%ry'$ ), unless the closed syllable be due to the analogy of  $tkrb\}$  and  $tDr\}$ , (see [g](#)).

## k

In the forms with simple  $t$  feminine the ground-form  $qatit$  is developed (§ 69 c) to  $qetalt$ , and this again regularly to  $tl'j'q'$ . Thus the feminine of  $rb\dot{x}'$  [*companion*] is  $tr'bx\}$  (with suffix  $HTr'bx\}$  [Mal 2:14](#), cf.  $HThk\}$  [Ex 3:22](#)), of  $rd\dot{e}'$  fem.  $tr'd\}$  besides  $hr'd\}$ —Of  $W\dot{b}\dot{a}$  stems the segholate forms  $tXn\dot{o}$  [*rest*] and  $tXV\dot{n}$  [*pit*] (from  $X\dot{m}\dot{a}$   $X\dot{m}\dot{v}$ ) belong to this class; Böttcher (*Gram.* i. [4:11](#)) rightly distinguished the latter from  $tXV\dot{n}$  [*corruption*] (stem  $tXV'$ ); in the same way also  $tXn\dot{o}$  [*rest*] is distinct

from  $\text{tXn}^{\text{a}}$  *lighting down* (stem  $\text{tXn}^{\text{a}}$ ).

## l

The feminines of the form  $\text{qat}^{\text{t}}$  from stems  $\text{W}^{\text{a}}$ , as  $\text{h}^{\text{t}}\text{m}^{\text{e}}\text{m}^{\text{o}}\text{r}^{\text{t}}\text{u}^{\text{a}}$ ,  $\text{h}^{\text{d}}\text{'}^{\text{e}}\text{f}^{\text{e}}\text{m}$ . witness (from  $\text{tWm}^{\text{a}}$   $\text{dW}^{\text{a}}$ ), have likewise an unchangeable vowel in the first syllable. Cf., on the other hand, the forms from  $\text{y}^{\text{a}}$  stems mentioned above, under e, such as  $\text{h}^{\text{n}}\text{v}^{\text{e}}\text{s}$  *sleep*, constr. st.  $\text{t}^{\text{n}}\text{v}$ ; moreover,  $\text{h}^{\text{m}}\text{x}^{\text{e}}$  *anger*, constr. st.  $\text{t}^{\text{m}}\text{x}$ ] (but  $\text{t}^{\text{m}}\text{x}^{\text{a}}$  *leathern bottle*, in *pause*  $\text{t}^{\text{m}}\text{x}$ , [so Baer, Ginsb., but Kittel  $\text{ä}^{\text{e}}$  [Gn 21:15](#), constr. st.  $\sim\text{y}^{\text{m}}\text{n}^{\text{a}}$   $\text{t}^{\text{m}}\text{x}^{\text{a}}$  [Gn 21:24](#), perhaps from a stem  $\text{t}^{\text{m}}\text{x}$ ).

## m

The feminines of the form  $\text{qat}^{\text{t}}$ , like  $\text{h}^{\text{Q}}\text{m}^{\text{d}}$ ] (masc.  $\text{q}^{\text{m}}\text{d}$ '), maintain the original  $\text{u}^{\text{c}}$  by sharpening the following consonant (cf. [§ 93 kk](#)); on the other hand, by appending the fem.  $\text{t}$ , segholate forms arise like  $\text{t}^{\text{V}}\text{X}^{\text{a}}$ ] before suff.  $\sim\text{T}^{\text{V}}\text{X}^{\text{a}}$ ] &c. Dual  $\sim\text{y}^{\text{T}}\text{V}^{\text{a}}$ ] (see Paradigm II, [a](#)); but cf.  $\text{y}^{\text{T}}\text{V}^{\text{a}}$ ] [La 3:7](#).

## n

A few (aramaising) feminines from  $\text{h}^{\text{a}}$  stems (Paradigm II, c) are found with the ending  $\text{a}^{\text{h}}$ , due to the rejection of the final  $\text{Wa}^{\text{h}}$  or  $\text{Yo}^{\text{h}}$  and contraction of the preceding  $\text{a}^{\text{c}}$  with the  $\text{a}^{\text{c}}$  of the termination  $\text{a}^{\text{h}}$ ; thus  $\text{t}^{\text{n}}\text{h}$ . *portion* (for  $\text{ma}^{\text{n}}\text{a}^{\text{y}}\text{a}^{\text{h}}$  or  $\text{ma}^{\text{n}}\text{a}^{\text{w}}\text{a}^{\text{h}}$ ),  $\text{t}^{\text{c}}\text{q}$ . end (also  $\text{h}^{\text{c}}\text{q}$ ' and  $\text{h}^{\text{c}}\text{q}'$ ), plur.  $\text{t}^{\text{A}}\text{y}^{\text{n}}\text{h}$ . (constr. st. [Neh 12:47](#), [13:10](#)) and  $\text{t}^{\text{A}}\text{a}^{\text{n}}\text{h}$ . ([Neh 12:44](#));  $\text{t}^{\text{A}}\text{c}^{\text{q}}$ . [Ex 38:5](#); cf. [37:8](#) and [39:4](#) *Keth.*; on  $\text{t}^{\text{y}}\text{a}^{\text{c}}$  *valleys*, see [§ 93 v](#).— $\text{t}^{\text{A}}\text{a}$  *sign* (stem  $\text{h}^{\text{w}}\text{a}$ ) is obscured from  $\text{t}^{\text{a}}$ ', and this is contracted from  $\text{'a}^{\text{y}}\text{a}^{\text{h}}$  =  $\text{'a}^{\text{w}}\text{a}^{\text{y}}\text{a}^{\text{h}}$ ; plur.  $\text{t}^{\text{A}}\text{t}^{\text{a}}$  with the double feminine ending; cf. above, [f](#), and [§ 87 k](#).—The retention of the  $\text{a}^{\text{h}}$  in the first syllable in  $\text{y}^{\text{t}}\text{il}^{\text{a}}$ , &c., [Gn 24:41](#), &c., is abnormal.

## o

3. Paradigm III, cf. the various forms in [§ 94 d](#) and *f–h*. The *dual*  $\sim\text{y}^{\text{t}}\text{il}^{\text{m}}\text{A}^{\text{x}}$ ) *two walls*, [Is 22:11](#), &c., taken directly from the plur.  $\text{t}^{\text{A}}\text{m}^{\text{A}}\text{x}$ , for  $\sim\text{y}^{\text{t}}\text{il}^{\text{m}}\text{A}^{\text{x}}$ ) is abnormal (cf. [§ 87 s](#), and the proper name  $\sim\text{y}^{\text{t}}\text{il}^{\text{r}}\text{d}^{\text{a}}$ ] [Jos 15:36](#)).—Among the forms

resembling participles *Qal* of verbs ~~WB~~, such as *hrz'* (masc. *rz'* from *zar*, hence with unchangeable *a*), must be reckoned also *hmb'* *high place* (from  $\sim$ WB), which has for its *constr. st. plur.* the pleonastic form  $y\text{tAmB}'\text{t}$ , or written defectively  $y\text{tAmB}'$  (see § 87 s); for this the Masora everywhere requires  $y\text{tAmB}'\text{t}$ , which is to be read *ba<sup>m</sup>o<sup>the</sup>* (not *bo<sup>m</sup>o<sup>the</sup>*), with an anomalous shortening of the *o* to  $\alpha$ , but with suffixes  $y\text{tAmB}'\text{t}$  & c.

## p

In a wider sense the feminines of the form  $\text{I J'q}$ ; (§ 84b e) belong to this class, in so far as they shorten the *a* of the second syllable before the termination *t*, e. g.  $\text{tqLD}$ ; *inflammation* (from *dallaqt*), with suff.  $\% \text{TqDc}$ ; [Ez 16:52](#);  $\text{t [Bj]}$ ; *signet*; also fem. of the forms  $\text{I Jqi}$  and  $\text{I Jqi}$  (§ 84b c and d), as  $\text{tI Wai}$  *folly* (for *eiwwatt*), and of all the forms which have a changeable vowel in the second syllable, and are formed with the prefix *m* (§ 85 g–k), e. g.  $\text{hk'l mm}$ ; *kingdom*, *constr. always tk, l mm*;  $\text{È hrmm}$ ; (not used in the sing.) *pruning-hook*, plur.  $\text{tArm}$ ;  $\text{È trBfm}$ ; *reward*, with suff.  $y\text{Tirkfm}$ ; cf. also the examples given in § 85 g and p, like  $\text{td, l Am}$  *birth* (but from  $\text{a<sup>3</sup> A hac'Am}$ ) *outgoing*,  $\text{td, l AT}$  *generation*,  $\text{hb' [AT]}$  *abomination*, *constr. tb; [AT]* & c.

## q

Sometimes the plural of these forms is to be traced to a secondary form, e. g.  $\text{trgai}$  *a letter*, plur.  $\text{tArgai}$  (as if from  $\text{hrgai}$ ); also  $\text{tAqna}$  (which is merely formed on the analogy of the other plur. fem. of participles *Qal*, is to be referred to a sing.  $\text{hqnay}$ . Cf., moreover,  $\text{tvrxm}$ ; *ploughshare*, plur.  $\text{tAvrxm}$ ; (as if from  $\text{hvraxm}$ ); on the other hand,  $\text{tArtk}$  *capitals* (of columns), and  $\text{tAxkAT}$  *reproofs*, are the regular plurals of  $\text{trtk}$  and  $\text{txkAT}$ .

## r

In  $\text{tnTK}$  *coat* the original *u* of the first syllable is maintained by the sharpening of the following consonant (cf. Arab. *qutun*), with suff.  $y\text{TnTK}$  the *constr. st.*, however, is  $\text{tnTK}$  (as also in the *absol. st.* in [Ex 28:39](#)); plur.  $\text{tAnTK}$  *constr.*

tAntK'.—The form t l G<sup>0</sup> G<sup>0</sup> given in Paradigm III, b is a Puṭpuṭ- form of the stem l l G', cf. dq<sup>0</sup>d<sup>0</sup>q', [§ 84<sup>b</sup> p.](#)

## S

4. To the fourth class, for which no Paradigm is required, belong all the numerous forms which in classical Hebrew have unchangeable vowels throughout, the originally short vowel of the first syllable having become Səwaḏ owing to the tone being thrown forward. Of the forms mentioned in [§§ 84](#) and [85](#) those from [ <sup>374</sup> ] stems especially belong to this class, as hL'gh. *scroll*, hL'hIT. *praise*, hL'pIT. *prayer* ([§ 85 i](#) and *q*), as well as the feminine of the participle Hiphç<sup>0</sup> of verbs <sup>374</sup>, e. g. hryam. *enlightening* (from ryam<sup>0</sup>, and generally the feminines of <sup>374</sup> stems which are compounded with the *preformative* m, as hX'hm. *rest* (from XAnm'), see [§ 85 i](#); from h<sup>374</sup> stems perhaps also h l 'IT. *conduit* (*constr. st.* T l ;IT. [Is 7:3](#), &c.) and ha' l T. *travail*. Thus all these forms coincide externally with those which already, in the masculine form, have unchangeable vowels throughout (see the list of them in [§ 93 ww](#)).

## t

5. The feminine ending ty<sup>ai</sup> (apart from h<sup>374</sup> -forms like tykB, [§ 94 f](#)) arises from the addition of the feminine t̄ to the ending y<sup>ai</sup> which is employed to form adjectives, &c., see [§ 86 d](#), [h](#), and *k*. The ending t̄w, mentioned there, is attached, in segholate forms, sometimes to the ground-form, as t̄wT<sup>v</sup>. [; [Jb 12:5](#) (v. i. t̄AT<sup>v</sup>. [), sometimes to forms with a loosely-closed syllable, as t̄wk l m; *kingdom*; from h<sup>374</sup> stems we find forms sometimes like t̄w<sup>0</sup>v. *captivity* (according to others from the stem b<sup>0</sup>w, like t̄wz l . *perverseness* from z<sup>0</sup>w ), sometimes like t̄wkB' *weeping*, t̄w l G' *exile*, t̄wzX' *vision*; the latter retain the a<sup>0</sup> of the first syllable even in the *constr. st.* and before *suffixes*. From a qatit<sup>0</sup>-form is formed t̄wdbk. *heaviness*; from a qatit<sup>0</sup>-form t̄wdqP, &c.

## u

In the plural of these forms different methods of treatment may be distinguished. In some cases the whole ending t̄w is retained, as if belonging to the stem (cf.

above, *f*), e. g.  $\%y\text{t}^{\text{h}}\text{m}^{\text{l}} a;$  from  $\text{t}^{\text{h}}\text{m}^{\text{l}} a;$  in others this ending is resolved, as in  $\text{t}^{\text{A}}\text{y}^{\text{k}}\text{l} m;$  [Dn 8:22](#) (no doubt for  $\text{m}^{\text{e}}\text{khuwwo}^{\text{h}}$ ), and  $\text{t}^{\text{A}}\text{d}\text{[e}^{\text{h}}\text{e}^{\text{w}}\text{o}^{\text{h}}$ , from  $\text{t}^{\text{W}}\text{d} [e$  *testimony*, but only with suffixes,  $\text{^y}\text{t}^{\text{A}}\text{d}\text{[e}^{\text{t}}$  [Ps 119:14](#), &c.;  $\text{w}^{\text{y}}\text{t}^{\text{A}}\text{d}\text{[e}^{\text{t}}$  [K 2:3](#), &c.

1 Only in  $y$  [Ps 69:10](#), contrary to rule, with a firmly closed syllable, cf. [§ 93 m](#).

---

### Footnotes:

<sup>2</sup>[1] On  $\text{t}^{\text{A}}\text{n}^{\text{V}}$  as a less frequent (poetic) form for  $\sim\text{y}^{\text{n}}\text{V}$  see [§ 87 n](#)

<sup>3</sup>[1]  $\text{t}^{\text{r}}\text{,T}^{\text{h}}\text{.}[\text{;}]$ ; *Astarte* (plur.  $\text{t}^{\text{A}}\text{r}^{\text{T}}\text{V}.\text{[.]}$ ), which was formerly included among these examples, is most probably due to an intentional alteration of the original  $\text{t}^{\text{r}}\text{,T}^{\text{h}}\text{.}[\text{;}]$ ; like  $\%l m^{\text{h}}$  [Lv 18:21](#), &c. (for  $\%l m^{\text{h}}$ , with the vowels of  $\text{t}^{\text{V}}\text{B}^{\text{h}}$  *shame*, the latter word being substituted in reading for the name of the goddess.

### III. Syntax of the Pronoun.

#### § 135. *The Personal Pronoun.*

##### a

1. The *separate* pronouns,—apart from their employment as the subject in noun-clauses (cf. § 141 a) and the idiom mentioned under *d–h*,—are used, according to § 32 b, as a rule, only to give express emphasis to the subject; e. g. [Gn 16:5](#), [2 S 24:17](#)  $ykn\hat{a}t$ . e. *I myself*, so also  $yn\hat{a}$  [2 S 12:28](#), [17:15](#) (after the verb), [Ez 34:15](#),  $y$  [Ps 2:6](#); [1 S 10:18](#), [2 S 12:7](#), [Is 45:12](#)  $ykn\hat{a}t$  and none else; cf. also  $yn\hat{a}$   $yn\hat{a}$  *I, I!* [Ho 5:14](#), &c.;  $h\hat{T}a$ ; [Gn 15:15](#) [Ju 15:18](#), [1 S 17:56](#) (as in [20:8](#), [22:18](#) [Ex 18:19](#), [Dt 5:24](#), [Ju 8:21](#), after the imperative); [1 K 21:7](#);  $\sim T\hat{a}$ ; [Gn 9:7](#), [Ex 20:19](#) (after the verb, [Ju 15:12](#)); fem. [Gn 31:6](#);  $a\hat{W}h$  [1 S 22:18](#);  $ayhi$  [Gn 3:20](#), [Ju 14:3](#);  $h\hat{M}x\hat{u}$  [Jer 5:5](#).— Sometimes, however, the separate pronoun appears to be placed before the verb more on rhythmical grounds, i. e. in order to give the statement a fuller sound than that of the bare verbal form (cf. the similar use of the infinitive absolute, § 113 o). Thus [Gn 14:23](#),  $y$  [Ps 139:2](#), and most clearly in such passages as [Gn 21:24](#), [47:30](#), [Ex 8:24](#), [Ju 6:18](#), [11:9](#), [1 S 12:20](#), [2 S 3:13](#), [21:6](#), [1 K 2:18](#) (in solemn promises). The same explanation applies to  $yn\hat{a}$  at the beginning of sentences, e. g. [Gn 24:45](#), [Ho 5:3](#), [10:11](#), [12:11](#),  $y$  [Ps 39:11](#), [82:6](#), [Jb 5:3](#).<sup>2</sup>

##### b

Rem. I. Different from this is the pleonastic addition of the separate pronoun immediately *after* the verb (according to Delitzsch on [Ct 5:5](#) perhaps a trace of popular language), e. g. [1 S 23:22](#) (?), [Ct 5:5](#), and (like other indications of the very late origin of the book) very frequently in Ecclesiastes, e. g. [1:16](#), [2:1](#), [11](#), [15](#), [3:17](#) f. and thirteen other places; in Aramaic, [Dn 5:16](#).

##### c

2. Substantival subjects also are somewhat frequently resumed, and thus expressly emphasized, by the insertion of the corresponding separate pronoun of the 3<sup>rd</sup> person before the predicate is stated, e. g. [Gn 3:12](#) *the woman whom thou gavest to be with me, she (ayhi) gave me*, &c.; [14:24](#) ( $\sim h\hat{e}$ ; [15:4](#), [24:7](#), &c.; but  $a\hat{W}h$  in [Is 7:14](#) after the predicate and subject is equivalent to *he himself*.<sup>3</sup>

##### d

2. Not infrequently the separate pronoun serves to give strong emphasis to a suffix of the same person which precedes (or sometimes even to one which follows), whether



[5:1](#) <sup>^</sup>Mmi&hellip; hT'a; and [2 Ch 28:10](#) ~kM'[i ~T'a;

## h

The same principle also explains [Gn 4:26](#) aWh--~G: tVd .to Seth, to him also (not Al --~G); cf. [10:21](#), and [Ex 35:34](#), [Nu 4:22](#).

## i

3. The *oblique* cases of the personal pronouns expressed by means of a preposition (or the *nota accus.* t'a) with a suffix may be used either in a demonstrative or reflexive sense,<sup>4</sup> as Al to him, but also to himself, e. g. [Ju 3:16](#) and Ehad made Al for himself a sword, cf. [Gn 33:17](#); so also ~h,l' sibi, [Is 3:9](#); Wyl 'aunto him, and [Gn 8:9](#) unto himself; ATaI with him, and [Gn 22:3](#) with himself; HM'[i with her, and [1 S 1:24](#). with herself; also apparently as a pleonastic *dativus ethicus* (see [§ 119 s](#)), [Jb 12:11](#), [13:1](#).

## k

Rarely, and only when marked emphasis is intended, is the *accusative* of the reflexive pronoun represented by the *nota accusativi* t'a with a suffix (this being ordinarily expressed by the reflexive conjugations Niph'al and Hithpa'el<sup>5</sup>); thus, ~t'a use ipsos, [Ex 5:19](#), [Jer 7:19](#) in sharp antithesis to ytah;t; [Ez 34:2](#), [8](#), [10](#). Cf. [§ 57](#) at the end, together with [note 2](#).

## l

Rem. There is a similar emphasis in [Is 49:26](#) on ~r'fB. and ~mD' in the sense of *their own flesh, their own blood*. On the sometimes demonstrative, sometimes reflexive meaning of noun-suffixes of the 3<sup>rd</sup> person singular and plural, cf. [§ 91 p](#), and [q](#). For other circumlocutions to express the idea of *self*, see [§ 139 f](#).

## m

4. The *possessive pronouns* are, according to [§ 33 c](#), expressed by the *suffixes of the noun* (in the genitive),<sup>6</sup> which may represent either a *subjective genitive*, or (like the genitives proper, [§ 128 h](#)) an *objective genitive*, e. g. ySm'X] the wrong done against me, [Gn 16:5](#), [Jer 51:35](#); cf. [Gn 9:2](#), [18:21](#), [27:13](#) ([2 S 16:12](#) *Keth.*); [Gn 30:23](#), [39:21](#) (cf. [Ex 3:21](#), &c.); [50:4](#), [Ex 20:20](#), [21:35](#), [Ju 4:9](#), [13:12](#) (Whf'f]m;t, the treatment of him); [Is 56:7](#), [Jer 9:7](#), [Na 3:19](#), [Pr 1:27](#), [24:22](#), [Jb 20:29](#), [23:14](#), [34:6](#). Cf. also such pregnant expressions as y [Ps 20:3](#) ^rZ], Xl Wyl he will send thy help (help for thee), i. e. he will



send thee help; [Gn 30:18](#), [39:21](#), [Ex 2:9](#), [Is 1:26](#) (and I will restore judges for thee); [Ez 37:15](#).

When several substantives are co-ordinated, the pronominal suffix must be attached to each singly, e. g. [Gn 36:6](#) and Esau took -*taw>wynB'*-*taw>wyvh''* ta, *wythB*. his wives and his sons and his daughters, &c.; [38:18](#), &c. In [2 S 23:5](#) the text is hardly correct.

## n

5. When the genitive, following a construct state, is used periphrastically to express the idea of a material or attribute (§ 128 o and p), the pronominal suffix, which properly belongs to the compound idea (represented by the *nomen regens* and genitive), is, like the article (§ 127), attached to the second substantive (the genitive), e. g. *yvdø'*-*rh*; prop. *the hill of my holiness*, i. e. my holy hill, y [Ps 2:6](#), &c.; *^vdø'* *ry*[i thy holy city, [Dn 9:24](#); APsk; *yl yla*/his idols of silver, [Is 2:20](#), [30:22](#), [31:7](#); <sup>7</sup> cf. [Dt 1:41](#), [Is 9:3](#), [28:4](#), [41:11](#), [Ez 9:1f.](#), y [Ps 41:10](#), [150:1](#), [Jb 18:7](#); AnAa *yde*[c] his steps of strength; [38:6](#); after an adjective as *nomen regens*, [Is 13:3](#) ([Zp 3:11](#)) *yzyl*[; *ytwab*] my proudly exulting ones.—On the same analogy is the use of e. g. *ATmx*:*l mi yl* K. [Dt 1:41](#) his weapons of war [cf. [Is 41:12](#)]; [Is 56:7](#) *tyBe ytlpIT*. my house of prayer, although the genitive here does not convey the idea of an attribute.

## o

Rem. 1. Through a weakening in the distinction of gender, which is noticeable elsewhere (cf. § 110 k, 144 a, 145 p, t, u) and which probably passed from the colloquial language<sup>8</sup> into that of literature, *masculine* suffixes (especially in the plural) are not infrequently used to refer to *feminine* substantives; thus a noun-suffix in the singular, [Ex 11:6](#), [25:19](#), [Ju 11:34](#); <sup>9</sup> in the plural, [Gn 31:9](#), [32:16](#), [41:23](#), [Ex 1:21](#), [2:17](#), [Nu 27:7](#) (but the feminine suffix twice immediately after, and so the Samaritan also in verse 7); [36:6](#) (Samaritan !*hybia*], but also ~*hynf* [B]; [Ju 19:24](#), [21:22](#), [1 S 6:7](#), [10b](#) (~*hynB*); [9:20](#), [Is 3:16](#), [Ez 23:45](#) ff. (alternating with !*h*); [Am 4:1f.](#), (but afterwards a feminine suffix); [Jb 1:14](#), [39:3](#) (~*hyl* Bx, in parallelism with !*hydl* y); [42:15](#), [Ct 4:2](#), [6:6](#), [Ru 1:8](#) ff. (along with feminine suffixes); [Dn 1:5](#), [8:9](#). Verbal suffixes in the singular, [Ex 22:25](#); in the plural, [Ju 16:3](#), [Pr 6:21](#), [Jb 1:15](#). But [Gn 26:15](#), [18](#), [33:13](#), [Ex 2:17](#), [1 S 6:10a](#) are to be explained according to § 60 h. On *hMhā* as feminine, see § 32 n. On the

use of the masculine in general as the *prior gender*, see [§ 122 g](#).

## p

2. The suffix of the 3<sup>rd</sup> person singular feminine (us also the separate pronoun *ayhi* [Nu 14:14](#), [Jos 10:13](#), [Ju 14:4](#)) sometimes refers in a general sense to the verbal idea contained in a preceding sentence (corresponding to our *it*); thus the verbal suffix, [Gn 15:6](#), [Nu 23:19](#), [1 S 11:2](#), [1 K 11:12](#), [Is 30:8](#), [Am 8:10](#); cf. [Gn 24:14](#) (HB' *thereby*), [42:36](#), [47:26](#), [Ex 10:11](#) (Ht'a0*that*), [Is 47:7](#). Elsewhere the suffix of the 3<sup>rd</sup> singular feminine refers to the plurals of things, e. g. [2 K 3:3](#) [but see Kittel; so [13:2](#), [6](#), [11](#); [10:26](#), but LXX *tbCimj*, [Jer 36:23](#), [Jb 6:20](#) (if the text is correct), [39:15](#) (read ~mX'T in v. [14](#)), and to the plurals of names of animals, [Is 35:7](#), [Ezr 11:5](#). Conversely, plural suffixes refer to collective singulars, e. g. in [Gn 15:13](#), [Nu 16:3](#), [1 S 2:8](#), [Zp 2:7](#) [but read ~Yh; | [ ]; and to a verbal idea contained in the preceding clause, in [Ez 33:18](#), [Jb 22:21](#) (~hB' *thereby*), [Ez 18:26](#), [33:19](#) (~hyl [ ] *on that account, thereby*).<sup>10</sup> But the suffix in *Anth* [Dt 21:10](#) refers to the collective idea contained in *ybjact* in [Jon 1:3](#) ~hM' [i] refers to the sailors included in sense under the term *hyhla*. In [Jos 2:4](#) read ~nP.C.Tiw; in [Is 30:6](#) (~hmo, [38:16](#), y [Ps 19:5](#) (~hB') the text is most probably corrupt.

## q

3. In a few examples the force of the noun-suffix or possessive pronoun has become so weak that the language appears to be almost entirely unconscious of it. Thus in *yn'da*] *my Lord*, usually explained as being from the *pluralis maiestatis* ~*yn'da*] ([§ 124 i](#)) with the suffix of the 1st singular (always with Qames) to distinguish it from *yn'da*] *my lords*, [Gn 19:2](#); but see note below), used exclusively of God, not only in addressing him ([Gn 15:2](#), [18:3](#), y [Ps 35:23](#)), but ultimately (see, however, the note below), without any regard to the pronoun, as equivalent to *the Lord*.<sup>11</sup> On *yn'da*] as a Q<sup>ere</sup> perpetuum of the Masoretes for *hwhy* see [§ 17 c](#) and [§ 102 m](#).

## r

A similar loss of vitality in the suffix is generally assumed in *wDxy*: prop. *in his unitedness*, i. e. *he &c. together*, e. g. *wDxy*: ~ [h'-l K' [Ex 19:8](#); then, without

regard to the suffix, even after the 1st person  $\text{wD}^{\text{x}}\text{y} \cdot \text{Whxn}^{\text{a}}$  [1 K 3:18](#) in reference to two women; [Is 41:1](#), [Jb 9:32](#), [Neh 6:2](#), [7](#); after the 2nd person, [Is 45:20](#), &c. But the supposed pronominal suffix is perhaps rather to be explained, with Brockelmann, ZA. xiv. 344 f., as an old adverbial ending, which survives in the Arabic adverbs in *u* and in Assyrian.—Cf. further  $\sim \text{L}^{\text{K}}\text{u}$  prop. *their entirety*, but also after the 2nd person equivalent to *all together*, [1 K 22:28](#), [Mi 1:2](#) (*hear, ye peoples, all of you*; cf. [§ 144 p](#)), and even before the 2nd person, [Jb 17:10](#) (in [1 S 6:4](#) read  $\sim \text{K}^{\text{I}}$  ' with the LXX).—On the redundant suffix in  $\text{^K}^{\text{r}}\text{h}^{\text{t}}$  [Lv 27:23](#), cf. [§ 127 i](#).

## Footnotes:

<sup>1</sup>[1] Also  $\text{aW}^{\text{h}}\text{A}^{\text{h}}$  *ayhi* *he himself, she herself* (of persons and things), e. g. [Is 7:14](#)  $\text{aW}^{\text{h}} \text{yn}^{\text{d}}\text{a}$ ] *the Lord himself*; [Est 9:1](#)  $\text{hM}^{\text{h}}\text{h}^{\text{h}}$   $\sim \text{yD}^{\text{W}}\text{h}^{\text{h}}$ ; *the Jews themselves*. In the sense of *the same* (*o` autoj*) or (*one and*) *the same*,  $\text{aW}^{\text{h}}$  is used in [Is 41:4](#), [43:10](#), [13](#), [46:4](#), [48:12](#) (always  $\text{aW}^{\text{h}} \text{yn}^{\text{d}}\text{a}$ ), y [Ps 102:28](#) ( $\text{aW}^{\text{h}} \text{hT}^{\text{a}}$ ), and probably also [Jb 3:19](#).—The position of  $\text{hM}^{\text{h}}\text{h}^{\text{h}}$  as an accusative of the object, before a perfect in [1 Ch 9:22](#), can not most be explained on the analogy of Aramaic ([Ezr 5:12](#)).

<sup>2</sup>[2] As early as the Mešaç inscription (line 21 ff.)  $\text{S}^{\text{n}}\text{a}$  frequently stands at the beginning of a new sentence after the dividing stroke.

<sup>3</sup>[1] Analogous to this is the resumption of a noun dependent on a preposition, by means of a pronominal suffix united with the same preposition, e. g. [Gn 2:17](#), [2 S 6:22](#), [2 K 22:18](#), or of an object by means of the *nota accusativi*  $\text{t}^{\text{a}}$  with suffix, e. g. [1 S 15:9](#) (where  $\text{t}^{\text{a}} \sim \text{a}^{\text{m}}\text{h}^{\text{h}}$  is certainly to be read), [Is 8:13](#).

<sup>4</sup>[1] As in Luther's Bible *jm (ihm)*, *jr (ihr)* for *sich*, and in our version *him, her* for *himself, herself*.

<sup>5</sup>[2] Niphçal according to [§ 51 e](#) (like  $\text{Hil}^{\text{h}}\text{pa}^{\text{e}}$  according to [§ 54 f](#)) may also include the *dative* of the reflexive pronoun.

<sup>6</sup>[3] Like the substantival genitive, according to [§ 129 h](#), the possessive pronoun may also be paraphrased by a relative clause, e. g. [Ru 2:21](#)  $\sim \text{yr}^{\text{I}}\text{N}^{\text{h}}$ ;  $\text{yl}^{\text{I}} \text{rva}$ ] *the young men, which are to me, i. e. my young men*; so especially, when the substantive, which should take a genitive suffix, is already followed by a genitive, e. g. [1 S 17:40](#). In this

case, however, the suffix also is sometimes attached pleonastically, e. g. [Ct 1:6](#)

yliv, ymirk; *my vineyard, which belongs to me*. Cf. [Ct 3:7](#), and the analogous pleonasm in [2 S 22:2](#) (but see y [Ps 18:2](#)) and y [Ps 27:2](#).

<sup>7</sup>[1] On the other hand, more explicitly in prose, [Gn 44:2](#) @skh; [ybig>y[ybig>ta, *my cup, the silver cup*.

<sup>8</sup>[2] According to Diehl (see the title at the head of [§ 91 a](#)), who adduces numerous instances on pp. 44 ff., 54 ff., 67 f., many of these cases may be set down to corruption of the traditional text, while the sudden (and sometimes repeated) change of gender in suffixes is mainly due to the influence exercised on the copyists by the Mishnic and popular Aramaic dialects, neither of which recognizes such distinctions. Such influence, however, is insufficient to explain the large number of instances of this weakening, occurring even in the earlier documents.

<sup>9</sup>[3] The Masora reckons six instances of ~~mmi~~, where h~~mmi~~ would be expected ([Ju 11:34](#), where, however, the text is most probably corrupt), [Ex 25:15](#) (?), [Lv 6:8](#), [7:18](#), [27:9](#), [Jos 1:7](#); almost all these passages can, however, be easily explained in other ways.

<sup>10</sup>[1] In [2 K 7:10](#) for r [w] (the LXX had r [v] read yre[mot

<sup>11</sup>[2] Cf. the same weakening of the force of the possessive pronoun in ybir; prop. *my master*, from the second century A. D. onwards *the master*; so also in Syriac yrm *my lord*, and ultimately as a title *the lord*; in Italian *Madonna*, French *Madame*, *Notre Dame*, *Monsieur*, *Monseigneur*, &c. It can, however, hardly be doubted that the regular distinction between ynda] as a holy name, and ynda] as an ordinary appellative is merely due to the practice of the later Rabbis. G. H. Dalman. *Der Gottesname Adonaj und seine Geschichte* (Berlin, 1889), in an exhaustive discussion, shows that apart from the book of Daniel and the eight critically doubtful passages, in which ynda is used by God himself, there is nowhere any necessity to regard the suffix as entirely meaningless, since ynda is always used either in an address to or (like ynda] which also is never a mere phrase or title) in reverent language about God—as the Lord of the speaker—like the Assyrian bel~~i~~-ia, *my lord*. Against any original distinction between ynda] and ynda] it may be urged especially that when unconnected with suffixes the singular !Ada' is always used of God, and not the *pluralis maiestatis* presupposed by ynda].

## § 139. Expression of Pronominal Ideas by all means of Substantives.

### a

Analogous to the periphrases for expressing materials and attributes by means of substantives (§ 128 o and p), is the use of substantives to represent certain kinds of pronominal ideas, for which no special expressions exist. Thus—

### b

1. *vyaĭ hV'ai* *man*, *woman*, are used to express —

(a) The idea of *each*, *every* (in the sense of each severally) with reference to persons,<sup>1</sup> and even animals ([Gn 15:10](#)), e. g. [Gn 10:5](#), feminine [Ex 3:22](#); *Vyaĭ* is the object, e. g. in [Jer 12:15](#). On *Vyaĭ—Vyaĭ* cf. § 123 c.

### c

In a few passages *Vyaĭ* in the above sense is placed for the sake of emphasis before the governing noun (always a substantive with a suffix), thus *vyaĭ dYmi wykxiá'* [Gn 9:5](#), according to the usual explanation, stands for *vyaĭ yxiá]* *dYmi* *at the hand of the brother of every man*. But although the explanation seems to be supported by [Gn 42:25](#) and [Nu 17:17](#), it is inconceivable that such an inversion of *nomen regens* and *rectum* should occur. It is more likely, either that the second substantive is in apposition to *Vyaĭ* (thus [Gn 9:5](#) *at the hand of every man, his brother*, [unless it is a combination of the two readings *vyaĭ dYmi* and *~d'ah'tdYmi]*; similarly [15:10](#) *and he laid each* or, more exactly, *one piece of it*, &c., and so probably also [Nu 17:17](#) *every one*, sc. *his name*), or *Vyaĭ* precedes as a kind of *casus pendens*, and only receives its nearer definition from the following substantive with suffix; thus [Gn 41:12](#), [42:25](#) (according to the context = *to every one in his sack*); [42:35](#), where AQB. APSK; rArc. is virtually the predicate of *Vyaĭ*; [Ex 12:4](#), [28:21](#), [Nu 5:10](#), [26:54](#), [2 K 23:35](#), and especially [Zc 7:10](#).<sup>2</sup>

### d

(b) *Anyone*, *some one*, e. g. [Gn 13:16](#), [Ct 8:7](#), with a negative *no one*;<sup>3</sup> so after *l a*; [Ex 16:19](#), [29](#); before *al* [Gn 23:6](#) and frequently.—Instead of *Vyaĭ* we sometimes find in a similar sense *~d'a'* *man*, *homo*, e. g. [Lv 1:2](#) (cf.

~d'ah'tdxak. as any one else, [Ju 16:7, 11](#)), VPnè (soul) person, [Lv 2:1, 5:1](#), &c., and in a neuter sense rbD' (prop. word, thing) for anything, [Gn 18:14](#), or rbD'-l K' [Lv 5:2, Nu 31:23](#). With a negative rbD' means nothing; thus after -l a; [Gn 19:8](#); after al [Ec 8:5](#).—Cf. finally, dxamet anyone, [Dt 15:7](#); anything, [Ez 18:10](#) (but in [Lv 4:2, 5:13](#) txamet and the expressions noticed in § 144 e. The latter include also instances like [Ez 18:32](#) I have no pleasure tMn; tAmB. in the death of him that dieth, i. e. of any man.

## e

(c) In connexion with wyxá' his brother or Wh [ir]his neighbour, vyai one, masc. (as hV'ai one, fem., in connexion with HtAXa]her sister or HtW[r>her neighbour) is used to represent the ideas of alter—alter, the one—the other<sup>4</sup> (in reference to persons, animals, or things without life; see the Lexicon) or the idea of one another, e. g. [Gn 13:11](#) and they separated themselves wyxá' l [me vyai the one from the other, [Ex 26:3](#) five curtains (t [yr]>em.) shall be coupled together HtXa]l a, hV'ai one to another.

## f

2. VPnè soul, person expresses the idea of self,<sup>5</sup> both in the singular, [Pr 19:8, 16, 29:24, Jb 18:4](#) (in all cases AVpn: equivalent to himself) and in the plural, [Jer 37:9](#), &c. Similar to this is the use of HB'r qB. [Gn 18:12](#) (prop. in her inward part) in the sense of within herself.<sup>6</sup>

## g

3. ~C,[ibone (then metaphorically for substance) expresses the idea of self, selfsame, very same, in reference to things (as VPnè to persons, e. g. hZk; ~AYh; ~C,[B. in the selfsame day, [Gn 7:13](#), cf. [Jos 10:27, Ez 24:2](#); rhmd' ~ymV'h; ~C,[K. as it were the very heaven for clearness, [Ex 24:10](#); AMTu ~C,[B. in the very fullness of his strength (= in the midst of his full strength), [Jb 21:23](#).

## h

4. The simple plural of words denoting time sometimes includes also the idea of

a few, some;<sup>7</sup> thus ~ymjy'' a few days, [Gn 24:55](#), [40:4](#) (here even of a longer period, = for some time); [Is 65:20](#), [Dn 8:27](#) (on the other hand, [Gn 27:44](#) [29:20](#) ~ydx'a] ~ymjy''; see [§ 96](#) under dx'a); ~ymV' some years, [Dn 11:6](#), [8](#).

---

## Footnotes:

<sup>1</sup>[1] As a rule vyai is used in the particularizing sense of *each man*, with the plural of the verb, e. g. [Gn 44:11](#); sometimes, however, as subject to a verb in the singular, e. g. [Gn 44:13](#).

<sup>2</sup>[1] Cf. on the whole question the thorough discussion by Budde, *Die bibl. Urgeschichte*, p. 283 ff.: according to him, the words in [Gn 9:5](#) are to be rendered *at the hand of one another* (from men mutually) *will I require it*. [In support of this view, Budde points to [Zc 7:10](#) WbvX.T; l a; wyxã' vyai t [r]w> ~kbb;l Bi, which in the light of [8:17](#), ~kbb;l Bi WbvX.T; l a; Wh [e] t [r'-ta, vyaiw> can only, he observes, be rendered 'and devise not *the hurt of one another* in your heart'. So also König, *Syntax*, § 33.]

<sup>3</sup>[2] Cf. also vyai!yae [Gn 39:11](#). On the expression of the idea of *no one* by means of !yae with a following participle, see the *Negative Sentences*, [§ 152 I](#)

<sup>4</sup>[3] Elsewhere hZ<.. hZ< are used in a similar sense, [Ex 14:20](#), [Is 6:3](#); also dx'ah'tt.. dx'ah'tt [S 14:6](#); or the substantive is repeated, e. g. [Gn 47:21](#) (*from one end ... to the other end*).

<sup>5</sup>[4] On the representation of this idea by pronouns, separate and suffixed, see [§ 135 a, i](#) and [k](#).

<sup>6</sup>[5] In a similar way the idea of *self* in Arabic, as in Sanskrit (aõman), is paraphrased by *soul*, *spirit*; in Arabic also by *eye*; in Rabbinic by @W body, ~r for ~C, [ñbone, in Ethiopic and Amharic by *head*, in Egyptian by *mouth*, *hand*, &c.; cf. also the Middle High German miñ lip, diñ lip, for *ich*, *du*. However, Vpñ in such cases is never (not even in [Is 46:2](#) ~Vpñ: *they themselves*) a merely otiose periphrasis for the personal pronoun, but always involves a reference to the *mental* personality, as affected by the senses, desires, &c.

<sup>7</sup>[1] *Some* in reference to persons in [Ex 16:20](#) is expressed by ~yVñ'a] and in [Neh](#)

[5:2-4](#) by  $\Gamma\upsilon\alpha\lambda\ \upsilon\gamma\epsilon\iota\sigma\upsilon\tau\ \text{qui}$ , with a participle following.



## § 123. *The Representation of Plural Ideas by Means of Collectives, and by the Repetition of Words.*

### a

Besides the plural endings treated in [§ 87 a–i](#), the language employs other means to express a plurality of living beings or things:

(a) Certain words employed exclusively in a collective sense, while the individual members of the class are denoted by special words (*nomina unitatis*, but not in the same sense as in [§ 122 t](#)).

Thus  $\text{r}qB'$  *cattle, oxen*<sup>1</sup> (even joined with numerals, e. g. [Ex 21:37](#)  $\text{r}qB'$   $hV'mix$  *five head of cattle*), but  $\text{r}AV$  *an ox*;  $!aC$  *small cattle*, i. e. sheep and goats ( $mhl a$ ), cf. [Jb 1:3](#)  $!aC-ypt a$ ;  $t [b.vi]$  *seven thousand sheep*; but  $hf$ , *a single head of small cattle* (a sheep or a goat). Other more or less common collectives are:  $zyZl$  (prop. that which prowls or roams) *wild beasts*,  $@j$ ; (perhaps prop. *tripping*) *a number of little children*;  $avDñ$  *fresh green herb*, i. e. young plants,  $qrjè$  *green*, i. e. vegetation in general;  $@A[$  *birds, fowl*;  $bkrñ$  *chariots or cavalcade*,  $hM'rI$  *worms*,  $fmrñ$  *creeping things* (of small creatures),  $\#rVñ$  *swarming things*.

### b

(b) The collective use of substantives which at the same time serve as *nomina unitatis*; thus,  $\sim d'a'$  (never in plur.) means both *man* (homo) and *men* (homines);  $Vy'al$  *a man* (vir) and *men* (viri);  $hV'ai$  *woman* and *women* ([Ju 21:16](#), [1 S 21:6](#));  $hBræ$ ; *a locust*, but usually *a swarm of locusts*;  $Vpñè$  *soul* and *souls* (persons);  $I Qm'$  *staff* and *staves* ([Gn 30:37](#));  $j yll[ñ$  *a bird of prey* and *birds of prey*;  $hl, ['$  *a leaf* and *foliage*;  $bf, [ñ$  *a plant* and *plants, herbs*;  $\# [e$  *a tree* and *trees* (as it were *foliage*);  $yrP$ . *fruit* and *fruits*;  $Xyfi$  *a shrub* and *shrubs*; in isolated instances also nouns like  $db, [ñ$  *man-servant*,  $hxp.vi$  *maid-servant*,  $rAmX]$  *ass*,  $rAV$  *ox* (cf. [Gn 32:6](#)).—On the singular (especially of gentilic names) with the article (which may, however, be omitted in poetry, cf. e. g.  $y$  [Ps 12:2](#)  $dysix'$ , [Pr 11:14](#)  $\# [Ay$ ) to include all individuals of the same species, cf. [§ 126 I](#). On the special meaning of the plurals formed from certain collectives, see [§ 124 I](#).

(c) The feminine ending; see [§ 122 s](#).

### c

(d) The repetition of single words, and even of whole groups of words, especially to express entirety, or in a distributive sense. The following cases are more particularly to be noticed:

1. The repetition of one or more words to express the idea of *every, all*, as ~Ay ~Ay [Gn 39:10](#), &c., *day by day, every day*; hn<sup>v</sup>' hn<sup>v</sup>' *year by year*, [Dt 14:22](#); vya<sup>i</sup> vya<sup>i</sup> *every man*, [Ex 36:4](#); with B. before each, as rqBB; rqBB; [Ex 16:21](#) *every morning* (and similarly before a group of words, [Lv 24:8](#)), for which the *distributive* | is also used, rqB| ; rqB| ; [1 Ch 9:27](#), and with *one* plural ~yrbqB.l ; y [Ps 73:14](#), ~yrbqb.l i [Jb 7:18](#) parallel with ~y [q<sup>r</sup>h<sup>r</sup>] i *every moment*. Somewhat different are the instances with B. before the second word only, e. g. ~AyB. ~Ay *day by day*, [1 Ch 12:22\(23\)](#); hn<sup>v</sup>'b. hn<sup>v</sup>' *year by year*, [Dt 15:20](#), [1 S 1:7](#) (but in verse [3](#) hml<sup>m</sup>ij<sup>"</sup> ~ym<sup>m</sup>/hi, ~ [pB. ~ [pK. [Nu 24:1](#), [Ju 16:20](#), [20:30](#) f., [1 S 3:10](#) as *at other times*. Also with the two words united by means of wa<sup>w</sup> *copulative*, vya<sup>i</sup>w>vya<sup>i</sup>y [Ps 87:5](#), or vya<sup>i</sup>w<sup>"</sup> vya<sup>i</sup> [Est 1:8](#); rAdw<sup>"</sup> rAD *all generations*, [Dt 32:7](#); ~AYw<sup>"</sup> ~Ay [Est 3:4](#); cf. [Est 8:9](#), [Ezr 10:14](#), [1 Ch 26:13](#) and often (cf. Cheyne, *Bampton lectures*, 1889, p. 479, according to whom the use of the W copulative with the second word is especially common in Ch and Est, and therefore belongs to the later language; Driver, *Introd.*<sup>6</sup>, p. 538, No. 35); sometimes (but with the exception of y [Ps 45:18](#) only in very late passages) with a pleonastic -| K' preceding, y [Ps 145:13](#), [Est 2:11](#), [9:28](#), [2 Ch 11:12](#), &c.

## d

2. Repetition of words in an expressly *distributive* sense<sup>2</sup> (which may to some extent be noticed in the examples under c) equivalent to *one each*, &c., e. g. [Nu 14:34](#) *forty days* hn<sup>v</sup>'l ; ~Ay hn<sup>v</sup>'l ; ~Ay *counting for every day a year*, cf. [Ez 24:6](#), [Ex 28:34](#) (three words repeated); also with the addition of db| . *apart*, ADb| . rd,<sup>i</sup> rd,<sup>i</sup> *every drove by itself*, [Gn 32:17](#); cf. [Zc 12:12](#). Most frequently with the addition of a numeral (for the simple repetition of numerals for the same purpose, cf. § 134 q), and with the words not only in groups of two ([Lv 24:8](#), [Nu 13:2](#), [31:4](#)) or three ([Nu 7:11](#), [17:21](#)), but even of six ([Ex 26:3](#)) or seven ([Ex 25:33](#), [26:19](#), [21](#), [25](#)); in [Ex 25:35](#) five words even three times repeated.<sup>3</sup>

## e

3. Repetition to express an exceptional or at least superfine quality; e. g. [2 K](#)

[25:15](#) *which were of gold, gold, of silver, silver*, i. e. made of pure gold and pure silver; [Dt 2:27](#) %rDB; %rDB; *only along by the high way*; cf. [Nu 3:8](#), [8:16](#) *they are given, given to him*, i. e. given exclusively for his service, for his very own. Also with a certain hyperbole in such examples as [2 K 3:16](#) ~ybgE ~ybgE *nothing but trenches*; [Gn 14:10](#) rmxe tAaB,ttroB, *all asphalt-pits*.—Repetition serves to intensify the expression to the highest degree in [Ju 5:22](#) *by reason of the violent pransings of his strong ones*, [Ex 8:10](#) (*countless heaps*), and [Jo 4:14](#) (*countless multitudes*); cf. also j [m. j [m. [Ex 23:30](#) *by little and little, very gradually*; cf. [§ 133 k](#).

## f

4. Repetition with the copula to express *of more than one kind*; thus [Dt 25:13](#) ([Pr 20:10](#)) !bañ" !bañla *weight and a weight*, i. e. two kinds of weight (hence the addition *great and small*); y [Ps 12:3](#) bl w" bl B. *with two kinds of heart*, i. e. *with a double-dealing heart*; cf. the opposite bl w" bl e ad B. [1 Ch 12:33](#)(34).

---

## Footnotes:

<sup>1</sup>[1] The plural form ~yrqB. from rqB' is found only in very late Hebrew, [Neh 10:37](#) (where according to the Mantua edition, Ginsburg, &c., even Whyñac *our sheep*, is also to be read; Baer, however, has Whyñac), and [2 Ch 4:3](#). In [Am 6:12](#) read, with Hitzig, ~y" rqBB;

<sup>2</sup>[1] Cf. in the New Testament St. [Mark 6:39](#) f. snmpōsia snmpōsia( prasiai. prasiai, (Weizsäcker, *tischweise*, *beetweise*).

<sup>3</sup>[2] These repetitions of larger groups of words belong entirely to the *Priestly Code* in the Pentateuch, and are unquestionably indications of a late period of the language. Of quite a different kind are such examples as [Ez 16:6](#), where the repetition of four words serves to give greater solemnity to the promise, unless here, as certainly in [1:20](#), it is a mere *dittography*; the LXX omit the repetition in both passages.

## § 134. *Syntax of the Numerals.*

Cf. the exhaustive statistics collected by Sven Herner, *Syntax der Zahlwörter im A. T.*, Lund, 1893. E. König, 'Zur Syntax der Zahlwörter im A. T.', *AJSL*. xviii. 129 ff.

### a

1. The numerals from 2 to 10, as being originally abstract substantives,<sup>1</sup> may be connected with their substantives in three different ways. They may stand either—

(a) In the construct state *before* the substantive (the object numbered being consequently in the genitive), e. g. ~ymj" tV,l V. *a triad of days*, i. e. three days; ~yvin"ah'tynV. *the two men*; or

### b

(b) In the absolute state *before* it (the object numbered being in apposition, § 131 d), e. g. ~ynb' hv'l V. *a triad, viz. sons*, i. e. three sons; ~yvin"ah] ~yhòV. *two men*; or

### c

(c) In the absolute state (likewise in apposition) *after* the object numbered, e. g. vAl v' tAnB'. So especially in long lists, since in these the substantives naturally come first, e. g. [Gn 32:15](#). [Nu 7:17](#), [28:19](#). Apart from such cases, the frequency of this order in the later Books is due to the fact that the character of the numeral tended more and more to become adjectival rather than substantival.<sup>2</sup>

### d

Rem. In [Lv 24:22](#), dx'a, follows the construct state j Pvmi, but here as in [Nu 15:16](#) j Pvmi should be read. In [Gn 42:19](#), dx'a, is in apposition to a substantive with a suffix (= *one of you brethren*; but verse [33](#) *the one of you brethren*). In [Nu 31:28](#) dx'a, precedes the substantive in the Aramaic manner (= *one each*).—For hn'v'-ha'tme ([Gn 17:17](#), &c.) we find regularly in the Priestly Code (except in [Gn 17:17](#), [23:1](#)) hn'v' tam. ([Gn 5:3](#), &c.) *an hundred years*. On the connexion of abstract numerals with suffixes, as ~hynV. *their duality*, i. e. *they two*, [Gn 2:25](#), &c. (also with a strengthening separate pronoun, as Whxnà] WhynV. [1 S 20:42](#)), cf. § [97 i](#).

### e

2. The numerals from 2 to 10 take the object numbered in the plural,<sup>3</sup> with very few

exceptions, such as [Ex 16:22](#) (where  $\text{r m, [h' yn} \text{v} = \text{the double of an omer}$ ), [2 K 22:1](#), [Ez 45:1](#), cf. [2 K 8:17](#) and [25:17](#) *Keth*. The numerals from 11 to 19 generally take the plural, but with certain substantives frequently used with numerals the singular is more common (see further, under *f*). The tens (from 20 to 90), when they precede, take the singular (in the accusative, cf. [§ 131 p](#)) of certain nouns frequently used with numerals ( $\text{@l a} \text{ñ} \text{a thousand}$ ,  $\text{vya} \text{ñ} \sim \text{Ay} \text{ñ} \text{ rK} \text{ñ} \text{ v p n} \text{ñ} \text{ l q, v} \text{ñ}$ —but only in Ezekiel and the Priestly Code), otherwise the plural, as  $\sim \text{y n B} \text{ñ} \text{ t A n B} \text{ñ} \sim \text{y r l} \text{ñ}$  (but cf. also [Ju 11:33](#)), &c.; on the other hand, the plural is necessary when they follow the object numbered in apposition (e. g.  $\sim \text{y r l f.} \text{ñ}$ ,  $\text{t A M a}$ ; *twenty cubits*, [2 Ch 3:3f.](#); with the exception of [2 S 24:24](#), only in late Books). After  $\text{h a m e}$  and  $\text{@l a} \text{ñ}$  the substantive numbered may be used either in the singular or plural, see further under *g*.

## f

Rem. 1. After the numerals from 11 to 19 the singular is used, as a rule, with  $\sim \text{Ay}$  *day*,  $\text{h n} \text{v}$  *year*,  $\text{vya} \text{ñ}$  *man*,  $\text{v p n} \text{ñ}$  *soul* (person),  $\text{j b v} \text{ñ}$  *tribe*,  $\text{h b} \text{C} \text{ñ}$  *pillar* ([Ex 24:4](#)), sometimes with  $\text{h M a}$  *cubit*,  $\text{v d x} \text{ñ}$  *month*,  $\text{r y} \text{ñ}$  *city*,  $\text{l q, v} \text{ñ}$  *shekel* (compare our *four-year-old*, *ten pound*), e. g. [Dt 1:2](#)  $\sim \text{Ay} \text{ r f} \text{ñ}$   $\text{d x a}$  (cf., however, such exceptions as [Dt 1:23](#), [Jos 4:2](#), &c.).—Substantives other than these are used in the plural with the numerals from 11 to 19, and the numeral may even follow the substantive, especially in later passages, as [Nu 7:87](#) f., [1 Ch 4:27](#), [25:5](#).

## g

2. After  $\text{h a m e}$ ;  $\text{t a m.}$  [so almost exclusively in the Priestly Code, e. g. always  $\text{@l a} \text{ñ} \text{ t a m} \text{ñ} \text{ t A a m} \text{ñ} \sim \text{y l t} \text{ñ}$ ] and  $\text{@l a} \text{ñ}$ ;  $\sim \text{y p i l} \text{ ' a} \text{ñ} \text{ y p} \text{ñ} \text{ a} \text{ñ} \sim \text{y P i l} \text{ a}$ ) the substantives  $\text{vya} \text{ñ}$   $\text{@l a} \text{ñ} \text{ h M a}$  (except in [Ez 40:27](#)),  $\sim \text{Ay} \text{ñ} \text{ y l} \text{ g r} \text{ñ} \text{ d m c} \text{ñ}$  are regularly used in the singular, generally also  $\text{h n} \text{v} \text{ñ} \text{ r K K} \text{ñ} \text{ r K} \text{ñ} \text{ l q, v} \text{ñ}$  (with the exception of [Jos 7:21](#), [2 S 14:26](#), &c.); cf., moreover, [Gn 33:19](#), [24:60](#) ( $\text{h b b} \text{r} > \text{y p} \text{ñ} \text{ a}$ ), [Est 1:1](#), [Ju 21:12](#), [Dt 7:9](#), [1 K 5:12](#), [2 Ch 9:15](#).—Examples of the plural after  $\text{h a m e}$  are [Gn 26:12](#), [1 S 18:25](#), [2 S 16:1](#), [1 K 18:4](#); after  $\text{t a m.}$  [Ex 38:27](#); after  $\text{t A a m e}$  [Ju 15:4](#), [2 S 8:4](#), [1 K 10:17](#), [Ez 42:17](#); after  $\sim \text{y l t} \text{ñ}$  [1 S 25:18](#), [1 K 7:20](#); after  $\text{@l a} \text{ñ}$  [1 S 25:2](#), [1 K 3:4](#), [5:6](#), [2 K 3:4](#), y [Ps 90:4](#); after  $\sim \text{y p i l} \text{ ' a}$  [1 S 17:5](#), [Jb 42:12](#); after  $\text{y p} \text{ñ} \text{ a}$  [Mi 6:7](#); after  $\sim \text{y P i l} \text{ a}$  [Is 36:8](#).—In [Dn 12:11](#) the plural

~ymij" precedes the numeral *twelve hundred*.

## h

3. Numerals compounded of tens and units (like 21, 62) take the object numbered either *after* them in the singular (in the accusative), e. g. [Gn 5:20](#) hn'v' ~yVv'v' > ~yT'v'. *two and sixty years* (hn'v' in the singular, according to e, since it conforms to the ten immediately preceding; but also hn'v' hn'v'v' ~yvil v. [Dt 2:14](#)), or *before* them in the plural, especially in the later Books, [Dn 9:26](#), &c.; or the object is repeated (but only in [1 K 6:1](#), and the Priestly Code; sometimes even several times, e. g. [Gn 23:1](#), [25:7](#), [17](#) thrice) in the plural with the units, and in the singular with the tens and hundreds, e. g. [Gn 12:4](#) ~y[b.vii] > ~ynlv' vmæ' hn'v' *seventy and five years*; [Gn 23:1](#) ~ynlv' [b.vii] > hn'v' ~yrtf.[w] > hn'v' *hamean hundred and twenty and seven years*. Cf. [Gn 5:6](#) ff.

## i

Rem. 1. It may further be remarked with regard to the order, that the thousand or thousands always precede the hundreds, &c., and the hundreds almost always come before the smaller numbers (in Kings and Ezekiel sometimes, and in the Priestly Code usually, after the smaller numbers), the tens in the earlier Books (documents J and D of the Pentateuch, in [Joshua 1–12](#), Judges, Samuel, Isaiah, and also in Ezra and Nehemiah) *before* the units, but in Jeremiah, Ezekiel, the Priestly Code, [Joshua 13–24](#) *after* the units (see Herner, op. cit., p. 73). After the hundreds the smaller number is very frequently added without v' especially in Ezra, Nehemiah, and Daniel.

On the syntax of the cardinals in general:—

## k

2. The cardinals are determined by the article, when they refer back (without being connected with the object numbered; cf., however, [Lv 25:10](#) f., [Nu 16:35](#), [Jos 4:4](#), [2 S 23:13](#)) to a number or list already mentioned, e. g. [Gn 2:11](#) !AvyPi dx'ah't ~v *the name of the one* (the first) *is Pishon*; [Gn 14:9](#) *four kings against the five* (enumerated in verse 2); cf. [1 Ch 11:20](#) f., and the determinate tens in [Gn 18:29](#), [31](#) f. A demonstrative with the article may also be added to a numeral determined in this way, e. g. [Dt 19:9](#) (but cf. also [Gn 9:19](#), [22:23](#), where the numeral and demonstrative are practically determinate in themselves). In the case of the numerals from 11 to 19 the article may stand either before the unit ([1 Ch 25:19](#), [27:15](#)) or before r'f' [ ( [Jos 4:4](#) ); it is used

before all three members of a compound number (273) in [Nu 3:46](#).

## I

In apposition with any determinate substantive the cardinal number is used *without* the article, not only when it precedes the substantive, as in [Jos 15:14](#) (qñ[h'tynb. hvAl v:-ta, where hvAl v. is equivalent to a substantive determinate in itself; cf. [Gn 18:28](#), [Jos 6:8](#), [22](#), [1 S 17:14](#), [1 K 11:31](#), and the passages discussed above in [§ 126 x](#), [Gn 21:29](#), &c.), but also when it follows the substantive, e. g. [1 K 7:27](#), [43](#) f. r f, [, and hr'f' [ ] the omission of the article may here, as in the cases noticed in [§ 126 z](#), be also due to the dislike of a hiatus, but cf. also ~yhiv. [2 K 25:16](#) after a determinate substantive. The fact that it is by nature determinate would also be a very simple explanation of dx'a, [Nu 28:4](#), [1 S 13:17](#) f., [Jer 24:2](#), [Ez 10:9](#), instead of the more usual dx'ah't and of txa; [1 S 1:2](#) for txah't

## m

Such cases as ~ymh; t [bwi [Ju 14:17](#) (which is determined by a following determinate genitive) are explained from [§ 127 b](#); [1 Ch 9:25](#) perhaps from [§ 126 q](#); in [Is 30:26](#) probably the light of all the seven days of the week is meant; on the other hand, in [1 S 9:20](#) and [25:38](#) the article is, with Wellhausen, to be omitted.

## n

3. Certain specifications of *measure*, *weight*, or *time*, are commonly omitted after numerals, e. g. [Gn 20:16](#) @SKñ @l aña *thousand (shekels) of silver*, so also before bh'z" [Gn 24:22](#), [1 K 10:16](#), [Is 7:23](#), cf. y [Ps 119:72](#). Moreover, [Ru 3:15](#) ~yrl' [ f. VVe *six (ephahs) of barley*; [1 S 10:4](#) ~X, | ðyT &. *two (sc. loaves, see verse 3) of bread*, cf. [17:17](#) ~X, | ð hr'f' [ ] [2 S 16:1](#), where before !yqñ a measure, or perhaps some term like *cakes*, is to be supplied.—The number of cubits is stated in the Priestly Code ([Ex 26:2](#), &c.) and in [1 K 6](#) and [7](#) (otherwise only in [Ez 40:5](#), [21](#), [47:3](#). [Zc 5:2](#), [1 Ch 11:23](#), [2 Ch 4:2](#) f.) by the addition of hM'aB't prop. *by the cubit*. Also in [Ex 27:11](#) the Samaritan and LXX read hM'aB't after %raø and in [27:15](#) hMa; after hr'f' [ ,

## o

4. The *ordinals* above 10 have no special forms, but are expressed by the

corresponding cardinals, which may then stand either before or after the object numbered, e. g. [Gn 7:11](#) ~Ay rƒ[ ' h[ b.vB. *on the seventeenth day*; [Dt 1:3](#) hnV' ~y[ B'raB. *in the fortieth year*, cf. [Gn 14:5](#), [2 K 25:27](#), and, with repetition of hnV' in a compound number, [1 K 6:1](#); such a cardinal occurs without B. (and therefore in the *accus. temporis*, according to § 118 k) in [Gn 14:4](#) (the Samaritan, however, has XI XbW); with the article (but without a numbered object, see under k), [1 K 19:19.4](#)—On the position of the numeral as a genitive following its noun, cf. e. g. [1 K 16:10](#) [b.vW" ~yrƒ.[, tn.vBi *in the twenty and seventh year*, and with a determinate numeral, [Ex 12:18](#), [Nu 33:38](#), [Dt 15:9](#). In this case, however, hnV' is very frequently repeated, e. g. [Gn 7:11](#), [2 K 13:10](#); after a determinate numeral, [Lv 25:10.5](#)

## p

Rem. In numbering days of the month and years, the cardinals are very frequently used instead of the ordinals even for the numbers from 1 to 10, e. g. ~yƒ.v. tn.vBi [1 K 15:25](#); vI v' tn.vBi [2 K 18:1](#), &c., cf. [Dt 15:9](#). The months themselves are always numbered by the ordinals (!AvarBĀ ynVB; &c., up to yrlyfi[B't), but not the days of the month, e. g. vdxid; dx'aB. [Gn 8:5](#), &c., h[B'raB. vdxid; [Zc 7:1](#); vdxid; hVmixB; [Ez 1:1](#), &c., vdxid; h[b.vB. [2 K 25:8](#), vdxid; h[v.tB. [Lv 23:32](#) (always, however, vdxid; rƒ[B, *on the tenth day of the month*). On the omission of ~Ay in all these cases see under n; only in late passages is ~Ay added, e. g. [2 Ch 29:17](#) vdxid; hnAmv. ~AyB; [Ezr 3:6](#) vdxid; dx'a, ~Ay mi.—Finally, when the year is stated by tn.vBi governing a determinate ordinal, viz. [2 K 17:6](#) ty[ijvITH; tn.vBi *in the ninth year*, [2 K 25:1](#) (in [Jer 52:4](#) hnVB), [Jer 28:1](#) *Keth.*, [32:1](#) *Keth.*, [46:2](#), [51:59](#), [Ezr 7:8](#); tn.vBi in such cases is again (see [note 2 on o](#)) to be explained according to § 128 k. This is supported by the fact that the Masora on [Jer 28:1](#), [32:1](#) requires in the Qereð hnVB; for tnXb.

## q

5. *Distributives* are expressed either by repetition of the cardinal number, e. g. [Gn 7:9](#), [15](#) ~yhñv. ~yhñv. *two and two*; [2 S 21:20](#) VVW" VVesix each; with the numbered object also repeated, e. g. [Jos 3:12](#) dx'a, vyai j bV'tI; dx'a, vyai *for every tribe a man*; [Nu](#)



[13:2](#), [34:18](#) (!mi dx'a, as in [Neh 11:1](#), *one out of every ten*); cf. § 123 d; or a periphrasis with l . dx'a, is used, [Nu 17:18](#), [Dt 1:23](#), cf. [Is 6:2](#), dx'a| . after *six wings* twice repeated; the simple distributive l . is, however, sufficient (as in ~yrqB| ; § 123 c), e. g. ~ypil 'ajl ;tw> tAame . *by hundreds and by thousands*.

## r

6. The *multiplicatives* are expressed either (like the ordinals above 10, see under o) by the cardinals (in the feminine, probably owing to the omission of ~ [Pñ ~ymi[P; so König, *Lehrgeb.*, ii. 228), as ~yITñ . *twice*, [Jb 40:5](#); [bVñ *seven times*, [Lv 26:21](#), [24](#), [Pr 24:16](#); cf. also txā; *once*, [2 K 6:10](#), [Jb 40:5](#), for which in [Jb 33:14](#) txāB<sup>6</sup> along with ~yITñBi (the latter also in [1 S 18:21](#)); or by the *dual* of the numeral, thus ~yITñ [bVi [Gn 4:15](#) (in verse [24](#) along with the cardinal 77 for 77 times); [Is 30:26](#), y [Ps 12:7](#), [79:12](#); ~yITñ [Brā; [2 S 12:6](#); 7 or periphrastically by ~ [Pñ *a time* (prop. *a step*, with the article, ~ [Pñ; *this time*; cf. also tawh; ~ [PB; with B, like txāB. above), as txā; ~ [Pñ *once* ([Neh 13:20](#) ~yITñW ~ [Pñ *once and twice*), ~ymi [N) *twice*, ~ymi [P' vI v' (for which in [Ex 23:14](#), [Nu 22:28](#), [32](#) ~yl ġr> vI v') *three times*; cf. [Ez 41:6](#) *thirty-three times*; [2 S 24:3](#) *an hundred times*; [Dt 1:11](#) *a thousand times*; [1 K 22:16](#) ~ymi [p. hMK;-d [; *until how many times*, i. e. how often. Cf. also ~ynmo tr,fi [ ] *ten times*, [Gn 31:7](#), [14](#), and ~yTi [i tABr; *many times*, [Neh 9:28](#).—In [Gn 43:34](#), *five times* is expressed by tAdy" vmæ' (prop. *five hands*),<sup>8</sup> and in [Ex 16:5](#) the *double* is expressed by -l [ ' hnæmi (prop. *a repetition over and above that which*, &c. ).—Of the ordinals tyñve is used as a numeral adverb, [Gn 22:15](#), &c., *a second time*, cf. the Latin *tertium consul*; tvijl MB; *the third time*, [1 S 3:8](#); tyvijmh] ~ [Pñ *a fifth time*, [Neh 6:5](#); ty [bVB; *at the seventh* (time), [1 K 18:44](#), and ~ [PB; ä Vh; [Jos 6:16](#).

## s

Rem. The collocation of a numeral with the next above it (either in the same or in different sentences) is a rhetorical device employed in *numerical sayings* to express a number, which need not, or cannot, be more exactly specified. It must be gathered from the context whether such formulae are intended to denote only an insignificant number (e. g. [Is 17:6](#), *two or at the most three*), or a considerable

number, e. g. [Mi 5:4](#). Sometimes, however, this juxtaposition serves to express merely an indefinite total, without the collateral idea of intensifying the lower by means of the higher number. Thus *one* and *two* are connected by  $\mathbb{W}$  [Dt 32:30](#), [Jer 3:14](#), [Jb 33:14](#), [40:5](#) without  $\mathbb{W}$  [Ps 62:12](#); *two* and *three*, [Is 17:6](#) ([Sirac 23:16](#), [26:28](#), [50:25](#)), and without  $\mathbb{W}$  [2 K 9:32](#), [Ho 6:2](#), [Am 4:8](#); *three* and *four*, [Jer 36:23](#), [Am 1:3–11](#), [Pr 30:18](#), [21:29](#) ([Sirac 26:5](#)), and without  $\mathbb{W}$  [Pr 30:15](#); *four* and *five*, without  $\mathbb{W}$  [Is 17:6](#); *six* and *seven*, [Jb 5:19](#), [Pr 6:16](#); *seven* and *eight*, [Mi 5:4](#), [Ec 11:2](#); (*nine* and *ten*, [Sirac 25:7](#)).

---

### Footnotes:

<sup>1</sup>[3] Cf. [§ 97 a](#), where it is shown that the masculine is the original form of the numerals (used for both genders), and that the feminine was afterwards differentiated and used with masc. nouns, primarily in the second decade and then in the first as well.

<sup>2</sup>[4] From Herner's tables (op. cit., pp. 55–66) it appears, according to p. 68, that in the documents J, E, D of the Pentateuch, and in [Jos 1–12](#), Judges, Samuel, Isaiah, Jeremiah, the Minor Prophets, Psalms, Megilloth, and Job, the numeral never, or very rarely, stands *after* its noun; in Kings and Ezekiel it stands several times *after*; in the Priestly Code nearly always *after*; in Chronicles, Ezra, Nehemiah, and Daniel, nearly as often *after as before* the noun. In [Ex 28:10](#) the Masora makes the numeral in the genitive follow the construct state of the substantive numbered; we should, however, read  $\text{hVvH}; \text{tAmvetaw}$  for the omission of the article before  $\text{ã V}$ , cf. [§ 126 w](#).

<sup>3</sup>[1] On examples such as [Gn 46:27](#) ( $\sim \text{yhãv. Vpnã}$  *two souls*), cf. [§ 132 g](#) (collectives joined with the plural of the adjective).

<sup>4</sup>[1] Somewhat different from this is [Ex 19:15](#) *be ready*  $\sim \text{ymij}'' \text{tV. l. ñ. l. i}$  prop. *after three days*, i. e. *on the third day* (in verses [11](#) and [16](#) and in [Ezr 10:8](#) the ordinal is used), also [1 S 30:13](#)  $\text{hv' l. v. } \sim \text{AYh}; \text{ytijl ix' yKi}$  *because three days ago I fell sick*, prop. *to-day three (days)*.

<sup>5</sup>[2] All these expressions may indeed be explained by supposing that, e. g. in [Lv 25:10](#), the proper meaning is *the year of he fifty years* which it completed, i. e. the fiftieth year; but it is more correct to regard  $\text{tñV.}$  or  $\text{tñVB}$  in such cases not as a real *nomen regens*, but simply as a connective form to be explained on the analogy of the cases mentioned in [§ 128 k](#).

<sup>6</sup>[1] But תִּשְׁבֹּעַ [Nu 10:4](#) is to be translated *on one* (trumpet).

<sup>7</sup>[2] Probably also ~יִלְלֵם [Jb 11:6](#) (from לִּפְקֵם *doubling*) does not mean *doubled* but *manifold*.

<sup>8</sup>[3] But תְּאַדְיָהוּ; [בְּרָא; [Gn 47:24](#) means *the* (other) *four parts*; cf. [2 K 11:7](#), [Neh 11:1](#).

## § 17. Of the Qere and Ketiv. *Masora marginalis and finalis.*

On Qere and Ketiv see Ginsburg, *Intr.*, p. 183 ff.

### a

1. The margin of Biblical MSS. and editions exhibits variants of an early date (§ 3 c), called *yrq* *to be read*, since, according to the opinion of the Jewish critics, they are to be preferred to the *bytk*, i.e. what is *written* in the text, and are actually to be read instead of it.

On this account the vowels of the marginal reading (the Qere) are placed under the consonants of the text, and in order to understand both readings properly, the vowels in the text must be applied to the marginal reading, while for the reading of the text (the Ketiv) its own vowels are to be used. Thus in [Jer 42:6](#) *Wna*] occurs in the text, in the margin *yrq Wnxna*. Read *Wna*] we (or according to Jewish tradition *Wna'*) in the text, in the margin *Wnxna*]. A small circle or asterisk in the text always refers to the marginal reading.

### b

2. Words or consonants which are to be passed over in reading, and are therefore left unpointed, are called *yrq. ad w>bytk*. (*scriptum et non legendum*), e.g. *ta* [Jer 38:16](#), *~a* [39:12](#), *\$rdy* [51:3](#). Conversely, words not contained in the text, but required by the Masora (as indicated by the insertion of their vowels), are called: *bytk. ad w>yrq*, e.g. [2 S 8:3](#), [Jer 31:38](#). See further Strack, *Prolegomena Critica*, p. 85; *Dikduke ha-t'amim*, §§ 62, 64; Blau, *Masoretische Untersuchungen*, p. 49 ff.

### c

3. In the case of some very common words, which are *always* to be read otherwise than according to the Ketiv, it has not been considered necessary to place the Qere in the margin, but its vowels are simply attached to the word in the text. This Qere perpetuum occurs in the Pentateuch in *awhi* (Qere *ayxi*) wherever *awh* stands for the feminine (§ 32 I), and in *r'[h]* (Ketiv *r [n*, Qere *hr'[h]*) always, except in [Dt 22:19](#) (but the Sam. text always has *ayhā hr [n*). The ordinary explanation of this supposed archaism, on the analogy of Greek *o`paij* and *h`paij*, our *child*, is inadequate, since there is no trace elsewhere of this epicene use; *r [n* for *hr [n* is rather a survival of a system of orthography in which a final vowel was written defectively, as in *Tl j q'*; cf. §

2 n.— Other instances are:  $\text{rk}^{\text{X}}\text{Fyl}$  (Q.  $\text{rk}^{\text{Fyl}}$ ) [Gn 30:18](#) &c., see the *Lexicon*. and Baer and Delitzsch, *Genesis*, p. 84, and below, [note to § 47 b](#);  $\sim \text{I}^{\text{M}}\text{Wr}^{\text{y}}\text{t}$  (Q.  $\sim \text{yll}^{\text{M}}\text{Wr}^{\text{y}}\text{t}$ ), properly  $\sim \text{I}^{\text{M}}\text{Wr}^{\text{y}}\text{t} \text{ hAy}^{\text{z}}$  (Q.  $\text{yn}^{\text{d}}\text{e}$ ) *the Lord*, or (after  $\text{yn}^{\text{d}}\text{e}$ )  $\text{h}^{\text{M}}\text{hy}^{\text{z}}$  (Q.  $\sim \text{yh}^{\text{M}}$ ) properly  $\text{h}^{\text{M}}\text{ky}^{\text{z}}$ : *Yahweh*~ (cf. [§ 102 m](#), and [§ 135 q, note](#)); on  $\sim \text{yn}^{\text{E}}\text{A}$   $\sim \text{yT}^{\text{E}}$  for  $\text{yn}^{\text{E}}\text{A}$   $\text{yT}^{\text{E}}$ , see [§ 97 d](#), end.

## d

4. The masoretic apparatus accompanying the biblical text is divided into (a) *Masora marginalis*, consisting of (a) *Masora (marginalis) magna* on the upper and lower margins of MSS.; (b) *Masora (marginalis) parva* between and on the right and left of the columns; (b) *Masora finalis* at the end of the several books, counting Samuel, Kings, Minor Prophets, Ezra-Nehemiah, Chronicles, each as one book. On all three varieties see especially Ginsburg, *Introd.*, p. 423 ff., and the appendices containing (p. 983 ff.) the masoretic treatise from the St. Petersburg MS. of A.D. 1009, and (p. 1000 ff.) specimens of the *Masora parva* and *magna* on two chapters.

## e

In nearly all printed editions only the *Masora finalis* is found, indicating the number of verses, the middle point of the book, &c., and a scanty selection from the *Masora parva*. The following alphabetical list of technical expressions (some of them Aramaic) and abbreviations, may suffice with the help of the lexicon to elucidate the subject. Further details will be found in the appendix to Teile's edition of the Hebrew O.T., p. 1222 ff.

$\text{tAa}$  *letter*.  $\text{aL}^{\text{a}}$ , *nisi*, except. [ $\text{cma}$ , *middle*.  $\text{a}^{\text{3}}\text{sa} = \text{q}^{\text{M}}\text{SP}'$   $\text{a}^{\text{A}}\text{S}$   $\text{xn}^{\text{t}}$   $\text{a}$ ; in the formula  $\text{a}^{\text{3}}\text{sa}$   $\text{a}^{\text{B}}$  without *Athnah* or *Soph-pasuq* i.e. *although not Athnah* or *Soph-pasuq* is written.

$\text{B}$  *with*, before names of vowels or accents, as  $\text{a}^{\text{q}}\text{zB}$ .  $\# \text{mq}^{\text{h}}$   $\text{a}^{\text{M}}\text{e}^{\text{M}}\text{e}^{\text{M}}\text{e}^{\text{M}}$  *with Zaqeph* used instead of *Pathah* ([§ 29 i](#)). —  $\text{d}$  as a numeral = *two*, as in  $\sim \text{ymi}^{\text{J}}$ .  $\text{d}$  *two accents*.  $\text{tc}^{\text{q}}\text{mb}$ , see  $\text{tc}^{\text{q}}\text{mi}$   $\text{a}^{\text{3}}\text{b} = \text{an}^{\text{y}}\text{r}^{\text{e}}\text{p}^{\text{a}}$   $\text{t}^{\text{a}}\text{x}^{\text{s}}$   $\text{M}^{\text{M}}\text{B}$ . (Aramaic) *in another copy*; pl.  $\text{!n}^{\text{y}}\text{r}^{\text{e}}\text{p}^{\text{a}}$   $\text{t}^{\text{!}}\text{x}^{\text{s}}$   $\text{M}^{\text{M}}\text{B}$ . —  $\text{a}^{\text{3}}\text{b} = \sim \text{yr}^{\text{k}}\text{e}$ ]  $\sim \text{yr}^{\text{p}}\text{s}^{\text{B}}$  *in other books*.  $\text{rt}^{\text{B}}$  (Aram.) *after*.

$\text{v}^{\text{M}}\text{GD}'$  *fem*.  $\text{h}^{\text{v}}\text{M}^{\text{G}}\text{D}^{\text{z}}$  *marked with Dageset* (or *Mappiq*).  $\text{a}^{\text{D}}$  *leaf, page*.

$\text{ry}^{\text{z}}$  [ $\text{z}$  *fem*.  $\text{ary}^{\text{z}}$ ] [ $\text{z}$  (Aram.)] *small*.

$\text{I}^{\text{A}}\text{X}$  *profane, not sacred*, e.g.  $\text{yn}^{\text{d}}\text{e}$ ] [Gn 19:2](#) because not referring to God.  $\# \text{M}^{\text{X}}$



instead of  $\text{yr}^{\text{b}}\text{.Q}^{\text{eri}}\text{}$  which was formerly common but is properly a past tense (= *lectum est*), see Kautzsch, *Gramm. des Bibl.-Aram.*, p. 81, note.

## § 62. Verbs with Gutturals.

Brockelmann, *Grundriss*, p. 584 ff.

Verbs which have a guttural for one of the three radicals differ in their inflexion from the ordinary strong verb, according to the general rules in § 22. These differences do not affect the consonantal part of the stem, and it is, therefore, more correct to regard the guttural verbs as a subdivision of the strong verb. At the most, only the entire omission of the strengthening in some of the verbs *middle guttural* (as well as in the *imperfect Niphʿal* of verbs *first guttural*) can be regarded as a real weakness (§§ 63 h, 64 e). On the other hand, some original elements have been preserved in guttural stems, which have degenerated in the ordinary strong verb; e. g. the *aç* of the initial syllable in the *imperfect Qal*, as in  $\text{dm}\alpha\text{y}$ ; which elsewhere is attenuated to  $\text{iq} \mid \text{j} \text{qyl}$ —

In guttural verbs  $\text{ʔ}$  and  $\text{h}$  are only taken into consideration when they are actual consonants, and not vowel-letters like the  $\text{ʔ}$  in some verbs  $\text{ʔ}^{\text{370}}$  (§ 68), in a few  $\text{ʔ}^{\text{371}}$  (§ 73 g), and in most  $\text{ʔ}^{\text{371}}$  (§ 74). In all these cases, however, the  $\text{ʔ}$  was at least originally a full consonant, while the  $\text{h}$  in verbs  $\text{h}^{\text{371}}$  was never anything but a vowel letter, cf. § 75. The really consonantal  $\text{h}$  at the end of the word is marked by  $\text{Mappiq}$ .—

Verbs containing a  $\text{r}$  also, according to § 22 q, r, share some of the peculiarities of the guttural verbs. For more convenient treatment, the cases will be distinguished, according as the guttural is the first, second, or third radical. (Cf. the Paradigms D, E, F, in which only those conjugations are omitted which are wholly regular.)



§ 73. Verbs middle *i* (vulgo  $\text{y}^{\text{374}}\text{L}$ ), e. g.  $\text{!yBi}$  to discern. [Paradigm N](#).

a

1. These verbs agree, as regards their structure, exactly with verbs  $\text{W}^{\text{B374}}\text{L}$ , and in contrast to them may be termed  $\text{y}^{\text{374}}\text{L}$ , or more correctly, 'ayin-i $\ddot{o}$ verbs, from the characteristic vowel of the *impf.*, *imper.*, and *infin. constr.* This distinction is justified in so far as it refers to a difference in the pronunciation of the *imperfect* and its kindred forms, the *imperative* and *infin. constr.*—the  $\text{W}^{\text{B374}}\text{L}$  verbs having  $\text{u}\ddot{o}$ lengthened from original  $\text{u}\text{A}$  and  $\text{y}^{\text{374}}\text{L}$  having  $\text{i}\ddot{o}$ lengthened from original  $\text{i}\text{A}$ . In other respects verbs  $\text{y}^{\text{374}}\text{L}$  simply belong to the class of really monosyllabic stems, which, by a strengthening of their *vocalic* element, have been assimilated to the trilateral form<sup>1</sup> (§ 67 a). In the *perfect Qal* the monosyllabic stem, as in  $\text{W}^{\text{B374}}\text{L}$ , has  $\text{a}\ddot{o}$ lengthened from  $\text{a}\text{A}$ , thus:  $\text{tV'}$  he has set; *infinitive*  $\text{tyVi}$ , *infinitive absolute*  $\text{tAV}$ , *imperative*  $\text{tyVi}$ , *imperfect*  $\text{tyVi}^{\text{h}}$ , *jussive*  $\text{tVq}^{\text{h}}$  (§ 48 g), *imperfect consecutive*  $\text{tVYDw}$ .—The *perfect Qal* of some verbs used to be treated as having a double set of forms, a regular series, and others like  $\text{Hiph}\text{ç}\ddot{i}\ddot{o}$  without the preformative, e. g.  $\text{!yBi}$  [Dn 10:1](#);  $\text{ytñyBi}$  [Dn 9:2](#), also  $\text{ThBñy}$  [Ps 139:2](#);  $\text{t'Abñr}$  thou strivest, [Jb 33:13](#), also  $\text{Tbrñ}$  [La 3:58](#). The above *perfects* ( $\text{!yBi}$   $\text{byr}$ ! &c.) might no doubt be taken as forms *middle e* $\ddot{o}$  (properly  $\text{i}\text{A}$ ), the  $\text{i}\text{A}$  of which has been lengthened to  $\text{i}\ddot{o}$  (like the  $\text{u}\text{A}$  lengthened to  $\text{u}\ddot{o}$  in the *imperfect Qal* of  $\sim\text{Wq}$ ). It is more probable, however, that they are really shortened forms of  $\text{Hiph}\text{ç}\ddot{i}\ddot{o}$ . This is supported by the fact that, especially in the case of  $\text{!yBi}$ , the shortened forms are few and probably all late, while the corresponding unshortened forms with the same meaning are very numerous, e. g. *perfect*  $\text{!ybhe}$  (but  $\text{!yBi}$  only in [Dn 10:1](#)),  $\sim\text{tAnybñh}$ , *infinitive*  $\text{!ybh'}$  (but *infin. abs.*  $\text{!yBi}$  only in [Pr 23:1](#)), *imperative*  $\text{!bh'}$  (only in [Dn 9:23](#)  $\text{!ybW}$  immediately before  $\text{!bhW}$ ), also  $\text{WhyBñ}$  three times, and  $\text{hñyBñy}$  [Ps 5:2](#)), *participle*  $\text{!ybme}$ . Elsewhere  $\text{Hiph}\text{ç}\ddot{i}\ddot{o}$ -forms are in use along with actual *Qal*-forms with the same meaning, thus:  $\text{byrme}$  (also  $\text{br'}$ ),  $\sim\text{yfme}$  placing (but only in [Jb 4:20](#), which, with the critically untenable  $\text{ymiyfñh'}$  [Ez 21:21](#), is the only instance of  $\sim\text{Wf}$  in  $\text{Hiph}\text{ç}\ddot{i}\ddot{o}$ ),  $\text{Xyqme}$  breaking forth [Ju 20:33](#), with *infin. Qal*  $\text{AxyGI}$  '  $\text{Wvyxñh}$ ; they rushed forth [Ju 20:37](#), with  $\text{VX'}$ ;  $\text{yTñVxñ'}$  # $\text{ycme}$  glancing, also in *perfect* # $\text{c'}$  '  $\text{ayqhe}$  he spat out, with *imperat. Qal*  $\text{WYq}$ . As *passives* we find a few apparent *imperfects*  $\text{Hoph}\text{çal}$  which are really (according to § 53 u) *imperfects passive*

of *Qal*, e.g.  $\text{X}^{\text{W}}$  [Is 66:8](#) from  $\text{yXi}$  *to turn round*,  $\text{r}^{\text{V}}$  from  $\text{ryVi}$  *to sing*,  $\text{t}^{\text{V}}$  from  $\text{tyVi}$  *to set*.

## b

2. The above-mentioned Hiph $\text{ci}$ -forms might equally well be derived from verbs  $\text{W}^{\text{B}}$ ; and the influence of the analogy of verbs  $\text{W}^{\text{B}}$  is distinctly seen in the Niph $\text{ca}$   $\text{!Abn}$  (ground-form *nabaḥ*), Pooled  $\text{!nAB}$ , and Hithpooled  $\text{!nABthi}$ . The very close relation existing between verbs  $\text{y}^{\text{B}}$  and  $\text{W}^{\text{B}}$  is evident also from the fact that from some stems both forms occur side by side in *Qal*, thus from  $\text{yXi}$  *to turn round*, imperative also  $\text{y}^{\text{B}}$  [Mi 4:10](#);  $\sim\text{yfi}$  *to place*, infinitive construct commonly  $\sim\text{Wf}$  ([2 S 14:7](#)  $\sim\text{yf}$  *Qere*), imperfect  $\sim\text{yfi}$ , but [Ex 4:11](#)  $\sim\text{Wfy}$ . In other verbs one form is, at any rate, the more common, e.g.  $\text{yG}$  *to exult* ( $\text{!WG}$  only [Pr 23:24](#) *Kethib*); from  $\text{!W}$  (perhaps denominative from  $\text{!y}^{\text{B}}$ ) *to spend the night*,  $\text{!W}$   $\text{!}$  occurs six times as *infinitive construct*,  $\text{!y}^{\text{B}}$   $\text{!}$  only in [Gn 24:23](#); but the *imperative* is always  $\text{!y}^{\text{B}}$   $\text{!}$  &c.—Of verbs  $\text{y}^{\text{B}}$  the most common are  $\text{tyVi}$  *to set*,  $\text{byr}$  *to strive*,  $\text{!yD}$  *to judge*,  $\text{fyfi}$  *to rejoice*; cf. also perfect  $\text{!K}$  (*middle youth* in Arabic) *to comprehend, to measure*, [Is 40:12](#);  $\text{jy}^{\text{B}}$  (as in Arabic and Syriac) *to rush upon*, and the denominative perfect  $\text{\#q}$  (from  $\text{\#yq}$ ) *to pass the summer*, [Is 18:6](#). On the other hand,  $\sim\text{Wgyd}$  *and they shall fish them*, [Jer 16:16](#), generally explained as *perfect Qal*, denominative from  $\text{qD}$  *fish*, probably represents a denominative Pi $\text{ce}$ ,  $\text{Wgyd}$ .

## c

Corresponding to verbs properly  $\text{W}^{\text{B}}$ , mentioned in [§ 72 gg](#), there are certain verbs  $\text{y}^{\text{B}}$  with consonantal *youth*, as  $\text{bya}$  *to hate*,  $\text{@yE}$  *to faint*,  $\text{hyh}$  *to become, to be*,  $\text{hyX}$  *to live*.

## d

Rem. 1. In the *perfect Qal* 3<sup>rd</sup> *fem. sing.*  $\text{hnk}$  occurs once, [Zc 5:4](#), for  $\text{hn}^{\text{B}}$  with the weakening of the toneless  $\text{a}$  to  $\text{e}$  (as in the *fem. participle*  $\text{hr}^{\text{B}}$  [Is 59:5](#)); cf. the analogous examples in [§ 48 l](#) and [§ 80 i](#).—2<sup>nd</sup> *sing. masc.*  $\text{hTiv}$ ; [Ps 90:8](#), *Qere* (before  $\text{[}$ ; cf. [§ 72 s](#)); 1<sup>st</sup> *sing.* once  $\text{yTiv}$ ; [Ps 73:28](#), *milraç*, without any

apparent reason; 1st plur. וְנִלְמַד [Ju 19:13](#) for lan–nu The lengthened *imperative* has the tone on the ultima before gutturals, הִשְׁמַעְנוּ [Ps 35:1](#); see further, § [72 s](#).—Examples of the *infinitive absolute* are: בְּרִיבִי [Ju 11:25](#), [Jb 40:2](#); ~אִף [Jer 42:15](#); תְּוֹסֵף [Is 22:7](#). On the other hand, בִּירֵי (for בְּרִי [Jer 50:34](#), יְבִיט' יְבִיט' [Pr 23:1](#), יִצַּח לִי [Ez 30:16](#) *Keth.*), are irregular and perhaps due to incorrect *scriptio plena*; for the last the *Q<sup>ere</sup>* requires לִי צַח לִי חֵן, but read לִי צַח; cf. § [113 x](#).

## e

2. The *shortened imperfect* usually has the form !בִּי, ~פִּי, תִּבִּי; more rarely, with the tone moved back, e.g. אֵל בִּרְיָ [Ju 6:31](#), cf. [Ex 23:1](#) תִּבְרָא; [1 S 9:20](#). So with *waw* consecutive ~פִּיבִי: and he placed, !בִּיבִי: and he perceived; with a middle guttural ~הִבִּי [1 S 25:14](#) (see § [72 ee](#)); with *lamed* as 3<sup>rd</sup> radical, רִבִּי: [Ju 5:1](#). As jussive of !יִלְכֹךְ is found in [Ju 19:20](#) (in *pause*) and [Jb 17:2](#), for !לְכֹךְ.—For בִּרְיָ-לֵא; [Pr 3:30](#) *Keth.* (*Q<sup>ere</sup>* בִּירֵי) read בִּרְיָ.

## f

3. As *participle active Qal* !לֹסֵף the night, occurs once, [Neh 13:21](#); *participle passive* ~יִפִּי [Nu 24:21](#), [1 S 9:24](#), Ob<sup>4</sup>; *feminine* חִמְיָ [2 S 13:32](#), in the *Q<sup>ere</sup>* even according to the reading of the Oriental schools (see [p. 38, note 2](#)): the *Kethibh* has חִמְיָ A passive of *Qal* (cf. above, § [52 e](#) and *s*, and § [53 u](#)) from ~יִפִּי may perhaps be seen in ~פִּיבִי: [Gn 50:26](#) (also [Gn 24:33](#) *Kethibh* ~חִיבִי, *Q<sup>ere</sup>* ~פִּיבִי); the Samaritan in both places has ~חִיבִי, and also in %סִיף [Ex 30:32](#), Samaritan סִיף. Against the explanation of סִיף as a Hophç–alform from %סִיף, Barth (*Jubelschrift ... Hildesheimer*, Berlin, 1890, p. 151) rightly urges that the only example of a Hiphç of %סִיף is the doubtful %סִיבִי, which is probably an *imperfect* of *Qal*.—The explanation of ~חִיבִי, &c., as a *passive* of *Qal* arising from *yiysam*, &c. = *yuysam* (so Barth, *ibid.*, note 1), is certainly also unconvincing, so that the correctness of the traditional reading is open to question.

## g

4. In verbs  $\text{אָנאַן}$  the  $\text{א}$  always retains its consonantal value; these stems are, therefore, to be regarded as verbs *middle Guttural* (§ 64). An exception is  $\text{אָנאַן}$  [Ec 12:5](#) if it be *imperfect Hiphil* of  $\text{אָנאַן}$  (for  $\text{אָנאַן}$ ); but if the form has really been correctly transmitted, it should rather be referred to  $\text{אָנאַן}$ , and regarded as incorrectly written for  $\text{אָנאַן}$ . On  $\text{אָנאַן}$  (from  $\text{חַוָּאֵן}$ ), which was, formerly treated here as  $\text{אָנאַן}$ , see now [§ 75 x](#).

## Footnotes:

<sup>1</sup>[1] That verbs  $\text{אָנאַן}$  and  $\text{אָנאַן}$  are developed from biliteral roots at a period before the differentiation of the Semitic languages is admitted even by Nöldeke (*Beiträge zur sem. Sprachwiss.*, Strassburg, 1904, p. 34 ff.), although he contests the view that  $\text{אָנאַן}$  and  $\text{אָנאַן}$  are to be referred to Hiphil with the preformative dropped.

<sup>2</sup>[1] Since  $\text{אָנאַן}$  [Ps 139:2](#) might be intended for  $\text{אָנאַן}$ , there remains really no form of  $\text{אָנאַן}$  which must *necessarily* be explained as a Qal, except the *ptcp. plur.*  $\text{אָנאַן}$  [Jer 49:7](#). Nevertheless it is highly probable that all the above instances of Hiphil-forms, parallel with Qal-forms of the same meaning, are merely due to a secondary formation from the *imperfects Qal*  $\text{אָנאַן}$ ,  $\text{אָנאַן}$ , &c., which were wrongly regarded as imperfects Hiphil: so Barth, *ZDMG*. xliii. p. 190 f., and *Nominalbildung*, p. 119 f.

## § 29. *The Tone, its Changes and the Pause.*

### a

1. The principal tone rests, according to the Masoretic accentuation (cf. § 15 c), as a rule on the final syllable, e.g.  $\text{I j } \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{r}}\overset{\text{b}}{\text{a}} \text{ } \overset{\text{a}}{\text{A}}\overset{\text{b}}{\text{D}}\overset{\text{a}}{\text{A}} \text{ } \overset{\text{a}}{\text{I}}\overset{\text{b}}{\text{r}}\overset{\text{b}}{\text{D}}\overset{\text{a}}{\text{A}} \text{ } \overset{\text{a}}{\text{T}}\overset{\text{a}}{\text{I}} \text{ } \overset{\text{a}}{\text{j}} \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}} \text{ } \overset{\text{a}}{\text{W}} \overset{\text{a}}{\text{j}} \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}} \text{ } \overset{\text{a}}{\text{!}}\overset{\text{a}}{\text{A}}\overset{\text{a}}{\text{r}}\overset{\text{a}}{\text{d}}\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{i}}$ — in the last five examples on the formative additions to the stem. Less frequently it rests on the penultima, as in  $\text{h l } \overset{\text{a}}{\text{y}}\overset{\text{a}}{\text{t}} \overset{\text{a}}{\text{!}}\overset{\text{a}}{\text{n}}\overset{\text{a}}{\text{i}}\overset{\text{a}}{\text{g}}\overset{\text{a}}{\text{h}}\overset{\text{a}}{\text{t}}$ ,  $\text{T } \overset{\text{a}}{\text{I}} \text{ } \overset{\text{a}}{\text{j}} \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}} \text{ } \overset{\text{a}}{\text{W}}\overset{\text{a}}{\text{L}}\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}} \text{ } \overset{\text{a}}{\text{W}}\overset{\text{a}}{\text{m}}\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}}$  but a closed penultima can only have the tone if the ultima is open (e.g.  $\text{T } \overset{\text{a}}{\text{I}} \text{ } \overset{\text{a}}{\text{j}} \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}} \text{ } \overset{\text{a}}{\text{h}}\overset{\text{a}}{\text{n}}\overset{\text{a}}{\text{k}}\overset{\text{a}}{\text{.}}\overset{\text{a}}{\text{I}} \overset{\text{a}}{\text{a}} \text{ } \overset{\text{a}}{\text{h}}\overset{\text{a}}{\text{n}}\overset{\text{a}}{\text{m}}\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}}$ , whilst a closed ultima can as a rule only be without the tone if the penultima is open, e.g.  $\sim\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{Y}}\overset{\text{a}}{\text{W}}\overset{\text{a}}{\text{a}} \sim\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{Y}}\overset{\text{a}}{\text{W}}$ ; see also below, e.

### b

A kind of counter-tone or secondary stress, as opposed to the principal tone, is marked by *Metheg* (§ 16 c). Words which are closely united by *Maqqeph* with the following word (§ 16 a) can at the most have only a secondary tone

### c

2. The original tone of a word, however, frequently shifts its place in consequence either of changes in the word itself, or of its close connexion with other words. If the word is increased at the end, the tone is moved forward (*descendit*) one or two places according to the length of the addition, e.g.  $\overset{\text{a}}{\text{r}}\overset{\text{a}}{\text{b}}\overset{\text{a}}{\text{D}}\overset{\text{a}}{\text{'}}$  *word*, plur.  $\sim\overset{\text{a}}{\text{y}}\overset{\text{a}}{\text{r}}\overset{\text{a}}{\text{b}}\overset{\text{a}}{\text{D}}\overset{\text{a}}{\text{'}}$ ;  $\sim\overset{\text{a}}{\text{k}}\overset{\text{a}}{\text{y}}\overset{\text{a}}{\text{r}}\overset{\text{a}}{\text{b}}\overset{\text{a}}{\text{D}}\overset{\text{a}}{\text{'}}$  *your words*;  $\overset{\text{a}}{\text{V}}\overset{\text{a}}{\text{d}}\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}}$  *holy thing*, plur.  $\sim\overset{\text{a}}{\text{y}}\overset{\text{a}}{\text{V}}\overset{\text{a}}{\text{d}}\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}}$ ;  $\overset{\text{a}}{\text{T}}\overset{\text{a}}{\text{I}} \text{ } \overset{\text{a}}{\text{j}} \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}}$  with suffix  $\overset{\text{a}}{\text{W}}\overset{\text{a}}{\text{X}}\overset{\text{a}}{\text{T}}\overset{\text{a}}{\text{I}} \text{ } \overset{\text{a}}{\text{j}} \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}}$ , with  $\overset{\text{a}}{\text{W}}\overset{\text{a}}{\text{a}}\overset{\text{a}}{\text{W}}$  consecutive  $\overset{\text{a}}{\text{T}}\overset{\text{a}}{\text{I}} \text{ } \overset{\text{a}}{\text{j}} \overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{a}}$  On the consequent vowel-changes, see § 27 d, i–m.

### d

3. On the other hand, the original tone is shifted from the ultima to the penultima (*ascendit*):

(a) In many forms of the Imperfect, under the influence of a prefixed  $\overset{\text{a}}{\text{W}}\overset{\text{a}}{\text{a}}\overset{\text{a}}{\text{W}}$  consecutive (see § 49 c–e), e.g.  $\overset{\text{a}}{\text{r}}\overset{\text{a}}{\text{m}}\overset{\text{a}}{\text{a}}\overset{\text{a}}{\text{y}}$  *he will say*,  $\overset{\text{a}}{\text{r}}\overset{\text{a}}{\text{m}}\overset{\text{a}}{\text{a}}\overset{\text{a}}{\text{W}}$  *and he said*;  $\% \overset{\text{a}}{\text{I}} \overset{\text{a}}{\text{y}}\overset{\text{a}}{\text{E}}$  *he will go*,  $\% \overset{\text{a}}{\text{I}} \overset{\text{a}}{\text{Y}}\overset{\text{a}}{\text{E}}$  *and he went*. Cf. also § 51 n on the impf. Niph'al, and § 65 g, end, on the impf. Pi'eI; on these forms in Pause, when the  $\overset{\text{a}}{\text{W}}$  consec. does not take effect, see below, p.

### e

(b) For rhythmical reasons (as often in other languages), when a monosyllable, or a word with the tone on the first syllable, follows a word with the tone on the ultima, in order to avoid the concurrence of two tone-syllables.<sup>1</sup> This rhythmical retraction of the tone, however ( $\overset{\text{a}}{\text{r}}\overset{\text{a}}{\text{X}}\overset{\text{a}}{\text{a}}\overset{\text{a}}{\text{'}}$   $\overset{\text{a}}{\text{q}}\overset{\text{a}}{\text{A}}\overset{\text{a}}{\text{S}}\overset{\text{a}}{\text{n}}\overset{\text{a}}{\text{'}}$  *receding*, as it is called by the Jewish grammarians), is only

admissible according to [a](#), above, provided that the penultima, which now receives the tone, is an open syllable (with a long vowel; but see [g](#)), whilst the ultima, which loses the tone, must be either an open syllable with a long vowel, e.g.  $hly\dot{y}t'arq\ddot{a}$  [Gn 1:5](#), [4:17](#), [27:25](#), [Ex 16:29](#),  $y$  [Ps 5:11](#), [104:14](#), [Dn 11:13](#), or a closed syllable with a short vowel, e.g.  $\sim x, l \ddot{y} | kaT\ddot{a}$  [Gn 3:19](#), [Jb 3:3](#), [22:28](#).<sup>2</sup> The *grave* suffixes  $\sim k\ddot{a}\ddot{a}$   $!k\ddot{a}\ddot{a}$   $\sim h\ddot{a}\ddot{a}$   $!h\ddot{a}$  are exceptions, as they never lose the tone. Moreover a fair number of instances occur in which the above conditions are fulfilled, but the tone is not retracted, e.g. esp. with  $hyh'$ , and before  $\ddot{a}$ ; cf, Qimhi, *Mikhlol*, ed. Rittenberg (Lyck, 1862), p. 4:b, line 13 ff.

## f

Although *Sere* can remain in a closed ultima which has lost the tone, it is perhaps not to be regarded in this case (see [§ 8 b](#)) as a long vowel. At any rate it then always has, in correct editions, a retarding *Metheg*, no doubt in order to prevent its being pronounced as *S<sup>e</sup>gho*, e.g.  $!yq+r [b\ddot{a}$  [Nu 24:22](#); cf. [Nu 17:23](#), [Ju 20:2](#), [Is 66:3](#), [Jer 23:29](#), [Ez 22:25](#),  $y$  [Ps 37:7](#), and even with a following furtive Pathah [Pr 1:19](#), [11:26](#), &c., although there is no question here of two successive tone-syllables. In other cases the shortening into *s<sup>e</sup>gho* does take place, e.g.  $\sim [P\ddot{y} \sim | Ah\ddot{y}$  *who smiteth the anvil*, [Is 41:7](#), for  $\sim [P\ddot{y} \sim | Ah \ddot{e}$   $rmy\ddot{y} tam\ddot{e}$  [1 K 16:24](#).— The retraction of the tone even occurs when a half-syllable with a *S<sup>e</sup>wa* mobile precedes the original tone syllable, e.g.  $Al Wrm\ddot{a}$  [Gn 19:5](#), and frequently;  $rAb ydr\ddot{a}$  [Ps 28:1](#);  $yl i Whm,j \ddot{y}$  [Ps 31:5](#);  $brx\ddot{y} yn\ddot{e}$  [Is 14:19](#); as also when the tone-syllable of the second word is preceded by a half-syllable, e.g.  $yrP. hvq\ddot{y}$  [Gn 1:11](#) (on the *Dag. f.*, cf. [§ 20 f](#));  $^l. tt,l \ddot{h}$  [Gn 15:7](#) (cf. [§ 20 c](#)).

## g

According to the above, it must be regarded as anomalous when the Masora throws back the tone of a closed ultima upon a *virtually* sharpened syllable with a short vowel, e.g.  $!Ke rx\ddot{a}$  [1 S 10:5](#), [§ 101 a](#);  $AB vxk\ddot{y}$  [Jb 8:18](#), cf. [Lv 5:22](#), [Ho 9:2](#);  $WhB\ddot{h} qx\ddot{c}$  [Gn 39:14](#), [17](#); whereas it elsewhere allows a closed penultima to bear the tone only when the ultima is open. Still more anomalous is the placing of the tone on a *really* sharpened syllable, when the ultima is closed, as in  $l [ \sim Qh\ddot{a}$  [2 S 23:1](#);  $[Av rKn\ddot{e}$  [Jb 34:19](#); cf. also  $!yq\ddot{y} \sim Qy\ddot{t}$  [Gn 4:24](#), with *Metheg* of the secondary tone. We should read either  $\sim Qh\ddot{y}$  or, with Frensdorff, *Massora Magna*, p. 167, Ginsb., Kittel, after Bomb.,  $\sim qh\ddot{a}$  Other abnormal forms are

AB qz~~x~~Y~~o~~ Ex 4:4 (for similar instances see § 15 c, end) and ~V' W~~h~~W~~h~~: Dt 10:5.

## h

(c) In pause, see [i-v](#).

The meeting of two tone-syllables (see [e](#), [f](#)) is avoided also by connecting the words with Maqqeph, in which case the first word entirely loses the tone, e.g. ~V~~h~~ bTKY~~h~~: and he wrote there, [Jos 8:32](#).

## i

4. Very Important changes of the tone and of the vowels are effected by the *pause*. By this term is meant the strong stress laid on the tone-syllable in the last word of a sentence (verse) or clause. It is marked by a great *distinctive accent*, Sillu~~h~~, -Athna~~h~~, and in the accentuation of the books ~~~3~~A, -Ole~~f~~w~~e~~y~~o~~red (§ 15 h). Apart from these principal pauses (*the great pause*), there are often pausill changes (*the lesser pause*) with the lesser distinctives, especially S<sup>e</sup>golta, Za~~q~~epn qatbn, R<sup>e</sup>bhi~~h~~'squo;, and even with Pa~~s~~ta, Tip~~h~~ha, Geres~~i~~ and ([Pr 30:4](#)) Pazer.<sup>3</sup> The changes are as follows:

## k

(a) When the tone-syllable naturally has a short vowel, it as a rule becomes tone-long in *pause*, e.g. I j q~~h~~ I j q<sup>h</sup> È ~ym~~h~~ ~ym<sup>h</sup>+È T'l j q~~h~~ T'l j q<sup>h</sup>. An a~~ç~~ which has been modified to S<sup>e</sup>gho~~h~~ usually becomes a<sup>h</sup> in *pause*, e.g. rVq~~h~~ (ground-form qas<sup>e</sup>) in *pause*, rvq<sup>h</sup> [2 K 11:14](#); !ra<sup>h</sup>+!ra~~h~~ [Jer 22:29](#); also in [2 K 4:31](#) read bvq<sup>h</sup> with ed. Mant., &c. (Baer bve~~ç~~). — rBDl becomes in *pause* rBDl

## l

Sometimes, however, the distinct and sharper a~~ç~~ is intentionally retained in *pause*, especially if the following consonant is strengthened, e.g. WT Ky~~h~~ [Jb 4:20](#), or ought to be strengthened, e.g. t b~~ç~~ [2 S 12:3](#), zB~~ç~~ [Is 8:1](#), &c.; but also in other cases as yT~~h~~q~~z~~ [Gn 27:2](#), because from !q~~z~~, cf. below, q; d [; [Gn 49:27](#); W~~h~~vD~~h~~ [2 Ch 29:19](#) (so Baer, but Ginsb. <sup>3</sup>D~~h~~q~~h~~, ed. Mant. <sup>3</sup>d~~h~~q~~h~~); and regularly in the numeral [Bra~~ç~~; four, [Lv 11:20](#), &c. In the accentuation of the three poetical books (§ 15 d) the use of Patha~~h~~ with 'Athna~~h~~ is due to the inferior pausal force of 'Athna~~h~~, especially after 'Ole~~f~~w~~e~~y~~o~~red (§ 150); cf. y [Ps 100:3](#), [Pr 30:9](#), and Qim~~h~~, *Mikhlol*, ed. Rittenberg, p. 5:b, line 4 from below. Compare the list of instances of pausal a~~ç~~ and e~~f~~ in the appendices to Baer's editions.

## m

(b) When a full vowel in a tone-bearing final syllable has lost the tone before an affirmative, and has become *voical*  $\text{S}^{\text{ewa}}$  it is restored in *pause* as tone-vowel, and, if short, is lengthened, e.g.  $\text{I j } \ddot{\text{a}}'$ , *fem.*  $\text{hI j } \text{q}^{\text{t}}(\text{qa}^{\text{e}}\text{la})$ , in *pause*  $\text{hI j } \ddot{\text{a}}' \ddot{\text{e}} \text{W}[\text{m.vi}(\text{sim}^{\text{e}}\text{u})]$ , in *pause*  $\text{W}[\text{m}\ddot{\text{v}}]$  (from sing.  $[\text{m.v}]$ );  $\text{ha'l m}^{\text{a}}\text{t ha't en}' \ddot{\text{e}} \text{W} \text{j } \text{qy}^{\text{a}} \text{W} \text{j } \ddot{\text{a}}\text{y}^{\text{h}}$  (sing.  $\text{I j } \ddot{\text{a}}\text{y}^{\text{h}}$ ). The fuller endings of the Imperfect  $\text{!W}$  and  $\text{!y i}$  (§ 47 *m* and *o*) alone retain the tone even when the original vowel is restored. In segholate forms, like  $\text{yxil } \ddot{\text{a}} \text{yr}^{\text{P}}$  (ground-form *lahy, pary*), the original  $\text{a}\check{\text{r}}$  returns, though under the form of a tone-bearing  $\text{S}^{\text{egho}}$ , thus  $\text{yxil } \ddot{\text{a}} \text{yr}^{\text{P}}$  original  $\text{i}\check{\text{r}}$  becomes  $\text{e}$  e.g.  $\text{yC}\ddot{\text{x}}$  in *pause*  $\text{yC}\ddot{\text{x}}$  original  $\text{o}\check{\text{r}}(\text{u})$  becomes  $\text{o}$   $\text{yI } \ddot{\text{x}}'$  (ground-form *huly*), in *pause*  $\text{yI } \ddot{\text{x}}'$  (§ 93 *x, y, z*).

## n

On the analogy of such forms as  $\text{yxil } \ddot{\text{a}}$  &c., the shortened Imperfects  $\text{yhiy}$  and  $\text{yxiy}$  become in *pause*  $\text{yhi}\ddot{\text{a}}$   $\text{yxi}\ddot{\text{e}}$  because in the full forms  $\text{hykyl}$  *he will be*, and  $\text{hyxyl}$  *he will live*, the  $\text{i}\check{\text{r}}$  is attenuated from an original  $\text{a}\check{\text{r}}$ . Similarly  $\sim\text{k.v.}$  *shoulder*, in *pause*  $\sim\text{k.v}\ddot{\text{a}}$  (ground-form *sakhm*), and the pron.  $\text{ynla}$  *I*, in *pause*  $\text{ynla}\ddot{\text{a}}$  cf. also the restoration of the original  $\text{a}\check{\text{r}}$  as  $\text{e}$  before the suffix  $\text{ }^{\text{a}}\text{r}$  *thy, thee*, e.g.  $\text{ }^{\text{a}}\text{r}\text{bD}$  *thy word*, in *pause*  $\text{ }^{\text{a}}\text{r}\text{bD}$ ;  $\text{ }^{\text{a}}\text{r}\text{m.vyl}$  *he guards thee*, in *pause*  $\text{ }^{\text{a}}\text{r}\text{m.vyl}$  but after the prepositions  $\text{b}\ddot{\text{a}}$   $\text{l}\ddot{\text{a}}$   $\text{tae}$ ;  $\text{ta}\ddot{\text{a}}$  the suffix  $\text{ }^{\text{a}}\text{r}$  in *pause* becomes  $\text{ }^{\text{a}}\text{r}'$  e.g.  $\text{ }^{\text{a}}\text{B}\ddot{\text{a}}$   $\text{ }^{\text{a}}\text{l}\ddot{\text{a}}$   $\text{ }^{\text{a}}\text{T}\ddot{\text{a}}$

## o

(c) This tendency to draw back the tone in *pause* to the *penultima* appears also in such cases as  $\text{ykn}\ddot{\text{a}}'$ , in *pause*  $\text{ykn}\ddot{\text{a}}' \ddot{\text{e}} \text{hT}\ddot{\text{a}}$ ; *thou*, in *pause*  $\text{hT}\ddot{\text{a}}'$  (but in the three poetically accented books also  $\text{hT}\ddot{\text{a}}'$  since in those books 'Athnah, especially after 'O $\ddot{\text{e}}$   $\text{w}^{\text{e}}$   $\text{y}\ddot{\text{o}}$   $\text{e}$ , has only the force of a *Zaqeph*; hence also  $\text{Wa}\text{t Myt}$  [Pr 24:4](#) instead of  $\text{Wa}\text{l Myt}$  [5](#);  $\text{hT}'[\ddot{\text{a}}$  *now*,  $\text{hT}'[\ddot{\text{a}}$  and in other sporadic instances, like  $\text{Wl Khy}$  [Ps 37:20](#) for  $\text{Wl K}'$ ; but in [1 S 12:25](#)  $\text{Wp}\text{ }^{\text{a}}\text{T}\ddot{\text{a}}$  with Baer and Ginsb., is to be preferred to the reading of ed. Mant., &c.

## p

(d) Conversely all forms of imperfects consecutive, whose final syllable, when not in *pause*, loses the tone and is pronounced with a short vowel, take, when in *pause*, the tone on the ultima with a tone-long vowel, e.g.  $\text{tmY}$ ; *and he died*, in *pause*  $\text{tmY}$ .



## q

Of other effects of the *pause* we have still to mention, (1) the transition of an e<sup>l</sup> (lengthened from i<sup>l</sup>) to the more distinct a<sup>l</sup> (see above, [l](#)), e.g. זתה for זתה [Is 18:5](#) (cf. [§ 67 v](#); [§ 72 dd](#)); | m<sup>q</sup> | [Is 33:9](#); | ca' | [1 Ch 8:38](#) (beside | ca' |, see [v. 37](#). Cf. | abj | [Is 7:6](#) (| abj | [Ezr 4:7](#)); | rv<sup>q</sup> | [Jer 22:14](#); d<sup>q</sup> s. ob<sup>20</sup>; | vp<sup>q</sup> | [Ex 31:17](#); | vna<sup>q</sup> | [2 S 12:15](#) (below, [§ 51 m](#)) — S. R. D.); r<sup>q</sup> p<sup>h</sup> [Gn 17:14](#); r<sup>q</sup> c<sup>h</sup> | [1 S 15:23](#); r<sup>q</sup> x<sup>h</sup> | [Ps 40:18](#); q<sup>q</sup> x<sup>h</sup> | [Jb 13:21](#), mostly before liquids or sibilants (but also b<sup>q</sup> v<sup>h</sup> | [Is 42:22](#), and without the *pause* d<sup>q</sup> r<sup>h</sup> | [La 3:48](#)). So also % | y<sup>q</sup> | (shortened from % | y<sup>h</sup> | becomes in *pause* % | y<sup>q</sup> |; cf. % | y<sup>q</sup> | [La 3:2](#); ! | y<sup>q</sup> | for ! | y<sup>h</sup> | [Ju 19:20](#). On S<sup>e</sup>ghol in *pause* instead of S<sup>e</sup>re, cf. [§ 52 n](#), [60 d](#), and especially [§ 75 n](#), on h<sup>q</sup> x<sup>h</sup> | [Pr 4:4](#) and [7:2](#).

## r

(2) The transition from a<sup>q</sup> to e<sup>l</sup> in the ultima; so always in the formula d [w<sup>q</sup> ~ l<sup>h</sup> | l. (for d [ ) *for ever and ever*.

## s

(3) The *pausal* Qames (according to [§ 54 k](#), lengthened from original a) in Hithpa<sup>e</sup>l (but not in Pi<sup>e</sup> & 181;l) for S<sup>e</sup>re, e.g. % L<sup>h</sup> t<sup>h</sup> y<sup>l</sup> | [Jb 18:8](#) for % L<sup>h</sup> t<sup>h</sup> y<sup>l</sup> |. But *pausal* forms like r<sup>ts</sup> h<sup>h</sup> | j b<sup>v</sup> h<sup>h</sup> (in the *absol. st.* r<sup>ts</sup> h<sup>h</sup> | j b<sup>v</sup> h<sup>h</sup> go back to a secondary form of the *abs. st.* r<sup>ts</sup> h<sup>h</sup> | j b<sup>v</sup> h<sup>h</sup>

## t

(4) The restoration of a final *Yodh* which has been dropped from the stem, together with the preceding vowel, e.g. W<sup>y</sup> [ B<sup>h</sup> W<sup>y</sup> t<sup>h</sup> a<sup>l</sup> | [Is 21:12](#), for W [ B<sup>h</sup> W<sup>t</sup> a<sup>l</sup> |, the latter also without the *pause* [Is 56:9](#), [12](#); cf. [Jb 12:6](#), and the same occurrence even in the word *before the pause* [Dt 32:37](#), [Is 21:12](#).

## u

(5) The transition from o<sup>l</sup> or o<sup>o</sup> to a<sup>l</sup> in *pause*: as h<sup>l</sup> 'a<sup>v</sup> | [Is 7:11](#), if it be a locative of | a<sup>v</sup> |, and not rather imperat. Qal of | a<sup>v</sup> ' è y<sup>t</sup> il k<sup>v</sup> ' | [Gn 43:14](#) for y<sup>t</sup> il k<sup>v</sup> ' è z<sup>l</sup> | [Gn 49:3](#); @r<sup>j</sup> | y<sup>l</sup> | [Gn 49:27](#); perhaps also !y<sup>h</sup> v<sup>i</sup> | [1 K 22:34](#), [Is 59:17](#), and t<sup>l</sup> | q<sup>h</sup> v<sup>i</sup> | [Is 28:17](#), cf. [2 K 21:13](#). On the other hand the regular *pausal* form #P<sup>x</sup> y<sup>q</sup> < ordinary

imperfect #Pxy) corresponds to a perfect #Pǝ' (see § 47 h).

## V

(6) When a Pathah\ both precedes and follows a virtually strengthened guttural, the second becomes a\in *pause*, and the first S<sup>e</sup>gho\, according to § 22 c and § 27 g, e.g. yXǝ; *my brothers*, in *pause* yXǝ. Similarly in cases where an original *Pathah\* after a guttural has been attenuated to *i* out of *pause*, and then lengthened to e\ with the tone (cf. § 54 k), e.g. ~Xǝ.tyl, but in *pause* ~Xǝ.tyl Dt 32:36; cf. Nu 8:7, 23:19, Ez 5:13, y Ps 135:14. — On pausal Sere, for S<sup>e</sup>gho\, in infin., imperat., and imperf. of verbs h<sup>3</sup>, see § 75 hh.

## W

[Other instances of the full vowel in lesser *pause*, where the voice would naturally rest on the word, are Gn 15:14 wdbqy, Is 8:15, 40:24, Ho 4:12, 8:7, Dn 9:15, and very often in such cases.]

---

## Footnotes:

<sup>1</sup>[1] Even Hebrew *prose* proceeds, according to the accentuation, in a kind of iambic rhythm. That this was intended by the marking of the tone, can be seen from the use of *Metbeg*. — Jos. Wijnkoop in *Darce hannesigah sive leges de accentus Hebraicas linguae ascensione*, Ludg. Bat. 1881, endeavours to explain, on euphonic and syntactical grounds, the numerous cases in which the usual retraction of the tone does not occur, e.g. xvxiǝ arAbw Is 45:7, where the object probably is to avoid a kind of hiatus; but cf, also Am 4:13. Prätorius, *Ueber den rückweirh. Account im Hebr.*, Halle, 1897, has fully discussed the *nasog 'ahor*.

<sup>2</sup>[2] The reading ~yǝd'[] (so even Opitius and Hahn) Ez 16:7 for ~yǝd'[] is rightly described by Baer as 'error turpis'. — That an unchangeable vowel in a closed final syllable cannot lose the tone is shown by Prätorius from the duplication of the accent (see above, § 22 f).

<sup>3</sup>[1] In most cases, probably on account of a following guttural or (at the end of a sentence) w (cf. e.g. Ex 21:31, Jer 3:9 [but Ginsb. @nx t w], Ru 4:4, Ec 11:6 [but Ginsb. rVky]; before w > Jer 17:11) [see also § 29 w]. -ta, j pǝ' 1 S 7:17, #raǝ" Is 65:17, Pr 25:3, where a\ has *munah\*, are very irregular, but the lengthening here is probably only to avoid the cacophony saǝha\ -et. In the same way Xl'cyh] Ez 17:15 (with *Mahpakh* before h) and ~r'qyl: Ez 37:8 (with *Darga* before []) are to be explained. The four

instances of  $ynbā$  for  $ynbā$ ] apparently require a different explanation; see [§ 32 c.](#)— The theory of Olshausen and others that the phenomena of the *pause* are due entirely to liturgical considerations, i.e. that it is ' a convenient way of developing the musical value of the final accents by means of fuller forms ' in liturgical reading (Sievers, *Metr. Studien*, i. 23:6, also explains pausal forms like  $h l j qā w l j qy$ , as ' late formations of the grammarians '), is contradicted by the fact that similar phenomena are still to be observed in modern vulgar Arabic, where they can only be attributed to rhythmical reasons of a general character.

<sup>4</sup>[1] Such a pausal syllable is sometimes further emphasized by strengthening the following consonant, see [§ 20 i.](#)

<sup>5</sup>[2]  $w l p y$  [Ps 45:6](#), cf. also  $w m t k y$  [Ps 40:15](#), is to be explained in the same way, but not  $y j i l m h i$  [Zc 2:11](#), where, on the analogy of  $w r m h i$  [Je 9:3](#), we should expect  $y j i l m h i$

## § 15. *The Accents.*

### a

On the ordinal accents (see below, [e](#)), cf. W. Heidenheim,  $\sim ymi[\text{J}h; yj \text{P}vmi$  [*The Laws of the Accents*], Rödelheim, 1808 (a compilation from older Jewish writers on the accents, with a commentary); W. Wickes (see also below),  $\sim yrps a^{3\%}k ym[\text{J}$  [*The Accents of the Twenty-one Books*], Oxford, 1887, an exhaustive investigation in English; J. M. Japhet, *Die Accente der hl. Schrift* (exclusive of the books  $t\ddot{im}i\ddot{a}l$ ), ed. by Heinemann, Frankf. a. M. 1896; Prätorius, *Die Herkunft der hebr. Accente*, Berlin, 1901, and (in answer to Gregory's criticism in the *TLZ.* 1901, no. 22) *Die Uebernahme der früh-mittelgriech. Neumen durch die Juden*, Berlin, 1902; P. Kahle, 'Zur Gesch. der hebr. Accente', *ZDMG.* 55 (1901), 167 ff. (1, on the earliest Jewish lists of accents; 2, on the mutual relation of the various systems of accentuation; on p. 179 ff. he deals with the accents of the 3rd system, see above, [§ 8 g, note](#)); Margolis, art. 'Accents,' in the *Jewish Encycl.* i (1901), 149 ff.; J. Adams, *Sermons in Accents*, London, 1906. — On the accents of the Books  $\sim^{3\%}at$  (see below, [h](#)), S. Baer,  $tma trwt$  [*Accentual Laws of the Books  $t^{3\%}ma$* ], Rödelheim, 1852, and his appendix to Delitzsch's *Psalmcommentar*, vol. ii, Lpz. 1860, and in the 5th ed., 1894 (an epitome is given in Baer-Delitzsch's *Liber Psalmorum hebr.*, Lpz. 1861, 1874, 1880); cf. also Delitzsch's most instructive 'Accentuologischer Commentar' on [Psalms 1–3](#), in his *Psalmcommentar* of 1874, as well as the numerous contributions to the accentual criticism of the text, &c., in the editions of Baer and Delitzsch, and in the commentaries of the latter; W. Wickes,  $t^{3\%}na ym[\text{J}$  [*Accents of the Poet. Books*], Oxford, 1881; Mitchell, in the *Journal of Bibl. Lit.*, 1891, p. 144 ff.; Baer and Strack, *Dikduke ha-tPamim*, p. 17 ff.

### b

1. As Prätorius (see above) has convincingly shown, the majority of the Hebrew accents, especially, according to Kahle (see above), the 'Conjunctivi', were adopted by the Jews from the neums and punctuation-marks found in Greek gospel-books, and, like these, their primary purpose was to regulate minutely the public reading of the sacred text. The complete transformation and amplification of the system (in three different forms, see [§ 8 g, note](#)), which soon caused the Jews to forget its real origin, is clearly connected with the gradual change from the speaking voice in public reading to chanting or singing. The accents then served as a kind of musical notes.<sup>1</sup> Their value as such has, however, with the exception of a few traces, become lost in transmission. On the other hand, according to their original design they have also a twofold use which is still of the greatest importance for grammar (and syntax), viz. their value (a) as *marking the tone*, (b) as *marks of punctuation* to indicate the logical (syntactical)

relation of single words to their immediate surroundings, and thus to the whole sentence.<sup>2</sup>

### c

2. As a mark of the tone the accent stands almost invariably (but see below, [e](#)) with the syllable which has the principal tone in the word. This is usually the ultima, less frequently the penultima. Amongst the Jewish grammarians a word which has the tone on the ultima is called *Milra'* (Aram. [r' | mi].e. accented below<sup>3</sup>), e.g. | j | qāḏāi; a word which has the tone on the penultima is *Milceḏ* (Aram. | y | [d | mi, accented above), e.g. ä | mī | meḏeḏ. Besides this, in many cases a *secondary tone* is indicated in the word by *Meḥeg* (cf. [§ 16](#)). Examples such as dxy'+ hdm. [naḥs 50:8 (cf. [40:18](#), [Ex 15:8](#), [Jb 12:15](#), [La 2:16](#)) are regarded by the Jewish grammarians as even *proparoxytone*.<sup>4</sup>

### d

3. As marks of interpunctuation the accents are subdivided into those which *separate* (*Distinctivi* or *Domini*) and those which *connect* (*Conjunctivi* or *Servi*). Further a twofold system of accentuation is to be noted: (a) the common system found in twenty-one of the Books (the  $\text{אכ"א}$  i.e. twenty-one), and (b) that used in the first three Books of the *Hagiographa*, viz. Psalms, Proverbs, and Job, for which the *vox memor.* is  $\text{תמא/}$  from the initial consonants of the names,  $\sim\text{yLhIT}$ . Psalms,  $\text{yl wmi}$  Proverbs,  $\text{bAYai}$  Job, or more correctly, according to their original sequence,  $\sim\text{אט}$  ( $\sim\text{אT}$ . *twin*), so that  $\sim\text{אט yme[j] ;$  means the accents (sing.  $\sim [j]$ ) of these three Books. The latter system is not only richer and more complicated in itself, but also musically more significant than the ordinary accentuation.

## I. The Common Accents.

### e

Preliminary remark. The accents which are marked as *prepositive* stand to the right over or under the initial consonant of the word; those marked as *postpositive*, to the left over or under the last consonant. Consequently in both cases the tone-syllable must be ascertained independently of the accent (but cf. below, [f](#)).

### f

#### A. DISJUNCTIVE ACCENTS (*Distinctivi* or *Domini*).<sup>5</sup>

1. ( $\text{א}$ )  $\text{QWLSi Silluq}$  (*end*) always with the tone-syllable of the last word before  $\text{SoPh}$

pašūq ( ), the verse-divider, e.g.: #raḥ.

2. (א) xñṯa; 'Athnaḥl or aTḥñṯa; 'Athnaḥaḏ (rest), the principal divider within the verse.

3 a. (אè) aTl Agš. Segōṭaḏ *postpositive*, marks the fourth or fifth subordinate division, counting backwards from ' Athnaḥl (e.g. [Gn 1:7](#), [28](#)).

3 b. (א) t | v | v; Salsēleth (i.e. *chain*), as disjunctive, or Great Salsēleth, distinguished by the following stroke<sup>6</sup> from the conjunctive in the poetic accentuation, is used for Segōṭaḏ (seven times altogether) when this would stand at the head of the sentence; cf. [Gn 19:16](#), &c.

4 a. (א) | AdG" @qz" Zaḥepḥ gaḏoḏ, and

4 b. (א) !Aj q' @qz" Zaḥepḥ qaḏoḏ, The names refer to their musical character, As a disjunctive, Little Zaḥepḥ is by nature stronger than Great Zaḥepḥ; but if they stand together, the one which comes first is always the stronger.

5. (א) axp̄j iṯipḥaḏ or axr̄j; Tarḥaḏ a subordinate disjunctive before Silluṯ and ' Athnaḥl, but very often the principal disjunctive of the whole verse instead of ' Athnaḥl, always so when the verse consists of only two or three words (e.g. [Is 2:13](#)), but also in longer verses ([Gn 3:21](#)).

6. (א) [ybir > Rebhiḥ '.

7. (אè) aqr̄z; Zarqaḏ *postpositive*.

8 a. (א') aj \VP; Pastaḏ *postpositive*; [7](#) and

8 b. (א..) bytj > Yethiḥ, *prepositive*, and thus different from M<sup>e</sup>huppakh. Yethiḥ is used in place of Pastaḏ when the latter would stand on a monosyllable or on a foretoned word, not preceded by a conjunctive accent.

9. (א) ḥrybiṯ. Tebhiḥ.

10 a. (א) Øvr̄g > Gefesē or Sr̄j, Tēfes, and

10 b. (א) ḥ-ymr̄g > Gerabāyim<sup>8</sup> or Double Gefesē, used for Gefesē when the tone rests on the ultima, and 'Azlaḏ does not precede.

11 a. (א) ḥrzP' Paḥeṯ, and

11 b. (אָ) | AdG" rZP' Paẕeṯ gaḏoḏ (Great Paẕeṯ) or hrp' ynrq; Qarneḏphaṯaḏ (cow-horns), only used 16 times, for special emphasis.

12. (אִי) | Adg>avyl iT. Teḏisaḏgedoḏaḏ or Great Teḏisaḏ *prepositive*.

13. (אִי) | Hmrq:l .Leḡarmeh, i.e. Muḥahl (see below) with a following stroke.

## g

### B. CONJUNCTIVE ACCENTS (Conjunctivi or Servi).

14. (אִי) | XnWm Muḥahl

15. (אִי) | %Phm. Meḥuppaḥ or %Phm; Maḥpḥ.

16 a. (אִי) | akryme or ak'ramet Meṯekhaḏ and

16 b. (אִי) | chl Wpk. ḥn MeṯekhaḏKhephulaḏ or Double Meṯekhaḏ

17. (אִי) | aGrḏ; Dargaḏ

18. (אִי) | al za; 'Azlaḏ when associated with Geḑeṣe (see above) also called Qadmaḏ

19. (אִי) | hnḏ q. avyl iT. Teḏisaḏqetannaḏ or Little Teḏisaḏ *postpositive*.

20. (אִי) | G:l G: Galgal or XrY<Yeḑahl

[21. (אִי) | al Yam. Me'ayyeḏaḏ or al yam't Maḡeḏaḏ] a variety of Tiphḥa, serves to mark the secondary tone in words which have Silluḡ or 'Athnaḥ, or which are united by Maqqeḑh with a word so accentuated, e.g. XneḏaCḏ: [Gn 8:18.](#)]

## II. The Accents of the Books ~<sup>3/4</sup>at

## h

### A. DISTINCTIVI.

1. (אִי) | Silluḡ (see above, I, 1).

2. (אִי) | drAyw>h | A[ 'Oḏeḑweḡeḏeḏ, <sup>9</sup> a stronger divider than

3. (אִי) | 'Athnaḥ (see above, I, 2). In shorter verses 'Athnaḥ suffices as principal distinctive; in longer verses 'Oḏeḑweḡeḏeḏ serves as such, and is then mostly followed by 'Athnaḥ as the principal disjunctive of the second half of the verse.

4. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ ⲓⲁⲃⲟⲟⲓ (Great ReḅhiᲓ).
5. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ ⲓⲙⲓⲓⲓⲁⲓⲓⲓⲓ i.e. ReḅhiᲓ with Gefesēon the same word.
6. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ (see above, I. 3 b).
7. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ (Zarqa), as *postpositive*, is easily distinguished from tyrANci SīnnoᲓᲓᲓ similarly placed, which is not an independent accent, but stands only over an open syllable before a consonant which has MeᲓekhaᲓ or MahpakᲓ.
8. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ ⲓⲁⲃⲟⲟⲓ (Little ReḅhiᲓ) immediately before OiefweyoteᲓ.
9. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ or TīphhāᲓ *prepositive*, to the right underneath the initial consonant, e.g. yAGhāᲓ (consequently it does not mark the tone-syllable).
10. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ (see above, I, [11 a](#)).
- 11 a. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ MeᲓhuppakᲓ Iegarmeh, i.e. MahpakᲓ with a following stroke.
- 11 b. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ AzlāᲓ Iegarmeh, i.e. AzlāᲓ with a following stroke.

## i B. CONJUNCTIVI.

12. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ (see above, I. 16 a).
13. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ MuᲓhāᲓ (see above, I. 14).
14. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ [i'IIIûy or Mûnahi superior.
15. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ axrj; TārᲓhāᲓ (under the tone-syllable, and thus easily distinguished from No. 9).
16. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ Galgal or YefāᲓᲓ (see above, I. 20).
17. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ MeᲓhuppakᲓ or MahpakᲓ (see above, I. 15).
18. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ AzlāᲓ (see above, I. 18).
19. (ⲁⲓⲥ)Ⲙⲉⲃⲏⲓⲛⲓⲛⲟⲩⲓ SālsēᲓᲓᲓ qeᲓᲓannaᲓ (Little Sōalsûe~leth). The last three are distinguished from the disjunctives of the same name by the absence of the stroke.



[20. (אֲסִינוּחַ, see above under No. 7.)]

## REMARKS ON THE ACCENTS.

### I. As Signs of the Tone.

#### k

1. As in Greek and English (cf. *eimi*, and *eimi*, compact and compact) so also in Hebrew, words which are written with the same consonants are occasionally distinguished by the position of the tone, e.g.  $\text{בָּנִיּוּ}$  *banuā* (they built),  $\text{בָּנִי}$  *banu* (in us);  $\text{קָמָה}$  *qama* (she stood up),  $\text{קָמָה}$  *qama* (standing up, *fem.*).

#### l

2. As a rule the accent stands on the tone-syllable, and properly on its initial consonant. In the case of prepositives and postpositives alone (see above, [e](#)) the tone-syllable must be ascertained independently of the accent. In many MSS. as well as in Baer's editions of the text, the postpositive sign in foretoned words stands also over the tone-syllable after the analogy of  $\text{פָּסָח}$  (see above, I. 8 a, note); e.g.  $\text{כִּי־רָגַל}$  *é-réj*, [Gn 19:4](#); so the prepositive sign in cases like  $\text{יְהִי־וְנָס}$  [Gn 8:13](#).

### II. As Signs of Punctuation.

#### m

3. In respect to this use of the accents, every verse is regarded as a period which closes with  $\text{שִׁלּוּחַ}$ , or in the figurative language of the grammarians, as a province (*ditio*) which is governed by the great distinctive at the end. According as the verse is long or short, i.e. the province great or small, there are several subordinate *Domini* of different grades, as governors of greater and smaller divisions. When possible, the subdivisions themselves are also split up into parts according to the law of dichotomy (see Wickes, *The Accents of the Twenty-one Books*, p. 29 ff). — When two or more *equivalent* accents ( $\text{זָבֵחַ}$ ,  $\text{רֵבְחִים}$ ) occur consecutively, the accent which precedes marks a greater division than the one which follows; cf. e.g. the  $\text{זָבֵחַ}$ , [Gn 1:20 a](#).

#### n

4. In general a conjunctive (*Servus*) unites only such words as are closely connected in sense, e.g. a noun with a following genitive or a noun with an adjective. For the closest connexion between two or more words  $\text{מַקְּדֵשׁ}$  is added ([§ 16 a](#)).

#### o

5. The consecution of the several accents (especially the correspondence of

disjunctives with their proper conjunctives) conforms in the most minute details to strict rules, for a further investigation of which we must refer to the above-mentioned works. Here, to avoid misunderstanding, we shall only notice further the rule that in the accentuation of the books  $\sim\text{מִן}$  †, the  $\text{Rebhi}^\circ$   $\text{mugra}^\circ$  before *Silluq*, and the  $\text{Dehi}^\circ$  before 'Athnah, must be changed into conjunctives, unless at least two toneless syllables precede the principal disjunctive. For this purpose  $\text{Se}^\circ\text{wa}^\circ$  *mobile* after  $\text{Qames}^\circ$ ,  $\text{Sere}$ , or  $\text{Hblem}$  (with *Metheg*) is to be regarded as forming a syllable. After  $\text{Ole}^\circ\text{w}^\circ\text{eyo}^\circ$  the 'Athnah does not necessarily act as pausal (cf. Delitzsch on [y Ps 45:6](#)). The condition of our ordinary texts is corrupt, and the system of accents can only be studied in correct editions [see Wickes' two treatises].

## p

6. A double accentuation occurs in [Gn 35:22](#), from  $\text{bkXy}^\circ$  onward (where the later accentuation, intended for public reading, aims at uniting vv. [22](#) and [23](#) into *one*, so as to pass rapidly over the unpleasant statement in v. [22](#)); and in the Decalogue, [Ex 20:2](#) ff.; [Dt 5:6](#) ff. Here also the later (mainly superlinear) accentuation which closes the first verse with  $\sim\text{ydb}^\circ$  [ (instead of  $\text{yn}^\circ$ ) is adopted simply for the purposes of public reading, in order to reduce the original twelve verses (with sublinear accentuation) to ten, the number of the Commandments. Thus  $\sim\text{yDb}^\circ$  [ ] at the end of v. [2](#) has *Silluq* (to close the verse) in the lower accentuation, but in the upper, which unites vv. [2–6](#) (the actual words of God) into a single period, only  $\text{Rebhi}^\circ$ . Again  $\text{yn}^\circ$ , regarded as closing v. [3](#), is pointed  $\text{yn}^\circ$  (pausal  $\text{Qames}^\circ$  with *Silluq*), but in the upper accentuation it is  $\text{yn}^\circ$  with *Pathah* because not in pause. (Originally there may have been a third accentuation requiring  $\sim\text{ydb}^\circ$  [ ] and  $\text{yn}^\circ$ , and thus representing vv. [2](#) and [3](#) as the first commandment.) Further the upper accentuation unites vv. [8–11](#) into one period, while in vv. [12–15](#) the lower accentuation combines commandments [5–8](#) into one verse. Cf. Geiger, *Urschrift u. Übersetzungen der Bibel*, p. 373; Japhet, *op. cit.*, p. 158, and esp. K. J. Grimm, *Johns Hopkins Univ. Circ.* xix (May, 1900), no. 145.

---

## Footnotes:

<sup>1</sup>[1] On the attempts of Christian scholars of the sixteenth century to express the Hebrew accents by musical notes, cf. Ortenberg, *ZDMG*. 1889, p. 534.

<sup>2</sup>[2] At the same time it must not be forgotten that the value of the accent as a mark of

punctuation is always relative; thus, e.g. ' Athna<sup>h</sup> as regards the logical structure of the sentence may at one time indicate a very important break (as in [Gn 1:4](#)); at another, one which is almost imperceptible (as in [Gn 1:1](#)).

<sup>3</sup>[3] 'Above' in this sense means what comes before, 'below' is what comes after; cf. Bacher, *ZAW*. 1907, p. 285 f.

<sup>4</sup>[4] Cf. Delitzsch on [Is 40:18](#).

<sup>5</sup>[1] All the disjunctives occur in [Is 39:2](#). — The earlier Jewish accentuologists already distinguish between ~ykil m. *Reges* and ~ytir<sup>h</sup>m. *Servi*. The division of the disjunctive accents into Imperatores, Reges, Duces, Comites, which became common amongst Christian grammarians, originated in the *Scrutinium S. S. ex accentibus* of Sam. Bohlius, Rostock, 1636, and, as the source of manifold confusion, had better be given up. The order of the accents in respect to their disjunctive power is shown in general by the above classification, following Wickes. In respect to the height of tone (in chanting) 1, 2, 5, 4, 8, which were *low* and long sustained notes, are to be distinguished from the *high* notes (7, 3<sup>a</sup>, 6, 13, 9), and the highest (3<sup>b</sup>, 11, 12, 10); cf. Wickes, *אֲשֶׁר* j p.12 ff. —The name ~ymi<sup>h</sup>[<sup>h</sup>] (later = *accents* in general) was originally restricted to the disjunctives, see Kahle, 1. c., p. 169.

<sup>6</sup>[2] This stroke is commonly confused with *Paseq*, which has the same form. But Pa<sup>h</sup>se<sup>h</sup>q (=restraining, dividing, also incorrectly called P<sup>e</sup>si<sup>h</sup>q) is neither an independent accent, nor a constituent part of other accents, but is used as a mark for various purposes; see the Masoretic lists at the end of Baer's editions, and Wickes, *Accents of the Twenty-one Books*, p. 120 ff., where Pa<sup>h</sup>se<sup>h</sup>q is divided into *distinctivum*, *emphaticum*, *homonymicum*, and *euphonicum*. The conjecture of Olshausen (*Lehrb.*, p. 86 f.), that Pa<sup>h</sup>se<sup>h</sup>q served also to point out marginal glosses subsequently interpolated into the text, has been further developed by E. von Ortenberg, 'Die Bedeutung des Paseq für Quellenscheidung in den BB. d. A. T.,' in *Progr. des Domgymn. zu Verden*, 1887, and in the article, 'Paseq u. Legarmeh,' in *ZAW*. 1887, p. 301 ff. (but see Wickes, *ibid.* 1888, p. 149 ff.; also E. König, in the *Ztschr. f. kirchl. Wiss. u. kirchl. Leben*, 1889, parts 5 and 6; Maas, in *Hebraica*, v. 121 ff., viii. 89 ff.). Prätorius, *ZDMG*. 1899, P 683 ff., pointed out that *Paseq* (which is pre-masoretic and quite distinct from L<sup>e</sup>garmeh<sup>h</sup>) besides being a divider (used especially for the sake of greater clearness) also served as a sign of abbreviation. For further treatment of *Paseq* see H. Grimme, 'Pasekstudien,' in the *Bibl. Ztschr.*, i. 337 ff., ii. 28 ff., and *Psalmenprobleme*, &c., Freiburg (Switzerland), 1902, p. 173, where it is argued that *Paseq* indicates variants in a difficult sentence; J. Kennedy, *The Note-line in the Heb. Scriptures*, Edinb. 1903, with all index of all the occurrences of *Paseq*, p. 117 ff. According to Kennedy the 'note-line', of which he distinguishes sixteen different kinds, is intended to draw attention to some peculiarity in the text; it existed long before the Masoretes, and was no longer understood by them. See, however, the reviews of E.

König, *Theol. Stud. u. Krit.*, 1904, p. 448 ff., G. Beer, *TLZ*. 1905, no. 3, and esp. A. Klostermann, *Theol. Lit.-blatt*, 1904, no. 13, with whom Ginsburg agrees (*Verhandlungen des Hamb. Or.-kongresses von 1902*, Leiden, 1904, p. 210 ff.) in showing that the tradition with regard to the 479 or 480 uses of *Paseq* is by no means uniform. The purpose of *Paseq* is clearly recognizable in the five old rules: as a divider between identical letters at the end and beginning of two words; between identical or very similar words; between words which are absolutely contradictory (as *God* and *evildoer*); between words which are liable to be wrongly connected; and lastly, between heterogeneous terms, as 'Eleazar the High Priest, and Joshua'. But the assumption of a far-reaching critical importance in *Paseq* is at least doubtful. — Cf. also the important article by H. Fuchs, 'Pesiḳ ein Glossenzeichen,' in the *Vierteljahrsschrift f. Bibelkunde*, Aug. 1908, p. 1 ff, and p. 97 ff,

<sup>7</sup>[1] If the word in question has the tone on the penultima, *Pataḥ* is placed over it also, e.g. *Wḥ tō* [Gn 1:2; cf. below, /](#).

<sup>8</sup>[2] Wickes requires *Gersāyim* — *~yMṛSE*.

<sup>9</sup>[1] Wrongly called also *Meḥkhaḥ Mehuppakh* (*Meḥkhaḥ mahpakhatum*), although the accent underneath is in no way connected with *Meḥkhaḥ* cf. Wickes, 1. c., p. 14.

## § 11. *Other Signs which affect the Reading.*

Very closely connected with the vowel points are the *reading-signs*, which were probably introduced at the same time. Besides the diacritical point over  $\bar{\text{F}}$  and  $\bar{\text{V}}$ , a point is placed *within* a consonant to show that it has a stronger sound. On the other hand a horizontal stroke (Raphel) *over* a consonant is a sign that it has *not* the stronger sound. According to the different purposes for which it is used the point is either (1) Dages forte, a sign of strengthening ([§ 12](#)); or (2) Dages lene, a sign of the harder pronunciation of certain consonants ([§ 13](#)); or (3) *Mappiq*, a sign to bring out the full consonantal value of letters which otherwise serve as vowel letters ([§ 7 b](#)), especially in the case of  $\text{h}$  at the end of the word ([§ 14 a](#)). The Raphel, which excludes the insertion of any of these points, has almost entirely gone out of use in our printed texts ([§ 14 e](#)).

## § 12. Dagesē *in general*,<sup>1</sup> and Dagesē *forte in particular*.

Cf. Graetz, 'Die mannigfache Anwendung u. Bedeut. des Dagesch,' in *Monatsschr. für Gesch. u. Wiss. d. Judent.*, 1887, pp. 425 ff. and 473 ff.

### a

1. Dagesē a point standing in the middle of a consonant,<sup>2</sup> denotes, according to § 11, (a) the *strengthening*<sup>3</sup> of a consonant (Dagesē *forte*), e.g. | j | q | qitā | ( § 20 ); or (b) the *harder* pronunciation of the letters t p k d g B. (Dagesē *lene*). For a variety of the latter, now rarely used in our printed texts, see § 13 c.

### b

The root *vqd* in Syriac means *to pierce through, to bore through* (with sharp iron); hence the name Dagesē is commonly explained, solely with reference to its form, by *puncture, point*. But the names of all similar signs are derived rather from their grammatical significance. Accordingly *vqd* may in the Masora have the sense: *acuere (literam)*, i.e. to *sharpen* a letter, as well as to *harden* it, i.e. to pronounce it as hard and without aspiration. *vqD' acuens (literam)* would then be a sign of sharpening and hardening (like Mappiq qyPm; *proferens, as signum prolationis*), for which purposes a *prick of the pen, or puncture*, was selected. The opposite of Dagesē is hpr' *soft*, § 14 e, and § 22 n.

### c

2. In grammar Dagesē *forte*, the *sign of strengthening*, is the more important. It may be compared to the *sicilicus* of the Latins (*Lucullus* for *Lucillus*) or to the stroke over *mū* and *nū*. In the unpainted text it is omitted, like the vowels and other reading signs.

For the different kinds of Dagesē *forte*, see § 20.

---

### Footnotes:

<sup>1</sup>[1] Oort, *Theol. Tijdschr.* 1902, p. 376, maintains that 'the Masoretes recognized no distinction between Dagesē *lene* and *forte*. They used a Dagesē where they considered that a letter had the sharp, not the soft or aspirated sound.' This may be true; but the old-established distinction between the two kinds of Dagesē is essential for the right understanding of the grammatical forms.

<sup>2</sup>[2] *Waŵ* with Dagesē (𐤨) cannot in our printed texts be distinguished from a *waŵ* pointed as *Suŵeq* (𐤨); in the latter case the point should stand higher up. The *W* *u* *s*,

however, easily to be recognized since it cannot take a vowel before or under it.

<sup>3</sup>[3] Stade, *Lehrb. der hebr. Gr.*, Lpz. 1879, PP.44, 103, rightly insists on the expression *strengthened pronunciation* instead of the older term *doubling*, since the consonant in question is only written once. The common expression arises from the fact that in transcription a *strengthened* consonant can only be indicated by writing it as double.





## § 21. *The Aspiration of the Tenuis.*<sup>1</sup>

### a

The *harder* sound of the six *B<sup>e</sup>gadk<sup>e</sup>phath* letters, indicated by Dagesēne, is to be regarded, according to the general analogy of languages, as their older and original pronunciation, from which the softer sound was weakened (§ 6 n and § 13). The original hard sound is maintained when the letter is initial, and after a consonant, but when it immediately follows a vowel or *S<sup>e</sup>waðmobile* it is softened and aspirated by their influence, e.g. #rP' patasi, #rpylyiphrosi, | Koko, | kd .lekho. Hence the *B<sup>e</sup>gadk<sup>e</sup>phath* take Dagesēne

### b

(1) at the beginning of words: (a) without exception when the preceding word ends with a vowelless consonant, e.g. !KeI [;al-keh (therefore), yrPe # [e'esi]perið (fruit-tree); (b) at the beginning of a section, e.g. tyvārB. [Gn 1:1](#), or at the beginning of a sentence, or even of a minor division of a sentence after a distinctive accent (§ 15 d), although the preceding word may end with a vowel. The distinctive accent in such a case prevents the vowel from influencing the following tenuis, e.g. rvaK;tyhiw; and it was 80, that when, [Ju 11:5](#) (but !keyhiw;\* [Gn 1:7](#)).

### c

Rem. 1. The vowel letters hĀ yĀ wĀ a, as such, naturally do not close a syllable. In close connexion they are therefore followed by the aspirated *B<sup>e</sup>gadk<sup>e</sup>phath*, e.g. Hb' achm; &c. On the other hand, syllables are closed by the consonantal W and y (except Whtāwq; [Is 34:11](#); Hb'f wā w' [Ez 23:42](#); ~b'f yn'da]y [Ps 68:18](#)), and by H with *Mappiq*; hence e.g. there is Dagesēne in ~hyPi yā; [' and always after hAh'y; since the *Q<sup>e</sup>reðperpetuum* of this word (§ 17) assumes the reading yn'da].

### d

2. In a number of cases Dagesēne is inserted, although a vowel precedes in close connexion. This almost always occurs with the prefixes B. and T. in the combinations bBĀ kKĀ pB. (i.e. when a *B<sup>e</sup>gadk<sup>e</sup>phath* with *S<sup>e</sup>wað* precedes the same or a kindred aspirate) and mB. (see Baer, *L. Psalmorum*, 1880, p. 92,<sup>2</sup> on y [Ps 23:3](#)); cf. e.g. [1 S 25:1](#), [Is 10:9](#), y [Ps 34:2](#); [Jb 19:2](#); gk. is uncertain; dbĀ dk,

and  $k^b$  according to David Qimhi do not take *Dagesç*; nor  $gk^{\tilde{a}}$   $bk$ , and  $pk$ . according to the Dikduke ha-tʔamim, p. 30. Sometimes the *B<sup>e</sup>gadk<sup>e</sup>phath* letters, even with a full vowel, take *Dagesû* before a spirant (and even before  $X$  in  $hVmixB; \ddot{t}$  [K 12:32](#)); cf. the instances mentioned above, [§ 20 e](#) (mostly *tenues* before  $\tilde{a}$ ). In all these cases the object is to prevent too great an accumulation of aspirates, The LXX, on the other hand, almost always represent the  $K$  and  $p$ , even at the beginning of a syllable, by  $c$  and  $f$ ; Ceroub( Caldaibi( Farfar, &c.—The forms  $dkokK; \ddot{t}$  (after  $yTm.fw$ ) [Is 54:11](#), and  $lkdK; \ddot{t}$  (after  $ytyadnh$ ) [Jer 20:9](#) are doubly anomalous.

## e

(2) In the middle of words after *S<sup>e</sup>waðquiescens*, i.e. at the beginning of a syllable immediately after a vowelless consonant,<sup>3</sup> e.g.  $aPrjlyirpað$  (*he heals*),  $\sim T.l.j qey$  *have killed*; but after *S<sup>e</sup>waðmobile*, e.g.  $apr^{\chi}ephað$  (*heal thou*),  $hdbK^{\chi}$  *she was heavy*.

## f

On  $T.l.j q\tilde{a} B.vYw$  and similar forms, see [§ 10 i](#).

Whether *S<sup>e</sup>wað* be vocal and consequently causes the aspiration of a following *tenuis*, depends upon the origin of the particular form. It is almost always vocal

(a) When it has arisen from the weakening of a strong vowel, e.g.  $Wpdrf$  *pursue ye* (not  $WPdrf$ ) from  $@dr\tilde{e} ykd m;$  (not  $yKd m$ ), because originally  $ma\tilde{a}khe\tilde{o}$  but  $yKil m;$  from the ground-form *malk*.

(b) With the  $K$  of the pronominal suffixes of the 2nd pers.  $^{\wedge} \alpha\tilde{a} \sim k, \alpha\tilde{a} !k, \alpha$ , since *S<sup>e</sup>waðmobile* is characteristic of these forms (see [§ 58 f](#); [§ 91 b](#)).

Rem. Forms like  $TX;l \tilde{N}'$  *thou* (fem.) *hast sent*, in which we should expect an aspirated  $\tilde{t}$  after the vowel, cf.  $DxYw$  [Ex 18:9](#), have arisen from  $TX;l v\tilde{a} DxYl$  &c.; Pathah being here simply a helping vowel has no influence on the tenuis; cf. [§ 28 e](#).

## Footnotes:

<sup>1</sup>[1] Cf. Delitzsch, *ztschr. f. luth. Theol. u. Kirche*, 1878, p.585 ff.

<sup>2</sup>[2] Also *L. proverbiorum*, 1880, Praef. p. ix; and *Dikduke ha-tʿamim*, p. 30 (in German in König's *Lehrgeb.*, i. p. 62).

<sup>3</sup>[1] The exceptions | aṭ.ḳy" [Jos 15:38](#) (see *Minhlat shay*, on this passage), [2 K 14:7](#), and ~ [ʿdḳy" [Jos 15:56](#) may perhaps be due to the character of the Q.

## § 14. Mappiq and Rophe

### a

1. Mappiq, like Dages, also a point *within* the consonant, serves in the letters  $\gamma$   $\omega$   $\eta$   $\alpha$  as a sign that they are to be regarded as full consonants and not as vowel letters. In most editions of the text it is only used in the consonantal  $\eta$  at the end of words (since  $\eta$  can never be a vowel letter in the middle of a word), e.g.  $\text{Hb}\ddot{\text{g}}\text{:ga}\eta\text{ha}\eta$  (to be high),  $\text{Hcra}\ddot{\text{a}}\text{; arsa}\eta$  (her land) which has a consonantal ending. (shortened from  $-\text{ha}\eta$ ), different from  $\text{hcra}\ddot{\text{a}}\ddot{\text{i}}\text{ a}\ddot{\text{i}}\text{sa}\eta$  (to the earth) which has a vowel ending.

### b

Rem. 1. Without doubt such a  $\text{He}\eta$  was distinctly aspirated like the Arabic  $\text{Ha}\eta$  at the end of a syllable. There are, however, cases in which this  $\eta$  has lost its consonantal character (the Mappiq of course disappearing too), so that it remains only as a vowel letter; cf. [§ 91 e](#) on the 3rd fem. sing.

### c

The name  $\text{qyPm}\ddot{\text{i}}$  means *proferens*, i.e. a sign which brings out the sound of the letter distinctly, as a consonant. The same sign was selected for this and for Dages since both are intended to indicate a hard, i.e. a strong, sound. Hence Rophe (see [e](#)) is the opposite of both.

### d

2. In MSS. Mappiq is also found with  $\ddot{\text{a}}$   $\ddot{\text{w}}$   $\ddot{\text{y}}$ , to mark them expressly as consonants, e.g.  $\text{yAG}$  ( $\text{go}\ddot{\text{y}}$ ),  $\text{wQ}$  ( $\text{qa}\ddot{\text{w}}$ ,  $\text{qa}\ddot{\text{u}}$ ), for which  $\text{W}$ 's also used, as  $\text{W}\ddot{\text{f}}$  [ $\ddot{\text{e}}$  &c. For the various statements of the Masora (where these points are treated as Dages), see Ginsburg, *The Massorah, letter a*, [§ 5](#) (also *Introd.*, pp. 557, 609, 637, 770), and 'The Dageshed Alephs in the Karlsruhe MS.' (where these points are extremely frequent), in the *Verhandlungen des Berliner Orientalisten-Kongresses*, Berlin, i. 1881, p. 136 ff. The great differences in the statements found in the Masora point to different schools, one of which appears to have intended that every audible  $\ddot{\text{a}}$  should be pointed. In the printed editions the point occurs only four times with  $\ddot{\text{a}}$  ( $\ddot{\text{a}}$  or  $\ddot{\text{a}}\ddot{\text{i}}$ ), [Gn 43:26](#), [Lv 23:17](#), [Ezr 8:18](#) and [Jb 33:21](#) ( $\text{Wair}\ddot{\text{u}}$  where the point can be taken only as an orthophonetic sign, not with König as *Dageseforte*). Cf. Delitzsch, *Hiob*, 2nd ed., p. 439 ff.

e

2. **Raph** (חֲפֵי, i.e. weak, soft), a horizontal stroke over the letter, is the opposite of both kinds of Dagesh and Mappiq, but especially of Dagesh *lene*. In exact manuscripts every **tpkdgb** letter has either Dagesh *lene* or Raph, e.g. מֶלֶךְ, רַבֵּי הַתּוֹרָה. In modern editions (except Ginsburg's 1st ed.) Raph is used only when the absence of a Dagesh or Mappiq requires to be expressly pointed out.

## § 54. Hithpaʿel.

### a

1. The Hithpaʿel<sup>1</sup> is connected with Piʿel, being formed by prefixing to the Piʿel-stem (qataʿel, qatal) the syllable *thi* (Western Aramaic *ta*, but in Biblical Aramaic *thi*; Syr. 'e<sup>2</sup>). Like the preformative *ʔ* (*ʔhi*) of Niphʿal, *thi* has also a reflexive force.

### b

2. The *t* of the prefix in this conjugation, as also in Hothpaʿal (see [h](#)), Hithpoʿel, Hithpaʿel and *Hithpalpel* (§ 55), under certain circumstances, suffers the following changes:

(a) When the stem begins with one of the harder sibilants *S* or *X*, the *t* and the sibilant change places (cf. on this *metathesis*, § 19 *n*), and at the same time the *t* after a *C* becomes the corresponding emphatic *j*: thus *rMēṯvhi* to *take heed to oneself*, for *rMēṯ;thi* Ḓ *I Bēṯshi* to *become burdensome*, for *I Bēṯ;thi* Ḓ *qDj;chi* to *justify oneself*, from *qDc*. The only exception is in [Jer 49:3](#), *hnj; j Avthiw;* to avoid the cacophony of three successive *t*-sounds.

### c

(b) When the stem begins with a *d*- or *t*-sound (*d* or *t*), the *t* of the preformative is assimilated to it (§ 19 *d*), e. g. *rBḌmi* *speaking, conversing*; *aKDhi* to *be crushed*, *rheḥhi* to *purify oneself*, *aMeḥhi* to *defile oneself*, *~Meṯhi* to *act uprightly*. (An exception occurs in [Ju 19:22](#).) The assimilation of the *t* occurs also with *ʔ* and *k*, e. g. *aBṯhi* to *prophecy*, as well as *aBēṯhi* (cf. [Nu 24:7](#), [Ez 5:13](#), [Dn 11:14](#)); *ʔnAKTi* [Nu 21:27](#) (cf. [Is 54:14](#), [y Ps 59:5](#)); *hSK;Ti* [Pr 26:26](#); with *V* [Ec 7:16](#); with *ʔ* [Is 33:10](#).

### d

Rem. Metathesis would likewise be expected, as in the cases under *b*, when *t* and *Z* come together, as well as a change of *t* to *d*. Instead of this, in the only instance of the kind (*ʔKZhi* [Is 1:16](#)) the *t* is assimilated to the *Z*,—unless indeed *ʔKZhi*, imperative Niphʿal of *ʔkz*, is intended.

3. As in form, so also in meaning, Hithpaʿel is primarily (a) *reflexive* of Piʿel, e. g. *rZēṯhi*

to gird oneself,  $\sqrt{D}q̄thi$  to sanctify oneself. Although in these examples the intensive meaning is not distinctly marked, it is so in other cases, e. g.  $\sim Qa:thi$  to show oneself revengeful (*Niph.* simply to take revenge), and in the numerous instances where the Hithpaç(e)l expresses to make oneself that which is predicated by the stem, to conduct oneself as such, to show oneself, to imagine oneself, to affect to be of a certain character. E. g.  $I Dq̄:thi$  to make oneself great, to act proudly;  $\sim Kx̄:thi$  to show oneself wise, crafty;  $hLx̄:thi$  to pretend to be ill;  $rVq̄:thi$  to make, i. e. to feign oneself rich;  $rrāṯ'fhi$  [Nu 16:13](#), to make oneself a prince;  $aBā:thi$  [1 S 18:10](#), to act in an excited manner like a prophet, to rave. The meaning of Hithpaç(e)l sometimes coincides with that of *Qal*, both forms being in use together, e. g.  $I bā'$  to mourn, in *Qal* only in poetic style, in Hithpaç(e)l in prose. On the accusative after Hithpaç(e)l (regarded as a transitive verb), see [§ 117 w.](#)

## f

(b) It expresses reciprocal action, like *Niphçal*, [§ 51 d](#), e. g.  $har'thi$  to look upon one another, [Gn 42:1](#); cf.  $y$  [Ps 41:8](#); —but

(c) It more often indicates an action less directly affecting the subject, and describes it as performed with regard to or for oneself, in one's own special interest (cf. *Niphçal*, [§ 51 e](#)). Hithpaç(e)l in such cases readily takes an accusative, e. g.  $qrP'thi$  [Ex 32:3](#) and  $I Cā:thi$  [Ex 33:6](#) to tear off from oneself;  $j VP'thi$  *exiit sibi (vestem)*,  $xTP'thi$  *solvit sibi (vincula)*;  $dVj̄ chi$  [Jos 9:12](#), to take (something) as one's provision; without an accusative,  $\%Lh'thi$  to walk about for oneself (*ambulare*);  $I LP'thi$  *sibi intercedere* (see Delitzsch on [Is 1:15](#));  $hQx'thi$  to draw a line for oneself, [Job 13:27](#); on [Is 14:2](#), see [§ 57, note](#).

## g

(d) Only seldom is it passive, e. g.  $I Lh'tti ayhi$  [Pr 31:30](#) she shall be praised;  $xK;T;vhi$  to be forgotten, [Ec 8:10](#), where the reflexive sense (to bring oneself into oblivion) has altogether disappeared. Cf. *Niphçal*, [§ 51 f](#).

## h

The passive form *Hothpaçal* is found only in the few following examples:  $aM'Jh'ulo$  to be defiled, [Dt 24:4](#); infinitive  $sBK'h'ulo$  to be washed, [Lv 13:55](#), [56](#);  $hn'vD'h'u$  (for

hnVD;th<sub>y</sub> the hn" being treated as if it were the affirmative of the *fem. plur.*) *it is made fat*, [Is 34:6](#). On WdqP't'h', see [/](#).

## i

Denominatives with a reflexive meaning are dh<sub>y</sub>thi *to embrace Judaism*, from dW<sub>hy</sub>xhdW<sub>hy</sub> *Judah*; d<sub>y</sub>ij chi *to provision oneself for a journey*, from hdyce *provision for a journey* (see [§ 72 m](#)).

## k

Rem. 1. As in Piçe<sub>l</sub>, so in Hithpaçe<sub>l</sub>, the perfect very frequently (in stems ending in gā qā mā p) has retained the original pathah<sub>l</sub> in the final syllable (while in the ordinary form it is attenuated, as in Piçe<sub>l</sub>, to iç and then lengthened to e<sub>l</sub>), e. g. @Nath<sub>i</sub> [Dt 4:21](#), &c.; cf. [2 Ch 13:7](#), [15:8](#); with W>consecutive [Is 8:21](#); so also in the imperfect and imperative, e. g. ~Kx;t.Ti [Ec 7:16](#); cf. [Dt 9:8](#), [18](#), [1 S 3:10](#), [2 S 10:12](#), [1 K 11:9](#), [Is 55:2](#), [58:14](#), [64:11](#), y [Ps 55:2](#); qZx;thi [1 K 20:22](#), y [Ps 37:4](#) [Est 5:10](#); qPa;ta<sub>m</sub>) [1 S 13:12](#).—In [Lv 11:44](#), [20:7](#) and [Ez 38:23](#), iç takes the place of aç in the final syllable of the stem before V (cf. [§ 44 d](#)), and in the last passage before l̄. In the *perfect, imperfect* (with the exception of [Ec 7:16](#)), and *imperative* of Hithpaçe<sub>l</sub> (as well as of Hithpoçe<sub>l</sub>, Hithpaçle<sub>l</sub>, Hithpalpe<sub>l</sub>, [§ 55](#)) the original aç always returns in *pause* as *Qames*, e. g. rZa;thiy [Ps 93:1](#); l B'a;tyl [Ez 7:27](#); %L'h;tyl [Jb 18:8](#); WdK;t;tyl [38:30](#); WvD;q;thi [Jos 3:5](#); cf. [Jb 33:5](#) and [§ 74 b](#).—The a<sub>l</sub> also appears before the fuller ending !W in the plural of the imperfect (cf. [§ 47 m](#)) in y [Ps 12:9](#), [Jb 9:6](#), [16:10](#).—Like the piçe<sub>l</sub> hn'l Jq;T. ([§ 52 n](#)), forms occur in Hithpaçe<sub>l</sub> like hn'kLh;t.Ti [Zc 6:7](#); cf. [Am 8:13](#), and so in Hithpoçe<sub>l</sub>, [Jer 49:3](#), [Am 9:13](#); with e<sub>l</sub> only in [La 4:1](#).—In the Aramaic manner an *infinitive* Hithpaçe<sub>l</sub> tWrBx;thi occurs in [Dn 11:23](#) (cf. the Hiphç<sub>l</sub> inf. tW[m\h; in [Ez 24:26](#)).

## l

2. As instances of the *reflexive* l Jq;thi (connected with Piçe<sub>l</sub>) a few reflexive forms of the verb dqP' (*to examine*) are also probably to be reckoned. Instead of a Pathah<sub>l</sub> in a sharpened syllable after the first radical, these take *Qames* in an open syllable, e. g. WdqP'thi [Ju 20:15](#), [17](#), *imperfect* dqP'tyl [20:15](#), [21:9](#). The



corresponding passive form  $\text{WdqP}^t\text{h}$  also occurs four times, [Nu 1:47](#), [2:33](#), [26:62](#), [1 K 20:27](#). According to others, these forms are rather reflexives of *Qal*, in the sense of *to present oneself for review, to be reviewed*, like the Aramaic 'lthpeʕeʔ (Western Aramaic  $\text{I j } \text{Q}^t\text{a}^i$ , Syr.  $\text{I j } \text{Q}^t\text{a}$ ) and the Ethiopic *taqatʾala*, Arab. *'iqtatāla*, the last with the *t* always placed after the first radical (cf. above, [b](#)); but they are more correctly explained, with König, as Hithpaʕeʔ forms, the doubling of the *Q* being abnormally omitted.— Such a reflexive of *Qal*, with the *t* transposed, occurs in  $\sim\text{X}^t\text{I h}$  (on the analogy of O. T. Hebrew *to be pronounced*  $\sim\text{X}^t\text{I h}$ ) in the inscription of the Moabite king Mešaʿ, with the meaning of the O. T. Niphʕal  $\sim\text{X}^t\text{I h}$  *to fight, to wage war*: see the inscription, lines 11, 15, 19, and 32; in the first two places in the *imperfect* with *waw* consecutive  $\sim\text{X}^t\text{I aW}$  in line 19 in the *infinitive* with suffix,  $\text{ybi hm}^t\text{I}^t\text{hB}$ . *in his fighting against me*.

---

#### Footnotes:

<sup>1</sup>[1] A. Stein, *Der Stamm des Hithpael im Hebr.* pt. 1, Schwerin, 1893, gives alphabetical statistics of the 1151 forms.

<sup>2</sup>[2] So also in Hebrew  $\text{rBx}^t\text{a}$ , [2 Ch 20:35](#); cf.  $\text{y}$  [Ps 76:6](#) ( $\text{W I A T v a}$ ).

## § 104. Conjunctions.

### a

1. The conjunctions serve to connect sentences, and to express their relations one to another. They may be either—

(a) Original pronouns, e.g. the demonstrative  $\gamma\kappa\iota$  *that, because, for*.

(b) Original substantives, which afterwards were reduced to the rank of pronouns, adverbs, or conjunctions; so perhaps  $\Gamma\upsilon\alpha$  (see § 36), which is sometimes used to express the general idea of relation, sometimes as a relative pronoun (properly a demonstrative), but in many cases stands simply for  $\gamma\kappa\iota$ ; also  $- \mid \alpha;$  (*nothing, that not, -*  $\mid P$ , *that not* (the Greek  $\mu\eta$ , of *prohibition*), &c. To these may be added the adverbial combination of substantives with prepositions, e.g.  $\sim \Gamma\upsilon \mid B$ . (*in the not yet*) *earlier, before*, for which  $\sim \Gamma\upsilon \mid \mu$  is also used. On the combination of two particles to express complex ideas (e.g.  $\gamma\kappa\iota @ \alpha;$  *added to this, that=much more*), see the Syntax, §§ 163 *f*.

### b

(c) Prepositions, which with the addition of the conjunction  $\Gamma\upsilon\alpha$  or  $\gamma\kappa\iota$  together form one single conjunction, e.g.  $\Gamma\upsilon\alpha \mid ! [\gamma\mu]$  *because, prop. on account of the fact that*,  $\Gamma\upsilon\alpha \mid \Gamma\chi\alpha;$  and more frequently  $\Gamma\upsilon\alpha \mid \gamma\Gamma\chi\alpha;$  *after that*,  $\Gamma\chi\alpha \mid \Gamma\kappa;$  *according as* (with  $\kappa$ .);  $\gamma\kappa\iota \mid b\alpha, [\Gamma]$  and  $\Gamma\upsilon\alpha \mid b\alpha, [\Gamma]$  *in consequence of the fact that, for the reason that, because*. Sometimes, however, the conjunction in such cases is omitted, and the preposition itself used as a conjunction, e.g.  $- \mid [;]$  (for  $\Gamma\upsilon\alpha$ )  $- \mid [;]$  *although*, [Jb 16:17](#).

So, at any rate, according to our linguistic principles. It would, however, be more correct to say, that instead of the intermediary  $\Gamma\upsilon\alpha$  the whole of the succeeding sentence is regarded as *one* substantival idea, under the immediate government of the preposition. In the same way, all prepositions governing the gerund in English may be paraphrased by conjunctions with the finite verb, see §§ 114 and 115, *passim*.

c 2. Besides those already mentioned, there are certain other small words now used as conjunctions, of which the derivation or original meaning is altogether obscure, thus  $\Lambda\alpha$  *or*,  $\sim \alpha;$  *if* (also *or* before the second member of a double question),  $@ \alpha;$  *also*,  $\mathbb{W}$  *and*, and others.

### d

Rem. The pointing of the װ (originally װ, as still before Hâteph Pathahl and—with a following Dageseforte—in waװ consecutive of the imperfect; cf. § 49 f) is in many respects analogous to that of the prefixes בֵּאֵן קֵאֵן ל. (§ 102 d–i), but as being a weak consonant, the waװ copulative has some further peculiarities:

(a) Usually it takes simple Sêwaô (װ).

(b) Before words which begin with a guttural having a compound Sêwaô it takes the vowel with which the Sêwaô is compounded (according to § 28 b), e.g. ~kװ) and be thou wise, ~ydb' (װ) and servants, זװז (װ) and strength, לװ (װ) and eat thou, ילװ and sickness. On ~yhil (װ) &c., see § 102 d; on yndaw (װ) &c., see § 102 m; on such cases as רװ: Jb 4:2, cf. § 28 b.

### e

(c) Before words with simple Sêwaô under the first consonant (except in the cases under f), the Waװ becomes the vowel uô (cf. § 26 a), e.g. לװ and to all, so also (except in the case under g) before the cognate labials בֵּאֵן מֵאֵן p, hence %לװ. On the cases in which simple Sêwaô has become a Hâteph after װ copulative (e.g. bhזװ Gn 2:12), cf. § 10 g.

### f

(d) With a following װ the װ coalesces to form װװ according to § 24 b, as yhiװ and let him be. On the peculiar punctuation of the waװ copulative before forms with initial Sêwaô from hyh' to be and hyx' to live (e.g. ~tyyװ Jos 8:4, hyxװ Gn 20:7), cf. § 63 q.

### g

(e) Immediately before the tone-syllable it frequently takes Qames, like בֵּאֵן קֵאֵן ל. (see § 102 f), but in most cases only at the end of a sentence or clause (but cf. also abװ 1 K 22:30), e.g. tmװ Ex 21:12 (on the other hand, in verse 20 tmװ is in closer logical connexion with what follows); 2 K 7:4 ~vê װtmװ and װtmװ; Ru 3:3 Tksװ; y Ps 10:15 [rװ; 1 S 9:4 !ylaװ; 2 S 13:26 ad װ; Ez 47:9 yxװ; cf. also (with Típhhá) Gn 33:13, 2 S 15:12. The very frequent connexion of nouns

expressing kindred ideas, by means of W<sup>h</sup>, is due simply to considerations of rhythm, for even in such cases the Wa<sup>h</sup> must immediately precede the tone-syllable, which must be marked by a disjunctive accent, e.g. Whb<sup>h</sup> WhT<sup>h</sup> Gn 1:2, hl y<sup>h</sup> ~Ay Gn 8:22 (see also the previous examples); Gn 13:14 (thrice); Ex 25:3 @sk<sup>h</sup> bhz<sup>h</sup>; y Ps 9:67 z[<sup>h</sup> dAbK<sup>h</sup>; y Ps 76:7 sllsw<sup>h</sup> bkr<sup>h</sup>; Gn 7:13 tpy<sup>h</sup> ~x<sup>h</sup> ~v<sup>h</sup> x<sup>h</sup> 1 K 21:10 %l m<sup>h</sup> ~yhil f<sup>h</sup> ; hk<sup>h</sup> hK<sup>h</sup> *thus and thus*; Est 1:8 vyai<sup>h</sup> vyai<sup>h</sup> at the end of the verse, but in y Ps 87:5 vyai<sup>h</sup> vyai<sup>h</sup> in spite of the D<sup>ehi</sup> with the second Vyai<sup>h</sup> because it is closely connected with the following predicate. Also with three words xp<sup>h</sup> txp<sup>h</sup> dxP<sup>h</sup> Is 24:17. On the other hand, the rapid pronunciation W<sup>h</sup> occurs before a conjunctive accent (and, when farther removed from the principal pause, even with the smaller disjunctives, in spite of a following tone-syllable), e.g. db,<sup>h</sup> !ac Gn 32:6; cf. Gn 31:40, Lv 7:23, Dt 2:21, and among the examples given above, Gn 7:13 and y Ps 76:7. (Exceptions: hmd<sup>h</sup> Gn 13:14, where evidently the W<sup>h</sup> is intended to ensure the slow and solemn recitation of the promise, but also @yzi<sup>h</sup> Jos 15:55, rt,<sup>h</sup> 19:7, !j b<sup>h</sup> 19:25, all immediately before the pause.) For the same rhythmical reason W<sup>h</sup> (not W<sup>h</sup>) is used regularly with certain monosyllables which, by their nature, lean more closely upon the following word, thus h<sup>h</sup> ta<sup>h</sup> ~g<sup>h</sup> ad W<sup>h</sup> (to be distinguished from ad W<sup>h</sup> if not, with *Zaqeph gadol*, 2 K 5:17), and others.

### § 36. *The Relative Pronoun.*

The relative pronoun (cf. § 138) is usually the indeclinable  $\Gamma V, a]$  (*who, which, &c.*), originally a demonstrative pronoun; see further §§ 138 and 155. In the later books, especially Eccles. and the late Psalms, also Lam. (4 times), Jon. (1:7), Chron. (twice), Ezra (once),—and always in the Canticle (cf. also [Ju 7:12](#), [8:26](#), [2 K 6:11](#)),  $\cdot V,$  is used instead; more rarely  $\cdot V,$  [Ju 5:7](#), [Ct 1:7](#) ([Jb 19:29](#) ?); once  $V'$  before  $a$  [Ju 6:17](#) (elsewhere  $V,$  before a guttural), before  $\text{h}$  even  $V$ . [Ec 3:18](#), and according to some (e. g. Qimhi) also in [Ec 2:22](#).<sup>1</sup> [See Lexicon, s. v.]

---

#### Footnotes:

<sup>1</sup>[3] The full form  $\Gamma X a$  does not occur in Phoenician, but only  $X a$  ( $= \cdot V, a]$ ?), pronounced *asse, esse* (also *as, es, is, ys, us*), or — especially in the later Punic and in *poenulus* of Plautus —  $X$  (*sa, si, sy, su*). also in Hebrew  $\cdot V,$  has become the common form. cf. Schröder, *Phön. Sprache*, p. 162 ff. and below, § 155; also Bergsträsser, 'Das hebr. Präfix  $X,$ ' in *ZAW*. 1909, P.40 ff.

**§ 145. Agreement between the Members of a Sentence, especially between Subject and Predicate, in respect of Gender and Number.**

**a**

1. As in other languages, so also in Hebrew, the predicate in general conforms to the subject in gender and number (even when it is a pronoun, e. g.  $\text{ytjrb. ta}$  *this is my covenant*, [Gn 17:10](#)). There are, however, numerous exceptions to this fundamental rule. These are due partly to the *constructio ad sensum* (where attention is paid to the meaning rather than to the grammatical form; see [b–l](#) below), partly to the position of the predicate (regarded as being without gender) *before* the subject.

**b**

2. Singular nouns which include in themselves a collective idea ([§ 123 a](#)), or which occasionally have a collective sense ([§ 123 b](#)), may readily, in accordance with their meaning, be construed with the plural of the predicate, whether it precedes or follows. This is also the case, when the collective is itself feminine but represents, exclusively or at least generally, masculine persons.

Examples: —

**c**

(a) Of collectives proper (cf. [§ 132 g](#)): (a) with the predicate preceding, [Gn 30:38](#)  $\text{!aCh; !abT}$  (cf. [30:39](#), [31:8](#) and [33:13](#)); [Ju 1:22](#) f.  $\text{tyB}$  representing persons belonging to the tribe; [Mi 4:3](#)  $\text{yAG}$ ; [2 K 25:5](#)  $\text{!yX}$  *army*; [Pr 11:26](#)  $\sim \text{!a}$  *the people*; [Nu 10:3](#)  $\text{hd' [h] B}$  *all the congregation* (cf. [1 K 8:5](#)); [1 K 1:40](#), [Is 9:8](#), [25:3](#), [Am 1:5](#)  $\sim [; \text{! S 17:47}$ , [Ezr 10:12](#)  $\text{! h'q}$  *assembly*. Cf. also the construction of national names, as  $\sim \text{r'a}$  ([§ 122 i](#)), e. g. [1 K 20:20](#)  $\sim \text{r'a}$   $\text{! Wsn}$  *and the Syrians fled*; [1 S 4:5](#).—(b) with the predicate following, [1 K 8:5](#)  $\text{rqbW !aC}$  *sheep and oxen*, construed with the plural in the following relative clause; [Jb 1:14](#)  $\text{Wyh' rqBh; tAvr}$  *the cattle (cows) were ploughing*; [2 S 3:1](#) and [1 Ch 10:6](#)  $\text{tyB}$  = *family* (in [1 S 6:13](#)  $\text{vm, vj}$   $\text{tyB}$  on the analogy of names of countries, is used for *the inhabitants of Bethshemesh*); [Ho 11:7](#), [Ezr 4:4](#)  $\sim [; \text{y Ps 68:11}$   $\text{h'X}$ ; *herd* [if correct, figuratively for *people*]; [Is 26:19](#)  $\text{h! ba}$  *dead bodies*; [Is 27:11](#)  $\text{ryc'q}$  *boughs*; [1 S 4:1](#),  $\text{! ar'fyl}$  preceded by a predicate in the singular.

**d**

(b) Of substantives occasionally used as collectives: (a) with the predicate

preceding, [Gn 34:24](#) r kʔ; [Ju 9:55](#), [15:10](#) vya; [Is 16:4](#) S m e the treader down.—(b) with the predicate following, [Jb 8:19](#) r X e; = others; [Ez 28:3](#) ~Wt S' a secret; [y [Ps 9:7](#), and even after h z [Jb 19:19](#).]

**e**  
(c) Of feminines as collective terms denoting masculine persons: (a) with all the predicate preceding, [1 S 17:46](#) #rah'-l K' W [d y] that all the earth may know, i. e. all the inhabitants of the earth; cf. [Dt 9:28](#), y [Ps 66:1](#), [96:1](#), [9](#), &c.; [Am 1:8](#) tyrah' remnant; (y [Ps 33:8](#) #rah'-l K').—(b) with the predicate following, [Gn 41:57](#), [2 S 15:23](#), [1 K 10:24](#), [Gn 48:6](#) t d l Am issue; [1 S 2:33](#) ty Birm;-l K' all the increase; [Jb 30:12](#) X X r P i rabble. In [Hag 2:7](#) read t d m x] with the LXX.

**f**  
Examples of predicates in the singular, notwithstanding the collective meaning of the subject, occur in [Gn 35:11](#), [Ex 10:24](#), [14:10](#), [Dt 1:39](#), &c.—For examples of bold enallage of the number in noun-clauses with a substantival predicate, see above, [§ 141 c](#).

**g**  
Rem. Not infrequently the construction begins in the singular (especially when the predicate precedes; see [o](#) below), but is carried on, after the collective subject has been mentioned, in the plural; e. g. [Ex 1:20](#)  
~ [h' br y h: da on. W m c. [y y]: and the people multiplied, and waxed very mighty; [33:4](#).

**h**  
3. On the other hand, plurals which have a singular meaning ([§ 124 a](#)) are frequently construed with the singular, especially the *pluralis excellentiae* or *maiestatis* ([§ 124 g-i](#); on the union of these plurals with attributes, cf. [§ 132 h](#)), as ~y hil h / [Gn 1:1](#), [3](#), &c. (but see the Rem.), ~y n d e] master, [Ex 21:4](#) ~y l i [ B. master, owner, [Ex 21:29](#); cf., moreover, ~y n P' with the singular, [Jb 16:16](#) K eth., ~y m i x] r; [Pr 12:10](#).—So feminine forms with a masculine meaning are construed with a masculine predicate, e. g. [Ec 12:9](#) ~k X' t l h q o h y h' the preacher was wise.

**i**  
Rem. The construction of ~y hil h / God with the plural of the predicate may be

explained (apart of course from such passages as [1 K 19:2](#), [20:10](#), where the speakers are heathen, and ~yhil א/ may, therefore, be a numerical plural) partly as an acquiescence in a polytheistic form of expression, partly from the peculiar usage of one of the early documents of the Hexateuch, called *E* by Wellhausen, &c., *B* by Dillmann; cf. his commentary on Numbers—Joshua, p. 618, and above, [§ 124 g, note 2](#). So [Gn 20:13](#) (but in conversation with a heathen); [31:53](#), [35:7](#), cf. also [Jos 24:19](#). That this construction was afterwards studiously avoided from fear of misconception, is shown by such passages as [Neh 9:18](#) compared with [Ex 32:4](#), [8](#), and [1 Ch 17:21](#) compared with [2 S 7:23](#). Cf. Strack's excursus on [Gen 20:13](#) in *Die Genesis*, Munich, 1905, p. 77.

## k

4. Plurals of names of animals or things, and of abstracts, whether they be masculine or feminine, are frequently construed with the feminine singular of the verbal predicate<sup>1</sup> (on the collective sense of the feminine form, cf. [§ 122 s](#)); thus [Jo 1:20](#) grq[IT;thd,f' tAmhB;t *the beasts of the field long*; [Jer 12:4](#) (where the predicate precedes), cf. also [Jb 12:7](#); names of things with the predicate preceding occur in [2 S 24:13](#), [Is 34:13](#), [Jer 4:14](#), [51:29](#), y [Ps 18:35](#), [37:31](#), [73:2 Keth.](#), [103:5](#) (unless vD&mh;t is to be read for vD&t.Tj), [Jb 14:19](#), [27:20](#); with the predicate following, [Gn 49:22](#) (tAnB' = *branches*); [Dt 21:7](#), [1 S 4:15](#) (hm'qhi wyn'y [w];<sup>2</sup> [2 S 10:9](#) [Is 59:12](#), [Jer 2:15 Keth.](#), [48:41](#), [49:24](#), [Pr 15:22](#), [20:18](#), [Jb 41:10](#).<sup>3</sup>

## l

5. Moreover, the plural of persons (especially in the participle) is sometimes construed with the singular of the predicate, when instead of the whole class of individuals, each severally is to be represented as affected by the statement. Undoubted examples of this *distributive* singular are [Gn 27:29](#) ([Nu 24:9](#)) %WrB' ^ykirphtw rWra' ^yrirpat *those that curse thee, cursed be every one of them, and those that bless thee, blessed be every one of them*; [Ex 31:14](#), [Lv 17:14](#) and [19:8](#) (in both places the Samaritan has Al kaaaaaa); [Is 3:12](#) unless wyf'gn; is to be regarded as a *pluralis maiestatis* according to [§ 124 k](#); [Pr 3:18](#), [35](#) (?), [18:21](#) (?), [21:27b](#), [27:16](#), [28:1 b](#) [28:16 Keth.](#)

## m

Rem. Analogous to the examples above mentioned is the somewhat frequent<sup>4</sup> use of suffixes in the singular (distributively) referring to plurals; cf. the *verbal*-suffixes in [Dt 21:10](#), [28:48](#), [Am 6:10](#), [Is 5:10](#); and the *noun*-suffixes in [Is 2:8](#), [30:22](#), [Jer 31:14](#), [Ho 4:8](#) (but since W follows, Avpni: is undoubtedly a dittography



for  $\text{Vpn}$ ), [Zc 14:12](#), y [Ps 5:10](#) (where, however,  $\text{AmyPi}$  is clearly to be read with all the early versions); [62:5](#), [141:10](#) (?), [Jb 38:32](#), [Ec 10:15](#) [but LXX  $\text{I yskh}$ ]; finally, the suffixes with prepositions in [Is 2:20](#)  $\text{Al -wf}$  [ $\text{'trva}$ ] *which they made each one for himself* (according to others, *which they (the makers) made for him*); [5:26](#), [8:20](#), [Jb 24:5](#), in each case  $\text{Al}$ ; in [Gn 2:19](#)  $\text{Al}$  refers to the collectives  $\text{hy}^{\text{x}}$ ; and  $\text{@A}$  [; cf. further, [Jos 24:7](#), [Is 5:23](#)  $\text{MMmi}$  after  $\sim\text{yqjDc}$ ; (but read probably  $\text{qyDc}$ ; with the LXX, &c.). Conversely in [Mi 1:11](#)  $\sim\text{k,l' yrB}$ . [i [cf. [Jer 13:20](#) *Keth.*], but the text is undoubtedly corrupt.

## n

6. Subjects in the dual are construed with the plural of the predicate, since verbs, adjectives, and pronouns, according to [§ 88 a](#), have no dual forms; thus  $\sim\text{yh}$  [e [Gn 29:17](#)  $\text{tAKr}$ ;  $\text{ha'l eyny}$  [ $\text{w}$ ] *and Leah's eyes were dull*; [2 S 24:3](#), [Is 30:20](#), [Jer 14:6](#), [Mi 7:10](#), y [Ps 18:28](#), [38:11](#) (on the other hand, in [1 S 4:15](#) the predicate is in the feminine singular *after* the subject, and in [Mi 4:11](#) *before* it; on both constructions cf. [k](#) above); so also  $\sim\text{yh}$   $\text{a'}$  ears, [2 Ch 6:40](#);  $\sim\text{ydy}$  hands, [Is 1:15](#), [Jb 10:8](#), [20:10](#) (in [Ex 17:12](#) even with the plural masculine  $\sim\text{ydbk}$ ; cf. [p](#));  $\sim\text{ytpf}$  lips, [1 S 1:13](#), [Jb 27:4](#);  $\sim\text{ydv}$  breasts, [Ho 9:14](#).

## o

7. Variations from the fundamental rule (see above, [a](#)) very frequently occur *when the predicate precedes the subject* (denoting animals or things<sup>5</sup>). The speaker or writer begins with the most simple form of the predicate, the uninflected 3<sup>rd</sup> singular masculine, and leaves us without indication as to which of the following subjects (and so which gender or number) is to define the predicate thus left temporarily indefinite.<sup>6</sup> Thus inflexions are omitted in—

(a) The verb, with a following singular feminine, [Is 2:17](#)  $\text{twhbg}$ :  $\text{xv}$   $\text{w}$   $\sim\text{dah't}$  *and bowed down shall be the loftiness of man*; [9:18](#), [14:11](#), [28:18](#), [47:11](#); [1 S 25:27](#) (see [note 1](#) below); [1 K 8:31b](#), [22:36](#), [2 K 3:26](#), [Jer 51:46](#), [Ec 7:7](#); with a following plural masc., [Is 13:22](#)  $\sim\text{ybai hn}$  [ $\text{w}$ ] *and there shall cry wolves*, &c.; [Ju 13:17](#) *Keth.*, [20:46](#), [1 S 1:2](#), [4:10](#), [2 S 24:15](#), [1 K 13:33](#), [Jer 51:48](#), y [Ps 124:5](#), [Est 9:23](#) (see [note 1](#) below); [Gn 1:14](#)  $\text{tram}$ .  $\text{yhy}$   $\text{w}$  *let there be lights*; with a following plural feminine, [Dt 32:35](#), [1 K 11:3 a](#), [Is 8:8](#), [Jer 13:18](#), [Mi 2:6](#), y [Ps 57:2](#); before collectives and mixed subjects, e. g. [Gn 12:16](#), [13:5](#), [30:43](#), [32:6](#), &c.; before a following dual, [Is 44:18](#), y [Ps 73:7](#) (where,

however, with the LXX  $\text{Amn}^{\text{A}}$  [ ] should be read).

## p

Rem. 1. The instances in which a preceding predicate appears in the plural masculine before a plural (or collective singular) feminine of persons ([Ju 21:21](#), [1 K 11:3 b](#)), of animals ([Gn 30:39](#) where however  $\text{!}^{\text{aC}}$  may refer specially to male animals) or of things ([Lv 26:33](#), [Jer 13:16](#), [Ho 14:7](#), y [Ps 16:4](#), [Jb 3:24](#), [Ct 6:9](#)), or before a dual ([2 S 4:1](#), [Zp 3:16](#), [2 Ch 15:7](#)) are to be explained not on the analogy of the examples under o, but from a dislike of using the 3<sup>rd</sup> plur. fem. imperf., for this is the only form concerned in the above examples (cf., however, [Na 3:11](#)  $\text{yh}^{\text{I}}$  instead of  $\text{yyh}^{\text{I}}$ ; cf. the examples of a following predicate in the 3<sup>rd</sup> plur. masc., instead of the fem., under t and u, and on an analogous phenomenon in the imperative, see [§ 110 k](#)).

## q

2. As in the case of verbs proper so also the verb  $\text{hyh}^{\text{I}}$ , when used as a copula, frequently remains uninflected before the subject; cf. [Gn 5:23](#) ff., [39:5](#), [Dt 21:3](#) (according to the accents); [22:23](#), [Is 18:5](#)  $\text{hChl hyhy}^{\text{I}}$  |  $\text{m}^{\text{E}}$   $\text{r}^{\text{s}}$   $\text{b}^{\text{W}}$  and a ripening grape the flower becometh.

## r

(b) The adjective in a noun-clause, e. g. y [Ps 119:137](#)  $\text{^y}^{\text{j}}$   $\text{P}^{\text{V}}$   $\text{m}^{\text{i}}$   $\text{r}^{\text{V}}$   $\text{y}^{\text{I}}$  upright are thy judgements; cf. verse [155.7](#)—On the other hand,  $\text{h}^{\text{I}}$   $\text{[}^{\text{e}}$   $\text{a}^{\text{I}}$   $\text{in}^{\text{I}}$   $\text{^y}^{\text{d}}$   $\text{b}^{\text{I}}$   $\text{[}^{\text{I}}$   $\text{!}^{\text{aC}}$   $\text{h}^{\text{I}}$   $\text{[}^{\text{e}}$   $\text{r}^{\text{I}}$   $\text{thy}$  servants are shepherds, [Gn 47:3](#), is either an unusual orthography or simply a misspelling for  $\text{y}^{\text{I}}$   $\text{[}^{\text{e}}$   $\text{r}^{\text{I}}$

## s

Rem. \2. As soon as a sentence which begins with an uninflected predicate is carried on after the mention of the subject, the gender and number of the subsequent (co-ordinate) predicates must coincide with those of the subject, e. g. [Gn 1:14](#)  $\text{W}^{\text{h}^{\text{I}}}$   $\text{>}$ ...  $\text{t}^{\text{r}^{\text{a}}}$   $\text{m}^{\text{I}}$   $\text{y}^{\text{h}^{\text{I}}}$  (see o above); [Nu 9:6](#), [Ez 14:1](#); cf. also [Gn 30:39](#) (see p above).

## t

2. The dislike mentioned in p above, of using the feminine form (cf., further, [§ 144 a](#), with the sections of the Grammar referred to there, and below, under u), is exemplified sometimes by the fact that of several predicates only that which stands next to the feminine substantive is inflected as feminine (cf. the treatment

of several attributes following a feminine substantive, § 132 d); thus in [Is 14:9](#)  $h\dot{z}y\dot{s}^t$ , and afterwards  $r\dot{r}A[$  (but  $r\dot{r}A[$  is better taken as an infin. abs. = *excitando*, reading  $\sim qh'$  for  $\sim yqhe$ ; [33:9](#)  $l\ ba' \#ra\dot{n}\ hi' l' ma$  *mourneth, languisheth the land*. Cf. [Jer 4:30](#), [Jb 1:19](#), and the examples (§ 47 k) where only the first of several consecutive forms of the 2nd sing. fem. imperf. has the affirmative  $i\dot{)$  [Is 57:8](#), [Jer 3:5](#), [Ez 22:4](#), [23:32](#) ( $hyk.Ti\dot{t}$  after  $yTiv.Ti$ ); on the converse sequence of genders in imperatives, [Na 3:15](#), cf. § 110 k.—Of a different kind are instances like [Lv 2:1](#), [5:1](#), [20:6](#), where  $Vp\dot{r}e$  (person (fem.)) as the narrative continues, assumes (in agreement with the context) the sense of a masculine person.

## u

3. The instances in which the gender or number of the *following* predicate appears to differ from that of the subject are due partly to manifest errors in the text, e. g. [Gn 32:9](#) read with the Samaritan  $dx'ah^t$  instead of  $txah^t\dot{e}$   $hyh\dot{w}$  then follows correctly; [1 S 2:20](#) read with Wellhausen  $l\ a\dot{w}'$ , according to [1:28](#), instead of  $l\ a\dot{v}'$ ; [1 S 16:4](#) read  $W\dot{r}ma\dot{w}$ ; [Ez 18:29](#) instead of  $!k\dot{e}Tyl$  read the plural as in verse [25](#); so also [Ez 20:38](#) for  $a\dot{A}by$ ,<sup>8</sup> and in [Jb 6:20](#) for  $Xj\ B'$ ; in [La 5:10](#) read  $r\dot{m}k\dot{n}l$ , and cf. in general, § 7 d, note; [1 Ch 2:48](#) read  $hd'l\ y\dot{)$  in [Jer 48:15](#) also the text is certainly corrupt. Other instances are due to special reasons. The anomalies in [Is 49:11](#), [Ho 14:1](#), [Pr 1:16](#) (after  $wyl\ q\dot{s}$ ),  $y$  [Ps 11:4](#) (after  $wyn\dot{y}$  [e], [63:4](#), [Pr 5:2](#), [10:21](#), [32 18:6](#), [26:23](#), [Jb 15:6](#) (all after  $\sim ylt\dot{p}f$ ),  $pr$  [3:2](#) (after  $y\dot{t}Ac\dot{m}i$ ),  $y$  [Ps 102:28](#), [Jb 16:22](#) (after  $t\dot{A}n\dot{v}'$ ), [Dn 11:41](#) (read  $t\dot{w}B\dot{r}\dot{w}$ ), and Perhaps [Gn 20:17](#) are also to be explained (see p) from the dislike of the 3<sup>rd</sup> plur. fem. imperf.; moreover, in [Jer 44:19](#), [Pr 26:23](#) the plur. masc. even of a participle occurs instead of the plur. fem.—In [Gn 31:8](#) f.  $hyk\dot{y}$  after a plural subject, is explained as a case of attraction to the following singular predicate.<sup>9</sup>—In [Gn 4:7](#)  $\#b\dot{e}r\dot{o}$  is a substantival participle (*a lurker, a coucher*). In [Gn 47:24](#)  $hyk\dot{y}$  remains undefined in gender (masc.), although the noun precedes for the sake of emphasis; so also in [Gn 28:22](#), [Ex 12:49](#), [28:7](#), [32](#), [Nu 9:14](#), [15:29](#), [Jer 50:46](#), [Ec 2:7](#) ( $yl\ i\ hyh'$  as if the sentence began afresh, *and servants born in my house ... there fell to my lot this possession also*). In [Jb](#)

[20:26](#) xPnllad aaaaa may (unless Vā is regarded as masculine, [§ 122 o](#)) be taken impersonally, *fire, without its being blown upon*.—In [Is 16:8](#) and [Hb 3:17](#) the predicate in the singular is explained from the collective character of tAmḏw (see [h](#) above); on the other hand, the masculine form of the predicate is abnormal in y [Ps 87:3](#), [Pr 2:10](#), [12:25](#), [29:25](#), [Jb 8:7](#), [36:18](#).

---

### Footnotes:

<sup>1</sup>[1] Cf. in Greek the construction of the neuter plural with the singular of the predicate ta. probata bainēi; in Attic Greek the plural of the predicate is allowed only when the neuter denotes actual persons, as ta. andrapoda eīabon. In Arabic also the *pluralis inhumanus* (i. e. not denoting persons) is regularly construed with the feminine singular of the attribute or predicate, as are all the *plurales fracti* (properly collective forms).

<sup>2</sup>[2] On the possibility of explaining forms like hm'qī as 3<sup>rd</sup> plural feminine, cf. above, [§ 44 m](#); but this explanation would not apply to all the cases under this head, cf. [Jo 1:20](#), y [Ps 37:31](#), [103:5](#).

<sup>3</sup>[3] In [Pr 14:1](#) an abstract plural tAmkx' (to be read thus with [9:1](#), &c., instead of tAmkx) is construed with the singular; but cf. [§ 86 i](#), [§ 124 e](#), end.

<sup>4</sup>[4] In several of the above examples the text is doubtful, and hence Mayer Lambert (*REJ.* xxiv. 110) rejects the theory of distributive singulars generally. [Cf. Driver, *Jeremiah*, p. 362, on 16<sup>7</sup>.]

<sup>5</sup>[1] Only rarely does an uninflected predicate precede a personal subject, as [1 S 25:27](#) (but haybīne should probably be read, as in verse [35](#)); [Est 9:23](#) (before a plur. masc.). Such examples as [Jb 42:15](#) are to be explained according to [§ 121 a](#).

<sup>6</sup>[2] In a certain sense this is analogous to the German *es kommt ein Mann, eine Frau*, &c.

<sup>7</sup>[1] This does not include such cases as [Jb 24:7](#), [10](#), where ~Ar [' is rather to be explained as an accusative denoting a state, [§ 118 n](#).

<sup>8</sup>[2] awby probably an error for waby. The Masora on [Lv 11:34](#) reckons fourteen instances of aby", where we should expect the plural.

<sup>9</sup>[3] So also the pronoun awh emphatically resuming the subject (see [§ 141 h](#)) is

attracted to the predicate in number in [Jos 13:14](#) At I Xh) aWh ... hAhy>yVøi *the offerings of the Lord ... that is his inheritance*; in number and gender, [Lv 25:33](#) Qereø [Jer 10:3](#).

## § 120. Verbal Ideas under the Government of a Verb. Co-ordination of Complementary Verbal Ideas.

### a

1. When a *relative* verb (incomplete in itself) receives its necessary complement in the form of a verbal idea, the latter is, as a rule, subordinated in the infinitive construct (with or without  $\text{ל}$ ), less frequently in the infinitive absolute, in a few instances in the form of participle (or verbal adjective), or finally in the imperfect without the copula. In these combinations the principal idea is very frequently represented by the subordinate member of the sentence, whilst the governing verb rather contains a mere definition of the manner of the action; cf. [d](#) and [g](#) below, and [§ 114 n, note 2](#).

### b

(a) On the subordination of an infinitive construct as an accusative of the object, and as the complement of relative verbal ideas, see above, [§ 114 c](#), and the numerous examples given in [§ 114 m](#); on the infinitive absolute as object, see [§ 113 d](#).—The complement in the form of a participle (as in Greek, and also frequently in Syriac) occurs in [Is 33:1](#)  $\text{ddAV}^{\wedge}\text{m.t}^{\text{h}}\text{K}^{\text{t}}$  (cf. for the form, [§ 67 v](#)) *when thou hast ceased as a spoiler*, i. e. to spoil; [Jer 22:30](#)  $\text{bv}^{\text{y}} \dots \text{x}^{\text{l}} \text{cyl} \text{ad}$  *he shall never prosper, sitting*, i. e. so as to sit, &c.; [Jon 1:6](#) *what meanest thou, sleeping?* i. e. that thou sleepest;<sup>1</sup> by a verbal adjective, [1 S 3:2](#)  $\text{tAhke WLx}^{\text{h}}$  *now his eyes had begun being dim*, i. e. to wax dim (unless we read  $\text{tAhK}^{\text{=}} \text{tAhk.l}^{\text{i}}$ ; cf. [§ 114 m](#)); by a substantive, [Gn 9:20](#) *and Noah began to be an husbandman* (omitting the article before  $\text{hmd}^{\text{a}}$ ).

### c

(b) Examples of the subordination of the complementary verbal idea in the imperfect<sup>2</sup> (in English usually rendered by *to*, *in order to* or *that*) are—(1) with both verbs in the same person: after the perfect, [Is 42:21](#)  $\text{l yDgy} \dots \# \text{px}^{\text{'}} \text{hAh}^{\text{y}} \text{>it}$  *pleased the Lord ... to magnify*, &c.; [Jb 30:28](#), [32:22](#)  $\text{hNka] yTi[dj}^{\text{'}} \text{ad}$  *I know not to give flattering titles*; after a perfect consecutive, [1 S 20:19](#) (where for  $\text{dr}^{\text{e}}\text{Te}$  we should read with the LXX  $\text{dqP}^{\text{T}}$ ); after an imperfect, [y Ps 88:11](#), [102:14](#), [Jb 19:3](#), [24:14](#); after an imperf. consec., [Jb 16:8](#); after a participle, [Is 5:11a](#).—(2) with a difference in the persons: after a perfect, [Lv 9:6](#) *this is the thing*  $\text{hWci- rva] Wf [T;thAh}^{\text{y}} \text{>}$  *which the Lord commanded (that) ye should do*; a negative

imperfect follows  $h\dot{w}c\dot{i}n$  [La 1:10](#); after the imperfect, [Is 47:1](#) <sup>(5)</sup>

$DA[ ypi\dot{s}\dot{a}t ad yki \%l'-w\dot{a}r\dot{q}yl$  *for thou shalt no more continue (that) they call thee, i. e. thou shalt no longer be called, &c.;* [Ho 1:6](#)  $\sim x\dot{e}ra]$   $dA[ @ys\dot{a}a ad /$  *will no longer continue (and) have mercy, i. e. I will no more have mercy;* [Is 52:1](#), [Pr 23:35](#).—[Nu 22:6](#) *peradventure I shall prevail (that) we may smite them, and (that) I may drive them out of the land* ( $l k\dot{w}a$  may, however, be a scribal error for  $l k\dot{w}h$ , due to the preceding  $yl \dot{w}a$ , and in that case the example would belong to No. 1); after a participle, [2 S 21:4](#).—A perfect is possibly subordinated in [La 1:10](#); but the explanation of  $na\dot{b}h$  as a relative clause is preferable.

## d

2. Instead of subordination (as in the cases mentioned in a–c), the *co-ordination* of the complementary verbal idea in the finite verb (cf. above, [c](#)) frequently occurs, either—

(a) With the second verb co-ordinated in a form exactly corresponding to the first (but see below, [e](#)) by means of  $w\dot{x}\dot{w}\dot{a} \dot{w}''$ .<sup>3</sup> As a rule, here also (see above, [a](#)) the principal idea is introduced only by the second verb, while the first (especially  $b\dot{w}\dot{w}\dot{a} @sy''$ ,<sup>4</sup>  $@ys\dot{a}h$ ) contains the definition of the manner of the action, e. g. [Gn 26:18](#)  $rP\dot{x}\dot{y}\dot{w}: b\dot{v}\dot{y}\dot{b}:$  *and he returned and digged*, i. e. he digged again; [2 K 1:11](#), [13](#); in the perfect consecutive, [Is 6:13](#); with  $@ys\dot{a}h$ , e. g. an [25:1](#) *and Abraham added and took a wife*, i. e. again took a wife; [Gn 38:5](#) and frequently; with  $l ya\dot{a}h$  in the jussive, [Jb 6:9](#); in the imperative (cf. [§ 110 h](#)), [Ju 19:6](#)  $an''-l a\dot{a}h) !yl \dot{w} >$  *be content, I pray thee, and tarry all night* (cf. the English *he was persuaded and remained, for to remain*); [2 S 7:29](#); with  $rh\dot{m}i$  [Gn 24:18](#), [20](#), &c.; with  $dM\dot{x}i$  [Ct 2:3](#).

## e

Rem. 1. Instead of an exact agreement between co-ordinate verbal forms, other combinations sometimes occur, viz. imperfect and perfect consecutive (cf. [§ 112 d](#)), e. g. [Dt 31:12](#)  $h\dot{A}hy > ta, w\dot{a}ry\dot{w} > w\dot{d}m.l yl$  *may learn, and fear the Lord*, i. e. *to fear the Lord*; [Is 1:19](#), [Ho 2:11](#), [Est 8:5](#), [Dn 9:25 b](#); perfect and imperfect, [Jb 23:3](#) (*O that I knew how I might find him*); perfect and imperfect consecutive, [Jos 7:7](#), [Ec 4:1](#), [7](#); jussive and imperative, [Jb 17:10](#); cf., finally, [Gn 47:6](#)  $T' [d\dot{y}'' \sim a\dot{i}\dot{w} > \sim B' -v\dot{y}\dot{w} >$  *and if thou knowest and there are among them*, &c., i. e. that there are among them.

## f

2. Special mention must be made of the instances in which the natural complement of the first verb is suppressed, or is added immediately after in the form of an historical statement, e. g. [Gn 42:25](#) *then Joseph commanded and they filled*<sup>5</sup> (prop. that they should fill, and they filled ...; cf. the full form of expression in [Gn 50:2](#)); a further command is then added by means of | and the infinitive; [Ex 36:6](#); another instance of the same kind is [Gn 30:27](#) *I have divined and the Lord hath blessed me*, &c., i. e. that the Lord hath blessed me for thy sake.

## g

(b) With the second verb (which, according to the above, represents the principal idea) attached *without the copula*<sup>6</sup> in the same mood, &c. In this construction (cf. [§ 110 h](#)) the imperatives ~Wq (hmWqā ymWqā &c.) and %l e(hk'l Ā ykil , &c.) are exceedingly common with the sense of interjections, before verbs which express a movement or other action, e. g. %Lhithi ~Wq *arise, walk*, [Gn 13:17](#), [19:15](#), [27:43](#); in the plural, [Gn 19:14](#); [Ex 19:24](#) dre%l , *go, get thee down*; [1 S 3:9](#); with a following cohortative, [1 S 9:10](#) hk'l e hk'l . *come, let us go*; [Gn 31:44](#) and frequently.—Also with bWV (a periphrasis for *again*) in the perfect, [Zc 8:15](#); in the imperfect, [Mi 7:19](#), y [Ps 7:13](#), [59:7](#), [71:20](#); in the jussive, [Jb 10:16](#); in the cohortative, [Gn 30:31](#); in the imperative, [Jos 5:2](#), [1 S 3:5](#) *lie down again*; I yaāh (sometimes to express the idea of *willingly* or *gladly*) in the perfect, [Dt 1:5](#), [Ho 5:11](#); in the imperative, [Jb 6:28](#); hBrhī = *much*, [1 S 2:3](#) WrBd't. WBrT;-l a; hhbō > *do not multiply and talk*, i. e. talk not so much *arrogancy*; in the imperative, y [Ps 51:4](#); I xne [Dt 2:24](#) vr' | xn' *begin, possess*; I ky", [La 4:14](#) ad B. W[Gy] WI kW (without men's being able to touch, &c.; rhmi = *quickly*, in the perfect, y [Ps 106:13](#); in the imperative, [Gn 19:22](#), [Ju 9:48](#), [Est 6:10](#).—Other examples are: [Ho 9:9](#) qymi[h, † *deeply, radically*; [Zp 3:7](#) ~yKivhi = *early* (even in the participle, [Ho 6:4](#), [13:3](#)); [Is 29:4](#) | pW' = *low*, cf. [Jer 13:18](#); [Jos 3:16](#) ~mīT' = *wholly*; y [Ps 112:9](#) rZP; = *plentifully*.

## h

Rem. This co-ordination without the copula belongs (as being more vigorous and bolder) rather to poetic or otherwise elevated style (cf. e. g. [Is 52:1](#), [Ho 1:6](#), [9:9](#) with [Gn 25:1](#), &c.). Asyndeton, however, is not wanting even in prose; besides



the above examples (especially the imperatives of ~Wq and %l h' [Gn 30:31](#), [Dt 1:5](#), [2:24](#), [Jos 3:16](#), [1 S 3:9](#)) cf. also [Neh 3:20](#), [1 Ch 13:2](#). For special reasons the verb representing the principal idea may even come first; thus [Is 53:11](#)

[B'fyl hary] *he shall see, he shall be satisfied* (sc. with the sight), for the satisfaction does not come until after the enjoyment of the sight; [Jer 4:5](#)

Wal m; Warq] *cry, fill*, i. e. cry with a full (loud) voice.

---

### Footnotes:

<sup>1</sup>[1] In !Gm. [dy] [1 S 16:16](#), which appears to be a case of this kind, two different readings are combined, !Gh:l . [dy] and the simple !Gm.

<sup>2</sup>[2] This kind of subordination is frequent in Arabic and in Syriac (cf. e. g. the Peshitā [Luke 18:13](#)); as a rule, however, a conjunction (corresponding to our *that*) is inserted. Cf. moreover, the Latin *quid vis faciam?* Terence; *rolo hoc oratori contingat*, Cicero, Brut. 84; and our *I would it were; I thought he would go*.

<sup>3</sup>[1] Cf. the English colloquial expression *I will try and do it*.

<sup>4</sup>[2] Of a different kind are the cases in which @Sy" with a negative is co-ordinated with a verb to emphasize the non-recurrence of the action; cf. [Nu 11:25](#) *they prophesied and added not*, sc. *to prophesy*, i. e. *but they did so no more*; [Dt 5:19](#), [Jb 27:19](#)

(reading @ysay ad w).

<sup>5</sup>[3] Cf. the analogous examples in Kautzsch's *Gramm. des Bibl. Aram.*, § 102.

<sup>6</sup>[4] To be distinguished, of course, from the cases in which two equally important and independent verbs are used together without the copula in vigorous poetic imagery, e. g. [Ex 15:9](#), [Jb 29:8](#), &c

## § 149. Sentences which expresses an Oath or Asseveration.

### a

The particle  $\sim a\dot{i}$  in the sense of *certainly not*, and  $a\dot{d} \sim a\dot{i}$  (rarely  $yKi$  [Gn 22:16](#)) in the sense of *certainly*, are used to introduce promises or threats confirmed by an oath (especially after such formulae as  $hAhy>yxA \wedge v\dot{p}n:-yxe\dot{t} yn\dot{a}h yxA yTi[ B\dot{v}nl yBi$  &c., as well as after imprecations, see below), and also simple asseverations e. g. [1 S 2:30](#), [2 S 20:20](#), [Jb 27:5](#) after  $yl\ i\ h\ |y\ | \dot{k}'$  *far be it from me*, but mostly without any introductory formula.

### b

Rem. No certain explanation of these particles has yet been given. According to the usual view, phrases expressing an oath depend on the suppression of an imprecation upon oneself, e. g. *the Lord do so unto me, if I do it* equivalent to *I certainly will not do it*, then naturally  $a\dot{d} \sim a\dot{i}$  properly *if I do it not* equivalent to *I certainly will do it*. It is indeed difficult to understand such self-imprecations, put into the mouth of God, as in [Dt 1:34](#) f., [Is 14:24](#), [22:14](#), [Jer 22:6](#), [Ez 3:6](#), [35:6](#), [y Ps 95:11](#). Possibly, however, the consciousness of the real meaning of the formula was lost at an early period, and  $a\dot{d} \sim a\dot{i}$  simply came to express *verily*,  $\sim a\dot{i}$  *verily not*.—In [1 S 25:22](#), where, instead of a self-imprecation, a curse is pronounced upon others, read  $d\dot{w}d'l$  .with the LXX for  $d\dot{w}d' yb\dot{y}adt$ .

Examples:—

### c

(a) The particles  $\sim a\dot{i}$  and  $a\dot{d} \sim a\dot{i}$  used after the utterance of an oath and after formulae of swearing, e. g. [2 S 11:11](#) (see [note on a](#))  $\wedge v\dot{p}n:-yxe\dot{t} hAhy>yx; hZk; rbDh;-ta, hf,[a\dot{h}\sim a\dot{i}$  as *the Lord liveth, and as thy soul liveth, I will not do this thing*; [1 S 14:45](#), [2 K 5:16](#) (after  $hAhy>y\%;$  in [1 S 14:39](#) and [29:6](#)  $\ddot{y}-y\%;$  is followed by a simple  $yKi$ ); [Ct 2:7](#), [3:5](#) (after  $yTi[ B\dot{v}hi$  *I adjure you*); cf. also [Gn 14:23](#), [21:23](#), [26:20](#); spoken by God, [Dt 1:34](#) f. [1 S 3:14](#) [y Ps 95:11](#); similarly  $a\dot{d} \sim a\dot{i}$  [Gn 24:37](#) f.; spoken by God, [Is 14:24](#), where  $a\dot{d} \sim a\dot{i}$  occurs first with the perfect in the sense of a prophetic perfect, [§ 106 n](#), but in the parallel clause with the imperfect; [Jer 22:6](#); in [Gn 31:52](#) the negative oath introduced by  $yn\dot{a}h \sim a\dot{i}$   $hT'a;- \sim a\dot{i}$  is immediately afterwards continued by  $a\dot{d}$  with the

imperfect.—In [Ez 34:10](#) the threat introduced in verse [8](#) by  $\text{ad} \sim \text{ai}$  is, after a long parenthesis, resumed with  $\text{ynh} \text{ai}$

## d

(b)  $\sim \text{ai}$  and  $\text{ad} \sim \text{ai}$  after formulae of cursing, e. g. [1 S 3:17](#)  $\text{^L-}$

$\text{hf, [y]} \text{ hko } \text{gw} \text{ rbd' } \text{yMM} \text{mi} \text{ d\%k:T.} \sim \text{ai} \text{ @ysAy} \text{ hkw} \text{ > } \sim \text{yhil} \text{ } \text{a/}$  *God do so to thee, and more also ! thou, shalt not hide anything from me, &c.*; cf. [1 S 25:22](#). On the other hand,  $\text{yKi}$  follows the curse, in [1 S 14:44](#), [1 K 2:23](#) (here with a perfect), and in [2 S 3:35](#)  $\sim \text{ai} \text{ yKi}$ ; in [1 S 25:34](#) the preceding  $\text{yKi}$  is repeated before  $\sim \text{ai}$ ; in [1 S 20:13](#) the purport of the asseveration is repeated (after the insertion of a conditional sentence) in the perfect consecutive.

## e

(c)  $\sim \text{ai}$  and  $\text{ad} \sim \text{ai}$  as simple particles of asseveration, e. g. [Ju 5:8](#)

$\text{!gEn' } \text{gw} \text{ xm:r} \text{w" } \text{harye} \text{ } \sim \text{ai}$  *truly, there was not a shield and spear seen, &c.*; [Is 22:14](#), [Jb 6:28](#) (in the middle of the sentence); after  $\text{hl yl } \text{ik' } \text{hl yl } \text{ik'}$  *absit*, [2 S 20:20](#);  $\text{ad} \sim \text{ai}$  with the imperf. [Is 5:9](#), with the perfect, [Jb 22:20](#).

---

## Footnotes:

<sup>1</sup>[1] Also combined  $\text{^Lvpni: } \text{yx} \text{ > } \text{hAh} \text{y} \text{ > } \text{yx}$ ; [1 S 20:3](#), [25:26](#) as *the Lord liveth, and as thy soul (i.e. thou) liveth !* (Also in [2 S 11:11](#) read  $\text{hwh} \text{y} \text{ - } \text{yx}$ ; instead of the impossible  $\text{\%V} \text{ik}$ ).

On  $\text{yx}$ ; and  $\text{yX} \text{e}$  in these noun-clauses (prop. *living is the Lord, &c.*), cf. [§ 93 aa, note](#).

## § 129. Expression of the Genitive by Circumlocution.

### a

besides the construction of a *nomen rectum* dependent upon a *nomen regens* in the construct state (§§ 89 and 128), the connexion of two nouns may also be effected otherwise, either by simply attaching the dependent noun by means of the preposition ל, which, according to § 119 r, expresses, besides other ideas, like that of *belonging to*,<sup>1</sup> or by the addition of a relative clause (ל . rva] see [h](#) below).

### b

I. The introduction of a genitive by ל sometimes occurs even when the construction with the construct state would be equally possible, e. g. [1 S 14:16](#) ל וַאֲנִי . ~yִּפְּחִי; *the watchmen of Saul*; y [Ps 37:16](#), [2 Ch 28:18](#) (where indeed the circumlocution makes the sense much plainer); as a rule, however, this use is restricted to the following cases: —

### c

(a) To prevent a *nomen regens* being determined by a following determinate genitive, e. g. [1 S 16:18](#) yִּוֹיִל . !Bea son of Jesse (yִּוֹיִל !B, would be, according to § 127 a, *the son of Jesse*); cf [Gn 14:18](#), [36:12](#), [41:12](#), [Nu 16:22](#) ([27:16](#)), [1 S 17:8](#), [2 S 19:21](#), y [Ps 122:5](#). Hence, regularly דָּוִד . רַמְמָמִי (y [Ps 3:1](#), &c.) a *psalm of David* (properly belonging to David as the author), for which דָּוִד . of *David* is used alone elliptically in y [Ps 11:1](#), [14:1](#), &c. Such a case as רַמְמָמִי דָּוִד . (y [Ps 24:1](#), &c.) is not to be regarded as a transposition, but רַמְמָמִי is used epexegetically for the general term omitted before דָּוִד . (as it were, a poem of *David*, a *psalm*). Moreover, the introduction of the author, Poet, &c., by this *Lamed auctoris* is the customary idiom also in the other Semitic dialects, especially in Arabic.

### d

(b) When a genitive is to be made dependent on a *nomen regens*, which is itself composed of a *nomen regens* and *rectum*, and represents, as a compound, one united idea, e. g. [Ru 2:3](#) ז [בֹּד . הַדְּפָה; תְּקִלָּה, *the portion of field belonging to Boaz* (ז [בֹּד הַדְּפָה . ä X, would be *the portion of the field of Boaz*); [2 K 5:9](#) at the *housedoor of Elisha*. This especially applies to the cases in which the compound *regens* represents a term in very common use, the fixed form of which cannot be altered, e. g. [1 K 14:19](#) ל אֲרֵיִל יְקֹדֵם; ~yִמְלִיךָ; yִרְבֵּדִי רַפְּסָה [; *in the book of*





## § 50. The Participle.

### a

1. Qal has both an active participle, called  $Po\dot{q}e\dot{d}$  from its form (  $l [P]$  ), and a passive,  $Pa\dot{q}u\dot{d}$  (  $l W [P']$  ).<sup>1</sup>

$Pa\dot{q}u\dot{d}$  is generally regarded as a survival of a passive of Qal, which still exists throughout in Arabic, but has been lost in Hebrew (see, however, § 52 e), just as in Aramaic the passives of  $Pi\dot{c}e\dot{d}$  and  $Hiph\dot{c}i\dot{d}$  are lost, except in the participles. But instances of the form  $qut\dot{a}\dot{d}$  are better regarded as remnants of the passive participle Qal (see § 52 s), so that  $l W [P']$  must be considered as an original verbal noun; cf. Barth, *Nominalbildung*, p. 173 ff.

### b

2. In the intransitive verbs *mid. e* and *mid. o*, the form of the participle active of Qal coincides in form with the 3<sup>rd</sup> sing. of the perfect, e. g.  $!V\dot{v}''$  *sleeping*, from  $!V\dot{v}''; rAqy''$  (only orthographically different from the perf.  $r\dot{q}y''$ ) *fearing*; cf. the formation of the participle in Niph\dot{c}al, § 51 a. On the other hand, the participle of verbs *mid. a* takes the form  $l j \dot{q}o$  (so even from the *transitive*  $\dot{a}n\dot{f}''$  *to hate*, part.  $\dot{a}n\dot{f}''$ ). The  $o\dot{d}$  of these forms has arisen through an obscuring of the  $a\dot{d}$  and is therefore unchangeable, cf. § 9 q. The form  $l j \dot{q}'$  (with a changeable  $Qames\dot{d}$  in both syllables), which would correspond to the forms  $!V\dot{v}''$  and  $r\dot{q}y''$ , is only in use as a noun, cf. § 84a f. The formation of the participle in  $Pi\dot{c}e\dot{d}$ ,  $Hiph\dot{c}i\dot{d}$ , and  $Hithpa\dot{c}e\dot{d}$  follows a different method.

### c

3. Participles form their feminine (  $h l j \dot{q}o\dot{t}$  or  $t l j \dot{q}o$  ) and their plural like other nouns ( § 80 e, § 84a r, s, § 94 ).

### d

Rem. 1. From the above it follows, that the  $a\dot{d}$  of the form  $!V\dot{v}''$  is lengthened from  $a\dot{c}$  and consequently changeable (e. g. *fem.*  $h n \dot{v}''$ ), and that the  $o\dot{d}$  of  $l j \dot{q}o$  on the other hand is obscured from an unchangeable  $a\dot{d}$ .<sup>2</sup> In Arabic the verbal adjective of the form  $qat\dot{c}$  corresponds to the form  $qa\dot{d}$ , and the part.  $qa\dot{c}$  to  $qa\dot{d}$ . In both cases, therefore, the  $e\dot{d}$  of the second syllable is lengthened from  $i\dot{c}$  and is consequently changeable (e. g.  $l j \dot{q}o$  plur.  $\sim y l j \dot{q}o\dot{t} b k'$ , constr. pl.  $y d o k i$ ).

### e

%ymAT y [Ps 16:5](#), instead of the form qo<sup>le</sup>, is an anomaly; it is possible, however, that %ymAT (incorrectly written fully) is intended (cf. bybs<sup>o</sup> [2 K 8:21](#)), or even the *imperfect Hiph'il* of %my". The form @Sj<sup>o</sup> in [Is 29:14](#), [38:5](#) appears to stand for @Sj<sup>o</sup> but most probably the Masora here (as certainly in @yS<sup>o</sup> [Ec 1:18](#)) intends the 3<sup>rd</sup> sing. imperf. Hiph., for which the better form would be @SAy; Iyb<sup>o</sup> [1 Ch 27:30](#), being a proper name and a foreign word, need not be considered.—dba<sup>o</sup> (constr. state of dba<sup>o</sup>), with a<sup>o</sup> in the second syllable, occurs in [Dt 32:28](#) (cf. moreover, [§ 65 d](#)). On ~l Ah<sup>o</sup> [Is 41:7](#) (for ~l Ah), see [§ 29 f](#).

**f**

2. A form like the pass. ptcp. Pa<sup>o</sup>, but not to be confused with it, is sometimes found from *intransitive verbs*, to denote an inherent quality, e. g. !<sup>o</sup>ma' *faithful*; v<sup>o</sup>ha' *desperate*, [Jer 15:18](#), &c.; X<sup>o</sup>j B' *trustful*, [Is 26:3](#), y [Ps 112:7](#); ~<sup>o</sup>lc [' *strong*; r<sup>o</sup>kv' *drunken*, [Is 51:21](#); and even from transitive verbs, z<sup>o</sup>xa' *handling*, [Ct 3:8](#); r<sup>o</sup>kvz' *mindful*, y [Ps 103:14](#); [<sup>o</sup>dy" *knowing*, [Is 53:3](#); cf. [§ 84<sup>a</sup> m](#).

---

### Footnotes:

<sup>1</sup>[1] The constr. st. ~a<sup>o</sup> in the formula hwhy ~an, *the word* (properly the *whispering*) of the Lord, &c., is always written defectively.



## § 105. Interjections.

### a

1. Among the interjections some (as in all languages) are simply natural sounds, or, as it were, vocal gestures, called forth involuntarily by certain impressions or sensations, e.g. Hh'a] ([Ez 30:2](#) Hh'), xa' ah! xa'h, aha! (cf. this xa' also in y] xa; and y] xpa:t *utinam*!), a]a' [Ex 32:31](#), &c. ([Gn 50:17](#) a]a') ah! (from Ha' and a]"), otherwise written h]a' [2 K 20:3](#), [Jon 1:14](#), y] [Ps 116:4](#); also Sh; (in pause Sh', even in the plural WSh; *hold your peace*! [Neh 8:11](#)) hush! yAh ([Am 5:16](#) Ah-Ah) ha! woe! yAa] hyAa] ([Ps 120:5](#)), yai (in Al yai [Ec 4:10](#); %l '-yai [10:16](#)) woe!

### b

2. Others, however, originally expressed independent ideas, and become interjections only by rapid pronunciation and by usage, e.g. !he ;ah] or h]hi *behold*! (prop. *here*); ha' > *behold*! (prop. imperative); hb]hi plur. Wbh' (prop. *give*, imperative of bhy"; as to the tone, cf. [§ 69 o](#)), *come*, the Latin *age*, *agite*! hk'l . (also ^l .), Wkl] (prop. *go*, imperative of %l h') with the same meaning<sup>1</sup>; hl y] k' *far be it*! (prop. *ad profanum*!) yBi (see the Lexicon) *I beseech, hear me*! a] pray!<sup>2</sup> used to emphasize a demand, warning, or entreaty, and always placed after the expression to which it belongs.<sup>3</sup>

---

### Footnotes:

<sup>1</sup>[1] ha' > ([Dt 1:8](#)), hb]hi and hk'l . are also used in connexion with the feminine and the plural, which proves that they have become quite stereotyped as interjections.

<sup>2</sup>[1] a] serves to express the most various shades of expression, which are discussed in the various parts of the syntax. It is used especially (a) after the *imperative*, either in commands or entreaty, see [§ 110 d](#); (b) with the *imperfect*, either in the cohortative ([§ 108 b](#)) or jussive ([§ 109 b](#)); (c) once with *perfect*, [Gn 40:14](#); (d) after various particles: a]~h]hi *behold now*, particularly after the conjunctions l a; and ~a] a]~l a; *ne quaeso* and a]~ ~a] *if now*, eiper( eipote *if*, in a deprecatory sense, expressive of politeness or modesty. In [Nu 12:13](#) a] stands after a noun; but we ought certainly to read a]~ l a;—In polite language this particle is used constantly in all these ways, [Gn 18:3](#), [4](#), [19:7](#), [8](#), [19](#), and [50:17](#).

<sup>3</sup>[2] Against the usual view which regards אָל" as a hortatory particle (= *up ! come !* analogous to the original imperatives *hbh* and *hk* . and the Ethiopic *naṣa* properly *hither, also come !*), P. Haupt, in the *Johns Hopkins University Circulars*, xiii, no. 114, p. 109, justly observes that we should then expect the particle to be *prefixed* to the imperative, &c. He proposes to describe אָל" as an emphatic particle. Haupt's suggested identification of this אָל" with the Assyrian, Arabic, and Ethiopic particle *ma* (which is also an enclitic of emphasis), and ultimately with the interrogative *ma* we shall not discuss here.

## § 166. *Consecutive Clauses.*

### a

1. Consecutive clauses are added by means of simple *waṯw* copulative with the jussive,<sup>1</sup> especially after negative and interrogative sentences, e. g. [Nu 23:19](#) ~xḥt yṯ> ~d'a'-!bṯ bZkyṯ) | ae vyai ad , *God is not a man, that he should lie, and (i. e. neither) the son of man, that he should repent*; [Is 53:2](#) Ṿhdñxṯ> [Ho 14:10](#) ~ [eḏyṯ> !Abn" hLṯāñ !bṯ> ~k'X' ymi *who is wise, that he may understand these things ? prudent, that he may know them ?* [Jb 5:12](#) ad Ṿ> so that ... in [Pr 30:3](#) Ṿ> is separated from the predicate by the object. In [Gn 16:10](#) a negative consecutive clause comes after a cohortative, and in [Ex 10:5](#) after a perfect consecutive. — On the other hand, in [Jb 9:32](#), [33](#) the jussive in the sense of a consecutive clause is attached without *Waṯw* to the preceding negative sentence (in verse [32](#) a second jussive follows, likewise without *Waṯw*, *for he is not a man, as I am, that I should answer him, that we should come together in judgement*). On the imperfect consecutive as expressing a logical consequence, see [§ 111 i](#); on the perfect consecutive as a consecutive clause after a participle, see [§ 112 n](#).

### b

2. Conjunctions introducing consecutive clauses are again (see [§ 157 c, note 3](#)) yBi and rva] = *so that*, especially again after interrogative sentences, according to [§ 107 u](#); cf. [Nu 16:11](#), yBi with the imperfect, *that ye murmur*, but in [Gn 20:10](#) with the perfect, in reference to an action already completed. On rva] with the imperfect (or jussive) equivalent to *so that*, cf. further [Gn 13:16](#), [22:14](#); with perfect and imperfect, [1 K 3:12](#) f., with the demonstrative force clearly discernible, depending on bl e on ad rva] = *ut non*, cf. [Dt 28:35](#), [1 K 3:8](#), [2 K 9:37](#).

On !mi with a substantive or infinitive as the equivalent of a consecutive clause, see [§ 119 y](#).

---

### Footnotes:

<sup>1</sup>[3] That such examples as bZkyṯ are to be regarded as jussive is probable from the analogy of [Ho 14:10](#) and [Jb 9:33](#).

## § 157. Object-Clauses (*Oratio Obliqua*).

### a

Clauses which depend on a transitive verb, especially on what are called *verba cordis*, i. e. verbs denoting any mental act, such as *to see, to hear, to know, to perceive, to believe, to remember, to forget, to say, to think, &c.*, may be subordinated to the governing verb without the help of a conjunction by simple juxtaposition (§ 120 a), or they may be co-ordinated with it either with or without *wāw copulative* (§ 120 d–h). As a rule, however, the objective clause is introduced by the conjunction  $\text{yKi}$  *that*, less frequently by  $\text{rVa}$  *that*.<sup>1</sup>

Examples:—

(a) Object-clauses without a conjunction. Besides the passages mentioned in § 120 (especially under e) there are a number of examples, in which a clause depending on a *verbum dicendi* or *sentiendi* (the *oratio obliqua* of the Latin and English Grammar) is added in the form of an independent noun-clause or verbal-clause; e. g. [Gn 12:13](#)  $\text{Ta}^+\text{ytixā}$   $\text{an}^-\text{yrmai}$  *say, I pray thee, thou art my sister*; [y Ps 10:13](#), [Jb 25:8a](#), [14](#), [Neh 6:6](#); [Zc 8:23](#) (after  $[\text{mV}^']$ ); [y Ps 9:21](#) (after  $[\text{dy}^']$ ); verbal-clauses, e. g. [y Ps 50:21](#) *thou thoughtest*  $^{\wedge}\text{Amik}^{\prime}$   $\text{hyka}$ ,  $\text{tAyh}^{\prime}$  *I was surely like thyself* [but read  $\text{Ayh}^{\prime}$  for  $\text{tAyh}^{\prime}$ ]; [Gn 41:15](#), [Ju 9:48](#) *what ye have seen me do*; [Is 48:8](#), [Ho 7:2](#).

### b

(b) Object-clauses introduced by  $\text{yKi}$ , e. g. [Gn 6:5](#)  $\sim\text{dāh}^{\prime}\text{tt}$   $[\text{r}^{\prime}$   $\text{hBr}$ ;  $\text{yKi}$   $\text{hAh}^{\prime}\text{y}$   $\text{ar}^{\prime}\text{w}$  *and the Lord saw that the wickedness of man was great, &c.* — Direct narration also is very frequently introduced by  $\text{yKi}$  (analogous to the *oīti recitativum*; frequently, indeed, with the secondary idea of a particle of asseveration, as in [Gn 26:9](#), [27:20](#)), e. g. [Gn 21:30](#), [22:16](#) f., [26:22](#), [29:32](#), [37:35](#), [Jos 2:24](#), &c., even when the direct narration is not expressly indicated, [Gn 4:25](#), [32:31](#), [41:51](#) f., [Ex 18:4](#). — On the expression of a second object by means of a clause introduced by  $\text{yKi}$ , see § 117 h.<sup>2</sup>

### c

(c) Object-clauses introduced by  $\text{rVa}$ , e. g. [Est 3:4](#)  $\text{aWh-rva}$   $\sim\text{h.l}^{\prime}$   $\text{dtGhi}$   $\text{yKitydWh}^{\prime}\text{y}$  *for he had told them that he was a Jew*; [1 S 18:15](#), [Ez 20:26](#), [Ec 8:12](#),<sup>3</sup> even before direct narration, [1 S 15:20](#), [2 S 1:4](#) Somewhat frequently  $\text{rVa}$  is

preceded by the *nota accusativi* - $\text{t}a$ , (equivalent to *the circumstance, the fact, that*), e. g. [Jos 2:10](#), [1 S 24:11](#), [19](#), [2 S 11:20](#), [Is 38:3](#), but in [Gn 30:29](#), [Dt 29:15](#) equivalent to *the way in which*.

---

### Footnotes:

<sup>1</sup>[1] On these clauses with  $yKi$  and  $rVa$  and generally on clauses which we should render as subordinate, cf. P. Dö;rwald 'Zur hebr. Syntax' in *Neue Jahrb. für Philol. und Pädag.* 1890, p. 115 ff.

<sup>2</sup>[2] Instead of a complete objective clause we sometimes find a kind of accusative and infinitive construction, especially after  $\text{!t}n$  (prop. *to give up*) in the sense of *to allow*, e.g. [Nu 21:23](#)  $\text{Al } b\ddot{u}Bi \text{ } rbd$   $\text{! } l \text{ } ar'fy\text{-}ta, \text{! } xysi \text{! } th\text{-}ad \text{! } \text{!}$  and *Sihon did not suffer Israel to pass through his border*, [20:21](#); followed by an infinitive with  $\text{!}$ , e. g. [Gn 20:6](#), [31:7](#), [Ex 3:19](#).— Cf. also the analogous examples in [Dt 28:56](#) (after  $hShl$  *to venture*; see [§ 113 d](#)); [Ju 11:20](#) (after  $\text{!ymia}h\text{,}$  *to trust*); [1 K 19:4](#) (after  $\text{! } aV'$  *to request*).

<sup>3</sup>[3] In [Jer 28:9](#) a *subject*-clause is thus introduced by  $rVa$  instead of the usual  $yKi$

## § 143. *The Compound Sentence.*

### a

A compound sentence (§ 140 d) is formed by the juxtaposition of a subject<sup>1</sup> (which always precedes, see c) and

(a) An independent noun-clause, which (a) refers to the principal subject by means of a pronoun, e. g. [Na 1:3](#) אֲכַרְדִּי; הַפִּלְסֵטִי. הָאֱלֹהִים *the Lord—in the storm is his way*; [2 S 23:6](#), y [Ps 18:31](#), [104:17](#), [125:2](#), [Ec 2:14](#); cf. also [Gn 34:23](#), where the predicate is an interrogative clause.—A personal pronoun is somewhat frequently used as the principal subject, e. g. [Is 59:21](#) ~ תְּאוֹיִתֵיךְ. תֵּאֵן יְהוָה *and as for me, this is my covenant with them*, &c.; [Gn 9:9](#), [17:4](#), [Is 1:7](#), [1 Ch 28:2](#); <sup>23</sup> with an interrogative noun-clause, [Gn 37:30](#), [Jb 21:4](#), [38:19](#):— or (b) is without a retrospective suffix (in which case naturally the connexion between the subject and predicate is much looser), e.g. [1 S 20:23](#) *and as touching the matter which*, &c. ... *behold the Lord is between thee and me for ever*, [Pr 27:7](#).

### b

(b) An independent verbal-clause: (a) with a retrospective suffix,<sup>3</sup> e. g. [Gn 9:6](#) (cf. § 116 w); [17:15](#) *as for Sarai thy wife, thou shalt not call her name Sarai*; [26:15](#), [28:13](#), [34:8](#), [Ex 30:37](#), [32:1](#), [1 S 2:10](#), [2 K 10:29](#), [Is 9:1](#), [11:10](#), [Ez 33:2](#), [Ho 9:11](#), y [Ps 11:4](#), [46:5](#), [65:4](#), [74:17](#), [Dn 1:17](#); with a pronoun as the principal subject, [Gn 24:27](#); (b) without a retrospective suffix, [Is 19:17](#) *every one that mentions it (Judah) to it (Egypt), it (Egypt) is afraid*.

### c

Rem. 1. In all the above examples prominence is given to the principal subject (by its mere separation from the context by means of a greater disjunctive, as a *casus pendens*<sup>4</sup>) in a manner which would be quite impossible in a simple noun or verbal-clause (e. g. [Na 1:3](#) if it were אֲכַרְדִּי. הַפִּלְסֵטִי. הָאֱלֹהִים %רְדִּי; cf. the French *c'est moi qu'on a accusé*! But the statement or question contained in the clause which forms the predicate also receives greater weight. For the same purpose other members of the sentence also are sometimes placed at the beginning and resumed again by a following suffix; thus the object, [Gn 13:15](#), [21:13](#), [35:12](#), [47:21](#) (with the Samaritan and LXX read perhaps דַּיבִּי [הוֹי]; [1 S 25:29](#); a specification of place, [Gn 2:17](#), [2 K 22:18](#), &c.; a substantive with |, [1 S 9:20](#), [2 S 6:23](#); cf. the examples in § 135 a.—In [Nu 15:29](#) a dative is co-ordinated with the *casus pendens*, i.e. there is a transition to a different construction.

### d

2. To compound sentences belong also the numerous examples already treated in the account of the tenses, where the predicate of a *casus pendens* is introduced by the *waw apodosis*. The isolation and prominence of the principal subject is in this case still more marked than in the instances treated above; on the *casus pendens* with a following imperfect consecutive (e.g. [Jer 6:19](#), [33:24](#)), cf. [§ 111 h](#); with a following perfect consecutive (e.g. [Ex 4:21](#), [12:44](#), [Nu 23:3](#), [1 S 25:27](#), [2 S 14:10](#), [Is 9:4](#), [56:6](#) f.), [§ 112 t](#) and *mm*; on the participle as *casus pendens*, [§ 112 oo](#) and [§ 116 w](#).— In [Jb 15:17](#) *waw apodosis* follows with the cohortative; in [Jb 23:12](#), y [Ps 115:7](#), the imperfect is separated by *al* from the *waw apodosis*; in [Jb 4:6](#) as for *thy hope*, it is *the integrity of thy ways*, [36:26](#), [Ec 5:6](#), an incomplete noun-clause is appended by *waw apodosis*. On *waw apodosis* after disconnected specifications of time, cf. [§ 112 oo](#) at the end, and [Gn 40:9](#), [2 S 15:34](#) <sup>^D</sup>h.[: ynb]w) hT'[w] *and now (so far as the present is concerned) I will be thy servant*, [Nu 12:12](#), [Jer 4:1](#) (*me thou needest fear*).

## e

3. Sometimes a substantive introduced by *l*. (*in respect to*; cf. [§ 119 u](#)) serves the same purpose as the *casus pendens* beginning the sentence, as [Nu 18:8](#) (unless the *l*. here serves to introduce the object, according to [§ 117 n](#)); [Is 32:1](#) (where, however, *~yr lfw* should most probably be read); [Ec 9:4](#), [1 Ch 7:1](#), [24:20](#) ff., [2 Ch 7:21](#). On the other hand, y [Ps 16:3](#), [17:4](#), [32:6](#), [89:19](#), [119:91](#), are very doubtful. The suggestion of P. Haupt (*Johns Hopkins University Circulars*, xiii. no. 114; Baltimore, 1894) also deserves attention, that in passages like [Ec 9:4](#), and in *l kd*. [Gn 9:10](#), [23:10](#), [Ex 27:3](#), [19](#), [Ez 44:9](#), &c., *l*. is not the preposition, but an emphasizing particle, answering to the Arab. *laḥ surely*; Assyrian *luḥ* with *l K* it is equivalent to *in short*. Cf. also *l .— l . sive—sive*, *et — et*, [Jos 17:16](#), [Ezr 1:11](#), Assyrian *luḥ—luḥ*

## Footnotes:

<sup>1</sup>[2] In [Gn 31:40](#) a verbal-clause (*ytiyh' I was*) occurs instead of the subject, and is then explained by another verbal-clause.

<sup>2</sup>[3] In [1 Chr 28:2](#) (cf. also [22:7](#) *ybb'l .— [i hy'h' ynb] ynb*) might also be taken as strengthening the pronominal suffix which follows (equivalent to *I myself had it in my mind*), as e. g. [Ez 33:17](#) *whereas their own way is not equal*; cf. [§ 135 f](#).

<sup>3</sup>[1] Cf. the Meša' inscription, l. 31, *and Horonain, therein dwelt, &c.*

<sup>4</sup>[2] But this term must not (any more than that formerly used 'the subject preceding *absolutely*') be misunderstood to mean that the principal subject is, as it were, floating in the air, and that the whole sentence results in an anacoluthon. On the contrary, to the Semitic mind, such sentences appear quite as correctly formed as ordinary noun- and verbal-clauses.



## § 156. *Circumstantial Clauses.*

### a

1. The statement of the particular circumstances under which a subject appears as performing some action, or under which an action (or an occurrence) is accomplished, is made especially (apart from relative clauses, see § 155) by means of noun-clauses connected by *WaW* with a following subject (see further on this kind of *circumstantial clause* in § 141 e), and by verbal-clauses (see § 142 d). Very frequently, however, such statements of the particular circumstances are subordinated to the main clause by being simply attached, without *waW*, either as noun-clauses, sometimes extremely short (see c), or as verbalclauses (see d–g).

### b

Rem. Among relative clauses of this kind the commonest are the various noun-clauses, which are most closely subordinated to a preceding substantive without *rVā]* e. g. [Gn 16:12](#); also statements of weight, [Gn 24:22](#); of name, [Jb 1:1](#) (also introduced by *AmVW* [Gn 24:29](#), [1 S 1:1](#), §c., or *HmVW* [Gn 16:1](#), [22:24](#), &c.); of a condition of body, [Ju 1:7](#), and others.—Noun-clauses which begin with *waW*, and the *predicate* have a somewhat more independent character than those introduced by *waW* and the *subject*<sup>1</sup> ([Gn 19:1](#), &c.). The former, however, are also to be regarded as circumstantial clauses, in so far as they describe a *state* which is simultaneous with the principal action; thus [Is 3:7](#), *will not be an healer*, *~x, | n̄ !yae ytybbW* *while in my house is neither bread nor clothing*; [Is 6:6](#) ([Am 7:7](#)); [2 S 13:18](#), [16:1](#). Cf. also the instances in § 152 I of *!yaW* followed by a participle, as *!yCm; !yaW* &c.

### c

2. Characteristic examples of circumstantial *noun-clauses* are [Gn 12:8](#) and *pitched his tent* *~dQmi y[hW> ~ymi | aetyBet* with *Bethel on the west and Ai on the east*, [Nu 22:24](#), [2 S 18:14](#) *through the heart of Absalom*, *yX; Wnda [* while he was yet alive; [Jer 30:6](#), [Ez 9:2](#) (cf. [Ct 3:8](#)), [Na 3:8](#), [Zc 14:5](#), [2 Ch 23:10](#); with the predicate preceding, e. g. [1 S 26:13](#), *y Ps 32:8*.—In [Gn 41:29](#) a noun-clause serves to announce a state in the future.—We may also include here certain set phrases, as *~ynP' | a*, *~ynP'* *face to face* (prop. while *face* was turned *towards face*), [Gn 32:31](#), [Ex 33:11](#), [Dt 34:10](#), &c.;<sup>2</sup> so also *to cast oneself down*, *hcraṯ~yPā*; *the face being turned to the earth*, [Gn 19:1](#), &c. (for *hcraṯ* we find *#rañ* in [1 K 1:31](#), [Is 49:23](#)).<sup>3</sup> — Cf. finally the formula *~ynB'*

l [; ~a<sup>e</sup>mother with children, [Gn 32:12](#); cf. [Ho 10:14](#) and [§ 119 aa note 2](#).

Rem. On circumlocutions of this kind to express negative attributes by means of short noun-clauses (complete or incomplete), cf. [§ 152 u](#).

## d

3. As circumstantial *verbal*-clauses,<sup>4</sup> we find (1) sometimes affirmative clauses (see below), but far more frequently (2) negative clauses (see [f](#)), and among these (3) a certain number of expressions which may be regarded simply as equivalent to negative adverbial ideas (see [g](#)).

Examples of (1) [Is 5:11](#) b woe unto them, that tarry late in the evening,

~qy l dy: !y<sup>w</sup> while wine inflames them. [Is 1:5](#), [10:24](#), [30:31](#), [Jer 7:26](#), [20:15](#), y [Ps 4:3](#), [5:12](#), [21:13](#), [62:5](#). The circumstantial verbal-clause is used to particularize an action which has before been expressed generally, in [Gn 44:12](#), [48:14](#) = crossing his hands; [Dt 2:27](#), [Ju 6:19](#); antithetically, [1 K 13:18](#) Al VxKi wherewith however he lied unto him. The verbal-clause seems to assign a reason in y [Ps 7:7](#) ty<sup>w</sup>ci j Pv<sup>m</sup>i since thou hast commanded judgement; a consequence in y [Ps 103:5](#).<sup>5</sup>

## e

Rem. On the cases in which an imperfect in the sense of a final clause is subordinated to a verb of motion (generally ~Wq), see [§ 120 c](#).

## f

Of (2), subordinate verbal-clauses with ad<sup>l</sup> (in English usually rendered by *without* and the gerund, if the subject be the same as in the principal clause), e.g. [Lv 1:17](#) l yDby: ad<sup>l</sup> without dividing it asunder, [Jb 31:34](#); ad<sup>l</sup> with the perfect is so used in [Gn 44:4](#), [Ex 34:28](#), [1 S 30:2](#), [Jb 20:26](#) (*without its being blown upon it*). With a different subject, equivalent to a consecutive clause in English, [Is 27:9](#) Wmqy<sup>w</sup>-ad<sup>l</sup> )so that they shall rise up no more. — Moreover, verbal-clauses in the same sense (*without* doing, &c.) are frequently connected by ad<sup>l</sup> W> cf. [1 S 20:2](#), [Jb 24:22](#), [42:3](#); in a concessive sense, [Is 33:1](#), y [Ps 44:18](#).

## g

Of (3), cf. [dyE ad<sup>l</sup> (prop. *he knows it not*) unawares, y [Ps 35:8](#), [Pr 5:6](#)

l mxy: ad<sup>l</sup> unsparingly, [Is 30:14](#) (after an infinitive absolute); [Hb 1:17](#), [Jb 6:10](#)

(but  $\text{I m} \times \text{y}$ :  $\text{ad w}$  > [Jb 16:13](#), [27:22](#); see *f* at the end);  $\text{Wdx} \times \text{ki ad}$  (prop. *they hide not*) *openly*, [Is 3:9](#) (but [Jb 15:18](#)  $\text{Wdx} \times \text{ki ad w}$ ;  $\% \text{f} \times \text{' y l B}$ . (prop. *he restrains not*) *unceasingly*, [Is 14:6](#);  $\text{j AMy} \text{f} \text{I B}$ ; [Jb 41:15](#) ( $\text{y Ps 93:1}$   $\text{y j AMT} \text{f} \text{I B}$ ) and  $\text{j AMy} \text{l ad}$  [Is 40:20](#) (*without tottering*) *immovably*; cf. also  $\text{d} [\text{ma}$ ,  $\text{ad}$  *without wavering*,  $\text{y Ps 26:1}$ .

## Footnotes:

<sup>1</sup>[1] In [Dt 32:31](#) this form of sequence appears to be selected for another purpose, *and indeed our enemies are judges thereof*, with  $\text{wa} \text{w}$  *emphatic*; to take it as a circumstantial clause is too artificial.

<sup>2</sup>[1] The expression  $\sim \text{ynp}' \text{ har}' \text{thi}$  *to look one another in the face* (i. e. to contend in combat) [2 K 14:8](#), [11](#), [2 Ch 25:17](#), [21](#), is probably only a shortened form for  $\text{har}' \text{thi} \sim \text{ynP}' \text{I a}$ ,  $\sim \text{ynp}'$ .

<sup>3</sup>[2] That  $\text{hcrat}' \text{#ra} \text{ñ}$  is really to be regarded as a virtual predicate to  $\sim \text{yP} \text{ñ}$  and not  $\sim \text{yP} \text{ñ}$ ; as a *casus instrumenti*, is seen from [Is 49:23](#), where  $\text{#ra} \text{ñ} \sim \text{yP} \text{ñ}$  precedes the verb.

<sup>4</sup>[3] Some examples of these have been already discussed in another connexion above, [§ 120 a–c](#).

<sup>5</sup>[4] In [Gn 21:14](#) the circumstantial verbal-clause  $\text{Hmk.v} \text{f} \text{I} [; \sim \text{f}'$  is only due to a harmonizing transposition; read  $\text{v} \text{ d} [ \text{f} \text{ d l y} \text{ñ} \text{; ta} \text{w}$  > According to the source used in cap. 21 Ishmael was still a young child; according to [17:25](#) he was about 16 or 17 years old.

## § 142. *The Verbal-clause.*

### a

1. By § 140 *f* there is an essential distinction between verbal-clauses, according as the subject stands before or after the verb. In the verbal-clause proper the principal emphasis rests upon the action which proceeds from (or is experienced by) the subject, and accordingly the verb naturally precedes (*necessarily* so when it is in the perf. consec. or imperf. consec.). Nevertheless, the subject does sometimes precede even in the verbal-clause proper, in the continuation of the narrative, e. g. [Gn 7:19](#), [1 S 18:1](#), [2 S 19:12](#); especially so if there is special emphasis upon it, e. g. [Gn 3:13](#) (it is not I who am to blame, but) *the serpent beguiled me*, cf. [Gn 2:5](#), &c.<sup>1</sup> In the great majority of instances, however, the position of the subject at the beginning of a verbal-clause is to be explained from the fact that the clause is not intended to introduce a new fact carrying on the narrative, but rather to describe a *state*. Verbal-clauses of this kind approximate closely in character to noun-clauses, and not infrequently (viz. when the verbal form might just as well be read as a participle) it is doubtful whether the writer did not in fact intend a noun-clause.

### b

The particular *state* represented in the verb may consist—

(a) Of an act completed long before, to which reference is made only because it is necessary for understanding the sequel of the principal action. If the predicate be a perfect (as it almost always is in these cases), it is generally to be rendered in English by a pluperfect; cf. the examples discussed above in § 106 *f* ([1 S 28:3](#), &c.); also [Gn 6:8](#) (not *Noah found grace*); [16:1](#), [18:17](#), [20:4](#), [24:1](#), [39:1](#) (*and Joseph in the meanwhile had been brought down to Egypt*); [41:10](#), [Ju 1:16](#), [1 S 9:15](#), [14:27](#), [25:21](#), [1 K 1:1](#), &c.—In a wider sense this applies also to such verbal-clauses as [Gn 2:6](#) (see further, § 112 *e*), since when they serve to represent an action continuing for a long period in the past, and thus to some extent a *state*.

### c

(b) Of a fact, contemporaneous with the principal events or continuing as the result of them. To the former class belong all those instances in which the predicate is combined with *hyh'* (provided that *hyh'* has not, as in [Gn 1:2](#), [3:1](#), &c., been weakened to a mere copula, in which case the precedence of the subject is fully explained from the character of the clause as a noun-clause; cf. § 141 *i*, and the examples of *hyh'*, &c., with a participle, § 116 *r*); as an example of the second class, cf. e. g. [Gn 13:12](#) *ä wqW ! [nK-#raB. bvy" ~rba; Abraham accordingly continued to dwell in the land of Canaan, but Lot dwelt, &c.*

## d

Rem. 1. The close relation between verbal-clauses beginning with the subject and actual noun-clauses, is seen finally from the fact that the former also are somewhat frequently added with  $\mathbb{W}$  (or subordinated) to a preceding sentence in order to lay stress upon some accompanying circumstance; on such noun-clauses describing a *state* or *circumstance*, cf. [§ 141 e](#). This is especially the case, again, when the circumstantial appendage involves an antithesis; cf. [Gn 18:18](#) *seeing that nevertheless Abraham shall surely become*, &c.; [24:56](#), [26:27](#), [Is 29:13](#), [Jer 14:15](#), y [Ps 50:17](#), [Jb 21:22](#), and such examples as [Gn 4:2, 4, 29:17](#), where by means of  $\mathbb{W}$  a new subject is introduced in express antithesis to one just mentioned. Moreover, in the examples treated above, under [b](#) and [c](#) ([1 S 28:3](#), &c.), the subject is frequently introduced by  $\mathbb{W}$ , which then corresponds to the Greek *de*, used to interpose an explanation, &c., see Winer. *Gramm. des neutest. Sprachidioms*, § 53. 7<sup>b</sup>.

## e

2. By a peculiar construction verbal-clauses may be joined by means of  $\mathbb{W}$  and a following subject to participial clauses, e. g. [Gn 38:25](#)  
 $\text{ayhi} \mathbb{W} \text{tac} \mathbb{W} \text{ayhi hx}^l \text{v}^t$  *she was already brought forth, when she sent*, &c.; [44:3, 4](#), [Ju 18:3, 19:11](#), [2 S 20:8](#); for other examples, see [§ 116 u](#) (where it is pointed out, [note 1](#), that the apodosis also frequently appears in the form of a *noun*-clause, a further proof of the close relation between verbal-clauses beginning with the subject and noun-clauses proper). Without doubt there is in all these cases a kind of inversion of the principal clause and the temporal subordinate clause; the latter for the sake of greater emphasis being raised to an independent noun-clause, while the real principal action is added as though it were an accompanying circumstance, and hence in the form of an ordinary circumstantial clause. [Cf. Driver, *Tenses*, [§ 166 ff.](#)]

## f

2. According to what has been remarked above, under [a](#), the natural *order of words* within the verbal sentence is: *Verb—Subject*, or *Verb—Subject—Object*. But as in the noun-clause ([§ 141 l](#)) so also in the verbal-clause, a variation of the usual order of words frequently occurs when any member of the sentence is to be specially emphasized by priority of position.<sup>2</sup> Thus the order may be:—

(a) *Object—Verb—Subject*. [Gn 30:40, 37:4, 1 S 15:1 2 K 23:19](#) and frequently. Naturally the examples are far more numerous, in which the object precedes a verbal form which includes the subject in itself, e. g. [Gn 3:10, 14, 18, 6:16, 8:17, 9:13, Ex](#)

[18:23](#), [Ju 14:3](#), [1 S 18:17](#), [20:9](#), [21:10](#), [2 K 22:8](#), [Pr 13:5](#), &c.

(b) *Verb—Object—Subject*: [Gn 21:7](#), [Nu 5:23](#), [1 S 15:33](#), [2 S 24:16](#) (but  $\$al\ mh$  is probably only a subsequent addition); [Is 19:13](#), y [Ps 34:22](#), [Jb 11:19](#), &c.

(c) *Subject—Object—Verb*: [Is 3:17](#), [11:8](#), [13:18](#), [Ho 12:11](#), y [Ps 6:10](#), [11:5](#), [Jb 29:25](#).<sup>3</sup>

(d) *Object—Subject—Verb* (very rarely): [2 K 5:13](#), [Is 5:17](#), [28:17](#), y [Ps 51:5](#), [Pr 13:16](#) (read  $\text{I K}$ ).<sup>4</sup>

(e) A substantival complement of the verb  $hyh$  is placed first in [Is 18:5](#)

$hChl\ hyky\ \text{I m}\theta\ r\ s\theta\ w$  and a ripening grape the flower becometh.

## g

Rem. Of specifications compounded with a preposition those of *place* stand regularly after the verb, unless they are specially emphatic as e. g. [Gn 19:2](#), [30:16](#), [32:5](#), [Mi 5:1](#), [Est 9:12](#); in [Gn 29:25](#)  $\text{I x}\theta\ B.$  with  $B. pretii$  precedes for the sake of emphasis. Cf., however, in [Gn 35:13](#) the order *verb—specification of place—subject*. — The remoter object precedes for the sake of emphasis, e. g. in [Gn 13:15](#) ([26:3](#)), [15:3](#); even before the interrogative, [Gn 27:37](#) (cf. [Jer 22:15](#) where the subject precedes an interrogative, and [1 S 20:8](#), [Jb 34:31](#) where a prepositional specification precedes). — Prepositional specifications of *time*, such as  $tyvar\ B.$  ([Gn 1:1](#)),  $\sim Ay\ B\ \text{a}\ w\ h\ h$ ;  $\sim Ay\ B$ ; &c. (but not  $hn\ v\ ar\ B'$  nor the simple  $hn\ v\ ar\ \text{I}\ h\ L\ x\ i\ T\ B\ \sim\ \text{I}\ \text{A}\ [\text{I}]$ ), stand, as a rule, before the verb, provided it be not in the perf. consec. or imperf. consec.; so also certain adverbs of time, such as  $wa\ \text{h}\ T'$ ; whilst others like  $r\ A\ [\text{A}\ r\ y\ m\ i\ T'$  regularly follow the verb.

---

## Footnotes:

<sup>1</sup>[1] This of course applies also to the cases, in which the subject consists of a strongly emphasized personal pronoun, e.g. [Gn 32:13](#)  $h\ T'a$ ; *thou thyself*; [33:3](#)  $a\ w\ h$  *he himself*.

<sup>2</sup>[1] Not infrequently also the striving after *chiasmus* mentioned in [§ 114 r](#), [note](#), occasions a departure from the usual arrangement of words.

<sup>3</sup>[2] This sequence occurs even in prose ([Gn 17:9](#), [23:6](#), &c.); it is, however, more doubtful here than in the above prophetic and poetical passages, whether the preceding subject should not be regarded rather as the subject of a compound sentence ([§ 143](#)), the predicate of which is an independent verbal-clause; this would explain why the verbal-clause is usually separated from the subject by one of the

greater disjunctives.—On the other hand, the sequence *Subject—Object—Verb* is quite common in Aramaic (e. g. [Dn 2:7, 10](#)); cf. Gesenius, *Comm.* on [Is 42:24](#), and Kautzsch's *Gramm. des Bibl. Aram.*, § 84. 1 *b*. The pure Aramaic usage of placing the *object* before the *infinitive* occurs in Hebrew in [Lv 19:9, 21:21, Dt 28:56, 2 S 11:19, Is 49:6, 2 Ch 28:10, 31:7, 36:19](#) (?).

<sup>4</sup>[1] This sequence occurs more frequently in noun-clauses with a participial predicate, e. g. [Gn 37:16, 41:9, 2 S 13:4](#), &c., in interrogative sentences, e.g. [2 K 6:22, Jer 7:19](#); in all which cases the emphasized object is placed before the natural sequence of *subject—predicate*. [cf. Driver, *Tenses*, § 208.]

## § 159. *Conditional Sentences.*

Cf. H. Ferguson, 'The Use of the Tenses in Conditional Sentences in Hebrew' (*Journal of the Society of Bibl. Lit. and Exeg.*, Middletown, Conn., June and September, 1882). — P. Friedrich, *Die hebr. Conditionalsätze*, Königsberg, 1884 (Inaug.-Diss.). — Driver, *Use of the Tenses*, 3<sup>rd</sup> ed., p. 174 ff.

### a

1. The great variety of construction in conditional sentences is owing to the fact that it frequently depends on the subjective judgement of the speaker, whether he wishes a condition to be regarded as *capable of fulfilment* (absolutely, or at least possibly), thus including those already fulfilled, or as *incapable of fulfilment*. On this distinction depends the choice both of the conditional particle to be used (see below), and especially (as also in Greek and Latin) of the tense. The use of the latter is naturally determined according to the general principles laid down in [§ 106 ff.](#)<sup>1</sup> In the following sketch, for the sake of clearness, conditional sentences *without* conditional particles will be first discussed (under *b*), and afterwards sentences *with* these particles (under *l*).

### b

2. The relation between condition and consequence may be expressed, as in English, by the simple juxtaposition of two clauses. At the same time, it is to be observed in general as a fundamental rule (in accordance with the original character of the two tenses), that the *imperfect*, with its equivalents (the jussive, cohortative, imperative, perfect consecutive, and participle), is used to express a condition and consequence which are regarded as being *capable of fulfilment* in present or future time, while the *perfect* represents a condition already fulfilled in the past, and its consequence as an accomplished fact. The other use of the perfect — to represent conditions regarded as *impossible* — occurs only in connexion with particles.

Examples: —

### c

(a) *Imperfect* (cf. [§ 107 x](#)) in protasis and apodosis, [Jos 22:18](#), y [Ps 104:28](#) ff.   
!Wj qd y<sub>h</sub> ~h,l' !T@i (if) *thou givest unto them, they gather*, &c.; y [Ps 139:18](#), [Pr 12:17](#), [Jb 20:24](#), [Ec 1:18](#), [Neh 1:8](#); with an interrogative imperfect in the apodosis, [Ju 13:12](#); with the jussive, [Jb 10:16](#); with the cohortative, [Pr. 1:23](#); with the perfect, [Is 26:10](#) (*yet will he not learn righteousness*; the apodosis forcibly denies what the imperfect in the protasis had represented as still conceivable; cf. [Ho 8:12](#)); with the perfect consecutive, [Gn 47:25](#), [Ex 33:5](#); with the protasis suppressed, [Jb 5:8](#) (see [§ 107 x](#)).

### d



(b) *Jussive* in protasis (cf. § 109 h, i) and apodosis, y Ps 104:10 %VXĀ

tv,T'thI yk'+yhiyml (if) *thou makest darkness, it is night*; imperfect in the apodosis, y Ps 104:29b; cohortative Pr 1:23. Also in Ex 7:9 !yMt:l . yhiy>it shall become a serpent, is the apodosis to a suppressed protasis *if thou cast it down*; so in 2 K 5:10 bVvll> is the apodosis to a protasis *if thou wash*, contained in what precedes.

## e

(c) *Cohortative* (see § 108 e) in the protasis; perfect in the apodosis, y Ps 40:6; imperfect consecutive, Jb 19:18 ybi-Wr Bdyw: hmllqā' (if) *I arise, they speak against me*; on the cohortative in the apodosis, cf. § 108 f

## f

(d) *Imperfect consecutive* in the protasis (§ 111 x), y Ps 139:11 rmañ if I say, &c. (with a noun-clause as the apodosis); with a frequentative perfect consecutive in the apodosis, 1 S 2:16.

## g

(e) *Perfect consecutive* in the protasis and apodosis (see the examples, § 112 kk and ll), Gn 44:22 tmw" wybia' bz:l[>and should he leave his father, his father would die; 9:16, 44:29, Ex 4:14, 12:13 1 S 16:2, 19:3, 2 S 13:28, 1 K 8:30; with frequentative perfects, Ex 16:21 (referring to the past, Jer 20:9); with imperfect in the apodosis (being separated from the WaW by ad ), Nu 23:20, Jb 5:24; introduced by an infinitive absolute, 1 K 2:37; an interrogative clause in the apodosis, Lv 10:19; a noun-clause, y Ps 37:10, Jb 7:21.

## h

(f) *A simple perfect* (to represent actions which are to be regarded as completed) in the protasis and apodosis, Pr 18:22 bAj acm' hV'ai acm' *has one found a wife, he has found a good thing*; an imperfect in the apodosis, Jb 19:4, 23:10; an imperfect consecutive, Ex 20:25, Pr 11:2, Jb 3:25, 23:13 b, 29:11; an interrogative clause, Nu 12:14, Jb 7:20 *if I have sinned* (prop., well, now I have sinned!) *what can I do unto thee?* 21:31, 35:6, Am 3:8; a noun-clause, Jb 27:19.

## i

(g) *A participle as casus pendens* (cf. § 143 d, and the sections of the Grammar there cited, esp. § 116 w) or a complete noun-clause in the protasis; the

apodosis mostly introduced by  $w\dot{a}w$  apodosis, e. g. [Pr 23:24](#) K<sup>eth</sup>.

$\sim k'x' d\dot{l} \dot{a}y \dot{A}B \ x m; f; y \dot{w}$  *if one begetteth a wise child, he shall have joy of him*; with perfect frequentative in the apodosis, [1 S 2:13](#), &c.; but also with a simple imperfect, e. g. [Ex 21:12](#) (cf. [§ 112 n](#)); with an interrogative imperfect, [2 K 7:2, 19](#); with an interrogative perfect, [Ju 6:13](#).

## k

(h) *Infinitive with preposition* (also as the equivalent of a conditional clause) in the protasis, and a perfect consecutive in the apodosis (cf. [§ 112 mm](#)), e. g. [2 S 7:14](#) ff.  $\dot{g}w \ w y \dot{T} \dot{x} k h \dot{w} \dot{A} t \dot{A} [h \dot{B}$  *if he commit iniquity, I will correct him*; [Ex 34:34](#) f. (with imperfect, followed by perfects frequentative in the apodosis).

Rem. On the expression of condition and consequence by means of two coordinate *imperatives*, see [§ 110 f](#).

## l

3. Particles used to introduce conditional sentences are  $\sim \dot{a}i$  (for which in the later and latest Books sometimes  $!h\dot{e}$ ; see below, under [w](#)) and  $\dot{w}l \ \dot{z}$  ([1 S 14:30](#), [Is 63:19](#)  $\dot{a} \dot{w}l$ ; [Ec 6:6](#), [Est 7:4](#)  $\dot{w}l \dot{a}i$ , from  $\dot{w}l \ \sim \dot{a}i$ ) *if*, negative  $\dot{a}d \ \sim \dot{a}i$  and  $\dot{a}l \ \dot{w}l \ \dot{y}l \ \dot{w}l \ \dot{A}$  *unless*;  $\dot{y}ki$  *supposing that* (Lat. *ut*), *in case that*, sometimes used almost in the same sense as  $\sim \dot{a}i$ . With regard to the difference between  $\sim \dot{a}i \ \dot{y}ad \ \sim \dot{a}i$  and  $\dot{w}l \ \dot{y}al \ \dot{w}l \ \dot{A}$ , the fundamental rule is that  $\sim \dot{a}i$  is used if the condition be regarded either as already fulfilled, or if it, together with its consequence, be thought of as possibly (or probably) occurring in the present or future. In the former case,  $\sim \dot{a}i$  is followed by the perfect, in the latter (corresponding to the Greek  $\epsilon\alpha\upsilon\upsilon$  with the present subjunctive) by the imperfect or its equivalent (frequently in the apodosis also). On the other hand,  $\dot{w}l \ \dot{y}al \ \dot{w}l \ \dot{A}$  is used when the condition is to be represented as *not fulfilled* in the past, or as *not capable of fulfilment* in the present or future, and the consequence accordingly as not having occurred or never occurring. In the former case,  $\dot{w}l$  and  $\dot{a}l \ \dot{w}l$  are necessarily followed by the perfect (mostly also in the apodosis) corresponding to the Greek  $\epsilon\iota$  with the indicative of an historic tense, and the Latin imperfect or pluperfect subjunctive. In the latter case (which is extremely rare) the perfect, or the participle, or even the imperfect, may be used.

## m

Rem. Since it again frequently depends on the subjective judgement of the speaker (see under [a](#)), whether a condition is to be regarded as possible or

impossible, we cannot wonder that the distinction between  $\sim\dot{a}l$  and  $\dot{W}l$  is not always consistently observed. Although naturally  $\dot{W}l$  and  $\dot{a}l \dot{W}l$  cannot take the place of  $\sim\dot{a}l$  and  $\dot{a}l \sim\dot{a}l$  (on the strange use of  $\dot{W}l$  in [Gn 50:15](#) see below), yet conversely  $\sim\dot{a}l$  is sometimes used where  $\dot{W}l$  would certainly be expected; cf. e. g.  $\dot{y}$  [Ps 50:12](#), [137:5](#), [139:8](#), [Ho 9:12](#) (cf. verse [11](#)). These examples, indeed ( $\sim\dot{a}l$  with the imperfect), may without difficulty be explained from the fact that the connexion of  $\dot{W}l$  with the imperfect was evidently avoided, because the imperfect by its nature indicates a still unfinished action, and consequently (as opposed to  $\dot{W}l$ ) a still open possibility. But  $\sim\dot{a}l$  is also used for  $\dot{W}l$  in connexion with the perfect, especially when an imprecation is attached by the apodosis to the condition introduced by  $\sim\dot{a}l$ , e. g.  $\dot{y}$  [Ps 7:4](#) ff. ...  $\text{ta}z \text{ytjfi}[\sim\dot{a}l \dot{g}w @Doy]$  *if I have done this, ... let the enemy pursue my soul, &c.*, cf. [Jb 31:9](#) ff. The speaker assumes for a moment as possible and even actual, that which he really rejects as inconceivable, in order to invoke the most severe punishment on himself, if it should prove to be the case.

On the frequent addition of an infinitive absolute to the verb in clauses with  $\sim\dot{a}l$  see [§ 113 o](#) above.

Examples:—

## n

A.  $\sim\dot{a}l$  1. with *perfect* in the protasis to express conditions, &c., which have been completely fulfilled in the past or which will be completely fulfilled in the future (the perfect is here equivalent to the *futurum exactum*, [§ 106 o](#)). The apodosis<sup>4</sup> takes —

(a) A *perfect* also, e. g. [Pr 9:12](#)  $\%L^+ \text{Tmk}k' \text{Tmk}k' - \sim\dot{a}l$  *if thou art wise, thou art wise for thyself*;  $\dot{y}$  [Ps 73:15](#) (see below on  $\dot{W}l$ ).

(b) *Imperfect*, e. g. [Dt 32:41](#)  $\text{yt}^{\text{ANV}}; \sim\dot{a}l$  *if I whet my glittering sword ... byv'ia' I will render vengeance, &c.*; [Jb 9:15](#) f. [30](#) (in both cases we should expect  $\dot{W}l$  rather than  $\sim\dot{a}l$ ; so also in  $\dot{y}$  [Ps 44:21](#) f., with an interrogative imperfect in the apodosis); [Jb 11:13](#) (the apodosis is in verse [15](#)).

(c) *Jussive* (or *optative*), e. g. [Jb 31:9](#) ff. (see [m](#) above); [Gn 18:3](#).

## o

(d) *Perfect consecutive* (see the examples in § 112 gg), e. g. [Gn 43:9](#) *al - ~ai gw wytaybth*] *if I bring him not ... then I shall have sinned*, &c.; [Ju 16:17](#), [2 S 15:33](#), [2 K 7:4](#). On the other hand, e. g. [Gn 47:6](#), [Mi 5:7](#), [Jb 7:4](#) refer to actions already completed; in [Gn 38:9](#) and [Nu 21:9](#) the perfect with *W* is a perfect frequentative and refers to past time.

(e) *Imperfect consecutive* (see § 111 q), e. g. [Jb 8:4](#) *if thy children have sinned* (*Waj x*)†..., *~X<sub>L</sub>V<sub>Y</sub>W*: *he has delivered them*, &c.

(f) *Imperative*, e. g. [Gn 50:4](#) *gw an-Wr BD; ~kynf [B. !xe ytiactm' an-~ai* *if now I have found grace in your eyes, speak, I pray you*, &c.; the imperative precedes in [Gn 47:16](#) and [Jb 38:4](#), [18](#).

## p

(g) A (complete or incomplete) noun-clause, e. g. [Jer 14:18](#) (a vivid realization of the future) *if I have gone forth into the field (= if I go, &c.), then, behold, the slain with the sword!* &c.; [Pr 24:14](#) (apodosis with *waW* apodosis).

## q

2. *~ai* with *imperfect* in the protasis, to express what is possible in the present or future, as well as (according to § 107 b) what has continued or been repeated in the past. The apodosis takes —

(a) The *perfect*, e. g. [Nu 32:23](#) *~taj x] hNhi !Ke !Wf [Jt; tad -~ai* *but if ye will not do so, behold, ye have sinned*; here the apodosis represents the time when the consequence has already taken place; so also [Jb 20:12–14](#). On the other hand, [Nu 16:29](#) (as also [1 S 6:9](#) and [1 K 22:28](#)) is a case of a pregnant construction, *if these men die as all men die, then* (it will follow from this) *the Lord hath not sent me*.

## r

(b) The *imperfect*, e. g. [2 K 7:4](#) *hyxni) W<sub>h</sub>Y<sub>ky</sub>>~ai* *if they save us alive, we shall live*, &c.; [Gn 13:16](#), [18:28](#), [30](#), [28:20](#) ff., [Ex 20:25](#) (the second imperfect is equivalent to a jussive); [Is 1:18](#), [10:22](#), [Am 9:2–4–4](#), y [Ps 50:12](#) (where *~ai* ironically represents an impossibility as possible); [Jb 8:5](#) f. (with the insertion of a second condition in the form of a noun-clause); [9:3](#), [20](#), [14:7](#); a frequentative imperfect referring to the past, [Gn 31:8](#) *r<sub>may</sub> hK<sub>θ</sub>~ai* *if (ever) he said thus ...*;

וְדַל יִיָּאָרְתָּן *then they bare ...*; [Ex 40:37](#). In [Gn 42:37](#) the consequence (on תַּיְמִית' cf. [§ 107 s](#)) precedes the condition.

(c) The *jussive* (or *optative*), e. g. י [Ps 137:5](#); cf. [§ 109 h](#).

(d) The *cohortative*, e. g. [Gn 13:9](#), [Jb 31:7](#); cf. [§ 108 f](#).

## S

(e) The *perfect consecutive* (see the examples in [§ 112 ff](#) and [gg](#)), e. g. [1 S 20:6](#)

תִּרְמַאֲלֶיךָ יְבִיא' יַנְדִּיפְיִל דִּקְר' ~ אִי *if thy father miss me at all, then shalt thou say, &c.*; [Gn 24:41](#), [Ju 4:20](#); with a frequentative perfect consecutive, [Gn 31:8](#) *if he said (as often happened) ... , then, &c.*

(f) The *imperfect consecutive*; so perhaps י [Ps 59:16](#), if וְיִיָּאָרְתָּן is to be explained according to [§ 111 t](#).

(g) The *imperative*, e. g. [Gn 31:50](#), [1 S 20:21](#) (with וַאֲוֹ אפודosis, but in verse [22](#) simply וְאִי, [21:10](#), [Jb 33:5](#)).

## t

(h) A noun-clause, e. g. [Gn 4:7](#), י [Ps 139:8](#), [Jb 8:6](#), [31:26](#) f.

3. ~ אִי with *cohortative*, e. g. [Gn 30:31](#); cf. the passages in [§ 108 e](#).

## u

4. ~ אִי with *infinitive*, [Jb 9:27](#) ירמא' ~ אִי prop. *if my saying is* (but probably we should read יִרְמַא').

## v

5. ~ אִי with a noun-clause, e. g. [Dt 5:22](#) (in the apodosis a perfect with וַאֲוֹ apodosis), [Gn 27:46](#), [Ju 9:15](#) (imperative in the apodosis); [11:9](#) (imperfect in the apodosis); [2 S 12:8](#) (cohortative in the apodosis); [Ho 12:12](#); especially if the subject of the conditional clause be a personal pronoun. In an affirmative sentence this pronoun is often joined to וְיִיָּאָרְתָּן in a negative sentence to וְיִיָּאָרְתָּן (cf. on both, [§ 100 o](#)), while the predicate (cf. [§ 116 q](#)) is represented by a participle, usually expressing the future, e. g. [Ju 6:36](#) f. [יִיָּאָרְתָּן וְיִיָּאָרְתָּן ~ אִי *if thou wilt save, &c.*; [Gn 24:49](#) ~ יִיָּאָרְתָּן ~ אִי *if ye will deal, &c.*; [1 S 23:23](#). In [Gn 24:42](#) f. the condition is expressed in a more humble form by the addition of אִי. With וְיִיָּאָרְתָּן [Gn](#)

[43:5](#)  $\chi$   $\text{L}\omega\text{m}$ .  $\text{^ny}\alpha\text{et}\sim\text{ai}$  > *but if thou wilt not send*, &c.; [20:7](#) (with imperative in the apodosis); [Ex 8:17](#), [9:2](#) f., [1 S 19:11](#) (all with a participle also in the apodosis). But  $\text{V}\gamma\text{E}$  and  $\text{!y}\alpha\text{ñ}$  may also be used after  $\sim\text{ai}$  without a suffix; thus  $\text{V}\gamma\text{E}$  [Gn 23:8](#), [1 S 20:8](#), [2 K 9:15](#), &c.,  $\text{!y}\alpha\text{ñ}\sim\text{ai}$  (*if it be not the case*) [Gn 30:1](#), [Ex 32:32](#), [Ju 9:15](#), [2 K 2:10](#); cf. also  $\text{!K}\epsilon\sim\text{ai}$  *if it be so*, [Gn 25:22](#).

## W

B.  $\text{!h}\epsilon\text{if}$ , generally supposed to be originally identical with  $\text{!h}\epsilon$  *behold* [!5](#) Probably, however,  $\text{!h}\epsilon\text{if}$ , is a pure Aramaism, and since the Aramaic word never has the meaning *behold*, it is at least improbable that it had originally any connexion with  $\text{!h}\epsilon$  or  $\text{h}\text{ñhi}$ . Cf. [Ex 8:22](#), [Lv 25:20](#), [Is 54:15](#), [Jer 3:1](#), [Hag 2:12](#), [2 Ch 7:13](#) and frequently in Job, as [9:11](#), [12](#), [12:14](#), [15](#), [19:7](#), [23:8](#), [40:23](#), always with  $\text{w}\alpha\text{w}$  apodosis following, except in [13:15](#), where consequently the meaning *see* is no doubt preferable.

## X

c.  $\text{W}\text{I}$  *if*,  $\text{a}\text{I}$   $\text{W}\text{I}$  ( $\text{y}\text{I}$   $\text{W}\text{I}$ ) *if not*.

1. With *perfect* in the protasis and apodosis (cf. [§ 106 p](#)), e.g. [Ju 8:19](#);  $\text{W}\text{L}\text{a}\text{I}$  is used in the same sense as  $\text{W}\text{I}$  in [Est 7:4](#), cf. [Ec 6:6](#) (with a question in the apodosis).— With the perfect in protasis and apodosis after  $\text{a}\text{I}$   $\text{W}\text{I}$  [Gn 31:42](#), [43:10](#), [Ju 14:18](#), [1 S 25:34](#), [2 S 2:27](#), [Is 1:9](#). On the other hand, in [Dt 32:29](#)  $\text{W}\text{I}$  with a perfect is followed by an imperfect in the apodosis, *if they were wise, they would understand this*; in [Mi 2:11](#) by a perfect consecutive.

## Y

2. With *imperfect* after  $\text{a}\text{I}$   $\text{W}\text{I}$  [Dt 32:27](#),  $\text{r}\text{W}\text{g}\text{a}'$  probably as the *modus rei repetitae*, *were it not that I ever and again feared*, &c.; so also the imperfect after  $\text{W}\text{I}$  with the apodosis suppressed, [Gn 50:15](#) *supposing that Joseph should hate us*; since, according to the context, the danger was real, the use of  $\text{W}\text{I}$  here is strange; conversely in other cases, e. g.  $\text{y}$  [Ps 73:15](#), [Jb 9:15](#) f, [30](#),  $\text{W}\text{I}$  would be more natural than  $\sim\text{ai}$

## Z

3. A noun-clause occurs after ׀ 2 S 18:12, 2 K 3:14, y Ps 81:14, all with imperfect in the apodosis; Jb 16:4 ׀ , with cohortative in the apodosis.

D. ׀ supposing that, if: —

## aa

1. ׀ with perfect in the protasis, e. g. Nu 5:20 תיך אם יכי תא׀ but thou, if thou hast gone astray, &c.; with a frequentative perfect consecutive in the apodosis, Jb 7:13 f.; with an imperfect consecutive, Jb 22:29.

## bb

2. ׀ with imperfect in the protasis, e. g. y Ps 23:4 ׀ אֶעֱיֵת ~ִי: yea, though I walk (have to walk), ..., I will fear no (ar'ai-ad) evil; 37:24; Ex 21:2 דב, [י חנף. תיך יכי תגו ירב. [י if thou buy an Hebrew servant, six years shall he serve (but in verses 3–5 a series of definite conditions with definite consequences is introduced by ~אִי so also the ׀ in verse 7 is followed in verses 8–11 by the special cases with ~אִי cf. also verse 17 ff.); cf. Gn 4:24, 24:41, Jb 38:5; with a perfect consecutive in the apodosis, Gn 32:18 f., Ex 18:16; with a noun-clause, Is 1:15.

3. ׀ with a noun-clause (and imperfect in the apodosis), 2 S 19:8.

## REMARKS.

## cc

1. In 2 K 5:13 the particle yba (Masora ybia', probably in the sense of *my father*) appears exceptionally for ׀ ; its meaning here is unquestionable, but its origin is obscure. Cf. the exhaustive discussion of Delitzsch and Wetzstein on Jb 34:36, where this yba appears to be used as a desiderative particle. — Sometimes when one case has been already discussed, another of the same character is added by means of אִּוּ or, e. g. Ex 21:36 ׀ [דאן אִּוּ or (another possible case) *it is known that*, &c., i. e. *but if it be known*, &c., LXX εἰδὲν, Vulg. *sin autem*; cf. Lv 4:23, 28, 5:1, 25:49, 2 S 18:13; with a following imperfect, Ez 14:17 f. — On the hypothetical use of ׀ (which is interchangeable with ׀ in other senses also) Lv 4:22 (in verses 3 and 27 ~אִי), Dt 11:27 (verse 28 ~אִי), Jos 4:21, see the

Lexicon.

## dd

2. The conditional sentence is frequently found in an abridged form, where the suppressed clauses can be easily supplied from the context; cf. [Gn 13:9](#), [24:49](#), [1 S 2:16](#) אִם ~אִם־אֵינִי *and if not*, i. e. *and if thou wilt not give it to me, then I take it* (perfect according to [§ 106 n](#)) *by force*; cf. [1 S 6:9](#). The use of וְאִם־אֵינִי alone in [Ju 6:13](#) is peculiar, as also וְאִם־אֵינִי in [2 K 10:15](#) (where read with the LXX וְאִם־אֵינִי אֲחַיֵּי רַמְבַּאִם) in the sense of *if it be so*. — In [2 S 13:26](#), [2 K 5:17](#) אִם־אֵינִי alone appears to be used in the sense of *if really ... not*, in each case with a following jussive equivalent to *may there at least*, &c. (cf. [§ 143 d](#)); but perhaps with Matthes, *ZAW*. 1903, p. 122 ff., following Kuipers, we should read אִם־אֵינִי *would that* ! — In [1 S 13:13](#), [Jb 3:13](#) the condition must be supplied from the preceding clause to complete the sentence introduced by הִנֵּנִי; וְאִם־אֵינִי in [Jb 31:28](#) by וְאִם־אֵינִי in [2 K 13:19](#) by זֶאֱמַר. — The apodosis also appears sometimes in an abridged form (e. g. [Gn 4:24](#), [Is 43:2](#)) or is entirely suppressed, e. g. [Gn 30:27](#), [38:17](#), [50:15](#) (see *y* above), [Ex 32:32](#), וְ [Ps 27:13](#), [Jb 38:5](#), where properly אִם־אֵינִי must be supplied with אִם־אֵינִי וְאִם־אֵינִי as in verses [4](#) and [18](#); cf. [§ 167 a](#). — In וְ [Ps 8:4](#), instead of the apodosis *I exclaim* which we should expect, the exclamation itself follows.

## ee

3. The absolute certainty with which a result is to be expected is frequently emphasized by the insertion of וְאִם־אֵינִי [Is 7:9](#); זֶאֱמַר וְאִם־אֵינִי [2 S 2:27](#), [19:7](#), [Jb 11:15](#); or הִנֵּנִי; וְאִם־אֵינִי *now verily*, [Nu 22:29](#), [1 S 14:30](#) after אִם־אֵינִי, [Gn 31:42](#), [43:10](#) after וְאִם־אֵינִי, [Jb 8:6](#) after ~אִם־אֵינִי. On this *corroborative* וְאִם־אֵינִי cf. such passages as [Gn 18:20](#), &c., and [§ 148 d](#). On ~אִם־אֵינִי וְאִם־אֵינִי after an oath cf. [163 d](#).

## ff

4. Sometimes the force of a hypothetical particle extends beyond the apodosis to a second conditional clause, as in the case of ~אִם־אֵינִי [Pr 9:12](#), [Jb 10:15](#), [16:6](#), [22:23](#), and וְאִם־אֵינִי [Is 43:2](#).

## gg

5. In [Ex 33:20](#) a negative statement takes the place of a condition with a negative consequence, *for a man doth not see me and live*, instead of *for if a*



*man sees me, he does not live*; cf. the similar passages, [Dt 22:1](#), [4](#) *thou shalt not see ... and hide thyself*, instead of *if thou seest ... thou shalt not hide thyself*.

---

## Footnotes:

<sup>1</sup>[1] It may, moreover, happen that a different idea is introduced in the apodosis, from that with which the protasis started — a source of many further variations.

<sup>2</sup>[2] On the termination !W- cf. [§ 47 m](#). In verse [28](#) b also !W[ B.f.y] is probably to be explained from its immediately preceding the greater *pause*. Those terminations in verses [28–30](#) and y [Ps 139:18](#) can scarcely have any connexion with the conditional sentence, although it is strange that !W- in [Nu 32:23](#) appears after *ā* -~*ā* in the protasis. In [Nu 16:29](#), [32:20](#) !W- as before *ā* (as in [Jb 31:10](#) in the apodosis) is to be explained from the dislike of hiatus.

<sup>3</sup>[1] On W cf. Kohler in Geiger's *Zeitschr. für Wiss. und Leben*, vi (1868), p. 21 ff.

<sup>4</sup>[1] We are not here concerned with the fact that the logical apedosis (the consequence of the condition) is sometimes mentioned before the condition; as in [Gn 18:28](#), [30](#), [Ju 11:10](#), y [Ps 63:6](#) f., [137:6](#), and according to Dillmann [Is 4:4](#).

<sup>5</sup>[1] There could be no doubt of their identity if *hnhw* in [1 S 9:7](#), [2 S 18:11](#), simply meant *if*. We must, however, keep to the meaning *but behold*.

## § 167. *Aposiopesis, Anacoluthon, Involved Series of Sentences.*

### a

1. *Aposiopesis* is the concealment or suppression of entire sentences or clauses, which are of themselves necessary to complete the sense,<sup>1</sup> and therefore must be supplied from the context. This is especially frequent after conditional clauses; besides the examples already given in § 159 *dd*, cf. also [Ex 32:32](#) (the LXX and Samaritan supply אֲנִי); [Nu 5:20](#), [Ju 9:16](#) (in verse 19, after a long parenthesis, an imperative follows as the apodosis to this conditional clause); [1 S 12:14](#) f., [2 S 5:8](#) (where indeed the text is probably very corrupt; cf. the addition in [1 Ch 11:6](#)); [2 S 23:17](#), y [Ps 27:13](#), [1 Ch 4:10](#). For other examples of various kinds, see § 117 *l*, and especially § 147; in Aramaic, [Dn 3:15](#). — On [Gn 3:22](#), cf. § 152 *w* at the end.

### b

2. *Anacoluthon* is the change from a construction which has been already begun to one of a different kind. It is found especially after long parentheses, because the speaker has either lost sight of the beginning of his sentence, or for the sake of clearness purposely makes a new beginning; thus [Gn 23:13](#), [31:52](#) and [Ez 34:10](#) (cf. § 149 at the end); [Nu 14:21](#) ff., [32:20](#) ff., [Dt 17:2](#) ff., [24:1](#) ff., [29:21](#) ff., [Ju 10:11](#) (where, after a series of intermediate sentences, the predicate *I saved you* is suppressed; but the text can hardly be correct); perhaps also [Is 66:18](#) (cf., however, Delitzsch on the passage, which is certainly corrupt).<sup>2</sup> On [Gn 23:13](#) (𐤎𐤍𐤏 with the imperative), see § 110 *e*.

### c

3. We may mention as instructive examples or *involved series* of sentences [Gn 24:14](#) and [42](#) ff., and [Gn 28:6](#) ff.

---

### Footnotes:

<sup>1</sup>[1] But those cases are not to be regarded as examples of aposiopesis, in which the answer, being closely connected with the question, is given simply in the infinitive with |; cf. § 147 *a*, note 1.

<sup>2</sup>[1] On the other hand, from the Semitic point of view the various kinds of compound sentences are *not* to be regarded as instances of anacoluthon, e.g. [Gn 17:14](#), [17](#), nor even [Gn 31:40](#) (cf. § 143).

## § 147. *Incomplete Sentences.*

### a

1. Sentences are called *incomplete*, in which either the subject or the predicate or both must in some way be supplied from the context.<sup>1</sup> Besides the instances enumerated in § 116 s (omission of the personal pronoun when subject of a participial clause) and the periphrases for negative attributes § 152 u, this description includes certain (noun-) clauses introduced by  $\text{hnh}$ i (see *b* below), and also a number of exclamations of the most varied kinds (see *c* below).

Rem. Incomplete sentences are very common in Chronicles, but are mostly due to the bad condition of the text; cf. Driver, *Introd.*<sup>6</sup>, p. 537, no. 27. Thus in [2 Ch 11:22](#) b restore  $\text{bvx}'$ , with the LXX, before  $\text{Akyl } \text{mh:l}$ ; in [35:21](#) add  $\text{yT aBh}$  with the LXX, after  $\sim \text{AYh}$ ; and read  $\text{trP}$ . for  $\text{tyB}$ e in [2 Ch 19:6](#) and [28:21](#) the pronoun  $\text{aWh}$  is wanted as subject, and in [30:9](#) the predicate  $\text{W}(\text{h,y})$  cf. also the unusual expressions in [1 Ch 9:33](#) (*Ezr 3:3*), [1 Ch 15:13](#) (*ye were not present?*), [2 Ch 15:3](#), [16:10](#), [12](#) (bis), [18:3](#).

### b

2. The demonstrative particle  $\text{!hã hnh}$ i en, *ecce* may be used either absolutely (as a kind of interjection, cf. § 105 b) before complete noun- or verbal-clauses, e. g. [Gn 28:15](#)  $\text{\%M' [i yknã' thnh}$ i and, *behold! I am with thee*; [37:7](#), [48:21](#), [Ex 3:13](#), [34:10](#), or may take the pronoun, which would be the natural subject of a noun-clause, in the form of a suffix, see § 100 o. Whether these suffixes are to be regarded as in the accusative has been shown to be doubtful in § 100 p. However, in the case of  $\text{hnh}$ i the analogy of the corresponding Arabic demonstrative particle *'inna* (followed by an accusative of the noun) is significant.<sup>2</sup> If  $\text{hnh}$ i with a suffix and a following adjective or participle (see the examples in § 116 p and q) forms a noun-clause, the subject proper, to which  $\text{hnh}$ i with the suffix refers, must, strictly speaking, be supplied again before the predicate.<sup>3</sup> Sometimes, however, the pronoun referring to the subject is wanting, and the simple  $\text{hnh}$ i takes the place of the subject and copula (as [Gn 18:9](#) *I had' hnhi *behold she is in the tent*; [42:28](#)), or there is no indication whatever of the predicate, so that the sentence is limited to  $\text{hnh}$ i with the suffix, as in the frequent use of  $\text{ynnhã ynh}$ i *here am I*, in answer to an address. Elsewhere a substantive follows  $\text{hnh}$ i (or  $\text{!he}$  [Gn 11:6](#), [Jb 31:35](#)), and  $\text{hnh}$ i then includes the meaning of a demonstrative pronoun and the*

copula, e. g. [Gn 22:7](#) *vah' hnhī ~yçl[hnt]* *here is the fire and the wood, &c.*; [12:19](#) *behold thou hast thy wife!* [Ex 24:8](#); with reference to the past, e. g. [Am 7:1](#)

*g̃w vq,l ñ hnhī* *and lo, it was the latter growth, &c.* By a very pregnant construction the simple *hnhī* is used as the equivalent of a sentence in [Jb 9:19](#), *lo, here am I!*

### c

3. Examples of exclamations (threatening, complaining, triumphing, especially warlike or seditious) in which, owing to the excitement of the speaker, some indispensable member of the sentence is suppressed, are — (a) with suppression of the predicate (which has frequently to be supplied in the form of a jussive), e. g. [Ju 7:20](#) *a sword for the Lord and for Gideon!* (verse [18](#) without *brxñ*; [2 S 20:1](#) and [2 Ch 10:16](#) (cf. also [1 K 22:36](#)) *every man to his tents, O Israel!* (i. e. *let every man go to or remain in his tent*); without *vyaì* [1 K 12:16](#); moreover, [Is 1:28](#), [13:4](#) (on the exclamatory *l Aq* equivalent to *hark!* cf. [§ 146 b](#)); [28:10](#), [29:16](#) (*~kkph*; *O your perversity!* i. e. *how great it is!*); [Jer 49:16](#) (if *^T.C.l p.Ti* be equivalent to *terror be upon thee!*); [Jo 4:14](#), [Mal 1:13](#) (*ha'l Tm; hnhī* *behold what a weariness!*); [Jb 22:29](#); perhaps also [Gn 49:4](#) *~yMk; ZXPi* *a bubbling over as water* (sc. happened), unless it is better to supply a subject *hT'a*; (*thou wast*). — (b) With suppression of the subject, [Ju 4:20](#), cf. [§ 152 k](#); [Jb 15:23](#) *hYÈ*; *where* sc. is bread? — (c) With suppression of both subject and predicate, [Ju 7:18](#) (see above); [1 K 12:16](#) (see above); [2 K 9:27](#) *Ataò ~G*; *him also!* explained immediately afterwards by *WhKh*; *smite him!* [Ho 5:8](#) *after thee, Benjamin!* sc. is the enemy (differently in [Ju 5:14](#)); y [Ps 6:4](#), [90:13](#), [Hb 2:6](#) *ytm'-d[*; y [Ps 74:9](#) *hm'-d[*; — On *ad w'* *and if not* (unless *Wl w'* is to be read), [2 S 13:26](#), [2 K 5:17](#), see [§ 159 dd](#).

### d

Rem. I. To the class of incomplete sentences naturally belong exclamations introduced by interjections *Hh'añ yAañ yAhñ sh;*<sup>4</sup> cf. [§ 105](#). After the first two the object of the *threat* or *imprecation* follows regularly with *l*. (cf. *vae tibi*) or *-l a*, or *-l [*; e. g. *Whl ñ yAa* *woe unto us!* [1 S 4:8](#), [Is 6:5](#); cf. also *~AYl*; *Hh'a]* *alas for the day!* [Jo 1:15](#); on the other hand, the object of *commiseration* (after *yAh*) follows mostly in the vocative, or rather in the accusative of exclamation (cf. *vae te* in Plautus); so in lamentation for the dead, *yxiá' yAh* *alas, my brother!* [1 K 13:30](#),

[Jer 22:18](#); אַי אֲנִי אֲשֶׁר אֵלֶיךָ אֲהִי *ah, sinful nation!* [Is 1:4](#), [5:8](#), [11](#), [18](#), [20](#), [22](#) (*ah! they that f*). — For שׁוֹחֵי; cf. [Hb 2:20](#), [Zp 1:7](#), [Zc 2:17](#).

**e**  
2. Finally, instances of noun-clauses shortened in an unusual manner may perhaps occur in ~הַיָּדַי and ~הַיָּדַיְךָ; cf. [Ps 115:7](#), for ~הַיָּדַי ~יָדַיְךָ "they have hands, &c."; cf. verses [5](#) and [6](#) ~הַיָּדַיְךָ ~הַיָּדַיְךָ, &c. Perhaps also אֲנִי אֲשֶׁר אֵלֶיךָ אֲהִי [Gn 22:24](#), and אֲנִי אֲשֶׁר אֵלֶיךָ אֲהִי [Ec 5:16](#) are to be regarded in the same way, but hardly ~כַּאֲשֶׁר אֵלֶיךָ אֲהִי [Nu 12:6](#); Cf. § 128 d above.

---

### Footnotes:

<sup>1</sup>[1] This does not apply to such cases as [Gn 33:8](#), where an infinitive with ל appears alone in answer to a question, the substance of the question being presupposed as a main clause; cf. also [Gn 26:7](#), where אֲנִי אֲשֶׁר אֵלֶיךָ אֲהִי must again be supplied after יָדַיְךָ

<sup>2</sup>[2] On the same analogy any substantive following הַיָּדַיְךָ would have to be regarded as originally a virtual accusative. Since, however, Hebrew does not possess case-terminations (as the Arabic does, and uses the accusative necessarily after 'inna), it is very doubtful whether, and how far, substantives following הַיָּדַיְךָ were felt to be accusatives.

<sup>3</sup>[3] That these are real noun-clauses and that the participle (e.g. תֵּמֵן תֵּמֵן אֲנִי [Gn 20:8](#)) cannot be taken as a second accusative (as it were *ecce te moriturum*), is also shown by the analogy of Arabic, where after 'inna with an accusative the predicate is expressly in the *nominative*.

<sup>4</sup>[1] We do not consider here the cases in which these interjections (e.g. שׁוֹחֵי; [Ju 3:10](#), [Am 6](#) o) stand quite disconnectedly (so always אֲהִי and אֲהִי).

## § 146. Construction of Compound Subjects.

### a

1. When the subject is composed of a nomen regens (in the construct state) with a following genitive, the predicate sometimes agrees in gender and number not with the nomen regens, but with the genitive, when this represents the principal idea of the compound subject.<sup>1</sup> Thus [1 S 2:4](#) ~yTix; ~yrBōl tvqīl *the bow of the mighty men is broken*, as if it were *the mighty men with their bow are broken*; [Ex 26:12](#), [Lv 13:9](#), [1 K 1:41](#) (but the text is clearly very corrupt), [17:16](#), [Is 2:11](#), [21:17](#), [Zc 8:10](#), [Jb 15:20](#), [21:21](#), [29:10](#), [32:7](#) (~ymV' brō equivalent to *many years*); [38:21](#); with the predicate preceding, [2 S 10:9](#), unless it is to be explained according to [§ 145 k](#).

### b

Rem. 1. The cases in which |Aq (*voice, sound*) with a following genitive stands at the beginning of a sentence, apparently in this construction, are really of a different kind. The |Aq is there to be taken as an exclamation, and the supposed predicate as in apposition to the genitive, e. g. [Gn 4:10](#) *the voice of thy brother's blood, which crieth* (prop. *as one crying*) ... ! = *hark! thy brother's blood is crying*, &c.; [Is 13:4](#), [66:6](#). In [Is 52:8](#) an independent verbal-clause follows the exclamation *the voice of thy watchmen!*; in [Jer 10:22](#) and [Ct 2:8](#) an independent noun-clause; in [Is 40:3](#) arqō |Aq *the voice of one that crieth!* i. e. *hark! there is one crying* is followed immediately by direct speech; in [Mi 6:9](#) |Aq *hark!* may be used disconnectedly (cf. the almost adverbial use of |Aq in [§ 144 m](#)) and hAhy> be taken as the subject to ar'qyl

### c

2. When the substantive |Kō(-|K') *entirely* is used in connexion with a genitive as subject of the sentence, the predicate usually agrees in gender and number with the genitive, since |Kō is equivalent in sense to an attribute (*whole, all*) of the genitive; hence, e. g. with the predicate preceding, [Gn 5:5](#) ~d'a' ym> |K' Wyh.Ym: *and all the days of Adam were*, &c. (in [5:23](#), [9:29](#) yhiy>; but the Samaritan reads Wyhyw here also); [Ex 15:20](#); with the predicate following, y [Ps 150:6](#), &c. Exceptions are, e. g. [Lv 17:14](#) (but cf. [§ 145 l](#)), [Jos 8:25](#), [Is 64:10](#), [Pr 16:2](#), [Na 3:7](#). On the other hand, in such cases as [Ex 12:16](#) the agreement of the predicate with -|K' is explained from the stress laid upon the latter, hk'a |m-

l k' ad being equivalent to *the whole of work* (is forbidden).

## d

2. When the subject of the sentence consists of several nouns connected by *wa* copulative, usually

(a) The predicate *following* is put in the plural, e. g. [Gn 8:22](#) *seed time and harvest, and cold and heat ... shall not cease* (Wt Bvyl ad); after subjects of different genders it is in the masculine (as the *prior gender*, cf. § 132 d), e.g. [Gn 18:11](#)

~ynlqz>hr'f'w>~h'r'ba; *Abraham and Sarah were old*; [Dt 28:32](#), [1 K 1:21](#).

## e

Rem. Rare exceptions are [Pr 27:9](#) bl exM'fy>trj qW !m,vñ *ointment and perfume rejoice the heart*, where the predicate agrees in gender with the masculine !m,vñ (as in [Is 51:3](#) with !Af'f); on the other hand, in [Ex 21:4](#) (where hV'ah'thyd'f' yw) are the subjects) it agrees with hV'ah't' as being the principal person; in the compound sentence, [Is 9:4](#), it agrees with the feminine subject immediately preceding.<sup>2</sup>

## f

(b) The predicate *preceding* two or more subjects may likewise be used in the plural ([Gn 40:1](#), [Jb 3:5](#), &c.); not infrequently, however, it agrees in gender and number with the first, as being the subject nearest to it. Thus the predicate is put in the singular masculine before several masculines singular in [Gn 9:23](#), [11:29](#), [21:32](#), [24:50](#), [34:20](#), [Ju 14:5](#); before a masculine and a feminine singular, e.g. [Gn 3:8](#), [24:55](#) *then said* (rma'w) *her brother and her mother*; [33:7](#); before a masculine singular and a plural, e.g. [Gn 7:7](#) wynbW xn0 ab'Yw: *and Noah went in, and his sons, &c.*; [Gn 8:18](#) (where feminines plural also follow); [44:14](#), [Ex 15:1](#), [2 S 5:21](#); before collectives feminine and masculine, [2 S 12:2](#).

## g

Similarly, the feminine singular occurs before several feminines singular, e. g. [Gn 31:14](#) ha'l w>I xer' ![:T'w: *then answered Rachel and Leah*; before a feminine singular and a feminine plural, e.g. [Gn 24:61](#); before a feminine singular and a masculine singular, [Nu 12:1](#) ~y'r'mi rBd:T'w: !Arh'at' *then spake Miriam and Aaron*; [Ju 5:1](#); before a feminine singular and a masculine plural, e.g. [Gn 33:7](#) (cf., on the other hand, y [Ps 75:4](#) hyb'v'y) l kw>#rañ ~yq'ma> *dissolved are the earth and all the inhabitants thereof*).

The plural feminine occurs before a plural feminine and a plural masculine in [Am 8:13](#).—In [Jer 44:25](#) for ~kyv~~aw~~ ~T<sub>a</sub>; read ~T<sub>a</sub>; ~yv~~aw~~h; with the LXX, and cf. verse [19](#).

## h

(c) When other predicates follow after the subjects have been mentioned, they are necessarily put in the plural; cf. [Gn 21:32](#), [24:61](#), [31:14](#), [33:7](#), &c., and [§ 145 s](#).

---

## Footnotes:

<sup>1</sup>[1] Sometimes, however, the attraction of the predicate to the genitive may be merely due to juxtaposition.

<sup>2</sup>[1] Similarly with a mixed object, [Gn 33:2](#) *he put ... Leah and her children* ~yn~~r~~α<sub>a</sub>t after, ~yn~~r~~α<sub>a</sub>aaaaa; agrees with the masculine immediately preceding.



## II. Special Kinds of Sentences.

### § 148. Exclamations.

#### a

The originally interrogative  $hm'$  is used to introduce exclamations of wonder or indignation = *O how!* or ridicule, *why! how!* sometimes strengthened by  $hz$  or  $ta\ddot{a}$  according to § 136 c. — Astonishment or indignation at something which has happened is introduced by  $\%yaehow$  (likewise originally interrogative) with the perfect; the indignant refusal of a demand by  $\%yae$  (but also by  $hm'$  [Jb 31:1](#)) with the imperfect; an exclamation of lamentation by  $hkya\ddot{e}$  less frequently  $\%yaehow!$ ; in [Jo 1:18](#) by  $hm'$

Examples: —

#### b

$hm'$  (or  $-hm'$ ; with a following Dages $\ddot{e}$ ; see § 37) expressing admiration (or astonishment) before verbal-clauses, e. g. [Gn 27:20](#) ( $h\ddot{w}k'hm'$ ); [38:29](#), [Nu 24:5](#) (*how goodly are ...!*);  $y$  [Ps 21:2](#), [Ct 7:2](#); before the predicate of noun-clauses, e. g. [Gn 28:17](#),  $y$  [Ps 8:2](#); mockingly before the verb, [2 S 6:20](#) (*how glorious was ...!*); [Jer 22:23](#), [Jb 26:2](#) f.; indignantly, [Gn 3:13](#)  $ta\ddot{w}-hm'$ ; [4:10](#), [20:9](#), [31:26](#) *what hast thou done!*

$\%yae$  with the perfect, e. g. [Gn 26:9](#),  $y$  [Ps 73:19](#); in scornful exclamation, [Is 14:4](#), [12](#); in a lament (usually  $hkya\ddot{e}$ , [2 S 1:25](#), [27](#); with the imperfect, in a reproachful question, [Gn 39:9](#), [44:8](#),  $y$  [Ps 11:1](#), [137:4](#); in a mocking imitation of lament, [Mi 2:4](#).

$hkya\ddot{e}$  with the perfect, [Is 1:21](#), [La 1:1](#); with the imperfect, [La 2:1](#), [4:1](#).

#### c

Rem. 1. The close relation between a question and an exclamation appears also in the interrogative personal pronoun  $y\ddot{m}i$  in such cases as [Mi 7:18](#)  $\wedge Am\ddot{K}' I aey\ddot{m}i$  *who is a God like unto thee?* and so in general in *rhetorical* questions as the expression of a forcible denial; similarly in the use of an interrogative sentence to express a wish, see §§ 150 d, 151 a.

#### d

2. A weaker form of exclamation is sometimes produced by the insertion of a

corroborative  $\gamma\text{Ki}$  *verily, surely*, before the predicate, [Gn 18:20](#); cf. [33:11](#), [Is 7:9](#), and the analogous cases in the apodoses of conditional sentences, [§ 159 ee](#).

## § 136. *The Demonstrative Pronoun.*

### a

The *demonstrative pronouns* are  $hZ\llcorner em. ta\bar{u}$ , plur.  $hLa\bar{a}$  (§ 34), *hic, haec (hoc), hi*, &c., and the personal pronoun  $a\bar{w}h$ , likewise used as a demonstrative, fem.  $ayhi$ , plur. masc.  $hM'h\bar{a}$  fem.  $hN'h\bar{a}$  (§ 32 b), *is, ea (id), or ille*, &c., *ii, eae or illi*, &c. The distinction between them in usage is that  $hZ\llcorner$  (like *hic, oñe*) almost always points out a (new) person or thing present, while  $a\bar{w}h$  (like *is, ille, autoj( ekeinoj)*) refers to a person or thing already mentioned or known (see the examples below).<sup>1</sup>

### b

Rem. 1. Compare the instructive examples in [Gn 32:3](#), [Ju 7:4](#) of *whom I say unto thee, this* ( $hZ\llcorner$  shall go with thee, he ( $a\bar{w}h$ ) shall go with thee (so afterwards with negatives). Moreover,  $hZk;$   $\sim AYh;$  *this day*, i. e. the actual day on which one is speaking or writing ([Gn 26:33](#), &c.), but  $a\bar{w}hh;$   $\sim AYh;$  the day or period of which the historian has just been speaking (an [15:18](#), [26:32](#)) or of which the prophet has just been foretelling ([Is 5:30](#), [7:18](#), [20](#) ff.) and of which he continues to speak or foretell. Nevertheless  $hZ\llcorner$  and  $hLa\bar{a}$  are also found in certain common combinations where  $a\bar{w}h$  and  $hM'h\bar{a}$  would be expected, and vice versa; thus almost always  $hZk;$   $rbDh;$ , plur.  $hLa\bar{a}h'$   $\sim yrbDh;$ , but  $hM'h\bar{a}h'$   $\sim ym\bar{y}B;$  or  $\sim h\bar{a}h'$   $\sim ymi\bar{y}B;$ —With a secondary sense of contempt (like Latin *iste*)  $hZ\llcorner$  occurs, e. g. in [1 S 10:27](#), [21:16](#), [1 K 22:27](#), [Is 6:10](#), &c. In the sense of the neuter, *this*,  $ta\bar{u}$  is more common than  $hZ\llcorner$ , as [Is 5:25](#), [43:9](#), &c., but  $a\bar{w}h$  more common than  $ayhi$

### c

2. Both  $hZ\llcorner$  and  $a\bar{w}h$  are sometimes used almost as enclitics to emphasize interrogative words (like the Latin *nam* in *quisnam*; cf. also *quis tandem*); e. g. [Jb 38:2](#)  $hZ\llcorner ymi$  *who now* (darkeneth, &c.) &hellip;? [1 S 17:55f.](#), [Is 63:1](#), [Jer 49:19](#), y [Ps 24:8](#), [25:12](#), &c;  $hW\llcorner hm;$  *what now?* [1 S 10:11](#); *how now?* [Gn 27:20](#); *why now?* [Ju 18:24](#); but before the verb  $hf'$  it is usually  $ta\bar{w}h$ - $hm;$  [Gn 3:13](#), [12:18](#), [Ex 14:5](#), [Ju 15:11](#);  $hW\llcorner hM'I$   $\bar{h}$  *wherefor now?* [Gn 18:13](#), [25:22](#), [1 S 17:28](#), [2 S 12:23](#),

&c.—so also  $\text{a}\text{W}\text{h}$ - $\text{y}\text{m}\text{i}$  [Is 50:9](#), [Jb 4:7](#) ff.; and still more emphatically  $\text{h}\text{z}\langle\text{a}\text{W}\text{h}$   $\text{y}\text{m}\text{i}$  [Ps 24:10](#), [Jer 30:21](#).

## d

3.  $\text{h}\text{z}\langle$  is likewise used as an enclitic (see [c](#) above): (a) *of place*, in such passages as [Gn 27:21](#)  $\text{w}\text{q}\text{w}$   $\text{h}\text{z}\langle\text{h}\text{T}'\text{a}\text{h}$ ; *wheter thou* (that art here) *be my son Esau?* [2 S 2:20](#) *is it thou?*  $\text{h}\text{z}\langle\text{h}\text{N}\text{h}\text{i}$  *behold, hare*, [1 K 19:5](#), [Is 21:9](#); <sup>2</sup> cf. also the strengthening of the separate pronoun by  $\text{a}\text{W}\text{h}$  [Is 43:25](#) ( $\text{y}\text{k}\text{i}\text{n}\text{a}$ ), [1 S 7:28](#), [Is 37:16](#),  $\text{y}$  [Ps 44:5](#) ( $\text{h}\text{T}'\text{a}$ ), and  $\sim\text{h}\text{e}$   $\text{h}\text{L}\text{a}$  *these are*, [Gn 25:16](#), [1 S 4:8](#); (b) *of time*:  $\text{h}\text{z}\langle\text{h}\text{T}'$ ; *now*, [1 K 17:24](#); *just now*, [2 K 5:22](#); and rather frequently before words denoting number, e. g. [Gn 27:36](#)  $\sim\text{y}\text{m}\text{i}$   $\text{p}$ ; *twice, now*; cf. [31:38](#), [2 S 14:2](#), [Zc 1:12](#), [7:3](#), [Jb 19:3](#); separated from the numeral in [Gn 31:41](#)  $\text{y}\text{L}\text{i}$   $\text{h}\text{z}\langle$  elliptically for *this*, i. e. this present period, *is to me*, i. e. makes altogether, *twenty years*, &c. The other examples are similarly elliptical.

---

## Footnotes:

<sup>1</sup>[1] On  $\text{h}\text{z}\langle$  and  $\text{a}\text{W}\text{h}$  standing separately as determinate in themselves, see [§ 125 i](#). On the use of determinate demonstratives as adjectives, see [§ 126 u](#).

<sup>2</sup>[2] On the other hand, it is very questionable whether  $\text{h}\text{z}\langle$  in  $\text{y}$  [Ps 104:25](#) ( $\sim\text{y}\text{h}$ ;  $\text{h}\text{z}\langle$ , [Is 23:13](#) ( $\sim$   $[\text{h}' \text{h}\text{z}\langle$ , [Ju 5:5](#),  $\text{y}$  [Ps 68:9](#) ( $\text{y}\text{n}\text{y}\text{s}\text{i}$   $\text{h}\text{z}\langle$ ) can be taken, according to the common explanation, simply as a prefixed demonstrative particle (*this sea yonder*, &c.). In  $\text{y}$  [Ps 104:25](#)  $\sim\text{y}\text{h}$  may be in apposition to  $\text{h}\text{z}\langle$ , cf. [§ 126 aa](#), on [Ex 32:1](#), and [Zc 5:7](#), where  $\text{t}\text{x}\text{a}$ ;  $\text{h}\text{V}'\text{a}\text{i}$  is in apposition to  $\text{t}\text{a}$  depending on  $\text{h}\text{N}\text{h}\text{i}$ , and also, [Ez 40:45](#), where  $\text{h}\text{K}\text{V}\text{L}\text{h}$ ; is in apposition to  $\text{h}\text{z}\langle$  otherwise it is most naturally taken as the subject, *this is the sea*. [Is 23:13](#), [Ju 5:5](#), [1 K 14:14](#), and  $\text{y}$  [Ps 68:9](#) might also be explained in the same way; but in these passages the text is almost certainly corrupt. In [Ju 5:5](#) in fact  $\text{y}\text{n}\text{y}\text{s}\text{i}$   $\text{h}\text{z}\langle$  is most probably to be regarded with Moore as a very early gloss, which subsequently found its way from this passage into  $\text{y}$  [Ps 68](#).

## § 34. The Demonstrative Pronoun.

### a

1. Sing {m, hz< f. ta<sub>h</sub> (hAA Az)<sub>2</sub>}this. Plur. com. hLa<sub>h</sub>(rarely l a<sub>h</sub> these.

### b

Rem. 1. The feminine form ta<sub>h</sub> has undoubtedly arisen from taz<sup>n</sup>, by obscuring of an original a<sub>h</sub>to o<sub>h</sub>(for az<sup>n</sup> = hz<cf. the Arab. ha<sub>h</sub>-d\_a<sub>h</sub> *this* masc.; for t as the feminine ending, § 80), and the forms hAA Az, both of which are rare,<sup>3</sup> are shortened from ta<sub>h</sub>. In y [Ps 132:12](#) Az is used as a *relative*, cf. W below. In [Jer 26:6](#), K<sup>ethi</sup>h, ht'a<sub>h</sub>; (with the article and the demonstrative termination h<sup>o</sup>) is found for ta<sub>h</sub>. The forms hLa<sub>h</sub> and l a<sub>h</sub> are the plurals of hz< and ta<sub>h</sub> by usage, though not etymologically. The form l a<sub>h</sub> occurs only in the Pentateuch (but not in the Samaritan text), [Gn 19:8](#), [25](#), [26:3](#), [4](#), &c. (8 times), always with the article, l a<sub>h</sub>' [as well as hLa<sub>h</sub> hLa<sub>h</sub>' frequently], and in [1 Ch 20:8](#) without the article [cf. Driver on [Dt 4:42](#)].<sup>4</sup> Both the singular and the plural may refer to things as well as persons.

### c

2. In combination with prepositions to denote the oblique case we find hz<' to *this* (cf. for l', § 102 g), ta<sub>h</sub> l' ta<sub>h</sub> l'; to *this* (fem.), hLa<sub>h</sub> l' hLa<sub>h</sub> l' to *these*; hz< ta, hunc, ta<sub>h</sub>-ta, hanc, hLa<sub>h</sub> ta, hos, also without -ta, even before the verb y [Ps 75:8](#), &c. Note also hz< y x<sup>m</sup>. *pretium huius* ([1 K 21:2](#)), &c.

### d

2. The secondary form W occurs only in poetic style, and mostly for the relative, like our *that* for *who* [see Lexicon, s. v.]. Like rva] (§ 36), it serves for all numbers and genders.

### e

Rem. 2. This pronoun takes the article (hAA ta<sub>h</sub> hLa<sub>h</sub> l a<sub>h</sub>) according to the same rule as adjectives, see § 126 u; e. g. hAA; vyah' *this man*, but vyah' hz< *this is the man*.

## f

2. Rarer secondary forms, with strengthened demonstrative force, are  $h\dot{z}k\dot{h}$ ; [Gn 24:65](#), [37:19](#);  $\dot{w}zL\dot{h}$ ; *fem.* [Ez 36:35](#); and shortened  $ZL\dot{h}$ ; sometimes *masc.*, as in [Ju 6:20](#), [1 S 17:26](#), [2 K 23:17](#), [Zc 2:8](#), [Dn 8:16](#), sometimes *fem.*, [2 K 4:25](#): cf. [1 S 14:1](#) [and [20:19](#) LXX; see Commentaries and Kittel].

## g

3. The personal pronouns of the 3<sup>rd</sup> person also often have a demonstrative sense, see [§ 136](#).

---

### Footnotes:

<sup>1</sup>[1] In many languages the demonstratives begin with a *d*-sound (hence called the *demonstrative sound*) which, however, sometimes interchanges with a sibilant. Cf. Aram.  $\dot{!}D\dot{A}$  %Demasc.,  $aD\dot{A}$  %D', *fem.* (this); Sansk. *sa, sa\ tat*, Gothic *sa, so\thata*; Germ. *da, der, die, das*; and Eng. *the, this, that, &c.* Cf. J. Barth, 'Zum semit. Demonstr. d\_', in *ZDMG*. 59, 159 ff., and 633 ff.; *Sprachwiss, Untersuchungen zum Semit.*, Lpz. 1907, p. 30ff. [See the Lexicon, s. v.  $h\dot{z}k\dot{h}$  and Aram.  $ad\dot{A}$  yd.]

<sup>2</sup>[2] That  $h\dot{z}k\dot{h}$  may stand for the feminine, cannot be proved either from [Ju 16:28](#) or from the certainly corrupt passage in [Jos 2:17](#).

<sup>3</sup>[3]  $h\dot{z}$  [2 K 6:19](#), and in seven other places;  $\dot{A}Z$  only in [Hos 7:16](#), y [Ps 132:12](#).

<sup>4</sup>[4] According to Kuenen (cf. above, [§ 2 n](#)) and Driver, on [Lev 18:27](#) m Haupt's Bible, this  $\dot{!}a\dot{h}$  is due to an error of the punctuators. It goes back to a time when the vowel of the second syllable was not yet indicated by a vowel letter, and later copyists wrongly omitted the addition of the  $\dot{h}$ . In Phoenician also it was written  $\dot{!}a$ , but pronounced *i/y* according to Plautus, *Poen*, v, 1, 9.

## § 163. *Adversative and Exceptive Clauses.*

### a

1. After negative sentences (especially after prohibitions) the antithesis (*but*) is introduced by ~ai yKi, e. g. [1 S 8:19](#) *and they said, Nay, but we will have a king over us*; y [Ps 1:2](#), &c.; frequently also by yKi alone, e. g. [Gn 18:15](#), [19:2](#), or even simply connected with  $\mathbb{W}$ ; [Gn 17:5](#),  $\text{hyh}\mathbb{W}$  as perfect consecutive; [42:10](#); cf. [Ex 5:18](#).

### b

Rem. Sometimes the negation is only virtually contained in the preceding sentence, e. g. in the form of a rhetorical question ([Mi 6:3](#) f.) or of conditions which are to be regarded as not having been fulfilled ([Jb 31:18](#)); yKi or ~ai yKi in such cases becomes equivalent to *nay, rather*.

### c

2. *Exceptive clauses*, depending on another sentence, are introduced by yKi ~pañ *except that*, and (again after negative sentences, see [a](#) above) ~ai yKi *unless*; especially ~ai yKi with the perfect (equivalent to *unless previously*) after imperfects which contain a declaration, e. g. [Gn 32:27](#); *I will not let thee go, except thou hast previously blessed me*; [Lv 22:6](#), [Is 55:10](#), [65:6](#), [Am 3:7](#), [Ru 3:18](#). Finally, ~ai yTil Bi *unless*, [Am 3:4](#) (with perfect after a rhetorical question), or simply yTil Bi [Gn 43:3](#) with a noun-clause, *except your brother be with you*; [Is 10:4](#) after a rhetorical question, with a verbal-clause.

### d

Rem. The principal statement, to which ~ai yKi appends an exception, must sometimes be supplied from the context; thus, [Gn 40:14](#) (I desire nothing else) *except that thou remember me*, equivalent to *only do thou remember*, &c. (cf. [§ 106 n, note 2](#); but it is probably better to read %ai for yKi). Cf. [Mi 6:8](#), where ~ai yKi, equivalent to *nothing but*, is used before an infinitive, and [Jb 42:8](#), equivalent to *only*, before a noun. Similarly when ~ai yKi after an oath introduces an emphatic assurance, e. g. in [2 K 5:20](#) *as the Lord liveth* (I can do nothing else) *except I run after him*, &c.; cf. [2 S 15:21](#) *K<sup>eth.</sup>*, [Jer 51:14](#), [Ru 3:12](#) *K<sup>eth.</sup>*, and even without the oath, [Ju 15:7](#); cf. the Rem. on c.

---

## Footnotes:

<sup>1</sup>[1] Very probably this use of ~אִי יָכִי arises from the original meaning *for if, surely if* (יָכִי in an affirmative sense); so evidently in [Ex 22:22](#) as a forcible resumption of the preceding ~אִי. Thus, e.g. [Ju 15:7](#) is simply *surely when I have been avenged of you, after that I will cease*, equivalent to, *I will not cease, until I have, &c.* When the exception follows, an ellipse must be assumed, e.g. [Ru 3:18](#) *surely(or for) when he has finished it*(then the man will rest). It is far less natural to assume such an ellipse with ~אִי יָכִי *but*(before entire clauses as before single nouns); see [a](#) above.



## § 59. The Perfect with Pronominal Suffixes.

### a

1. The endings (*affirmatives*) of the perfect occasionally vary somewhat from the ordinary form, when connected with pronominal suffixes; viz.:—

(a) In the 3<sup>rd</sup> sing. fem. the original feminine ending  $t^{\alpha}$ ; or  $t^{\alpha'}$  is used for  $h^{\alpha'}$ .

(b) In the 2<sup>nd</sup> sing. masc. besides  $T'$  we find  $T$ , to which the connecting vowel is directly attached, but the only clear instances of this are with  $y\eta^{\alpha}q̃$ .

(c) In the 2<sup>nd</sup> sing. fem.  $yT\dot{i}$ , the original form of  $T$ , appears; cf.  $yT\dot{i}a\tilde{A}$   $yT\dot{i}l.j\dot{q}$ , [§ 32 f](#), [§ 44 g](#). This form can be distinguished from the 1st pers. only by the context.

(d) 2<sup>nd</sup> plur. masc.  $WT$  for  $\sim T$ , The only examples are [Nu 20:5](#), [21:5](#), [Zc 7:5](#). The fem.  $!T,l.j\dot{q}$  never occurs with suffixes; probably it had the same form as the masculine.

### b

We exhibit first the forms of the perfect Hiph $\dot{q}i\dot{0}$ , as used in connexion with suffixes, since here no further changes take place in the stem itself, except as regards the tone (see [c](#)).

	<b>Singular.</b>		<b>Plural.</b>
3. m.	$l yj \dot{q}hi$	3. c.	$Wl yj \dot{q}hi$
3. f.	$t l yj \dot{q}[hi$		
2. m.	$T' l j \dot{q}h\tilde{A}$ $T l j \dot{q}hi$	2. m.	$WT l j \dot{q}hi$
2. f.	$yT\dot{i} l j \dot{q}h\tilde{A}$ $T l j \dot{q}hi$		
1. c.	$yT\dot{i} l j \dot{q}hi$	1. c.	$Wh l j \dot{q}hi$

The beginner should first practise connecting the suffixes with these Hiph $\dot{q}i\dot{0}$  forms and then go on to unite them to the *Perfect Qal* (see [d](#)).

**c**

2. The addition of the suffix generally causes the tone to be thrown forward towards the end of the word, since it would otherwise fall, in some cases, on the ante-penultima; with the *heavy* suffixes (see [e](#)) the tone is even transferred to the suffix itself.

Considerations of tone, especially in the Perfect *Qal*, occasion certain vowel changes: (a) the Qames of the first syllable, no longer standing *before* the tone, always becomes vocal Səwa (b) the original Pathah of the second syllable, which in the *3<sup>rd</sup> sing. fem.* and *3<sup>rd</sup> plur.* had become Səwa reappears before the suffix, and, in an open syllable before the tone, is lengthened to Qames; similarly original i (as in the *3<sup>rd</sup> sing. masc. without* a suffix) is lengthened to e) e. g. <sup>^</sup>Wbna] [1 S 18:22](#), [Pr 19:7](#).

**d**

The forms of the perfect of *Qal* consequently appear as follows: —

	<i>Singular.</i>		<i>Plural.</i>
3. m.	l j 'q.	3. c.	wl j 'q.
3. f.	tl j 'q. (tl j 'q, see <a href="#">g</a> )		
2. m.	Tl j q. (Tl j q, see <a href="#">h</a> )	2. m.	WTl j q.
2. f.	yTil j q. (Tl j q, see <a href="#">h</a> )		
1. c.	yTil j q.	1. c.	Whl j q.

The connexion of these forms with all the suffixes is shown in [Paradigm C](#). It will be seen there also, how the Sére in the Perfect Pi(e) changes sometimes into Səgho, and sometimes into *vocal* Səwa

**e**

Rem. 1. The suffixes of the 2<sup>nd</sup> and 3<sup>rd</sup> pers. plur. ~k, and ~h, since they end in a consonant and also always have the tone, are distinguished as *heavy* suffixes (*suffixa gravia*) from the rest, which are called *light* suffixes. Compare the connexion of these (and of the corresponding feminine forms !k, and !h) with the

noun, § 91. With a perfect ~k, alone occurs, y [Ps 118:26](#). The form l j q, which is usually given as the connective form of the 3<sup>rd</sup> sing. masc. before ~k, and !k, is only formed by analogy, and is without example in the O. T.

## f

2. In the 3<sup>rd</sup> sing. masc.  $\text{Wh l j 'q}$ . (especially in verbs  $\text{h}^{\text{3}}\text{h}$ ; in the strong verb only in [Jer 20:15](#) in Pi(ē)) is mostly contracted to  $\text{Al j 'q}$ , according to § 23 k; likewise in the 2<sup>nd</sup> sing. masc.  $\text{Wh T h j 'q}$ . to  $\text{AT l j 'q}$ .—As a suffix of the 1<sup>st</sup> sing.  $\text{y n h}^{\text{3}}\text{h}$  occurs several times with the 3<sup>rd</sup> sing. masc. perf. Qal of verbs  $\text{h}^{\text{3}}\text{h}$ , not only in *pause* (as  $\text{y n h}^{\text{3}}\text{h}$  y [Ps 118:5](#);  $\text{y n h}^{\text{3}}\text{h}$  Pr 8:22 with D<sup>ehi</sup>), but even with a conjunctive accent, as  $\text{y n h}^{\text{3}}\text{h}$  [Jb 30:19](#);  $\text{y n h}^{\text{3}}\text{h}$  1 S 28:15 (where, however, the reading  $\text{y n h}^{\text{3}}\text{h}$  is also found). With a sharpened n:  $\text{y n h}^{\text{3}}\text{h}$  [Gn 30:6](#),  $\text{y n h}^{\text{3}}\text{h}$  y [Ps 118:18](#).

## g

3. The 3<sup>rd</sup> sing. fem.  $\text{t l j 'q}$ . (=  $\text{h l j 'q}$ ) has the twofold peculiarity that (a) the ending *ath* always takes the tone,<sup>2</sup> and consequently is joined to those suffixes which form syllable of themselves ( $\text{y n}^{\text{3}} \text{h}^{\text{3}} \text{h}^{\text{3}} \text{h}^{\text{3}} \text{h}$ ), without a connecting vowel, contrary to the general rule, § 58 f; (b) before the other suffixes the connecting vowel is indeed employed, but the tone is drawn back to the *penultima*, so that they are pronounced with shortened vowels, viz.  $\% \text{a}^{\text{3}} \text{a}^{\text{3}} \text{h}^{\text{3}} \sim \text{a}^{\text{3}} \text{a}^{\text{3}} \text{h}^{\text{3}}$  e. g.  $\% \text{t b h}^{\text{3}} \text{h}^{\text{3}}$  she loves thee, [Ru 4:15](#), cf. [Is 47:10](#);  $\sim \text{t b h}^{\text{3}} \text{h}^{\text{3}}$  she has stolen them, [Gn 31:32](#);  $\sim \text{t p h}^{\text{3}} \text{h}^{\text{3}}$  it burns them, [Is 47:14](#), [Jos 2:6](#), [Ho 2:14](#), y [Ps 48:7](#). For  $\text{y n t}^{\text{3}} \text{h}^{\text{3}} \text{h}^{\text{3}} \text{h}^{\text{3}}$  &c., in *pause*  $\text{y n t}^{\text{3}} \text{h}^{\text{3}} \text{h}^{\text{3}}$  is found, [Jer 8:21](#), y [Ps 69:10](#), and  $\text{h}^{\text{3}} \text{t}^{\text{3}} \text{h}^{\text{3}}$  [Ct 8:5](#); and also without the *pause* for the sake of the assonance  $\text{h}^{\text{3}} \text{t}^{\text{3}} \text{h}^{\text{3}}$  she was in travail with thee, *ibid*. The form  $\text{W T l j 'q}$ . (e. g. [Ru 4:15](#)) has arisen, through the loss of the h and the consequent sharpening of the t (as in  $\text{W}^{\text{3}} \text{h}^{\text{3}}$  and  $\text{h}^{\text{3}} \text{h}^{\text{3}}$  for  $\text{W h}^{\text{3}} \text{h}^{\text{3}}$  and  $\text{h h}^{\text{3}} \text{h}^{\text{3}}$  cf. § 58 i), from the form  $\text{W h t}^{\text{3}} \text{h}^{\text{3}}$ , which is also found even *pause* ( $\text{W h t}^{\text{3}} \text{h}^{\text{3}}$  [1 S 18:28](#); elsewhere it takes in *pause* the form  $\text{W h t}^{\text{3}} \text{h}^{\text{3}}$  [Is 59:16](#)); so  $\text{h T l j 'q}$ . from  $\text{h t}^{\text{3}} \text{h}^{\text{3}}$  cf. [1 S 1:6](#), [Is 34:17](#), [Jer 49:24](#), [Ru 3:6](#); in *pause* [Ez 14:15](#), always, on the authority of Qimhi, without Mappiq in the h, which

is consequently always a mere vowel-letter.

## h

4. In the *2nd sing. masc.* the form  $\text{T}^{\text{h}} \text{j} \text{q}$  is mostly used, and the suffixes have, therefore, no connecting vowel, e. g.  $\text{WhT}^{\text{h}} \text{Erp}$ .  $\text{WhT}^{\text{h}} \text{K}^{\text{h}} \text{N}^{\text{h}}$  > *thou hast cast us off, thou hast broken us down*, y [Ps 60:3](#); but with the suff. of the 1st sing. the form  $\text{ynT}^{\text{h}} \text{il} \text{j} \text{q}$  is used, e. g.  $\text{ynT}^{\text{h}} \text{ir}^{\text{h}} \text{q}^{\text{h}}$  y [Ps 139:1](#); in *pause*, however, with  $\text{Qames}^{\text{h}}$ , e. g.  $\text{ynT}^{\text{h}} \text{b}^{\text{h}} \text{z}^{\text{h}}$  y [Ps 22:2](#); [Ju 1:15](#) (with *Zaqeph qatbn*); but cf. also  $\text{ynT}^{\text{h}} \text{p}^{\text{h}} \text{rc}$ , y [Ps 17:3](#) with *Mer<sup>e</sup>kha*.—In the *2nd sing. fem.*  $\text{yT}^{\text{h}}$  is also written defectively,  $\text{ynT}^{\text{h}} \text{y}^{\text{h}} \text{Mir}^{\text{h}}$  [1 S 19:17](#), [Ju 11:35](#), [Jer 15:10](#), [Ct 4:9](#). Occasionally the suffix is appended to the ordinary, form  $\text{T}^{\text{h}}$ , viz.  $\text{WhT}^{\text{h}} \text{B}^{\text{h}} \text{Vhi}$  *thou (fem.) dost adjure us*, [Ct 5:9](#), [Jos 2:17](#), [20](#); cf. [Jer 2:27](#), and, quite abnormally, with  $\text{Sere}$   $\text{WhT}^{\text{h}} \text{d}^{\text{h}} \text{Ah}$  *thou (fem.) didst let us down*, [Jos 2:18](#), where  $\text{WhT}^{\text{h}} \text{d}^{\text{h}} \text{Ah}$  would be expected. In [Is 8:11](#)  $\text{ynT}^{\text{h}} \text{S}^{\text{h}} \text{y}^{\text{h}}$  is probably intended as *imperfect*.

## i

5. In verbs *middle e* the  $\text{e}^{\text{h}}$  remains even before suffixes (see above, [c](#)), e. g.  $\text{WhT}^{\text{h}} \text{b}^{\text{h}} \text{na}^{\text{h}}$  [Dt 15:16](#),  $\text{WhT}^{\text{h}} \text{b}^{\text{h}} \text{na}^{\text{h}}$  [1 S 18:28](#), cf. [18:22](#);  $\text{WhW}^{\text{h}} \text{air}^{\text{h}}$  > [Jb 37:24](#). From a verb *middle o* there occurs  $\text{WyT}^{\text{h}} \text{il} \text{ky}^{\text{h}}$  > *have prevailed against him*, y [Ps 13:5](#), from  $\text{I} \text{ky}^{\text{h}}$  with  $\text{o}^{\text{h}}$  instead of  $\text{o}^{\text{h}}$  in a syllable which has lost the tone ([§ 44 e](#)).

---

### Footnotes:

<sup>1</sup>[2] On the  $\text{a}^{\text{h}}$  as an original element of the verbal form, see [§ 58 f, note](#).

<sup>2</sup>[1]  $\text{WhT}^{\text{h}} \text{B}^{\text{h}} \text{Xi}$  [Ct 8:5](#) is an exception.  $\sim \text{K}$ , would probably even here have the tone (see [e](#)); but no example of the kind occurs in the O. T. In [Is 51:2](#) the *imperfect* is used instead of the *perfect* with a suffix.

## § 130. Wider Use of the Construct State.

### a

The construct state, which, according to § 89 a, primarily represents only the immediate government by one substantive of the following word (or combination of words), is frequently employed in rapid narrative as a connecting form, even apart from the genitive relation; so especially —

(1) Before prepositions,<sup>1</sup> particularly in elevated (prophetic or poetic) style, especially when the nomen regens is a participle. Thus before בֵּאֵלֶיךָ תִּשְׂמְחִי *the joy in the harvest*, [Is 9:2](#) [2 S 1:21](#), y [Ps 136:8](#) f.; in participles, [Is 5:11](#): [9:1](#), [19:8](#), y [Ps 84:7](#), and especially often when בֵּ. with a suffix follows the participle, e. g. y [Ps 2:12](#) אֲבֹתֵינוּ יִשְׂמְחוּ לְךָ; cf. [Na 1:7](#), [Jer 8:16](#) (y [Ps 24:1](#)); y [Ps 64:9](#) (unless הִרְאוּ should be read); [98:7.2](#)—Before ל, [Ho 9:6](#) (but read probably ~פִּסְקֵי; y [Dm x\]m](#)); y [Ps 58:5](#) (before אִמִּלֵּי); [Pr 24:9](#), [Jb 18:2](#), [La 2:18](#) (before %לֵי); [1 Ch 6:55](#), [23:28](#); in participles, [Ez 38:11](#), [Jb 24:5](#); before ל. with an infinitive, [Is 56:10](#), and again before ל. with a suffix, [Gn 24:21](#), [Is 30:18](#) [64:3](#); <sup>3</sup>—before -לֵא, [Is 14:19](#), [Ez 21:17](#)—before -תֵּא, (*with*) [Is 8:6](#); —before !מִי, [Gn 3:22](#), [Is 28:9](#) (a participle); [Jer 23:23](#), [Ez 13:2](#), [Ho 7:5](#); —before -לְ [; [Ju 5:10](#); —before y תִּלְבִּי [Is 14:6](#); —before the *nota accus.* תֵּא, [Jer 33:22](#); —before a locative (which in such cases also serves as a genitive), [Ex 27:13](#), [Jer 1:15](#).

### b

(2) Before *waw* copulative, e. g. [Ez 26:10](#); but תִּמְכַּח' [Is 33:6](#), תִּלְיָגִל [35:2](#), and תִּרְכַּח. [51:21](#) may be cases of an intentional reversion to the old feminine ending *ath*, in order to avoid the hiatus  $\hat{\text{I}}\text{w} \text{w} > \text{h}^{\alpha}$ .

### c

(3) When it governs the (originally demonstrative) pronoun רְבֵאֵל] so especially in the combination רְבֵאֵל] ~אֲמִי, [Gn 39:20](#), [40:3](#), *the place where* (prop. *of that in which*) *Joseph was bound*; cf. § 138 g; or רְבֵאֵל] ~אֲמִי בִי [Lv 4:24](#), [33](#), [2 S 15:21](#) [1 K 21:19](#), [Jer 22:12](#), [Ez 21:35](#), [Ho 2:1](#). we should expect רְבֵאֵל] ~אֲמִי הֵאֲרֵא רְבֵאֵל] ~אֲמִי בֵּ; as in [Gn 35:13](#), &c., *at the place which*? cf. § 138; but רְבֵאֵל] is treated as a nomen rectum instead of as an attribute. Cf. also אֵלֵּא ~אֲמִי followed by a *perfect* in [1 S 29:8](#), and

ä a ym>Lv 13:46, Nu 9:18.<sup>4</sup>

## d

(4) When it governs independent sentences (cf. § 155), which virtually stand to the construct state (as *nomen regens*) in a sort of genitive relation, e. g. Ex 4:13  $\chi\iota\ \nu\tau\iota\ \delta\upsilon\beta$ .prop. *by the hand of him whom thou wilt send*; Nu 23:3  $\text{ynla}\ \text{h}\text{m};\ \text{rbD}$  *the matter of that which he shall slay me*, i. e. whatever he shall; Is 29:1  $\text{dwd}'\ \text{hn}\text{x}'\ \text{tyr}\text{q}\iota$  *the city where David encamped*; Jer 48:36, y Ps 16:3 (if the text be right), 65:5 (Pr 8:32), y Ps 81:6, Jb 18:21 *the place of him that knoweth not God*; Jb 29:16, La 1:14 (if the text be right) *into the hands of those against whom I cannot stand*.<sup>5</sup> In Gn 39:4 ( $\text{Al}\ -\ \text{vy}\langle\text{l}\ \text{K}'\rangle$ ) the  $-\text{l}\ \text{K}'$  takes after it a noun-clause, and in Ex 9:4, still more boldly, a subst. with  $\text{l}$ .—Very often a *time-determination* governs the following sentence in this way; thus  $\text{yr}\text{x}\text{h}\text{t}$  followed by a perfect, Lv 25:48, 1 S 5:9;  $\sim\text{AyB}$ .y Ps 102:3 (before a nounclause), Ex 6:28, Nu 3:1, Dt 4:15, 2 S 22:1, y Ps 18:1, 59:17, 138:3 (in every case before a following perfect), y Ps 56:10 (before an imperfect);  $\sim\text{AYmi}$  followed by the perfect, Jer 36:2;  $\text{ym}\text{e}\text{>}\text{l}\ \text{K}'$  Lv 14:46, 1 S 25:15, Jb 29:2 ( $\text{ym}\text{e}\text{K}'$  *as in the days when* <sup>6</sup>; cf.  $\text{tAmyKi}$  and  $\text{tAnv}$ ) before a perfect, y Ps 90:15);  $\text{t}\ [\text{B}$ .before a perfect, Jer 6:15 (cf. 49:8, 50:31); before an imperfect, Jb 6:17;  $\text{t}\ \text{LXIT}$ .before a perfect, Ho 1:2.

## e

(5) Connected with a following word in apposition; certainly so in such cases as  $\text{!AYC}\text{t}\ \text{tB};\ \text{t}\ \text{l}\ \text{WtB}$ . *the virgin, the daughter of Zion*, Is 37:22; Cf. 23:12, Jer 14:17; also 1 S 28:7  $\text{bAa-t}\ \text{l};\ [\text{B};\ \text{ttva}\text{a}]$  *a woman, possessor of a soothsaying spirit*; cf. Dt 21:11.—Gn 14:10, Ju 19:22 (but read probably  $\sim\text{y}\text{v}\text{h}\text{a}$ ] with Moore, as in Dt 13:14, Ju 20:13, 1 K 21:10); 2 K 10:6, 17:13 <sup>Q<sup>er</sup>e</sup> Jer 46:9, y Ps 35:16 (?), 78:9, Jb 20:17  $\text{b}$  (unless  $\text{yr}\text{h}$ ) or  $\text{yl}\ \text{h}$ ) be a gloss).

## f

Rem. Some of the above passages may also be explained by supposing that there exists a real genitive relation towards the preceding construct state, which has been, as it were, provisionally left *in suspenso*, in consequence of the insertion of some interrupting word, e. g. Is 37:22, &c.; Jb 20:17 a. Elsewhere (Dt 33:19, y Ps 68:34) the *nomen regens* probably governs the following construct

state directly.<sup>7</sup>

## g

(6) The numeral  $\text{dx}a$ ; *one* for  $\text{dx}a$ , in close connexion, and even with small disjunctives, e. g. [Gn 3:22](#), [48:22](#), [1 S 9:3](#), [2 S 17:22](#), [Is 27:12](#), [Zc 11:7](#).

The character of these passages shows that the numeral here cannot be in the construct state, but is merely a rhythmical shortening of the usual (tonelengthened) form.

---

## Footnotes:

<sup>1</sup>[1] Cf. König, 'Die Ueberwucherung des St.-constr.-Gebrauchs im Semit.,' *ZDMG*. 53, 521 ff.

<sup>2</sup>[2] In [Ju 8:11](#) the article is even used before a construct state followed by  $\text{B}$ , in order to determine the whole combination  $\sim\text{yl h'ab'tyn}\text{Kv}$ . *tent-dwellers*, taken as one word; cf., however, the remarks in [§ 127 f-i](#) on similar grammatical solecisms.

<sup>3</sup>[3] These are to be distinguished from the cases where  $\text{I}$  follows a construct state, which in conjunction with  $\text{!mi}$  (and the following  $\text{I}$ ) has become a sort of preposition or adverb of place; thus, we have  $\text{I} \cdot \text{tyBeni}$  [Ex 26:33](#) (for which in [Ez 1:27](#) merely  $\text{I} \cdot \text{tyB}$  meaning simply *within*;  $\text{I} \cdot \text{!ymiyimi}$  ([2 K 23:13](#), [Ez 10:3](#)) *on the right hand* (i. e. south) of;  $\text{I} \cdot \text{!ApCmi}$  ([Jos 8:11](#), [13](#), &c., [Ju 2:9](#)) *on the north of*; cf. also [Jos 15:11](#) and  $\text{!mi yn}\text{P.I}$  [Neh 13:4](#).

<sup>4</sup>[1] In [Dt 23:5](#) the construct state governs a sentence introduced by the conjunction  $\text{rva}[\text{rva}] \text{rbD}\text{>I}$  [*by reason of the fact that*, i. e. *because*]; so also in [1 S 3:13](#).

<sup>5</sup>[2] Probably [Gn 22:14](#) is also to be so explained (contrary to the accents), and certainly (contrary to the very unnatural division of the verses) [2 Ch 30:18](#), which should read on thus:  $\text{!ykhe Abb'I} \cdot \text{I K' d}[\text{B. rPk}\text{>baJh; hAh}\text{>}$  *the good Lord pardon every one that setteth his heart to seek God*. [See Wickes' *Accentuation of the Twenty one Prose Books of the Old Testament*, p. 140.]

<sup>6</sup>[3] Cf. [Na 2:9](#)  $\text{ayhi ym}\text{mi}$ , usually explained to mean *from the days that she hath been*, but the text is evidently very corrupt.

<sup>7</sup>[4] So also [Is 28:16](#) *a corner stone of the preciousness* ( $\text{tr}\text{qyl}$  is a substantive not an

*adjective) of a fixed foundation, i. e. a precious corner stone of surest foundation.—In*  
[2 S 20:19](#) the text is wholly corrupt; in y [Ps 119:128](#) read <sup>^</sup>yd~~W~~QPi I K'.



§ 103. *Prepositions with Pronominal Suffixes and in the Plural Form.*

**a**

1. As all prepositions were originally nouns (§ 101) in the accusative, they may be united with the noun-suffixes (§ 91 b-1), e. g. y|cā, (prop. at my side) *by me*, yTāi (in my proximity) *with me*, ~T̄X.T̄; (in their place) *instead of them*, like the Latin *mea causa*, *for my sake*.

**b**

Rem. 1. The preposition tāe (usually -tā) *near, with*, is distinguished from tāe (see below, and § 117 a, note 4), the sign of the definite accusative (§ 117 a), in its connexion with suffixes, by a difference of pointing, the former making yTāā ^Tāi in *pause* %Tāi, 2nd fem. %Tāi (Is 54:10 %Tāi), ATāā HTāā VhTāā ~k,Tāā ~Tāi (also in the later books, especially in Kings, and always in Jer. and Ezek., in correctly yTāā *with me*; %Tāāme<sup>f</sup> *from thee*, 1 K 20:25; ATāāme<sup>f</sup> *from him*, 1 K 22:7; ~t'āo *with them*), while the latter retains its oō (obscured from aō) before the light suffixes, but before grave suffixes is pointed with S<sup>e</sup>ghoō. This S<sup>e</sup>ghoō is to be explained, with Praetorius, ZDMG. iv. 369 f., as the modification of an aç which again was shortened from original aō (in 'aōhiā 'aōhoō &c.) in a closed syllable ('aṯh-hem, &c.). The same shortening and modification of the original aō takes place before words in close connexion, hence |Kṯta, &c. When not in close connexion, the toneless tā, becomes tone-long tāe e. g. ~ymv/h; tāe Gn 1:1. Hence the following forms arise:—

Sing.	Plur.
1. yTāo <i>me</i> .	VhTāo <i>us</i> .
2 { m. ^tāo, <i>pause</i> %tāo	~k,tā, <i>you</i> .
f. %t'āo . . . . } <i>thee</i> .	. . . . .
3. { m. ATāo <i>him</i> .	~t'āo rarely ~h,tā]
f. { HTāo <i>her</i> .	!h,tā, rarely !t'āo <i>them</i> .

Less common are the *plene* forms yTāāā ^Tāat (Nu 22:33 hk'tat before h), %Tāā (Ex 29:35 hk'tāo), ATāāā HTāāā VhTāāā ~Tāā. Moreover, for ~k,tā, we find

~k,tAa† [Jos 23:15](#); for ~t'a0 five times ~h,tA, ([Gn 32:1](#), [Ex 18:20](#), &c.), and in [Ez 23:45](#) ~h,tAa;† for !h,tA, ([Gn 19:8](#), &c. [13 times]), !t'a0 (only found in [Ez 16:54](#); [Ex 35:26](#) hn't'a0 [Ez 34:21](#) hn't'Aa ), and !h,tAa † [Ez 23:47](#).—No instance of the 2nd fem. plur. !k,tA, occurs in the O. T.; in [Cant 2:7](#), &c., ~k,tA, is used instead.

### c

2. The preposition -- [i] *with* (with suffixes on the model of stems [yMi[ā ^M.[i] [1 S 1:26](#) hKM.[i], in *pause* %M'[i; 2nd fem. %M'[i È AM[ā HM'[i) is united with the suffixes Vhā ~k, and ~h, by a (pretonic) Qames, which causes the sharpening of the Mem to be distinctly audible: VhM[ā ~kM'[ā ~hM'[i (so in [Nu 22:12](#), [Dt 29:16](#), both in principal pause, and often in very late passages, otherwise ~M'[i is generally used). In the first person, besides yMi[i, we also find ydM'[i (probably from original ydn[; cf. Arab. 'inda, beside, with).

### d

3. It is but seldom that prepositions occur with verbal suffixes, as ynTā.T; [2 S 22:37](#), [40](#), [48](#) (for which y [Ps 18:37](#), [40](#), [48](#) yT.X.T;), hnTā.T; [Gn 2:21](#) and yndā[B;† [Ps 139:11](#) (here probably for the sake of the rhyme with ynpā.Vyl).<sup>1</sup>

### e

2. When pronominal suffixes are added to the prefixes ([§ 102](#)), there appears occasionally, especially in the case of the shorter suffixes, an endeavour to lengthen the preposition, so as to give it more strength and body. Hence to K. is appended the syllable Am (see below, [k](#)), and B. and L. take at least a full vowel, B' and L' ([§ 102 d, f](#)).—The following deviations from the analogy of the noun with suffixes are to be noticed (a) in the pausal forms %Bā %Lā %tā %Tā %M'[i (not bekha0 &c.); (b) in the similar forms with the suffix of the 2nd sing. fem. (not bekh, &c.) and in VhBā VhLā VhM'[i &c. (not behu0 &c.).

### f

(a) L. *with Pronominal Suffixes.*

Sing.

Plur.

1.	yli to me.	Whi to us.
2.	{m. ^l.( hkl' .), in pause %l' f.	~k,l'
	%l' .....} to thee.	[ !k,l' 2] hnkil' } to you
3.	{m. Al to him.	~h,l' hMhd' , poet. AmI hi
		[53 times] <sup>3</sup>
f.	HI' to her.	!h,l' , <sup>4</sup> hMhd' } to them.

## g

B. takes suffixes in the same manner: yBā ^B. ([Ex 7:29](#), [2 S 22:30](#), y [Ps 141:8](#) hkB, as in [Gn 27:37](#), [2 S 18:22](#), [Is 3:6](#) hkl' . [for 2nd fem. %l' the Kethibh ykl' occurs in [2 K 4:2](#), [Ct 2:13](#), cf. § 91 e]), AB, &c.; except that for the 3<sup>rd</sup> plur., besides ~hB' (especially in the later books) and hMhd' (only in [Ex 30:4](#), [36:1](#), [Hb 1:16](#); hMhd' only in [Jer 14:16](#)), the form ~B' is also used; and for the feminine, besides hMhd' (three times), !hB' is found fifteen times, and !hB' only in [1 S 31:7](#), [Is 38:16](#), [Ez 42:14](#).—According to the Masora, ad is found fifteen times for Al (as conversely in [1 S 2:16](#), [20:2](#) Al for ad ), e.g. [Ex 21:8](#), [1 S 2:3](#), [Is 9:2](#), y [Ps 100:3](#) (and, as has been conjectured, also [Jb 41:4](#)); cf. Delitzsch on y [Ps 100:3](#).—In [Nu 32:42](#), [Zc 5:11](#), [Ru 2:14](#), the Masora requires hfl' instead of HI' (in all three places before a following tone-syllable; cf. § 23 k, and the analogous cases of the loss of Mappiq in § 58 g, § 91 e).

## h

(b) K. with Pronominal Suffixes.

	Sing.	Plur.
1.	ynAmik <sup>5</sup> as I.	WhAmik' as we.

2.	{m. ^AmK'6} as thou.	~kKĀ ~kK', rarely ~kAmK.} as ye
	f. . .	.....
3.	{m. WhAmK' as he.	~hKĀ Î~hKĀ hMhKĀĀ ~hAmK.} as they.
	f. hAmK' as she	Î!hKĀĀ hNhK'

**i**

(c) -!mi with Pronominal Suffixes.

	Sing.	Plur.
1.	yNmīni, poet. yNhi [4 times], in <i>pause</i> also yNhi [6 times] <i>from me.</i>	WNmīni <i>from us.</i>
2.	{m. ^Mmi, in <i>pause</i> & Mmi} <i>from thee.</i>	~Kmi} <i>from you.</i>
	f. %Mēni	!Kmi
3.	{m. WNmīni, <a href="#">Jb 4:12</a> in <i>pause</i> WhnĀĀ [ WhNēni or WhNēni see below] <i>from him.</i>	~hmĀ hMhōne [twice], <a href="#">Jb 11:20</a> ~hNmi} <i>from them.</i>
	f. hNmīni <i>from her.</i>	!hmĀ hNhōne [7 times]

**k**

The syllable Am (in Arabic maʾam' = Heb. hm' *what*) in ynamK' (probably from yna] hmK, prop. *according to what I, for as I*) is, in poetry, appended to the three simple prefixes BĀ KĀ I, even without suffixes, so that AmBĀ AmKĀ AmI . appear as independent words, equivalent in meaning to BĀ KĀ I .. Poetry is here distinguished

from prose by the use of longer forms; in the case of !mi, on the other hand, it prefers the shorter, which resemble the Syriac and Arabic.

## l

The form ~hK', enclosed in brackets above, occurs only in [2 K 17:15](#) (in *pause*), hMhK' only in [Jer 36:32](#) (in *pause*); !hK' (Baer following Qimhî !hK') only in [Ez 18:14](#). Cf. Frensdorff, *Massora Magna*, p. 234 ff.—For ~kK' as ye, Qimhî requires ~kK' (invariably or only in [Jb 16:4](#) ?); in [Jos 1:15](#), [Ju 8:2](#), [Ezr 4:2](#) Baer gives ~kK'.

## m

With regard to !mi with suffixes, yMMmi from me is usually explained as arising, by a reduplication of !mi, from an original ymnm, just as MMmi from him, from whAnnm, identical in form with MMmiz from us, from wnAnnm, while hMMmi from her, goes back to hnmnm. Far simpler, however, is Mayer Lambert's explanation (*REJ.* xxiii. 302 ff.), that yMMmi, &c., have arisen from yMMmi, &c., and that the forms of the suffixes are to be explained on the analogy of yhaã Wda [ã hNTx.T; § 100 o.—The bracketed form WhNni, for which Baer, following Qimhî and others, writes WhNni, occurs only in [Ps 68:24](#), and is there regarded by Delitzsch, Hupfeld, and others (following Simonis) as a substantive (!me= *portion*). The expression aWh-!mi (for MMmi?) [Is 18:2](#), [7](#) is very strange.—hMhme occurs only in [Jer 10:2](#), [Ec 12:12](#) ([Jb 11:20](#) ~hNmi); !hme (so Baer and Ginsburg, following the best authorities, instead of the ordinary reading !heme) only in [Ez 16:47](#), [52](#).

## n

3. Several prepositions, especially those which express relations of space and time, are (like the German *wegen*) properly plural nouns (for the reason, see § 124 a), and are, therefore, joined with the pronominal suffixes in the form of the plural *construct state*, just like other plural nouns (§ 91 g). On the other hand, the apparent connexion of -l aã - d [ã -l [; with plural suffixes is explained from the ground-forms of those prepositions (from stems h<sup>3</sup> ) yl a/ ;yl aã yd; [ã yl : [ (contracted to yl aã yl a) &c.).<sup>8</sup>

## o

Without suffixes these prepositions are—

rXa; more frequently yrXa;t (prop. *hinder parts*) *behind*, *after*.

-l a,<sup>9</sup> poet. [4 times in Job] also y| a/(region, direction), towards, to, according to.

!yBe(interval) between; the suffixes indicating the singular are added to the singular !yBe; thus ynyBā ^nyBe &c. (Gn 16:5 ^ynyBe; the second Youth is, however, marked with a point as critically doubtful; wynyBe; which occurs three times, is only the Masoretic Qere for AnyBe; which is found e.g. in Gn 30:36). On the other hand, the suffixes indicating a plural are attached to the plural forms ynyBe or tAnyBe.

bybis' (circuit) around, as a preposition, always has the plural form, sometimes masc. ^ybybis, &c. [10 times], but much more frequently in the fem. tAbybis. (surroundings). In Ez 43:17 HtAa bybis' is a corruption of htybybis; [in 1 K 6:5 ta, bybis' also is so contrary to usage, that it must be due to some textual error].

-d [; (continuation, duration, from hd'[') as far as, unto, poet. yde['] [12 times]. In Jb 32:12 ~kyde['] with the a retained in the secondary tone, is abnormal. Also in 2 K 9:18 for ~he d [; read ~hyde[']

-l [; upon, over (cf. the rare subst. l [' height [see Lexicon], from hl [' to ascend), poet. y| ['] [40 times, and 2 Qere].

tX;T; under (prop. what is beneath). On yntX;T; &c.; cf. above, d.

With Suffixes.

**p**

1 Sing.	yrxā:t	ynyBe	ytAbybiš.		yTχ.T;	y  aē	yd;['	y  ;['
	(after me)	(between me)	(around me)		(beneath me)	(to me)	(unto me)	(on me)
2 S. m.	^yrxā:t	^nyBe	^ytAbybiš.		^yTχ.T;	^y  aē	^ydif['	^y  if['
			& ^ybybis.					
2 S. f.	%yrxā:t		%ytAbybiš.			%y  aē		%y  if['

			& %ybybis.					
3 S. m.	wyr'x̣a;t	AnyBe	wyt'Aḅybiš.		wyT'x̣.T;	wyl 'æ	wyd'['	wyl '['
			& wybybis.					
3 S. f.	hyr'x̣a;t		hyt'Aḅybiš.		hyT'x̣.T;	hyl æ	hyd'['	hyl '['
			& hybybis.					
1 Plur.	Whyr'x̣a;t	Whynt'Be	Whyt'Aḅybiš.		WhyT'x̣.T;	Whyl æ		Whyl '['
	&	Whyt'AnyBe <sup>eo</sup>						
2 Pl. m.	~kyr'x̣a;t	~kyn't'Be	~kyt'Aḅybiš.		~kyT'x̣.T;	~kyl æ	~kyd'['t	~kyl '['
3 Pl. m.	~hyr'x̣a;t	~hyn't'Be	~hyt'Aḅybiš.		~hyT'x̣.T;	~hyl æ	Î~hyd'['t	~hyl '['
		& ~t'AnyBe	& ~t'Aḅybiš.	usually	~T'x̣.T;	& ~h,l æ		[ <sup>11</sup> Amyl '[' ]
						[ <sup>12</sup>		
3 Pl. f.	!hyr'x̣a;t				!hyT'x̣.T;	!hyl æ		!hyl '['
						& !h,l æ		

**Footnotes:**

<sup>1</sup>[1] Fiñi and biñi (in me), in vulgar Arabic for *fiyya* and *bi* are compared by Socin.

Brockelmann, ZA. xiv. 347, note 1, suggests that *yntxt* ã *hntxt* ã *ynd* [b are later

formations on the model of  $\text{y}^{\text{m}}\text{m}^{\text{i}}$  when its origin from the reduplication of the preposition had become obscured, but see below, *m*.

<sup>2</sup>[2]  $\text{!k,l}'$  does not occur in the O. T., by a mere accident, no doubt; [Ez 13:18](#)  $\text{h}^{\text{n}}\text{k}^{\text{l}}\text{'}$ .

<sup>3</sup>[3] The question whether  $\text{Am}^{\text{l}}\text{h}^{\text{i}}$  can also stand for the sing.  $\text{Al}$ , which Rödiger and recently W. Diehl (*Das Pronomen pers. suff. . . . des Hebr.*, p. 20 f.) and P. Haupt (*SBOT.* on [Pr 23:20](#), a contraction of  $\text{la-humu}$ ) have altogether denied, must be answered in the affirmative unless we conclude with Diehl and Haupt that *all* the instances concerned are due to corruptions of the text. It is true that in such places as [Gn 9:26](#), [27](#), [Dt 33:2](#), [Is 30:5](#), y [Ps 73:10](#) (all *in* or immediately before the principal pause; in [Dt 33:2](#) with Zaqeph qatbn at least)  $\text{Am}^{\text{l}}\text{h}^{\text{i}}$  can be better explained as plural (in reference to collective nouns); and in [Is 53:8](#) for  $\text{Am}^{\text{l}}\text{h}^{\text{i}}$  [gnè] we should read with the LXX  $\text{t}^{\text{w}}\text{m}^{\text{l}}$ ; [Gnl. On the other hand, in [Is 44:15](#) its explanation as plural would be extremely forced. Even then there would remain—presuming the traditional text to be correct— $\text{Am}^{\text{y}}\text{n}^{\text{p}}$  y [Ps 11:7](#) and  $\text{Am}^{\text{y}}\text{p}^{\text{k}}$ ; [Jb 27:23](#), as well as  $\text{Am}^{\text{y}}\text{l}^{\text{f}}$ , three times, [Jb 20:23](#), [27:23](#) (beside  $\text{wyl}^{\text{f}}$ ), and especially [Jb 22:2](#). In all these places the most extreme exegetical artifices can only be avoided by simply admitting a singular suffix (=  $\text{wyl}^{\text{p}}\text{A}^{\text{f}}$   $\text{wyl}^{\text{p}}\text{K}^{\text{A}}\text{f}$   $\text{wyl}^{\text{f}}$ ).—On the question of the antiquity of the suffixes in  $\text{Am}$  see [§ 91](#) /.

<sup>4</sup>[4] The form  $\text{!hd}'$  in [Ru 1:13](#) is Aramaic (= *therefore*).

<sup>5</sup>[5] The use of  $\text{ynl}$  here for  $\text{y}^{\text{a}}\text{l}$  (cf. above, [d](#)) might be due to euphonic reasons.— $\text{ynm}^{\text{k}}$  (defectively) only in the Pentateuch,  $\text{^m}^{\text{k}}$  [Ex 15:11](#).

<sup>7</sup>[1] The Babylonian Masora writes  $\text{Vh}^{\text{m}}\text{M}^{\text{i}}$  (to distinguish it from the 3<sup>rd</sup> sing.), which is justly blamed by Ibn Ezra.

<sup>8</sup>[1] The reference of these forms to original plurals has been again expressly supported by De Lagarde, *Symmicta*, ii. 101 ff.; *Nachrichten der G. g. G.*, 1881, p. 376, cf. *Mittheilungen*, 1884, p. 63; also *GGA*. 1884, p. 280 f. According to Barth, *ZDMG*. xlii. p. 348 ff., and *Nominalbildung*, p. 375 ff.,  $\text{^yT}^{\text{k}}\text{T}$ ; &c., was only formed on the analogy of  $\text{^yl}^{\text{f}}$ , &c., and  $\text{^yr}^{\text{k}}\text{h}$ ; &c., only on the analogy of  $\text{ynp}^{\text{l}}$ ; &c., since the real plural forms ought to be  $\text{^yt}^{\text{k}}\text{T}^{\text{A}}$   $\text{^yr}^{\text{k}}\text{a}$ ; &c.; cf., however, König, *Lehrgebäude*, ii. 305 f.

<sup>9</sup>[2] On the use of this particle see [§ 119 g](#).

<sup>10</sup>[1] As Mayer Lambert observes, usage (cf. esp. [Gn 26:28](#)) distinguishes between the



two forms: wnytwnyb means *between us and you*, whereas wnynyb ( [Jos 22:25](#), [27](#), [28](#) before ~kynybw ) means *between us on the one side*.

<sup>11</sup>[2] The poetical form Amyl ē only in y [Ps 2:5](#); Amyl ē', on which see [note 3 on f](#), 12 times [viz. [Dt 32:23](#), y [Ps 5:12](#), [55:16](#), [64:9](#), [Jb 6:16](#), [20:23](#), [21:17](#), [22:2](#), [27:23](#), [29:22](#), [30:2](#), [5](#)].

## § 78. Verbs Defectiva.

### a

It often happens, when two kindred weak verbs are in use with the same meaning, that both are *defective*, i. e. do not occur in all the forms. Since, however, those tenses and forms which are not in use in the one verb are generally supplied by the other, they mutually complete one another, and thus form together, as it were, an entire verb, as in Greek  $\epsilon\rho\kappa\omicron\mu\alpha\iota$ , aor.  $\eta\rho\kappa\omicron\nu$ , fut.  $\epsilon\rho\epsilon\upsilon\sigma\omicron\mu\alpha\iota$ , and in Latin *fero, tuli, latum, ferre, &c.*, but with this difference, that in Hebrew the roots of these verbs are almost always closely related.

### b

The most common verbs of this kind are —

$\text{VB}$  *to be ashamed*. Hiph $\zeta$   $\text{vybhe}$  (inferred from  $\text{tAvybh}$ ), but also  $\text{vybh}$   $\text{vybAh}$ , as if from  $\text{Vby}$ , on the analogy of verbs  $\text{W}\%0$ ; also in [Is 30:5](#) the Qere requires  $\text{vybh}$  where the Kethib has  $\text{vyabhi}$  from  $\text{vaB}$ '.

$\text{bAj}$  *to be good*. Perfect  $\text{bAj}$ ; but imperfect  $\text{bj yll}$  and Hiph $\zeta$   $\text{byj yhe}$  from  $\text{bj y}$ " (but cf.  $\text{tbij h}$ /[2 K 10:30](#)).

$\text{rny}$ " *to be afraid*. Imperfect,  $\text{rWgy}$ " (from  $\text{rWG}$ ).

$\#qy$ " *to awake*, only in the imperf.  $\#qyyt$  for the perfect, the Hiph $\zeta$   $\#yqhe$  is used (from  $\#Wq$ ).

$\#pn$ " *to break in pieces*. Imperfect  $\#Wpy$ " (from  $\#WP$ ). Imperative.  $\#WP$ . Niph $\zeta$   $\#Apn$ "  $\text{Pi}\zeta$   $\#Pgl$  (from  $\#pn$ ).  $\text{Po}\zeta$   $\#CAP$  (from  $\#WP$ ). Reflexive  $\#CAP\text{thi}$  Hiph $\zeta$   $\#yphe$  Also  $\#P\zeta\text{Pi}$  [Jb 16:12](#).

$\text{bcn}$ " (Qal in post-biblical Hebrew, in Aramaic and Arabic) *to place*, whence (possibly) Niph $\zeta$   $\text{bcnl}$  and Hiph $\zeta$   $\text{byChi}$  (see above, [§ 71](#)); but Hithpa $\zeta$   $\text{bcy\text{thi}}$

$\text{htV}$ ' *to drink*, used in Qal; but in Hiph.  $\text{hqVhi}$  *to give to drink*, from a Qal  $\text{hqV}$ ' which is not used in Hebrew.

On  $\%l h'$   $\text{;}\%l yA$  *to go*, see above, [§ 69 x](#).

### c

Rem. 1. To the same category belong also, to a certain extent, those cases

where the *tenses* or *moods* not in use in one conjugation, are supplied by forms having the same meaning in other conjugations of the same verb, Thus:

שׂוּבָה to add. The *infinitive* (but cf. § 69 h, note) and *imperfect*, unused in *Qal*, are supplied by the *Hiphçal* שׂוּבָה; שׂוּבָה (on שׂוּבָה as *imperfect indicative*, see § 109 d, cf. also § 109 i).

לִּפְתּוֹל to stumble. *Perfect* from *Qal*, *imperfect* from *Niphçal*.

קָרַב to approach, unused in *perf. Qal*, instead of which *Niphçal* קָרַב is used; but *imperfect* קָרַב, *imperative* קָרַב, and *infinitive* קָרַב from *Qal* only are in use.

הִלִּיךְ to lead. *Perfect* usually הִלִּיךְ in *Qal*, so *imperative* הִלִּיךְ, but *imperfect* and *infinitive* always in *Hiphçal*.

שָׁפַק to be poured out. *Perfect* *Niphçal* שָׁפַק with *imperfect* *Qal* שָׁפַק, but the *perfect* *Qal* and *imperfect* *Niphçal* are not in use.

2. The early grammarians often speak of *mixed forms* (*formae mixtae*), i. e. forms which unite the supposed character and meaning of two different tenses, genders, or conjugations. Most of the examples adduced are at once set aside by accurate grammatical analysis; some others appear to have arisen from misapprehension and inaccuracy, especially from erroneous views of unusual *plene* forms. Others, again, are either merely wrong readings or represent an intentional conflation of two different readings.

## § 158. Causal Clauses.

### a

A complete clause, assigning the reason for statements, demands, threats, &c., sometimes follows with the simple *waḥ copulative*, e. g. [y Ps 60:13](#) *give us help against the adversary, and (for) vain is the help of man*; [Gn 6:17](#) ([yḥāw](#)), [22:12](#), [Ex 23:9](#), [Jb 22:12](#), perhaps also [y Ps 7:10](#); or even without *Waḥ*, e. g. [Gn 17:14](#). As a rule, however, special conjunctions in various combinations are used to introduce causal clauses.

### b

The most common causal conjunctions are [yKi](#) ! [[yḥ](#) [s 3:16](#), &c., and [rva](#)] ! [[yḥ](#) *because, prop. on account of the fact that*, both, however, may also be shortened to the simple ! [[yḥ](#) [Nu 20:12](#), &c., or to [yKi](#) *because*, [Gn 3:14](#), [17](#), &c., or to [rva](#)] [Gn 30:18](#), [31:49](#), [34:13](#), [27](#), [1 S 15:15](#), [20:42](#), [26:16](#), [23](#), [1 K 3:19](#), [8:33](#), [Ho 14:4](#), [Zc 1:15](#); also [rva](#) [Bt](#), [Gn 39:9](#), [23](#). On the other hand, the simple ! [[yḥ](#) *is* sometimes repeated for emphasis, ! [[yḥ](#) [W](#) ! [[yḥ](#) (something like the German *sintemal und alldieweil*) [Lv 26:43](#), [Ez 13:10](#) (without [W](#) [36:3](#)); also [rva](#)] | [[;](#) [2 S 3:30](#), and [yKi](#)] | [[;](#) [Dt 31:17](#), [Ju 3:12](#), [Mal 2:14](#) *on the ground that*, [rva](#)] [rbD](#) > | [[;](#) *because of the circumstance that*, [Dt 23:5](#); [rva](#)] [tAda](#) [θ](#) | [K'](#) | [[;](#) *for this very cause that*, [Jer 3:8](#). But just as the simple ! [[yḥ](#) *is* used for [rva](#)] ! [[yḥ](#) so also the simple - | [[;](#) with the perfect stands for [rva](#)] | [[;](#) [y Ps 119:136](#), [Ezr 3:11](#); cf. [yl](#) [B-](#) [[;](#) [Gn 31:20](#) and [yl](#) [Bmi](#) [Dt 28:55](#) both with the perfect, equivalent to *because ...* not. — Cf. further [rḥa](#)] [bq](#), [[;](#) [Gn 22:18](#), [26:5](#), [2 S 12:6](#), all with the perfect, and [yKi](#) [bq](#), [[;](#) ([2 S 12:10](#) with the perfect; [Am 4:12](#) with the imperfect) prop. *in return for the fact that*, similarly again the simple [bq](#), [[;](#) [Nu 14:24](#) with the perfect, and [Dt 7:12](#), [8:20](#) with the imperfect; finally, [rva](#)] [met](#) [s 43:4](#) *arising from the fact that, = because*; [rva](#)] [tx](#); [Tñ](#) [1 S 26:21](#), &c., and [yKi](#) [tx](#); [Tñ](#) [Dt 4:37](#), [Pr 1:29](#) *for the reason that*.

### c

Rem. 1. The preposition - | [[;](#) (*because of, on account of*) with the infinitive (§ [114 e](#)) is frequently used as the equivalent of a full causal clause; cf. e. g. [Am](#)

[1:3](#), [6](#), [13](#), [2:1](#), [6](#). Such a construction with the infinitive may, however, according to [§ 114 r](#), be continued by means of a finite verb, in which case -l [; governs the verb as a conjunction; e. g. [Am 1:9](#) וּרְכַזְתִּי אֶת וְאֶת... ~רַיְגִשְׁהוּ-ל [; *because they delivered up ... and remembered not*, &c.; [1:11](#), [2:4](#); without וְאֶת, [Is 30:14](#).

## d

2. The choice of tense is regulated by the general principles stated in [§ 106 ff.](#), viz. the perfect (cf. especially [§ 106 f](#)) refers to causes already brought fully into effect, the imperfect to those which may contingently arise; cf. e. g. [Dt 7:12](#), [8:20](#), [1 K 8:33](#), where the imperfect leaves the possibility still open that the persons addressed will perhaps escape the threatened punishments by avoiding disobedience. — Cf. further, [§ 111 h](#) on the imperfect consecutive, and [§ 112 nn](#) on the perfect consecutive in the apodosis to causal clauses.

---

## Footnotes:

<sup>1</sup>[1] Also !KeI [;yKiṯ prop. *for therefore*, [Gn 18:5](#), [19:8](#), [33:10](#), [38:26](#), [Nu 10:31](#), [14:43](#), [2 S 18:20](#) Q<sup>ere</sup>) and !KeI [; rva] [Jb 34:27](#), always mean *forasmuch as*.

## § 137. *The Interrogative Pronoun.*

### a

The interrogative pronoun *yml* *who* may refer either to a masculine or feminine person ([Ct 3:6](#)), or even to a plural, e. g.  $\sim T a; yml$  *who are ye*? [Jos 9:8](#);  $hLa\ddot{a}yml$  [Gn 33:5](#), [Nu 22:9](#) (more minutely,  $yml''$  *yml* [Ex 10:8](#), i. e. *who exactly, who in particular*?). It is used of the neuter only when the idea of, a person is implied, e. g.  $\sim kV\text{-}ymlt$  *who are the Shechemites*? [Ju 9:28](#), [13:17](#), [Gn 33:8](#), [Mi 1:5](#); even more boldly, with the repetition of a *yml* used personally, in [1 S 18:18](#), [2 S 7:18](#).—Another interrogative is  $hw\langle ja$  *which, what*?; of persons only in [Est 7:5](#).

### b

Moreover, *yml* may also be used in the sense of a genitive, e. g.  $T a; yml\text{-}t B;$  *whose daughter art thou*? [Gn 24:23](#), [1 S 17:55](#), [56](#), [58](#);  $yml\ r bD$  *whose word*? [Jer 44:28](#), [1 S 12:3](#); in the accusative,  $yml\text{-}t a,$  *quemnam*? [1 S 28:11](#), [Is 6:8](#); with prepositions, e. g.  $yml B.$  [1 K 20:14](#) (in an abrupt question *by whom*?);  $yml$  . [Gn 32:18](#);  $yml\ y r a; t$  [1 S 24:15](#).—Similarly  $hm\ddot{a} -hm\ddot{a} hm,$  *what*? is used for the nominative, or accusative, or genitive ([Jer 8:9](#)), or with prepositions, e. g.  $hm'\text{-}l$  [ $;$  *whereupon*? [Is 1:5](#), [Jb 38:6](#); *why*? [Nu 22:32](#), &c.;  $hm'\text{-}d$  [ $;$  *quousque*? [Ps 74:9](#).<sup>1</sup>

### c

Rem. Both *yml* and  $hm'$  are used also in indirect questions (on the merely relative distinction between direct and indirect questions in Hebrew, see the *Interrogative Sentences*), e. g. [Gn 39:8](#) (but read  $hm\ddot{a}w\ddot{a}m$  with Samar. and LXX), [43:22](#), [Ex 32:1](#).—On the meaning of *yml* and  $hm'$  as interrogatives is based also their use as *indefinite pronouns* (equivalent to *quisquis*, *quodcunque* or *quicquam*), e. g. [Ex 32:26](#), [Ju 7:8](#), [1 S 20:4](#), [Is 50:10](#) (read [ $m\ddot{v}yl$ ] in the apodosis), [54:15](#), [Pr 9:4](#), [16](#), [2 Ch 36:23](#); even  $yml\text{-}w r m.vi$  *have a care, whosoever ye be*, [2 S 18:12](#) (unless  $yl$  i is to be read, with the LXX, for *yml*); se also  $hm'$  (*whatever it be*) [Jb 13:13](#), [1 S 19:3](#), [2 S 18:22](#), [23](#); cf. [Nu 23:3](#)  $yml\ddot{a}r\text{-}hm; r bD$  *and whatsoever he showeth me*. Cf. also  $rva]$  *yml* *whosoever* [Ex 32:33](#), [2 S 20:11](#), and  $rva]$   $vya h'\text{-}yml$  *any*

man who [Dt 20:5](#) ff. , [Ju 10:18](#). A still further weakening of the *indefinite* use of ḥm' is the combination ·V<sub>7</sub>-m'; *that which*, [Ec 1:9](#), [3:15](#) (just like the Syriac d>am'); cf. [Est 8:1](#), and ḥm' &hellip; I B; [Pr 9:13](#), ḥm' &hellip; ad [Neh 2:12](#), *nothing whatever*.—On ḥm'laḥij . *quicquam, anything at all* (usually with a negative), and as an adverb *in any way*, [1 S 21:3](#), see the Lexicon.

---

### Footnotes:

<sup>1</sup>[1] A quite different use of ḥm' was pointed out (privately) by P. Haupt in [Ct 5:8](#) *will ye not tell him ? i. e. I charge you that ye tell him*, and [7:1](#) = *look now at the Shulamite*, corresponding to the late Arabic maṭtaraḥ *just see!* maṭtaquḥu, *say now!* It has long been recognized that ḥm' is used as a negative in [Ct 8:4](#).

## § 41. Variations from the Ordinary Form of the Strong Verb.

### a

The same laws which are normally exhibited in stems with strong (unchangeable) consonants, hold good for all other verbs. Deviations from the model of the strong verb are only modifications due to the special character or weakness of certain consonants, viz.: —

(a) When one of the stem-consonants (or *radicals*) is a guttural. In this case, however, the variations only occur in the vocalization (according to § 22), not in the consonants. The *guttural verbs* (§§ 62–65) are, therefore, only a variety of the *strong verb*.

### b

(b) When a stem-consonant (*radical*) disappears by assimilation (§ 19 b–f), or when the stem originally consisted of only two consonants (verbs  $\text{!}^{\text{3}}\text{D}^{\text{A}}$   $[\text{3}^{\text{3}}\text{A}]$ , and  $\text{W}^{\text{3}}\text{A}$   $[\text{3}^{\text{3}}\text{A}]$ , as  $\text{vgn}^{\text{A}}$  |  $\text{q}^{\text{A}}$  ~  $\text{Wq}$ , §§ 66, 67, 72).

### c

(c) When one of the stem-consonants (*radicals*) is a weak letter. In this case, through aphaeresis, elision, &c., of the weak consonant, various important deviations from the regular form occur. Cf. § 68 ff. for these verbs, such as  $\text{bvy}^{\text{A}}$   $\text{acm}^{\text{A}}$   $\text{hl}^{\text{G}}$ .

### d

Taking the old paradigm |  $[\text{P}^{\text{A}}$  as a model, it is usual, following the example of the Jewish grammarians, to call the first radical of any stem  $\text{p}^{\text{A}}$  the second  $[\text{A}]$  and the third | . Hence the expressions, *verb*  $\text{a}^{\text{3}}\text{p}$  for a verb whose first radical is  $\text{a}$  (*primae radicalis* [sc. *literae*]  $\text{a}$ );  $\text{W}^{\text{3}}\text{A}$   $[\text{3}^{\text{3}}\text{A}]$  for *mediae radicalis*  $\text{W}^{\text{E}}$   $[\text{3}^{\text{3}}\text{A}]$  for a verb whose second radical is repeated to form a third.



### § 153. *Restrictive and Intensive Clauses.*

The particles  $\%a\tilde{h}$   $qr$ ; *only*, serve to introduce restrictive clauses, and  $\sim G\tilde{h}$   $@a$ ; *also, besides, even*, intensive clauses. It is to be observed that the force of these particles does not necessarily affect the word which immediately follows (as is the case with  $\%a$ ; [Gn 7:23](#), [34:15](#);  $qr$ ; [Gn 6:5](#), [Am 3:2](#); even  $\%a$ ;  $qr\tilde{h}$ ) *hath he indeed only?* [Nu 12:2](#);  $\sim G$ ; [Gn 27:34](#), [Jb 7:11](#);  $@a$ ; [Dt 15:17](#)), but very frequently extends to the whole of the following sentence. Thus with  $\%a$ ; e.g. [Nu 14:9](#), [1 K 17:13](#), [Pr 17:11](#), [Jb 13:15](#), [14:22](#), [16:7](#), [23:6](#);  $qr$ ; [Gn 20:11](#), [24:8](#),  $y$  [Ps 32:6](#), [Pr 13:10](#);  $\sim G$ ; [Gn 27:33](#), [32:21](#) ( $hN\tilde{h}i$   $\sim G$ ), [44:10](#); [1 S 22:7](#), [28:20](#), [Zc 9:11](#), [Pr 17:26](#), [20:11](#);  $@a$ ; [Jb 14:3](#), [15:4](#).—In [Mal 1:10](#) and [Jb 2:10](#)  $\sim G$ ; is placed before two co-ordinate sentences, although, strictly speaking, it applies only to the second. Cf. the analogous examples in [§ 150 m](#).

## § 165. *Final Clauses.*<sup>1</sup>

### a

1. Like most of the dependent clauses hitherto treated, the final a clause may also be joined by a simple *wāw copulative* to the main clause, unless the final clause is directly subordinated to the governing verb.

Examples of the connexion: (a) of a final imperfect (or jussive?) with a perfect by means of  $\text{wāw}$ , [La 1:19](#), see [§ 107 q](#); with an interrogative sentence, [2 S 9:1](#), [3, Jb 38:24](#); with an optative,  $\text{y}$  [Ps 51:9](#); with an imperative, [1 K 11:21](#); (b) of a cohortative with an imperative by  $\text{wāw}$ , [Gn 29:21](#), [1 S 15:16](#), or a jussive, [Neh 2:5](#) ([§ 108 d](#)); (g) of a jussive with an imperative by  $\text{wāw}$ , [Ex 9:1](#), [2s 16:11](#), [1 K 5:20](#),  $\text{y}$  [Ps 59:14](#), [86:17](#); with a jussive, [Jb 21:19](#), or cohortative, [§ 109 f, g](#) (cf. also [2 S 24:21](#) the infinitive with  $\text{l}$ , [Jon 1:11](#)  $\text{hmm'}$  with the 1st plur. imperf., and [2 Ch 29:10](#)  $\text{ybb'l}$   $\text{-} \sim [\text{i}$ , which are equivalent to cohortatives); (d) of an imperative with a jussive, cohortative, or interrogative sentence by  $\text{wāw}$ , [§ 110 i](#); (e) of a perfect consecutive after another perfect consecutive, [Lv 14:36](#); after an imperfect, [§ 112 m](#) and  $p$ ; similarly after a jussive, [§ 112 q](#); after an imperative, [§ 112 r](#).—On negative final clauses joined by  $\text{ad wāw}$  to the imperfect (so [Ex 28:43](#), [30:20](#); and [2 S 13:25](#) after  $\text{an-l a}$ ; with a jussive in the main clause) see the Rem. on [§ 109 g](#). In [Ex 28:32](#), [39:23](#) the negative final clause is simply connected by  $\text{ad}$ .—On the use of an historical statement after verbs of commanding, where we should expect a final clause (e. g. [Neh 13:9](#) *then I commanded, and they cleansed*, equivalent to *that they should cleanse, and they cleansed*; in [Jb 9:7](#) a negative final clause is connected in this way by  $\text{ad wāw}$ ; cf. [§ 120 f](#).

For examples of the direct subordination of the final imperfect (without  $\text{wāw}$ ) see [§ 120 c](#).

### b

2. Final conjunctions are  $\text{rva} \text{!} [\text{mīl}]$  *to the end that*, also simply  $\text{!} [\text{mīl}]$ , [Gn 12:13](#), [27:25](#), [Ex 4:5](#),  $\text{y}$  [Ps 51:6](#), &c.;  $\text{rva} \text{!} [\text{B}^{\dagger}]$  *prop. for the purpose that*, [Gn 27:10](#), and simply  $\text{!} [\text{B}^{\dagger}]$ , [Gn 27:4](#), [Ex 9:14](#), [20:20](#); also the simple  $\text{rva}$ , [Dt 4:10](#), [40](#), [6:3](#), [32:46](#), [Jos 3:7](#), [Neh 8:14](#) f.; negatively,  $\text{ad rva}$ , [Gn 11:7](#), [24:3](#), [1 K 22:16](#); or  $\cdot V$ , [Ec 3:14](#);

also negatively,  $\text{אלו}$ ,  $\text{לדבר}$  [; *for the matter (purpose) that ... not*, [Ec 7:14](#);  $\text{יְתִיל בִּיל}$  with imperfect, [Ex 20:20](#), [2 S 14:14](#) *that ... not*.— Quite exceptional is the use of  $\text{לֹא־יִמְנָע}$  (if the text be right) in [Dt 33:11](#)  $\text{לֹא־יִמְנָע־לִי}$  with the imperfect, equivalent to *that ... not* [in prose,  $\sim\text{לֹא־יִמְנָע}$ ].

### C

Rem. All the conjunctions here mentioned are naturally always used with the imperfect, see [§ 107 q](#) (on the apparent exception in [Jos 4:24](#), see [§ 74 g](#)). —

On the negative conjunctions  $\text{אֲלֵךְ}$  and  $\text{לֹא־יִפְּדֶנּוּ}$ , *that not, lest*, see [§ 152 f](#) and [w](#). On the infinitive with  $\text{לֵךְ}$  (also  $\text{לֵךְ}$  [  $\text{מִלֵּךְ}$  ], [Gn 18:19](#), [37:22](#), &c.) as the equivalent of a final clause ([Gn 11:5](#), [28:4](#), &c.), see [§ 114 f, h, p](#). On the continuation of such infinitival constructions by means of the finite verb, see [§ 114 r](#). On the negation of the final infinitive by  $\text{יְתִיל בִּיל}$ , [§ 114 s](#). On the preposition  $\text{לֹא־יִמְנָע־לִי}$  with a substantive or infinitive as the equivalent of a negative final clause ([Gn 31:29](#), [1 S 15:23](#), &c.), see [§ 119 x](#) and [y](#).

---

### Footnotes:

<sup>1</sup>[1] cf. H. G. T. Mitchell, *Final Constntctions of Biblical Hebrew*, Leipzig, 1879.

<sup>2</sup>[1] In [Ez 36:27](#) a final clause is introduced by  $\text{רַבָּאֵל תֵּאֵר}$  thus at the same time taking the form of an object-clause.

<sup>3</sup>[2] On  $\text{לֵךְ}$  as a supposed conjunction (equivalent to the Arabic *li*) [1 K 6:19](#), see [§ 66 i](#).

## § 164. *Temporal Clauses.*

### a

1. The relations of time existing between two different actions or events are frequently expressed without the aid of a conjunction simply by juxtaposition: —

(a) Actions or events are represented as wholly or in part *simultaneously* by connecting a noun-clause with another noun-clause or verbal-clause introduced by ׀ (or הַחֵן), e. g. [Gn 7:6](#) and Noah was six hundred years old (prop. a son of six hundred years), הַחֵן ׀ ׀ ׀ and (i. e. when) the flood was. This is especially the case when the predicate of the noun-clause (frequently introduced by ׀ still) is expressed by an active participle, e. g. [Jb 1:16](#) f.

הַחֵן ׀ ׀ ׀ ab' hz׀ r B ׀ m. he was yet speaking, and there came another, &c.; see the numerous examples in [§ 111 g](#) and [§ 116 u](#). Instead of a complete

nounclause there often occurs a simple *casus pendens* after - ׀ K' with a participial attribute in the sense of *whenever any one* ..., e. g. [1 S 2:13](#)

xbz׀ xbz׀ vya׀- ׀ K' ׀ ab׀ whenever any man offered sacrifice, then came, &c.; [2 S 2:23](#), &c see the examples (in which the second member is generally introduced by wa׀ apodosis) in [§ 116 w](#).

### b

(b) Sequence is expressed by the juxtaposition

(1) of two imperfects consecutive, e. g. [Gn 24:19](#) rmad׀ Atq׀h׀. ׀ k׀T׀ and when she had done giving him drink, she said, &c.; [28:8](#) f., [29:31](#), [30:9](#), [32:26](#), &c.; Cf. [§ 111 d](#);

(2) of a noun-clause with a passive participle as predicate, and a verbal clause attached by ׀; e. g. [Gn 38:25](#); cf. [§ 116 v](#); in [Gn 49:29](#) an imperative follows without ׀;

(3) of two perfects (frequently with the secondary idea of rapid succession<sup>1</sup> of the two actions or events in past time), e. g. [Gn 19:23](#) ׀ ab' j Al ׀ ..

acy׀vm׀V׀h׀; the sun was just risen ..., and(= when) Lot came, &c., cf. [1 S 9:5](#), [2 S 2:24](#); [Gn 44:3](#) f., [Ju 3:24](#), [15:14](#), [20:39](#) f. — In all these examples the subject follows immediately after the connective Wa׀, and then the (simple) perfect. On the other hand,

(4) a perfect consecutive follows another perfect consecutive to express the

contingent succession of future actions, e. g. [Gn 44:4](#) ~h,l|ə] Trmat~ Tg>Fhi> and when thou dost overtake them (as soon as thou shalt have overtaken) thou shalt say unto them. Naturally, examples of this kind are very closely related to conditional sentences; see, therefore, the examples in [§ 112 kk](#) and [§ 159 g](#). On the connexion of an imperfect consecutive or a perfect with detached expressions of time (as equivalent to complete clauses), cf. [§ 111 b](#); on the imperfect consecutive after yhiy and a statement of time cf. [§ 111 g](#); on the perfect consecutive following a detached statement of time, as in [Ex 16:6](#), cf. [§ 112 oo](#). — In [1 S 29:10](#) an imperative with W follows the perfect consecutive.

### c

(5) The fact that one action or event has not yet taken place on the occurrence of another, is expressed by ~rj ñ (an adverb, not a conjunction) with the imperfect (according to [§ 107 c](#)). The apodosis, which may consist of a subject and perfect or even of a noun-clause ([Gn 24:15](#)),<sup>2</sup> is then connected by W (or hNhi) as in the examples above, under no. 3, e. g. [Gn 19:4](#) (cf. [Jos 2:8](#)) qw WBSñ"...

ry[h' yvaw>WbKivyl ~rj ñ they had not yet lain down, and (= when) the men of the city ... compassed, &c.; [Gn 24:25](#).

### d

2. Conjunctions used to introduce temporal clauses are yKi (with perfect, e. g. [Gn 6:1](#), [Ju 1:28](#), [16:16](#), [1 S 1:12](#); with imperfect, [Gn 4:12](#), [12:12](#), [24:41](#) [Ex 3:21](#), [Lv 21:9](#), [Dt 31:21](#), [Is 1:12](#), [8:19](#)) and rvaβ when (yKi with the imperfect also = as often as, y [Ps 8:4](#); with perfect [Jb 1:5](#)); less frequently ~a<sup>h</sup> (joined with a perfect), e. g. [Gn 38:9](#), [Nu 21:9](#), [Ju 6:3](#), y [Ps 41:7](#), [94:18](#), cf. also [Is 24:13](#) = quotiescunque; also in the same sense with an imperfect, [Nu 36:4](#); with a perfect, equivalent to the *futurum exactum*, [Is 4:4](#). Other conjunctions of time are the compounds AmK. when, [Gn 19:15](#); rvaK; when, after that, rva]d [; Ā yKi-d [; until (also the simple -d [; e. g. [Gn 38:11](#) [Jos 2:22](#), [1 S 1:22](#) [with the imperfect = only when, as in [2 S 10:5](#)]); [2:5](#), &c.; especially in the formula Al ryavhi yTil Bi-d [; until there was none left remaining to him (where indeed it would be very natural to read ryavh; the infin. constr., as elsewhere after yTil Bi, [§ 114 s](#)) [Nu 21:35](#), [Dt 3:3](#), [Jos 8:22](#), [11:8](#) (but [1 S 14:19](#) while, as long as); ad rva] d [; before that, [Ec 12:1](#), [2](#), [6](#). with an imperfect, as in [Pr 8:26](#) d [; with a

perfect; ~ai d[; Ā ~ai rva]d[; *until the time when*; rva]yrxat[; (for which in [Ez 40:1](#) rva]rxa; [Lv 25:48](#), [1 S 5:9](#) simply yrxa; [Lv 14:43](#), [Jer 41:16](#), [Jb 42:7](#) simply rxa;) *after that*; Zam[; (prop. *since that time*; the dependent clause is attached to it in the same way as the attributive clause to the demonstrative rva] [§ 138 e](#)) *since*, [Gn 39:5](#); ~rj B. (and simply ~rj Ā [§ 107 c](#)) *before*; tmdq[; (for rva] tmdq[) *before*, y [Ps 129:6](#).

### e

Rem. 1. With regard to the tenses used with the above conjunctions, the rules are practically the same as those given in [§ 158 d](#) for causal clauses. The perfect indicates actions completed in the past or future (in the former case corresponding to the Latin pluperfect, [§ 106 f](#). and in the latter to the Latin *futurum exactum*, [§ 106 o](#)), the imperfect denotes actions occurring contingently in the future. On ~rj Ā ~rj B, and d[; with the imperfect as a *tempus historicum*, cf. [107 c](#).

### f

2. Clauses introduced by d[Ā yki-d[; or rva]d[; sometimes express a limit which is not absolute (terminating the preceding action), but only relative, beyond which the action or state described in the principal clause still continues; thus, d[; with the imperfect, y [Ps 110:1](#); yki-d[; with the perfect, [Gn 26:13](#), with impf. [49:10](#); rva]d[; with the perfect, [Gn 28:15](#); with the imperfect, y [Ps 112:8](#).— Like the Arab. , d[; may even introduce a main clause; e. g. [Ex 15:16](#) rbd[y]-d[; prop, no doubt = thus it came to this — *they passed through*, i. e. *so they passed through*.

### g

3. The infinitive construct governed by a preposition ([§ 114 d, e](#)) is very frequently used as the equivalent of a temporal clause; the infinitive with B. may usually be rendered by *when*, *as*, or *whilst*; the infinitive with K. by *when*, *as soon as* (in [Pr 10:25](#) followed by a noun-clause introduced by waW apodosis), or, when referring to the future, by *if*; the infinitive after !mi by *since*. According to [§ 111 g](#) such statements of time are generally preceded by yhiW and the apodosis follows in the imperfect consecutive; hence in [1 S 17:55](#) (ct. Driver on the passage) taarkiw with a simple perfect following, is unusual. On the continuation of these

infinitival constructions by means of the perfect consecutive, cf. § 112 v, and in general, § 114 r.— With the participle, K. appears to be used as the equivalent of a conjunction in *byvink*. *as he drew back*, Gn 38:29 (unless we should read *byvink*. [or *byvhe AmK*. cf. an 19:15), and in *txripk*. *when it budded*, 40:10.

### Footnotes:

<sup>1</sup>[1] This secondary idea is implied here by the mere co-ordination of two independent verbal-clauses, just as the idea of simultaneous occurrence (according to § 116 u, note 1) is implied in the co-ordination of a *noun*-clause with another clause. In Gn 27:30 the immediate succession is especially emphasized by %a; and the infinitive absolute, *Jacob was yet scarce gone out ... then Esau his brother came*; in 1 K 9:24 by %a; only in y Ps 48:6 by !K and the addition of two more perfects without W>

<sup>2</sup>[1] On the perfect in the protasis, which is critically doubtful, cf. § 107 c.

<sup>3</sup>[2] On rva] as an original demonstrative, cf. § 138 a; hence bWvn" rva}d [; is properly *up to that* (moment) — *we shall return*.

<sup>4</sup>[3] Cf. the frequent use of *wenn* [prop. *if*] for *wann* [= *when*] in German.

# CONTENTS

## ADDITIONS AND CORRECTIONS

## LIST OF ABBREVIATIONS

## TABLE OF EARLY SEMITIC ALPHABETS

## SILOAM INSCRIPTION

## INTRODUCTION

- § [1](#). The Semitic Languages in General.
- § [2](#). Sketch of the History of the Hebrew Language.
- § [3](#). Grammatical Treatment of the Hebrew Language.
- § [4](#). Division and Arrangement of the Grammar.

## FIRST PART

### ELEMENTARY PRINCIPLES, OR THE SOUNDS AND CHARACTERS

#### CHAPTER I. THE INDIVIDUAL SOUNDS AND CHARACTERS

- § [5](#). The Consonants: their Forms and Names.
- § [6](#). Pronunciation and Division of Consonants.
- § [7](#). The Vowels in General, Vowel Letters and Vowel Signs.
- § [8](#). The Vowel Signs in particular.
- § [9](#). Character of the several Vowels.
- § [10](#). The Half Vowels and the Syllable Divider (Sewa).
- § [11](#). Other Signs which affect the Reading.
- § [12](#). Dagesin general, and Dagesin forte in particular.
- § [13](#). Dagesin lenis.
- § [14](#). Mappiq and Rafe.
- § [15](#). The Accents.
- § [16](#). Of Maqqef and Metheg.
- § [17](#). Of the Qere and Kethib. Masora marginalis and finalis.

#### CHAPTER II. PECULIARITIES AND CHANGES OF LETTERS: THE SYLLABLE AND THE TONE

- § [18](#). In general.



- § [19](#). Changes of Consonants.
- § [20](#). The Strengthening (Sharpening) of Consonants.
- § [21](#). The Aspiration of the Tenues.
- § [22](#). Peculiarities of the Gutturals.
- § [23](#). The Feebleness of the Gutturals  $\text{ʕ}$  and  $\text{ħ}$ .
- § [24](#). Changes of the Weak Letters  $\text{w}$  and  $\text{y}$
- § [25](#). Unchangeable Vowels.
- § [26](#). Syllable-formation and its Influence on the Quantity of Vowels.
- § [27](#). The Change of the Vowels, especially as regards Quantity.
- § [28](#). The Rise of New Vowels and Syllables.
- § [29](#). The Tone, its Changes, and the Pause.

## **SECOND PART**

### **ETYMOLOGY, OR THE PARTS OF SPEECH**

- § [30](#). Stems and Roots; Biliteral, Triliteral, and Quadriliteral.
- § [31](#). Grammatical Structure.

### **CHAPTER I. THE PRONOUN**

- § [32](#). The Personal Pronoun. The Separate Pronoun.
- § [33](#). Pronominal Suffixes.
- § [34](#). The Demonstrative Pronoun.
- § [35](#). The Article.
- § [36](#). The Relative Pronoun.
- § [37](#). The Interrogative and Indefinite Pronouns.

### **CHAPTER II. THE VERB**

- § [38](#). General View.
- § [39](#). Ground-form and Derived Stems.
- § [40](#). Tenses. Moods. Flexion.
- § [41](#). Variations from the Ordinary Form of the Strong Verb.

## **I. The Strong Verb.**

§ [42](#). In general.

## **A. *The Pure Stem, or Qal.***

§ [43](#). Its Form and Meaning.

§ [44](#). Flexion of the Perfect of Qal.

§ [45](#). The Infinitive.

§ 46. The Imperative.

§ [47](#). The Imperfect and its Inflexion.

§ [48](#). Shortening and Lengthening of the Imperfect and Imperative. The Jussive and Cohortative.

§ [49](#). The Perfect and Imperfect with *Waŵ* Consecutive.

§ [50](#). The Participle.

## **B. *Verba Derivativa, or Derived Conjugations.***

§ [51](#). Niph'al . .

§ [52](#). Piçeŵ and Pu'al . .

§ [53](#). Hiphçitŵ and Hoph'al . .

§ [54](#). Hitbpaçeŵ

§ [55](#). Less Common Conjugations

§ [56](#). Quadrilaterals

## **C. *Strong Verb with Pronominal Suffixes.***

§ [57](#). In general

§ [58](#). The Pronominal Suffixes of the Verb

§ [59](#). The Perfect with Pronominal Suffixes

§ [60](#). Imperfect with Pronominal Suffixes

§ [61](#). Infinitive, Imperative and Participle with Pronominal Suffixes

## ***Verbs with Gutturals.***

§ [62](#). In general

§ [63](#). Verbs First Guttural

§ [64](#). Verbs Middle Guttural

§ [65](#). Verbs Third Guttural

## II. The Weak Verb.

§ [66](#). Verbs Primae Radicalis Nun (ن) (ن)

§ [67](#). Verbs [ن]

*The Weakest Verbs (Verba Quiescentia).*

§ [68](#). Verbs ا

§ [69](#). Verbs ي. First Class, or Verbs originally و

§ [70](#). Verbs ي. Second Class, or Verbs properly ي

§ [71](#). Verbs ي. Third Class, or Verbs with yodh assimilated

§ [72](#). Verbs و

§ [73](#). Verbs middle i (vulgo ي)

§ [74](#). Verbs ا

§ [75](#). Verbs ه

§ [76](#). Verbs Doubly Weak

§ [77](#). Relation of the Weak Verbs to one another

§ [78](#). Verba Defectiva

## CHAPTER III. THE NOUN

§ [79](#). General View

§ [80](#). The Indication of Gender in Nouns

§ [81](#). Derivation of Nouns

§ [82](#). Primitive Nouns

§ [83](#). Verbal Nouns in General

§ [84a](#). Nouns derived from the Simple Stem

§ [84b](#). Formation of Nouns from the Intensive Stem

§ [85](#). Nouns with Preformatives and Afformatives

- § [86.](#) Denominative Nouns
- § [87.](#) Of the Plural
- § [88.](#) Of the Dual
- § [89.](#) The Genitive and the Construct State
- § [90.](#) Real and supposed Remains of Early Case-endings
- § [91.](#) The Noun with Pronominal Suffixes
- § [92.](#) Vowel Changes in the Noun
- § [93.](#) Paradigms of Masculine Nouns
- § [94.](#) Formation of Feminine Nouns
- § [95.](#) Paradigms of Feminine Nouns
- § [96.](#) Nouns of Peculiar Formation
- § [97.](#) Numerals. (*a*) Cardinal Numbers
- § [98.](#) Numerals. (*b*) Ordinal Numbers

## **CHAPTER IV. THE PARTICLES**

- § [99.](#) General View
- § [100.](#) Adverbs
- § [101.](#) Prepositions
- § [102.](#) Prefixed Prepositions
- § [108.](#) Prepositions with Pronominal Suffixes and in the Plural Form
- § [104.](#) Conjunctions
- § [105.](#) Interjections

## **THIRD PART**

### **SYNTAX**

#### **CHAPTER I. THE PARTS OF SPEECH**

##### **I. Syntax of the Verb.**

*A. Use of the Tenses and Moods.*

- § [106.](#) Use of the Perfect

§ [107](#). Use of the Imperfect

§ [108](#). Use of the Cohortative

§ [109](#). Use of the Jussive

§ [110](#). The Imperative

§ [111](#). The Imperfect with *Waŵ* Consecutive

§ [112](#). The Perfect with *Waŵ* Consecutive

B. *The Infinitive and Participle.*

§ [113](#). The Infinitive Absolute

§ [114](#). The Infinitive Construct

§ [115](#). Construction of the Infinitive Construct with Subject and Object

§ [116](#). The Participles

C. The Government of the Verb.

§ [117](#). The Direct Subordination of the Noun to the Verb as Accusative of the Object.  
The Double Accusative

§ [118](#). The Looser Subordination of the Accusative to the Verb

§ [119](#). The Subordination of Nouns to the Verb by means of Prepositions

§ [120](#). Verbal Ideas under the Government of a Verb. Co-ordination of Complementary Verbal Ideas

§ [121](#). Construction of Passive Verbs

**II. Syntax of the Noun.**

§ [122](#). Indication of the Gender of the Noun

§ [123](#). The Representation of Plural Ideas by means of Collectives, and by the Repetition of Words

§ [124](#). The Various Uses of the Plural-Form

§ [125](#). Determination of Nouns in general. Determination of Proper Names

§ [126](#). Determination by means of the Article

§ [127](#). The Noun determined by a following Determinate Genitive

§ [128](#). The Indication of the Genitive Relation by means of the Construct State

§ [129](#). Expression of the Genitive by Circumlocution

§ [130](#). Wider Use of the Construct State

§ [131](#). Apposition

§ [132](#). Connexion of the Substantive with the Adjective

§ [133](#). The Comparison of Adjectives. (Periphrastic expression of the Comparative and Superlative)

§ [134](#). Syntax of the Numerals

### **III. Syntax of the Pronoun.**

§ [135](#). The Personal Pronoun

§ [136](#). The Demonstrative Pronoun

§ [137](#). The Interrogative Pronoun

§ [138](#). The Relative Pronoun

§ [139](#). Expression of Pronominal Ideas by means of Substantives

## **CHAPTER II. THE SENTENCE**

### **I. The Sentence in General.**

§ [140](#). Noun-clauses, Verbal-clauses, and the Compound Sentence

§ [141](#). The Noun-clause

§ [142](#). The Verbal-clause

§ [143](#). The Compound Sentence

§ [144](#). Peculiarities in the Representation of the Subject (especially in the Verbal-clause)

§ [145](#). Agreement between the Members of a Sentence, especially between Subject and Predicate, in respect of Gender and Number

§ [146](#). Construction of Compound Subjects

§ [147](#). Incomplete Sentences

### **II. Special Kinds of Sentences.**

§ [148](#). Exclamations

§ [149](#). Sentences which express an Oath or Asseveration

§ [150](#). Interrogative Sentences

§ [151](#). Desiderative Sentences

- § [152](#). Negative Sentences
- § [153](#). Restrictive and Intensive Clauses
- § [154](#). Sentences connected by Waᵱw
- § [155](#). Relative Clauses
- § [156](#). Circumstantial Clauses
- § [157](#). Object-clauses (Oratio Obliqua)
- § [158](#). Causal Clauses
- § [159](#). Conditional Sentences
- § [160](#). Concessive Clauses
- § [161](#). Comparative Clauses
- § [162](#). Disjunctive Sentences
- § [163](#). Adversative and Exceptive Clauses
- § [164](#). Temporal Clauses
- § [165](#). Final Clauses
- § [166](#). Consecutive Clauses
- § [167](#). Aposiopesis, Anacoluthon, Involved Series of Sentences

## [PARADIGMS](#)

## [INDEX OF SUBJECTS](#)

## [INDEX OF HEBREW WORDS](#)

## [INDEX OF PASSAGES](#)

---

**Footnotes:**

# LIST OF ABBREVIATIONS

The following abbreviations have occasionally been used for works and periodicals frequently quoted:—

*AJSL.* = American Journal of Semitic Languages.

*CIS.* = Corpus Inscriptionum Semiticarum.

*Ed.Mant.* = Biblia Hebraica ex recensione Sal. Norzi edidit Raphael I. Iayyim Basila, Mantuae 1742–4.

*Jabl.* = Biblia Hebraica ex recensione D. E. Jablonski, Berolini, 1699:

*JQR.* = Jewish Quarterly Review.

*KA T.<sup>3</sup>* = Die Keilinschriften und das Alte Testament, 3<sup>rd</sup> ed. by H. Zimmern and H. Winckler, 2 vols., Berlin, 1902 f.

*Lexicon* = A Hebrew and English Lexicon of the Old Testament, based on the Thesaurus and Lexicon of Gesenius, by F. Brown, S. R. Driver, and C. A. Bliggs, Oxford, 1906.

*NB.* = J. Barth, Die Nominalbildung in den semitischen Sprachen. Lpz. 1889–94.

*NGGW.* = Nachrichten der Göttinger Gesellschaft der Wissenschaften.

*OLZ.* = Orientalistische Literaturzeitung. Vienna, 1898 ff.

*PRE.* = Realencyclopädie für protestantische Theologie und Kirche, 3<sup>rd</sup> ed. by A. Hauck. Lpz. 1896 ff.

*PSBA* = Proceedings of the Society of Biblical Archaeology. London, 1879 ff.

*REJ.* = Revue des Etudes Juives. Paris, 1880 ff.

*Sam.* = The (Hebrew) Pentateuch of the Samaritans.

*SBOT.* = Sacred Books of the Old Testament, ed. by P. Haupt. Lpz. and Baltimore, 1893 ff.

*ThLZ.* = Theologische Literaturzeitung, ed. by E. Schurer. Lpz. 1876 ff.

*VB.* = Vorderasiatische Bibliothek, ed. by A. Jerenuas and H. Winck. Ier. Lpz. 1907 ff.

*ZA.* = Zeitschrift für Assyriologie und verwandte Gebiete, ed. by C. Bezold. Lpz. 1886 ff.

*ZAW.* = Zeitschrift für die alttestamentliche Wissenschaft, ed. by B. Stade, Giessen, 1881 ff., and since 1907 by K. Marti.

*ZDMG.* = Zeitschrift der deutschen morgenländischen Gesellschaft, Lpz. 1846 ff., since 1903 ed. by A. Fischer.

*ZDPV.* = Zeitschrift des deutschen Palästina-Vereins, Lpz. 1878 ff., since 1903 ed. by



C. Steuernagel.





#### **§ 4. *Division and Arrangement of the Grammar.***

The division and arrangement of Hebrew grammar follow the three constituent parts of every language, viz. (1) articulate *sounds* represented by *letters*, and united to form *syllables*, (2) *words*, and (3) *sentences*.

The first part (the elements) comprises accordingly the treatment of *sounds* and their representation in writing. It describes the nature and relations of the sounds of the language, teaches the pronunciation of the written signs (orthoepy), and the established mode of writing (orthography). It then treats of the sounds as combined in syllables and words, and specifies the laws and conditions under which this combination takes place.

The second part (etymology) treats of words in their character as parts of speech, and comprises: (1) the principles of the *formation of words*, or of the derivation of the different parts of speech from the roots or from one another; (2) the principles of *inflexion*, i. e. of the various forms which the words assume according to their relation to other words and to the sentence.

The third part (syntax, or the arrangement of words): ( 1) shows how the word-formations and inflexions occurring in the language are used to express different shades of ideas, and how other ideas, for which the language has not coined any forms, are expressed by periphrasis; (2) states the laws according to which the parts of speech are combined in sentences (the principles of the sentence, or syntax in the stricter sense of the term).

# I. The Strong Verb.

## § 42.

As the formation of the strong verb is the model also for the weak verb, a statement of the general formative laws should precede the treatment of special cases.

[Paradigm B](#), together with the Table of the personal preformatives and affirmatives given in [§ 40 c](#), offers a complete survey of the normal forms. A full explanation of them is given in the following sections ([§§ 43–55](#)), where each point is elucidated on its first occurrence; thus e. g. the inflexion of the Perfect, the Imperfect and its modifications, will be found under Qal, &c.

## § 77. Relation of the Weak Verbs to one another.

### a

The close relation which exists between some classes of the weak verbs ( e.g. between  $\text{W}^{\text{370}}$  and  $\text{y}^{\text{370}}$ ;  $\text{a}^{\text{371}}$  and  $\text{h}^{\text{371}}$ ;  $[\text{374}]$  and  $\text{W}^{\text{374}}$ ;  $[\text{374}]$  and  $\text{h}^{\text{374}}$  ) appears not only in their similarity or identity of inflexion, or their mutual interchange of certain forms, but especially from the fact that frequently the same root ( *radix bilittera*, see § 30 g ) recurs in various weak stems of similar meaning. The meaning accordingly is inherent in the two constant root-consonants, while the third consonant, which is weak ( and the particular class of weak verbs with it ), does not establish any difference in the meaning. Thus from the root  $\text{kd}$  there occur with the same meaning  $\text{kd}$ ,  $\text{WD}$ ,  $\text{akD}$  *to strike, to crush*; and from the root,  $\text{dn}$  there are  $\text{dWh}$ :  $\text{ddn}$ ,  $\text{hdh}$  *to flee*.

### b

In this manner the following classes are related in form and meaning:

1. Verbs  $\text{W}^{\text{374}}$  and  $[\text{374}]$  in which the first and third consonants are the same in both, as being essential to the meaning; e.g.  $\text{Wm}$  and  $\text{km}$  *to become poor*,  $\text{VWm}$  and  $\text{VWm}$  *to feel*;  $\text{dWh}$  and  $\text{ddn}$  *to flee*.

### c

2. Verbs  $\text{y}^{\text{370}}$  and  $\text{l}^{\text{370}}$ ; e.g.  $\text{bcy}$  and  $\text{bcn}$  *to place*,  $\text{Vqn}$  and  $\text{Vqy}$  (  $\text{yab}^{\text{370}}$  ) *to lay snares*. Moreover, stems belonging to the classes mentioned in 1 ( especially  $\text{W}^{\text{374}}$  ) are frequently related also to verbs  $\text{y}^{\text{370}}$  and  $\text{l}^{\text{370}}$ , e. g.  $\text{rWG}$  and  $\text{rgy}$  *to fear*,  $\text{bAj}$  and  $\text{bjy}$  *to be good*;  $\text{Xpn}$  and  $\text{XWP}$  *to blow*,  $\text{\#pn}$  and  $\text{\#WP}$  *to dash to pieces*. Verbs  $\text{a}^{\text{370}}$  are less frequently connected with these classes, e.g.  $\text{vda}$  and  $\text{vWD}$  *to thresh*, &c.

### d

3. Verbs  $\text{a}^{\text{371}}$  and  $\text{h}^{\text{371}}$  (in which the first two consonants form the real body of the stem) are sometimes related to each other, and sometimes to the above classes. To each other, in  $\text{akD}$  and  $\text{hkD}$  *to crush*,  $\text{arq}$  and  $\text{hrq}$  *to meet* ( cf. § 75 nn ); to verbs of the other classes, in  $\text{hcm}$  and  $\text{\#cm}$  *to suck*,  $\text{hxD}$  and  $\text{XWD}$  *to thrust*, &c.

### e

4. Verbs  $[\text{374}]$  and  $\text{h}^{\text{374}}$ , on which cf. Grimm, *Journal of Bibl. Lit.*, 1903, p. 196; e.

g.  $hn^{\text{b}}a'$  and  $!na'$  to sigh,  $hmD'$  and  $\sim mD'$  to be quiet,  $hnX'$  and  $!nX'$  to incline,  $hI'K'$  and  $II'K'$  to end,  $hI'q'$  and  $II'q'$  to despise,  $hgV'$  and  $ggV'$  to err,  $hxV'$  and  $xxV'$  to bend down,  $hSV'$  and  $SSV'$  to plunder.

## f

5. Verbs  $W^{\text{B}}[ ]$  and  $h^{\text{3}}[ ]$ ; e. g.  $I'Wm$  and  $I'hm'$  ( New Hebrew; in O. T. only  $I'Whm'$  [Is 1:22](#) ) to circumcise,  $rWm$  and  $rhm'$  to exchange,  $rWh$  ( in  $hr^{\text{A}}nm$ . a light ) and  $rhn'$  to shine; cf. also  $\sim yj' h'l$  . secret arts, [Ex 7:11](#) with  $j' l'$  secret, from  $j' Wl$  .

## § 98. Numerals. (b) Ordinal Numbers.

### a

The ordinal numbers from 2 to 10 are formed from the corresponding cardinals by adding the termination  $y^{\alpha}i$  (§ 86 h), before which another  $y^{\alpha}i$  also is generally inserted between the second and third radicals. They are as follows:  $yniv$  *second*,  $yvijl i\tilde{a}$   $y[ybir]$  *like*  $[br\tilde{a}]$   $[br\tilde{a} -y[B\tilde{a}]$  without the prosthetic  $\tilde{a}$ , which appears in  $[Br\tilde{a}$ ; &c.),  $yvimix$ ] or  $yv\tilde{m}ix$ ] (which, according to Strack, is always to be read for  $yV\tilde{m}ix$ ),  $yViv\tilde{a}$   $y[ybiv\tilde{a}]$   $ynymiv\tilde{a}$   $y[yvit\tilde{a}]$   $yrlyfi$ []. The ordinal *first* is expressed by  $!Avarl$  (cf. § 27 w), from  $Va\tilde{a}$  *head, beginning*, with the termination  $!A$  (§ 86 f). On the use of  $dx\tilde{a}$ , as an ordinal in numbering the days of the month, cf. § 134 p; in such cases as [Gn 1:5](#), [2:11](#), the meaning of *first* is derived solely from the context.

### b

The feminine forms have the termination  $ty^{\alpha}i$ , more rarely ( and only in the case of 3 and 10 )  $hy^{\alpha}i$ . They are employed also to express fractions, e. g.  $tyv\tilde{m}ix$ ] *fifth* or *fifth part*,  $tyrlyfi$ [] and  $hyrlyfi$ [] *tenth part*. Side by side with these, in the same sense, there are also forms like  $[br\tilde{a}]$  and  $[br\tilde{a}]a$  *quarter*,  $vmx\tilde{a}$  *a fifth part*, and with the affirmative  $!A\tilde{a}$   $!Arf'$ [i] (plur.  $\sim ynArf'$ .) *a tenth part*; these are to be regarded as abstracts, and are denominatives from the cardinal numbers. Cf. finally  $[MoV'$  *ebdomaj*, *a week*;  $rAf'$  [*a decade* (of days), and also the *tenth day*.

On the expression of the other relations of number, for which the Hebrew has no special forms, see the Syntax, § 134 q and r.





moods, the remarks made in the treatment of the tenses will suffice. With regard to the connexion of single *nouns* by ו (which strictly speaking is always really a contraction of so many clauses into a single sentence) the following observations may be made:—

(a) Contrary to English usage, which in lengthy enumerations uses the *and* to connect only the last member of the series, in Hebrew *polysyndeton* is customary, as in [Gn 12:16](#) וַאֲנִי copulativum six times, [24:35](#) seven times, [15:19](#) ff. nine times, and in [Jos 7:24](#) ten times. Sometimes, however, only the last two words are joined (so in a series of three members, [Gn 5:32](#), [10:1](#), [11:26](#), [13:2](#), [14:1](#), [30:39](#), &c.; the last three out of a series of four, [Jer 2:26](#)); less frequently only the first two, y [Ps 45:9](#); cf. § 132 d. The formula ~AV | .vi | AmT. *yesterday (and) the day before yesterday*, [Ex 5:8](#), &c., is always without the copula. On the other hand, the *constructio asyndetos* in a series of verbs is used as a rhetorical expedient to produce a hurried and so an impassioned description; e. g. [Ju 5:27](#) *at her feet he bowed, he fell, he lay*, [Ex 15:9](#), [Dt 32:15](#), [1 S 15:6](#), [Jer 4:7](#), [Am 5:21](#), y [Ps 10:10](#), [14:1](#), [45:5](#), [Jb 20:19](#), [28:4](#), [29:8](#), [Ct 2:11](#), [5:6](#), &c.

(b) Frequently וַאֲנִי copulativum is also *explanatory* (like *isque*, *et—quidem*, and the German *und zwar*, English *to wit*), and is then called וַאֲנִי explicativum, e.g. [Gn 4:4](#) *and (i.e. namely) of the fat thereof* (unless it is simply copulative); [Ex 24:12](#), [25:12](#) (*to wit two*); [27:14](#), [28:23](#), [Ju 17:3](#) (in חֲכָמִים; here as often elsewhere, to introduce an explanatory gloss, cf. [Is 17:8](#), [Ez 3:15](#), and especially P. Haupt, *SBOT*. Isaiah, p. 90, l. 21 ff.), [1 S 17:34](#) *and that too with the bear*, [2 S 13:20](#), [Is 57:11](#), [Jer 17:10](#), [Am 3:11](#), [4:10](#), [Ze 9:9](#), [Pr 3:12](#), [Neh 8:13](#), [2 Ch 23:10](#) (but in [1 S 28:3](#) the ו before אֲרֵי [B. is to be omitted with the LXX); cf. also such combinations as ד [וְעַד] מִי from ... and even to ..., [Gn 13:3](#), [14:23](#), [19:4](#), [11](#), &c.—In [1 S 6:11](#) (see Driver on the passage), [2 S 1:23](#), &c., ו is equivalent to *yea, and*; in [Is 32:7](#) *even*. ו is used to express emphasis (= *and especially*), e.g. in [Gn 3:16](#) וְעַתָּה, [Is 2:1](#), y [Ps 18:1](#), perhaps also in [Jb 10:17](#) *yea, a whole host*, [2 Ch 16:14](#).—An undoubted example of what is called וַאֲנִי concomitantiae occurs in [Jb 41:12](#) *a seething pot with burning rushes*; cf. [Ex 10:10](#) (*with your little ones*), [12:8](#), [Lv 1:12](#), [Is 42:5](#). In Arabic this וַאֲנִי concom. is followed by the accusative. ו is used in the sense of both—and in y [Ps 76:7](#), [Dn 1:3](#), [8:13](#). On ו as meaning *sive—sive*, cf. § 162 b. (c) See the Lexicon on adverbs used in a copulative sense, such as ~G: *also, moreover*, summing up a number, e.g. ~yחַו/-~G: *both together*, [Gn 27:45](#), [Pr 17:15](#); | Kθ ~G: *all together*, as an intensive *and*, e.g. [Gn 30:8](#), [37:7](#), [1 S 30:8](#); cf. also such examples as [1 S 24:12](#) *see, yea see!* ~G:~G: or

~qW~G: [Gn 24:44](#) = *both—and*; ~G: occurs three times in [Gn 24:25](#) and [32:20](#); also @a, which is generally still more intensive, in the sense of *also, in addition to this, even*, and belongs rather to " poetry, and to the later language; frequently also equivalent to a mere *and*, but sometimes adversative *but now*, y [Ps 44:10](#), &c.; and @a@a (also three times), equivalent to *both — and*; cf. ~G: @a> and even, [Lv 26:44](#); yKf@a; prop. *add to this also that*, equivalent to *not to mention*, according to the context either *quanto magis* or *quanto minus*

## § 162. Disjunctive Sentences.

### a

The introduction of another possible case, excluding that which preceded, is effected by  $\text{Aa}$  or, e. g. [Ex 21:36](#), equivalent to the Latin *vel*; but also equivalent to *aut* with an exclusive antithesis, [2 K 2:16](#); so [Is 27:5](#)  $\text{Aa}$  = *it would then happen that*, for which elsewhere  $\text{yki Aa}$ .

### b

In the sense of *sive—sive* we find  $\text{Aa—Aa}$ , or  $\sim\text{ai—ai}$  or  $\sim\text{ai}\text{w}\text{—}\sim\text{ai}$  (see the examples in the Lexicon), also  $\text{w}\text{—}\text{w}$  [Lv 5:3](#), [Nu 9:14](#), [Dt 24:7](#), [Is 2:13](#) ff., [Jer 32:20](#), y [Ps 76:7](#); , [Jb 34:29](#), perhaps also [Ex 21:16](#) (but not [Pr 29:9](#); cf. Delitzsch on the passage), and  $\text{I—I}$ . (see [§ 143 e](#)); cf. also  $\sim\text{G:—}\sim\text{G:}$  (in [Gn 24:44](#)  $\sim\text{q}\text{w}\text{—}\sim\text{G:}$ ) *both—and*; but  $\text{ad } \sim\text{G:—ad } \sim\text{G:}$  (in [Gn 21:26](#)  $\text{ad } \sim\text{q}\text{w}\text{—ad } \sim\text{q}\text{w}$ ; [Zp 1:18](#)  $\text{ad } \dots \sim\text{G:}\hat{\text{I}}\text{—}\sim\text{G:}$ ) *neither—nor*. On disjunctive questions, see [§ 150 g](#).

## § 160. *Concessive Clauses.*

### a

Besides the use of the imperative in the sense of a concession, meant either seriously (§ 110 a) or mockingly (§ 110 f), and of concessive circumstantial clauses (§ 141 e, § 142 d, and 156 f), concessive clauses may be introduced —

(a) By a simple  $\sim\text{al}$  *if*: thus [Jb 9:15](#) with perfect, *if (= though) I had been in the right*; [Is 1:18](#) and [10:22](#) with imperfect in reference to a contingent event.

### b

(b) By  $\text{yKi} \sim\text{G}$ : *yea though*, [Is 1:15](#) with imperfect; for which we find simply  $\sim\text{G}$ : in [Is 49:15](#) with imperfect, *yea, though these may forget, yet ...*; on the other hand, with perfect, [Jer 36:25](#),  $\text{y}$  [Ps 95:9](#), [Neh 6:1](#); finally  $\sim\text{G}$ :  $\text{yKi}$  *even if, though*, [Ec 4:14](#).

### c

(c) By the preposition  $\text{-l}$   $\text{[;}$  governing a complete noun-clause, as [Jb 16:17](#)  $\text{yPkB. sm'x'-ad tl [;}$  *notwithstanding that no violence is in mine hands*, or a verbal-clause, [Is 53:9](#) On  $\text{-l}$   $\text{[;}$  with the infinitive in a similar sense (equivalent to *in addition to the fact that = notwithstanding that*), cf. [§ 119 aa, note 2](#).

# Index of Subjects

The numbers refer to the sections, except where otherwise indicated.

A-sounds, [8 a](#), [9 a](#) ff.

Abbreviations, [5 m](#).

Absolute cases, [143 c N](#).

Abstract, for concrete, [83 c](#): abstr. ideas expressed by the feminine, [122 q](#), [r](#): by fem. in  $\text{t}\check{\text{v}}$ -, [86 k](#): by the plural, [124 a](#), [d-f](#): with the article, [126 n](#).

Accents, [3 b](#): names and laws of, [15](#): of the poetical books, [15 h](#), [i](#).

Accentuation, [3 b](#): double accentuation in certain passages, [15 p](#).

Accusative expressed by  $\text{t}\check{\text{a}}\check{\text{a}}$ , [117](#): as direct object of verb, [117](#): syntax of pronominal object and second accus., [117 e](#): introduced by  $\text{I}$  (esp. late), [117 n](#): cognate accus., [117 p-r](#): pronominal suffix with dative force, [117 x](#): with verbs of putting on and off, [117 y](#), being filled, [117 z](#), dwelling (rare) [117 bb](#): double accus. (to clothe, present, support, meet, &c. *with*), [117 cc-gg](#): accus. of material (to make of), [117 hh](#): of product (make *into*), [117 ii](#): of the part affected, [117 ll](#): of place, [118 d-g](#): of nearer definition, [118 h](#): of time, [118 i-k](#): of cause, [118 l](#): defining the manner of an action, [118 m-r](#), [120 b](#): construed with passive verb, [121 a](#), [b](#).

Accusative and infinitive construction [157 b N](#).

Acrophony, [5 e](#).

Acrostic poems, [5 h](#).

Adjectival idea expressed by a substantive in the genitive, [128 o](#), [p](#), [135 n](#); by a substantive as predicate, [141 c](#), [d](#): adjective used as a substantive in the genitive, [128 w](#), [133 h](#), cf. with ordinal numerals, [134 p](#), end: used poetically for a substantive, [132 a N<sup>2</sup>](#): rarely stands before the subst., [132 b](#). See also Attributive ideas.

Adjectives, construction of, with substantives, [132](#): with the article, [126 u](#), [v](#): with art. when subst. is without it, [126 w](#), [x](#) and [N](#): without the article when subst. definite, [126 z](#): syntax of, as predicate in a noun-clause, [145 r](#).

Adverbs, [100](#): with suffixes, [100 o](#), [p](#): adverbial ideas expressed by the infin. abs., [113 h-k](#): by infin.constr., [114 n](#) and [N](#): by finite verb, [120 d-h](#).

Adversative clauses, [163](#).

Affirmatives of the perfect, [40 c](#), [44](#): of the imperfect, [40 c](#), [47](#): of the noun, [85 s-v](#), [86](#)

[h-l](#).

Agreement of members of a sentence in gender and number, [145](#).

Aleph four times with Mappi<sup>3</sup>Eq, [14 d](#): affixed to 3rd plur. perf. (rare), [23 i](#), [44 l](#): verbs [a<sup>3</sup>h](#), [68](#).

Aleph prostheticum, [19 m](#) and [N](#).

Alphabet, old Hebrew, [5 a](#): origin of, [5 g](#).

Alphabetic poems, [5 h](#).

Amarna letters [2 b N<sup>3</sup>](#), [2 f](#) and [N<sup>4</sup>](#).

Anacoluthon [167 b](#).

Answers, affirmative, [150 n](#): negative, [150 n](#).

Any one, [139 d](#).

Aphaeresis [19 h, i](#), [66 a-c](#), [69 b, c](#), [f-h](#).

Apocope, [19 l](#): in verbs [h<sup>3</sup>h](#), [75 k](#).

Aposiopesis, [117 l](#), [167 a](#).

Appellatives, [125 e-g](#).

Apposition, [127 h](#), [130 e](#): in the wider sense, [131](#): to express attribute, material, contents, measure, &c., [131 c-e](#).

Arabic language and Arabisms, [1 b, m](#), [22 s](#), [24 g N](#), [35 l](#) and [N<sup>2</sup>](#), [44 a](#), [47 a N](#), [48 b](#), [58 l](#).

Aramaic language and Aramaisms, [1 c, m](#), [2 q, t](#), [24 e](#), [44 c](#), [47 a N](#), [c N](#): Pi<sup>o</sup>e<sup>l</sup>, [52 a](#):

Nu<sup>h</sup> epentheticum, [58 i-l](#): Aram. forms of verbs, [ [3<sup>3</sup>h](#) ] [67 g](#): of verbs [ [V<sup>3</sup>h](#) ] [72 ee](#): of verbs [h<sup>3</sup>h](#) [75 hh](#): Aram. termination of the feminine, [80 h](#): of the plural, [87 e](#).

Araq a1-Emir, inscription of, [5 a](#).

Archaisms, [2 k, q](#): supposed, in the Pentateuch, [2 n](#).

Article, [35](#): syntax of, [126](#): with demonstrative force, [126 a, b](#): before names of classes, [126 l-n](#): in comparisons, [126 o](#), cf. *p*: with the attributive, [126 u-x](#): used as a relative, [138 i, k](#): punctuation of, [35 a-k](#), [o](#): rarely retained after prepositions, [35 n](#): original form of, [35 l](#): *a* elided after it, [35 d](#): omitted with [h<sup>3</sup>h](#) [tan](#) [hLa](#) after a subst. with pronom. suff., [126 y](#): found anomalously with a noun in constr. st., [127 f-i](#).

Ashdod, language of, [2 w](#).

Asher, ben, [7 h N<sup>2</sup>](#).

Aspirates, [6 n](#).

Asseverations, [149](#).

Assimilation, [19 b–f](#), [54 c](#), [d](#), [66 d–g](#): of װ and ן [71](#): 'backward-assimilation,' [19 f N](#).

Assuan papyri, [1 m](#).

Assyrian language, [1 d](#).

Asyndeton, cases of, [120 g](#), [h](#), [154 a N](#) (a).

Alhūmerahī, [20 f](#), [g](#).

AthnaÆI, chief divider of Verse in prose, [15 f](#): secondary divider in poetry [15 h](#).

Attraction, cases of, [145 u N<sup>3</sup>](#), [146 a](#).

Attribute, see Adjective.

Attributive ideas expressed by װאָ -#דאָ | [דאָ followed by a genitive, [128 s–v](#): by the genitive, [128 o](#), [p](#), [135 m](#): by a substantive in apposition, [131 c–e](#): by a subst. as predicate, [141 c](#), [d](#): negative expressed by a noun-clause, [152 u](#), [v](#). See also Adjectival idea.

Babylonian language, [1 a](#), [d](#), [e](#), [i](#).

Babylonian punctuation, [42 N<sup>3</sup>](#).

B<sup>e</sup>gadk<sup>e</sup>phath letters, [3 d](#), [6 n](#), [12 a](#), [13 c](#): aspiration of [21](#).

Ben Asher's recension of the text, [7 h N<sup>2</sup>](#).

Ben Naphthali' recension of the text, [7 h N<sup>2</sup>](#).

Beth essentiae, [119 i](#): pretii, [119 p](#).

Bodily and mental defects denoted by adjectives of the form | װאָ, [84<sup>b</sup> d](#).

Boustrophedon, [1 k N<sup>2</sup>](#), [5 d N<sup>3</sup>](#).

Canaanite branch of the Semitic languages, [1 b](#) (ii).

Canaanite glosses In the cuneiform tablets of Tell el-Amarna, [2 f N<sup>1</sup>](#).

Cardinal numbers, [97](#).

Case-endings, remains of early, [90](#): הַ as locative, [90 c e](#), of time, [90 h](#), in place-



names and as a poetical form without meaning, [90 f](#), [g](#) with [N](#): punctuation and tone, [90 i](#):  $\text{y}^{\text{p}}\text{ā}$ , [90 k–m](#), [o](#):  $\text{w}^{\text{p}}$  and  $\text{w}^{\text{ā}}$  [90 k](#), [n](#), [o](#).

Cases, absolute, [143 c N](#): instrumental, [144 m N](#).

Casus pendens, various uses of [111 h](#), [112 n](#), [t](#), [mm](#), [oo](#), [116 u](#), [143](#), [159 i](#).

Causal clauses, [106](#), [112 nn](#): syntax of, [158](#).

Chaldee, incorrect use of the term, [1 c N](#).

Changes of consonants, [19](#).

Chiasmus in the arrangement of words in parallel members of a verse, [114 r N](#), [142 f N](#).

Circumstantial clauses, [156](#): expressing negative qualities, [152 u](#): noun-clauses, [156 c](#): verbal, [156 d](#).

Citation, formulae of, [150 e](#).

Cognate accusative, [117 p–r](#).

Cohortative, [48 b](#): form of, [48 c](#), [d](#): meaning, [48 e](#): syntax of, [108](#): very rare in verbs  $\text{h}^{\text{p}}\text{ā}$ , [75 l](#).

Coins, Hebrew, [2 d](#) (4).

Collective nouns, [123 a](#), [b](#): in fem. sing., [122 s](#): names of classes used collectively, [126 l–p](#): with the plural of the adj. or ptcp., [132 g](#): with the predicate in the plur. masc., [145 b–e](#), in 3rd pl. fem., [145 c](#):  $\text{!acā}$  in masc. sing., [145 f](#), in sing. followed by plur., [145 g](#), in fem. sing., [145 k](#) (cf. [135 p](#)).

Common gender, [122 b](#), [d](#).

Comparatio decurtata, [118 r N](#), [133 e N](#).

Comparative, expression of, [133 a–f](#).

Comparative clauses, [161](#).

Comparison, use of article in, [126 o](#), [p](#).

Compensatory lengthening, [25 a](#), [27 c](#), [e–h](#)

Composition of words, [30 p](#), ([b](#)), [r](#), [81 d](#), [152 a N](#): of particles, [99 e](#).

Compound ideas, how thrown into the plural, [124 p–r](#): with the article, [127 e](#): with suffixes, [135 n](#).

Compounds formed by אָלְ , with a sub-stantive or adjective, [152 a N](#).

Concessive clauses, [160](#).

Concord of subject and object in gender and number, [145 a–t](#): cases of false concord, [145 u](#).

Conditional sentences, perfect in, [106 p](#): imperf. in, [107 x](#): cohortative in, [108 e, f](#): jussive in, [109 h](#): imperat. in [110 f](#): ptcp. in, [159 v](#): ptcp. without ~אָלְ [116 w](#), [159 i](#): Perf. consec. in apodosis, [112 ff–mm](#): different types of, [159](#): without conditional particle, [112 kk, u](#), [159 b–k](#).

Conjugations, or verba derivata, [38 b](#), [39 c, d](#): number and arrangement of, [39 e–f](#): Niph<sup>o</sup>il, [51](#): Pi<sup>o</sup>eil and Pu<sup>o</sup>al, [52](#): Hiph<sup>o</sup>il and Hoph<sup>o</sup>a, [53](#): Hithpa<sup>o</sup>eil, [54](#): the less common conjugations, [39 g](#), [55](#): conjugation of aim. or attack (Po<sup>o</sup>il), [55 c](#).

Conjunctions, [104](#).

Conjunctive accents [15 g, i](#).

Consecutio temporum, perf. and imperf. with ואֵוֶוֶ consec., [49](#): perf. with ואֵוֶוֶ consec., [112](#).

Consecutive clauses, [107 u](#): syntax of [166](#).

Consonants, [5](#): changes of, [19](#): pronunciation and division of, [6](#): transcription of their names, [5 f N](#): weak consonants, [7 a–g](#): softening of, [19 o](#).

Constructio ad sensum, [132 g](#), [145 a–l](#) asyndetos, [120 g, h](#), [154 a N](#) (a): praegnans, [119 x, y, ff, gg](#).

Continuous action expressed by infin.abs., [113 s–u](#).

Continuous progress expressed by duplication of a word, [133 k](#).

Contraction of vowels, [7 a](#).

Co-ordination of verbal ideas instead of subordination, [120](#).

Copula, see ואֵוֶוֶ copulativum: verbal, how expressed, [141 f–h](#).

Cuneiform inscriptions, [1 d](#), [m N<sup>1</sup> 5 g](#) (b), [6 b](#).

Dagesēforte, [12](#): in place of a letter assimilated, [19 b–f](#): orthophonum, [20 g](#), [13 c](#): necessarium, compensativum, characteristicum, [20 a](#): euphonicum, [20 c](#): conjunctivum, [20 c–f](#): dirimens, [20 h](#): affectuosum, [20 i](#): firmativum, [20 k](#): implicitum, [20 m](#), [22 c](#): omission of, [20 l, m](#): in gutturals, [22 b, s](#): occasionally in, אָ , [22 q\(a\)](#), s: four

times in א (acc. to others Mappiq), [14 d](#): omitted sometimes in 2nd radical of verbs [א], [67 g](#) *dd. see also* Strengthening.

Dages ĕlene, [13](#), [21](#): after חֿ (i.e. יֿדָע), [21 c](#): omitted anomalously after consonantal ו and י, [21 c](#): exceptional cases of (בֿבֿאֿ קבֿאֿ פבֿאֿ מבֿ), [21 d](#).

Dative, [119 s](#).

Dativus ethicus, [119 s](#), [135 i](#): dative expressed by a suffix, [117 x](#).

Decalogue, double accentuation of [15 p](#).

Dehiq, [20 c](#).

Denommativ nouns, see Nouns: verbs, see Verb.

Desiderative sentences, [151](#).

Determination of nouns, [125](#): omission of it, [117 q](#), [126 p](#): determination of proper names, [125 c–f](#).

Determination by the article, [126](#): by a following determinate genitive, [127](#): determination of numerals, [134 k](#).

Diacritical points, see Puncta extraordinaria.

Dialects in the O.T., [2 w](#).

Diminutives, [86 g](#) and [N](#).

Diphthongs, [7 a](#), [8 m](#), [24 f](#).

Disjunctive accents, [15 f](#), [h](#).

Disjunctive questions, [150 f–j](#).

Dissimilation of vowels, [27 x](#).

Distributive numerals, [134 q](#).

Doubling of consonants, see Strengthening.

Dual, [88](#): with the plural of the adjective, [132 f](#): with predicate in the plur., [145 n](#): in numerals, [97 g](#), [h](#), [134 r](#): place-names doubtfully so explained, [88 c](#).

E-sounds, [7 a](#), [b](#), [e](#), [8 b](#), [9 i–m](#).

Each, every, how expressed, [139 b](#), [c](#).

East Semitic, [1 d](#).

Elatives, [85 b](#), [133 a N](#).

Elegy, rhythm of, in Hebrew, [2 r](#).

Elision, see Syncope and elision.

Ellipse of the pronominal object, [117 f](#): other cases of ellipse (real or apparent), [116 s](#), [118 s N](#) (in comparisons), [134 n](#) (of names of measures, weights, &c.), [144 o](#) (due to corruption).

'Emblematic Mashal,' [161 a N](#).

Emphasis expressed by infin. abs., [114 l-r](#), [v-x](#): by cognate accus., [113 w](#) (end): by cognate accus. with defining adjective, [117 q](#): by duplication of a word, [123 e](#), [133 k](#), [l](#): by combination of different derivatives from the same root, [133 l](#): by the article or a genitive (the superlative degree), [133 g-i](#): by a personal pronoun added to the subject, [135 a](#), [c](#): by the pronoun annexed in the nominative to the suffix or to a noun, [135 d-h](#): by  $\text{t}^{\text{a}}$  with the suffix, [135 k](#): by position, [142 f](#), [g](#), [152 e](#) (after  $\text{a}^{\text{l}}$ ), [152 w](#) (after  $\text{!p}$ ).

Emphasis on indeterminate nouns, [117 q](#), [125 c](#).

Enallage of gender, [135 o](#), [144 a](#).

Epicene nouns, [122 b](#), [e-g](#).

Epithets, poetical, used as substantives, [132 a N](#).

Era, Jewish, [5 l](#).

Ethical dative, [119 s](#), [135 i](#).

Ethiopic, [1 b](#) (i), [30 p N](#).

Exceptive clauses, [163 c](#).

Exclamations, [146 b](#) ( $\text{!Aq}$  = *hark*): with  $\text{hNhi}$ , [147 b](#): without  $\text{hNhi}$ , [147 c](#): with other interjections, [47 d](#): expressing a wish, [148 a-d](#): in form of a question expressing irony or indignation, [148 a](#), [b](#): expressed by  $\text{yBi}$ , [148 d](#), [151](#).

Extension of influence of a preposition over a parallel clause, [119 hh](#): of a negative, [152 z](#): of an interrogative, [150 m](#): of a conjunction, [150 m N](#).

Extension, plurals of, [124 a-g](#).

Feminine, forms of, [80](#), [94](#): ending in  $\text{t}^{\text{a}}$ , [80 f](#),  $\text{t}^{\text{a}'}$  [80 g](#),  $\text{y}^{\text{a}}$ , [80 l](#): in the constr. state, [89 e](#): in the plural, [87 i-l](#): paradigms, [95](#): of a land or people, [122 h](#), [i](#): of abstract ideas, [122 q](#): of holders of offices<sup>1</sup>, [122 r](#): of collectives, [122 s](#): in verb or pronoun to

express it, [135 p](#): In impersonal verbs (*it rains*), [144 b, c](#): in the predicate of collective plurals, [145 k](#) (cf. fem. of pronoun referring to collectives, [135 p](#)): dislike of the fem. form, [132 d](#), [145 p, t](#): fem. forms of the Infinitive, [45 d](#), [66 b, g, h](#), [69 b](#) (C), [c](#): fem. nouns with plur. in ~<sup>ḳ</sup>, [87 q](#): fem. denoting artificial (as opposed to natural) objects, [122 u](#), in plur. (as opp. to dual), [87 o](#).

Feminine pronoun = English *it*, [135 p](#), [44 b, c](#).

Figura etymologica, see Schema etymologicum.

Final clauses, [107 q](#) (imperf.), [109 f, g](#) (jussive): syntax of, [165](#).

Final letters, [5 c](#).

Formae mixtae, [78 d](#).

Formative letters, or serviles, [30 c](#): in formation of nouns, [81 b](#), [85](#).

Frequentative force of imperf., [107 b–g](#): of perf. with waḳ con sec., [112 e–o](#), cf. [kk](#), [ll](#).

Fulcra, [8 h N](#).

Futcre tense, [47 a N](#): futurum exactum, [106 o](#), [107 i](#): futurum instans, [116 p](#).

Ga'ys, [16 c, g, h](#).

Ge'ez, [1 b](#) (i).

Gemara, [1 c, 3 a](#).

Gender of nouns, [122](#): in the construction of subject and predicate, [145](#): irregularities in use of, [110 k](#), [135 o](#), [144 a](#), [145 p, t, u](#).

Genitive, expression of, [89](#), [127 a](#), [128](#): epexegetical or explicative, [128 k–q, x, y](#): subjective, [128 g](#), [135 m](#): objective, [128 h](#), [135 m](#): partitive, [128 i, r](#): expressing the genus, [l](#), the species, [m](#): expressed periphrastically by |. [129 a–f](#): by |. ṛVḳ] [129 a, h](#).

Gentilic names, in ḳ<sup>ḳ</sup> |, [86 h](#): determination of, [125 e](#): of compounds (as ḳ<sup>ḳ</sup> | ḳ<sup>ḳ</sup> | B), [127 d](#).

Geographical names with a following genitive, [125 h](#): with the article (appellatives), [125 e](#).

Germanic languages, [1 e](#).

Gerund, [45 f, g](#).

Grammarians, early, [p. 20 N<sup>1</sup>](#).

Gutturals, pronunciation of, [6 c–f, o, r](#): peculiarities of, [22](#): in verbal stems, [62–65](#).

Hadad inscription, [1 m](#).

Hâteph–Pathah, [10 f](#), [g](#): shorter than Hâteph–S<sup>e</sup>ghol [27 r](#), [63 f](#).

Hâteph–Qames, [10 f](#), [h](#).

Hâteph–S<sup>e</sup>ghol [10 f](#).

He interrogative, pointing of, [100 k–n](#) He locale, [90 c–i](#).

Hebrew language, [1 a](#), [b](#) (ii): history of, [2](#): remains of the literature, [2 d](#), [l](#), [o](#): dialects of, [2 w](#): grammatical treatment of, [3](#): system of writing, [2 i](#), [5](#).

Hebrews, [2 b](#).

Helping vowels, [9 h](#), [m](#), [28 e](#) (to keep a syllable open), [84<sup>a</sup> a](#), [93 c](#) (in segholates).

Himyaritic, [1 b](#) (i): writing, [1 k N<sup>2</sup>](#).

Hiph<sup>o</sup>i, [53](#): 'internal,' [53 d](#): infinitive pointed  $\ddot{A}$ , [53 l](#): the  $\dot{h}$  in infln. elided after preposition, [53 q](#): imperf. with  $\aleph$  for  $\aleph i$  (as  $\aleph k r d y$ ), [53 n](#): with  $\aleph m q \aleph h$  retained in Imperf. after preformatives, [53 q](#): denominatives in Hiph., [53 g](#).

Híreq, different kinds of, [8 b](#), [9 g](#), [h](#): compaginis, [90 k–n](#).

Hithpa<sup>o</sup>e, [54](#): sometimes construed with an accusative, [54 f](#) [117 w](#).

Hithpa<sup>o</sup>le, [55 d](#), [73 m](#), [75 kk](#).

Hlthpalpel, [55 g](#), [67 l](#).

Hithpa<sup>o</sup>#181, <sup>o</sup>e, [55 b](#), [67 l](#).

Holem, [8 c–g](#): written defectively, [8 i–l](#): its origin, [9 p–s](#): changed to qames in pause, [29 u](#).

Homogeneous consonants, [6 q](#): vowels. [34 b](#), [f](#).

Homorganic consonants, [6 q](#).

Hoph'al, [53 b](#), [h](#), [s](#), [t](#):  $\dot{h}$  in ptcp., [53 s](#).

Hothpa'al: [54 b](#), [h](#), [l](#).

Hypothetical sentences, see Conditional sentences.

I-sounds, [8 b](#), [9 g](#), [11](#): from a [27 s](#), [t](#): in impf., [47 b](#): in Niph., [51 a](#): in Pi, [52 a](#): in Hiph., [53 a](#): in nouns with preformative  $\sim \aleph k r$ , [85 f](#): lengthened to e) [93 c](#).

Imperative, forms in Qal, [46](#): shortened and lengthened forms of, [48 i–l](#), [75 k](#): with

suffixes, [61 f–h](#): syntax of, [110](#): infinitive absolute used with force of imperative, [113 bb](#).

Imperfect, the name, [47 a N](#): formation and inflexion of, [47](#): unusual forms of, [47 k](#): form  $hnl j qt$  as 3rd fern. sing. or 2nd masc. sing., [47 k](#): 3rd pl. masc. in  $!W$ , [47 m](#): jussive and cohortative forms of, [48](#): with  $waw$  consecutive, [49 c–g](#), [111](#): with suffixes, [60](#): its syntax (alone), [107](#): expressing custom or habit, [107 e](#), [g](#): with  $waw$  consec., [111](#): subordinated to another verb, [120 c](#).

Imperfect Hiph'il with  $\aleph$  for  $\aleph i$  (as  $wbrdy$ ), [53 n](#): With  $h$  retained after preformatives., [53 q](#).

Impersonal construction of  $hyh'$ , &c., [144 b](#): impersonal passive, [121 a](#).

Imprecation, formulae of, [149 d](#).

Incomplete retrocession of the tone, [29 f](#).

Indefinite subject of verb, expressed by 3rd masc. sing., [144 d](#), [e](#), by 3rd plur., [144 f](#), [g](#), by 2nd sing. masc. (rare), [144 h](#), by ptcp. plur., [144 i](#), by passive, [k](#).

Indeterminateness expressing amplification, [125 c](#).

Indogermanic languages compared, [1 e](#), [g](#), [h](#), [i](#) (loan-words in) [10 e N<sup>1</sup>](#), [20 I N](#), [22 c N](#), [27 t N](#), [31 a](#), [33 a](#), [51 c–e](#), [52 f N](#), [53 g N](#), [99 b](#) and [N](#), [132 a N](#), [133 b N<sup>1</sup>](#), [135 i N](#), [q N](#), [145 k N<sup>1</sup>](#), [155 b N](#)

Infinitive, [45](#): with suffixes [61 a–e](#) use of the infinitive absolute, [113](#): as a casus adverbialis [113 h–k](#): to strengthen the idea of the verb, [113 l–r](#): in place of the finite verb, [113 y–gg](#): infinitive construct, unusual forms in Qal, [45 c–e](#), in Pi<sup>o</sup>e<sup>l</sup>, [53 p](#) (cf. [84b e](#)), in Hiph<sup>o</sup>i<sup>l</sup>, [53 l](#), [86 k](#), in Hithpa<sup>o</sup>e<sup>l</sup>, [54 k](#): of  $!tn''$ , [66 i](#): in verbs  $[^374]$  [67 o](#): in  $y^374$  [69 m](#) with [N](#): in  $!W^374$  (Hiph.) [72 z](#), cf. [85 c](#):  $a^374$  [74 h](#), [75 qq](#):  $h^374$ , [75 n](#) (cf. [69 m N](#)), *ff*, *kk*: syntax of the infln. constr., [114](#): with  $l$  to express a future, [114 h–k](#), obligation, [114 l](#), as object of another verb, [114 m](#), gerundial, [114 o](#). after  $l W$ , [114 p](#): infinitive construct continued by a finite verb, [114 r](#) how negated, [114 s](#): construction with subject and object, [115](#): infinitive Hiph<sup>o</sup>i<sup>l</sup> pointed  $-hi$ , [53 l](#), with  $h$  elided after preposition, [53 q](#): Niph<sup>o</sup>al with  $h$  elided, [51 l](#).

Instrument, introduced by  $B$ , [119 o](#): accusative as a supposed casus instrumentalis, [144 m N](#).

Interjections, [30 s](#), [105](#): syntax of, [148](#).

Interpunctuation, the accents as marks of, [15 d](#), [m–o](#).

Interrogative sentences. [107 t](#), [150](#): disjunctive, [150 c](#), [g](#), indirect, [150 i](#): expressing a wish, [151 a](#), [b](#): expressed without an interrog. particle, [150 a](#), [b](#).

Interrogative words and particles, [150 c](#), [d](#).

Involved series of sentences, [167 c](#).

Jews, Jewish, [2 a](#).

Jussive forms of [48 a–c](#), [f–h](#): Syntax of, [109](#): used absolutely, [109 b](#), [c](#) depending on another verb, [109 f](#), [g](#), [i](#): in conditional sentences, [109 h](#), [159 d](#): jussive forms in poetry without jussive force, [109 k](#).

Kaph veritatis, [118 x](#).

K<sup>e</sup>thibh, [17 a–c](#).

Lamed auctoris, [129 c](#).

Lamentation metre, [2 r](#).

Letters, forms and names of, [5 a](#), [b](#), [e](#), [f](#): final, [5 c](#): order of, [5 h](#), [i](#): numerical value, [5 k](#).

Litterae dilatabiles, [5 d](#): maiusculae, minusculae, suspensae, [5 n](#): spirantes, [6 n](#): quiescibiles, [8 h N](#), [23](#): inconipatibiles, [30 m N](#): serviles, [30 g](#), [81 b](#): compaginis, [90 k–o](#).

Loan-words in Hebrew and Greek, [1 i](#).

Locative, [90 a](#), [c–i](#).

Mandaeans, [1 c](#).

Mappiq, [8 m.N<sup>1</sup>](#), [14 a–d](#): omitted in 3rd fem. sing. suffix of verb, [58 g](#): . of noun, [91 e](#): in Hl'. [103 g](#) (end): found four times in a, [14 d](#).

Maqqeph, [9 u](#) (c, d), [16 a](#), [b](#).

Masculine as prior gender, [122 g](#), [146 d](#): masc. nouns with plur. in t<sup>A</sup>-, [87 m–p](#).

Masora and Masoretic text, [3 b](#), [c](#): masora marginalis (magna and parva) and finalis, [17 d](#), [e](#).

Masoretic terms explained, [17 e](#).

Material expressed by the genitive, [128 o](#), [135 n](#).



Matres lectionis, [8 h N](#).

Mesā° inscription, [1 b](#) (ii), *k*, [2 d](#), final vowels in, [7 b–d N1](#): \$na=ykīlaṯ [p. 105 N](#):  
ah=aḥh, [32 k N](#): waḥw consecutive, [49 a N](#): the forms ~%t|h, &c., [54 l](#): tpsl [69 h](#)  
[N](#): w[ā, [75 b N](#): fem. sing. abs. in ṯā [80 f N](#): plur. masc. in !ā, [87 e N](#): suffixes, [91 k N](#):  
the imperfect [107 b N](#): impf. consec. [111 h N](#): article omitted with ṯaZ though the  
noun has it, [126 y](#): use of the deseparate pronoun, [135 a N](#): casus pendens, [143 b N](#).

Metathesis, see Transposition.

Metheg, distinguishing aḥ from oḥ [9 u](#), [v](#): marks secondary tone, [15 c](#) [29 b](#), [20](#): various  
kinds of, [16 c–i](#); with short vowel in open syllable, [26 i–l](#) (but cf. [o N](#)): with sere in  
closed ultima, [29 f](#): in perf. consec. [49 i](#).

Meter in Hebrew, [2 r](#).

Mil°eḥ and Milra°, [15 c](#), [20 f](#).

Mishna, [3 a](#).

Mixed forms, [78 d](#).

Moods, expression of, [40 a](#), [106 p](#), [107 m–x](#): modus rei repetitae (im- perf. as  
frequentative), [107 e](#).

Multiplicatives (*once*, *twice*, &c.), how expressed, [134 r](#).

Nabataean inscriptions. [1 c](#).

Naphthali, ben, [7 h N](#).

Names of countries, peoples, and towns, fem., [122 i](#): of places and peoples with the  
article, [125 d N](#), [e](#): with a following genitive, [125 h](#).

Nasog. ahbr, [29 e](#).

Negative sentences, [152](#).

Negatives, [152](#): two negatives intensify negation, [152 y](#): influence extending over a  
following clause, [152 z](#).

Neuter, wanting in Hebrew, [80 a](#): expressed by feminine, [122 q](#) with N, [135 p](#): by plur.  
of adjectives, [122 q](#): by suffix of 3rd plur., [135 p](#): in Pronoun, [136 b](#) in verb [1 b](#), [c](#).

Nlph'al, [51](#): tolerativum, [51 c](#): refund flexive and reciprocal senses of, [51 c–e](#): infin.  
with ḥ elided after a preposition, [51 l](#).

Nithqatteḥ, [55 k](#) (9).

Nomen regens and rectum, [89 a](#).

Nomen unitatis, [122 t](#).

Nomiuativus pendens resumed by a pronoun, [143](#).

North Semitic, [1 c](#).

Nota accusativi, [57](#): when used, [117 a–e](#).

Nothing, no one, how expressed, [139 d](#).

Noun-clauses, ptcp. in, [116 m–r](#): defined, [140 a](#): syntax of, [141](#): shortened unusually (rare), [147 e](#): negated, by *!ya* and *a* | { [152 a, d, i–m](#): relative, [155 e](#).

Noun-forms with verbal force (nomina verbi), [45 e](#) (with prefixed *Ṣ*), [115 d](#).

Nouns, derivation and various kinds of, [81](#): primitive, [30 f, 79 a, 82](#): on nouns in general, [83](#): forms deseparate rived from the simple stem, [84<sup>a</sup>](#) from intensive stems, [84<sup>b</sup>](#): nouns formed with preformatives (*aā hām*, &c.), [85 b–r](#), with affirmatives, [85 s–v](#): qudriliterals and quinqueliterals, [85 w](#): denominatives, [86](#): with pronominal suffixes, [91](#): paradigms of, [93](#): forms with peculiar flexion (*baā %a'*, &c.), [96](#): distinctions of gender in, [122](#): collectives, [123 a, b](#): with the article, [126](#): appellatives, [123 e–g](#): nomina unitatis, [122 s, t, 123 b](#): abstracts, see Abstract. See also Names.

Number in the construction of subject and predicate, [145](#).

Number of words in the O. T., [2 w N](#).

Numeral adverbs, [124 r](#).

Numerals, [97](#): syntax of, [134](#): order of compound numerals in different books, [134 c N, h, i](#).

Numeration, ascending (rhetorical figure), cases of, [134 s](#).

Numerical signs, [5 k](#).

Nuḥ paragomicum, in imperf., [47 m](#): in perf. (?), [44 l](#): assimilation of Nuḥ, [19 b, c, 66 d](#):

Nuḥ energicum (demonstrativum, epentheticum), [58 i–l](#): inversum, [5 n](#).

O-sounds, [8 c, d, 9 p–s](#).

Oaths, formulae of, [149](#).

Object, in the accusative, [117](#): introduced by *l*, [143 e](#): introduced by *B. instrumenti*, [119 q](#): absolute or internal (cognate accusative), [117 p, q](#): dative expressed by accus.

suffixes, [117 x](#).

Object of verb anticipated by pronom. suffix, as in Aram., [131 m](#), [o](#).

Object-clauses, [157](#).

Occupations denoted by nouns of the form | Jq; [84b b](#).

Old Hebrew, [1 k](#), [2 a](#).

"Olefweyoteh, principal divider of verse in poetry, [15 b](#).

One, indefinite, how expressed, [144 d-k](#).

Onomatopoeica, [1 h](#), [30 h](#).

Optative, [109 b](#), [c](#).

Oratio obliqua, how expressed, [157](#).

Order of the alphabet, [5 h](#), [i](#).

Order of words, [114 r N](#) (chiasmus): in noun-clauses, [141 l-n](#): varieties of, in verbal clauses, [142 a](#), [f](#), [g](#): with the infinitive constr., [115 e-k](#).

Ordinal numbers, [98](#), [134 o](#), [p](#).

Oriental and Occidental texts, [7 h N](#).

Orthography of Hebrew in the masoretic text and previously, [7](#).

Paçlel, [55 d](#): in three h<sup>31</sup> verbs, [75 kk](#).

Panammu inscription, [1 m](#).

Papyri of Assuan, [1 m](#).

Parallel texts, [3 g](#).

Parallelism of members, [2 q](#), [150 h](#).

Participle, forms of, in Qal, [50](#): Niphçal, [51 a](#): Piçel and Puçal, [52 a-c](#): with aphaeresis of m, [52 s](#): Hiphçil and Hophçal, [53 a](#), [b](#): anomalous forms in Hiph., [53 o](#): with suffix, [61 h](#):

fem. in h<sup>31</sup> [84a s](#), [94 d](#): plur. in ~y<sup>31</sup> [93 qq](#); force of, [107 d](#): syntax of, [116](#): construed as verb or noun, [116 f-i](#): passive ptcp. construed with accus. or genitive, [116 k](#), [l](#): of imminent future, [116 p](#): subject with hyh' (of continuous action), [116 r](#): subject omitted, [116 s](#), [t](#): Participle absolute [116 w](#): continued by finite verb, [116 x](#).

Particles, [99](#).

Partitive sense of ב, [119 m](#): of !mi, [119 w N](#).

Paseq, [p. 59 N<sup>2</sup>](#).

Passive, [39 e](#), [51 f](#) (Niphçal): probable passives of Qal, [52 e](#), [53 u](#): construction of passives, [121](#): expressed by the 3rd plur. active, [144 f](#), [g](#), by the active .participle, [144 i](#): impersonal passive, [121 a](#): passive verbs construed with tã, [121 a](#), [b](#): agent after passive expressed by I Ā !mi, and (rarely) B, [121 f](#).

Pathah, [8 a](#), [9 e](#): preferred with gutturals, [22 d](#): furtive, [8 f](#), [22 f](#), [g](#), [65 a–e](#): as a helping vowel, [27 r](#), [28 c](#), [e N<sup>2</sup>](#), [65 g](#), [84<sup>a</sup> a](#): in the imperfect of verbs h<sup>3</sup>, [75 bb](#): in pause for Sére, [29 q](#), [51 m](#): before a guttural (esp. %) with Qames changed to Séghol [27 q](#), [29 v](#): in perf. Piçel for Sére, [52 a](#), [l](#).

Patronymics, [86 h](#).

Pause, [29 i–v](#): pausal forms with lesser distinctive accents, [29 i](#).

Peçalçal, [55 e](#).

Pentateuch, linguistic character of, [2 m](#), [n](#).

Perfect, [40](#): flexion of, [44](#): 3rd fem. sing. in t<sup>α</sup>; [44 f](#), [72 o](#): 2nd fem. sing. in yt<sup>i</sup>, [44 h](#): 1st sing. in t<sup>i</sup>, [44 i](#): 3rd plur. in !W (?), [44 l](#): did Hebrew possess a 3rd pl. fem. in h<sup>α</sup>? [44 m](#): contraction of last radical with affirmative of perfect, [44 o](#): meaning of, [47 a N](#): with suffixes, [59](#): syntax of, [106](#): not precative, [106 n N<sup>2</sup>](#): perfectum confidentiae, [106 n](#): propheticum, [106 n](#): with W>consec., [49 a](#), change of tone, [h–l](#), syntax, [112](#): with W>consec. as a frequentative, [112 e–o](#), [dd](#), [ee](#): carrying on the protasis, [112 p](#), introducing the apodosis, [112 ff–ij](#): with simple W>of a single act, in narrative, [112 pp–uu](#).

Periphrastic expression of qualities by means of vyaĀ -!BĀ I [B; [128 s–v](#).

Periphrastic future, [114 p–n](#).

Permutation, [131 k](#).

Permutative, [131 k–o](#)

Person, abrupt changes of, in poetry, [144 p](#).

Personification of countries or peoples, [122 i](#).

Phoenician and Punic language, [1 a, b](#) (ii), [2 f](#), [10 e N<sup>1</sup>](#), [p. 106 N](#), [§ 34 N<sup>4</sup>](#), [36 N](#), [49 a N](#), [80 f](#), [87 d](#): writing, [1 l](#), [7 d N](#).

Phonetic system of Hebrew, [6 o, p](#).

Phonetics [6 a, b](#).

Piḳeṯ, [52](#): privativum, [52 h](#): intensive sense of, [52 f, k](#): rare in verbs  $\text{פִּקַּע}$ , [72 m](#).

Piḳeṯ, [55 d](#): in verbs  $\text{פִּקַּע}$ , [72 m](#).

Pilpeṯ, [55 f](#): in verbs  $\text{פִּלְפַּל}$ , [67 l](#): in verbs  $\text{פִּלְפַּל}$ , [72 m](#).

Pleonastic use of the pronoun, [135 a, b](#): of the negative, [152 y](#).

Pluperfect, [106 f](#), [111 q](#): pluperf. subjunctive, [106 p](#).

Plural, terminations of, [87](#): in  $\text{פְּלִי}$ , [87 e](#):  $\text{פְּלִי} \text{ פְּלִי} \sim \text{פְּלִי}$  not plural endings, [87 f–h](#): double plural ending in constr. st. of certain words, [87 s](#): double plur. of subst. and following genitive, [124 q](#): uses and senses of, [124](#): unusual constructions of, [145 h–m](#): plur. forms of prepositions, [103 n, o](#): plur. suffix referring to collective singular, [135 p](#): plur. predicate of a collective singular, [145 b–g](#).

Pluralia tantum, [124 f N](#).

Pluralis excellentiae or majestatis, [124 g–i](#) and [N](#): its construction, [132 h](#): pl. of extension, [124 a–c](#): intensive pl., [124 a, d, e](#): of the result or product, [124 m](#): amplifying plur., [124 b, d–f](#): expressing abstract ideas, [124 d, f](#): pl. of pronoun to denote a group of actions (=it), [135 p](#).

Plurals of compound ideas, [124 p–r](#): of names of animals or things construed with a fem. sing., [145 k](#).

Poḳeṯ, [55 b, c](#): in verbs  $\text{פִּקַּע}$ , [67 l](#).

Poetic style, [2 q–s](#).

Point used to divide words, [3 g N](#).

Polpal, [55 f](#).

Polysyndeton, [154 a N](#).

Potential sense of the imperfect, [107 r–w](#).

Precative, [109 b, c](#).

Predicate, without the article, [126 i, k](#): agreeing (or not) with the subject, [145](#): with



Puḥlal, [55 d](#).

Puncta extraordinaria, [6 n](#).

South Semitic, [1 b](#) (i).

Spirants, [6 n](#), [13](#), [21](#).

Square character, [5 a](#).

Status absolutus of the noun, [89 a](#).

Status constructus, its form, [89](#): vowelchanges marking it in many nouns, [91–6](#): its use, [128](#): before an adjective treated as a subst., [128 w](#), [133 h](#) (end), [134 p](#) (end): wider use of it, [130](#): before prepositions, [130 a](#): before relative clauses, [130 c](#), [d](#): in apposition with another constr.st., [130 e](#), [f](#): before numerals, [134 o](#), [p](#): anomalously with the article, [127 f–i](#): before הַ used as a relative, [138 g](#) (a).

Stem consonants, or radicals, [30 c](#).

Stems, distinguished from roots, [30 a](#), [d](#), [g–k](#).

Strengthening (doubling or sharpening) of consonants, [12](#), [20](#): in gutturals, [22 b](#): virtual, [22 c](#): to intensify the idea of the stem, [52 a](#), [d](#): of 3rd radical in fem. and plur. of nouns of the forms ~yā'ī | mō', [84a h](#), [93 s](#), [ee](#), [kk](#), [94 c](#), [95 g](#), cf. [93 pp](#): virtual sharpening of א, [64 e](#): sharpening sometimes omitted in 2nd radical of verbs [ <sup>374</sup> ], [67 g](#), [dd](#).

Subject, omitted in participial clauses, [116 s](#), [t](#): Impersonal, [144 b](#), [c](#): indefinite, [144 d–k](#): two subjects in a verbal clause, [144 l](#), [m](#): construction of compound subjects, [146](#).

Substantive, its construction with the adjective, [132](#): as predicate of a noun-clause, [141 b](#): used as predicate where we should use an adjective, [141 c–d](#).

Suffixes, (pronominal) attached to verbs, [58](#): rare, irregular, or poetic, with verb, [58 g](#), [i](#), [k](#) (cf. [59 e–h](#), [60 d–h](#), [61 b–e](#), [g](#), [h](#)): with noun in sing., [91 e](#), [f](#): in plur. [91 l](#): the sing. form after תָּ, [91 n](#): with prepositions, [103](#): 3rd sing. masc. in , הוּ [7 c](#), [58 g](#), [91 e](#): 3rd sing. fem. without מַפְיִי, [58 g](#), [91 e](#), [103 g](#): omission of תָּ in fem. nouns before suffix, [91 e](#) (end): 3rd plur. in אִם, [53 g](#), [91 f](#), [l](#), [103 f N<sup>3</sup>](#): omission of י in plur. nouns before suffix, [91 k](#) original y of sing. nouns from הַ stems retained before suffix, [93 ss](#): denoting the remoter object, [117 x](#): use of 3rd fem. sing. and 3rd plur. to express 'it', [135 p](#): anticipating the object (as in Aram.), [131 m](#), [o](#): apparent verbal forms attached to nouns used as adverbs, [100 o](#), [p](#): anticipating the genitive, [131 n](#): syntax

of, [135 m–r](#): heavy (or grave) and light, [59 e](#), [91 o](#), [93 b](#): masculine suffixes revowelferring to feminines, [135 o](#): fem. suff. with collective force, [135 p](#): suffixes which have lost their meaning (ynḏə] wD%y), [135 q](#), [r](#): omitted sometimes with infinitive [115 e N](#).

Superlative, expression of, [132 c](#), [133 g–l](#).

Sūreq, [8 c](#), [9 n](#).

'Surface' Ḍplurals, [124 b](#), [c](#).

Suspended genitive, [130 e](#), [f](#).

Syllables, theory of, [26](#).

Syncope and elision, [19 k](#), [35 d](#): of the article, [35 n](#): of ḥ in Hiphḳiḳ and Hophḳal, [53 a](#), [b](#), in infin. Niph., [51 l](#), in infin. Hiph., [53 q](#), in infin. Hop., [67 y](#) (end).

Syriac language, [1 c](#).

Syriasm in pronunciation, [24 e](#): cf. Aramaisms.

Talmud, [3 a](#).

'Tam' Ḍcharacter, [5 a](#) (end).

Targums, [1 c](#), [3 a](#).

TellḌelḌAmarna tablets, [2 f](#).

Temporal clauses, [106 f](#), [111 d](#) [112 oo](#), [164](#): expressed by infin. constr. with a preposition, [164 g](#).

Tenses, [40](#): their use, [106–9](#), [111](#), [112](#): tempus historicum, [106 d](#).

Text of the O. T. probably derived from a single archetype, [3 c](#).

Textual criticism, [3 g](#): intentional and unintentional changes in the text, [3 g](#).

Tiphḳel, [55 h](#).

Titles indicated by the feminine form, [122 r](#).

Tone of Hebrew words, [29](#): marks of, [15 b](#), [c](#), [k](#), [l](#): thrown forward, [29 e](#): retrocession of, [29 d–g](#): incomplete retrocession, [29 f](#): tone in pause, [29 i–r](#): concurrence of two tonesyllables avoided, [29 e](#), [f](#), [h](#). Tone in perfect thrown forward after waʿw consec., [49 h–l](#): in imperf. often thrown back in jussive and after waʿw consec., [48 f](#), [49 d](#), [67 x](#), [68 d](#), [e](#), [69 p](#), [71](#), [72 t](#), [aa](#), [73 e](#).

Transitions in poetry from one person to another, [144 p](#), cf. [135 r](#).



Translations of the O. T., [3 a](#).

Transposition (metathesis) of consonants, [19 n](#), [54 b](#).

U-sounds, [8 c](#), [9 n](#), [o](#).

Verb, [38](#): Its syntax, [106–116](#): its ungovernment, [117–121](#): weak verbs, [41](#), [66–76](#), relation to one another, [77](#): verbs middle e and o, [43](#): derivative, see Conjugations: denomi-native, [38 c](#), [d](#), [43 c](#) (in Qal), [51 g](#) (Niph.), [52 h](#) (Pi.), [53 g](#) (Hiph.), [54 i](#) (Hithp.): transitive and intransitive, [43](#), [117 u](#), [v](#): with suffixes, [57–61](#): doubly weak, [76](#): אָ and חָ confused, [75 nn–rr](#): defective, [78](#): verba induendi et exuendi, [117 y](#): copiae et inopiae, [117 z](#), [aa](#): with prepositions, [119](#): primitive ׀ retained exceptionally in verbs חָ [75 u](#), [v](#), [x](#), [dd](#), [gg](#) (end), cf. [29 t](#): verbs חָ, [65 N](#), [75 b](#) (end): verbs וָ [75 b](#), [v](#), [kk](#), nouns derived before, [84<sup>a</sup> c](#) (e), [f](#) (end), [g](#) (end), [93 z](#).

Verbal clauses [140 b](#), [c](#), [142](#): relative [155 f–n](#).

Verbal ideas subordinated to a verb, [120 a–c](#): co-ordinated with a verb, [120 d–h](#).

Verbal suffixes with prepositions (rare), [103 d](#).

Verse arrangement of poetic passages, [2 r](#) (end).

Vocalization of the text, [7 h](#), [i](#): Babylonian, [8 g N](#), [103 m N](#).

Vocative with and without the article, [126 f](#).

Vowel-letters, [7 b–g](#), [8 k–m](#).

Vowel-signs or points, [7 h](#), [i](#), [8–10](#).

Vowels, [7](#): influenced by the nature of the syllable, [26](#): firm or unchangeable, [25](#): changes in them as regards quantity, [27](#): impure, [25 c N](#): pretonic, [p. 86 N<sup>1</sup>](#), [§ 102 f–i](#), [103 c](#).

Waᵛ consecutive, [§ 49 a](#), [b](#), before א in 1st pers. impf. Pi. with anomalous pathah, [49 c](#), with the perfect, [49 h–l](#), with the imperfect, [49 c–g](#): copulative, punctuation of, [104 d–g](#): waᵛ apodosis introducing the predicate, [143 d](#): explicative, [154 a N](#) (b): concomitantiae, [154 a N](#) (b): adaequationis, [161 a N](#). See also under Perfect and Imperfect.

Weak consonants, [6 s](#): א and ח, [23](#): װ and ׃, [24](#).

Weak verbs, [41](#), [66–76](#): their relation to one another, [77](#): relation between אָ and

ח<sup>374</sup>, [75 nn-rr](#). Weakening (or softening) of consonants, [19 o](#).

Wish, expressed by simple impf., [107 n](#): by cohortative, [108](#) (with אִנּוּ, [108 c](#)): by jussive, לֹא (with אִנּוּ, [109 b](#)), by imperative, [110 a](#): by perf. consec., [112 aa](#): by a nounclause, [116 r N](#), [141 g](#): by יָמִי, [151 a](#): by ! יָמִי [151 b-a](#): by ~אִי וְלִי יָמִי אִי, [151 e](#).

Writing, Semitic, [1 k](#), [l](#): old Hebrew, [2 d](#), [i](#), [5 a](#): its origin, [5 g](#).

Zenjirli, inscriptions, [1 m](#), [32 k N](#).

---

### Footnotes:

cf Driver, *introd.*<sup>8</sup>

# Index of Hebrew Words and Forms

The numbers refer to the sections: the 'superior' figures after the letters refer to the notes. Doubtful forms are marked ? Corrupt forms with †.

א as consonant and guttural [6 c](#), [22](#); quiescent [23 a-i](#); prosthetic [19 m](#)

ba' [96](#)

dba' [68 b](#)

dba' [50 e](#), [93 qq](#)

hDba] [85 v](#)

hb'a' [68 b](#), [76 d](#)

alWba' ĩ [23 i](#)

~hytAbā] [91 n](#)

rxba,† [10 q<sup>3</sup>](#)

ybia' [74 k](#), [76 h](#)

yba for Wl [159 cc](#)

hdYbā' [68 i](#)

rybā] [84<sup>b</sup> f](#)

-l ba] [93 hh](#)

yTl aḡai [53 p](#)

tArGai [95 q](#)

hDDa, [55 g](#)

vAda'ĭ [113 w<sup>3</sup>](#)

~d'a' without article, [125 f](#). [126 e<sup>1</sup>](#)

yn'də] [87 g](#), as Qereṯ for hw̄hy [102 m](#), force of suffix lost [135 q](#) and [note<sup>2</sup>](#)

~b'f [21 c](#)

~yn'də] [124 i](#), [145 h](#)

^ [d̄ə] [69 b<sup>1</sup>](#)

vrD'aīl [51 k](#)

bh'ā'ae [68 e](#)

Wbh'ā,† [64 a](#)

Wbh'ā Wbh'ā†180 [55 e](#)

Hh'a] [105 a](#)

hy'ha, [75 hh](#)

I ha' [22 h](#)

hh'a't [91 e](#)

~yl ha' [23 h](#), [93 r](#)

hym'ā'ha,† [75 l](#)

hgr'ha,† [63 f](#)

Aa [104 c](#), in disjunctive questions [150 g](#). in indirect questions [150 i](#), in conditional sentences [159 cc](#), in disjunctive sentences [162](#)

I yb'AAa [50 e](#)

yAa [105 a](#)

hy'AAāñ [105 a](#)

I yw'a/ [84<sup>a</sup> o](#)

I yb'AAa [68 i](#)

~l Wa [92 g](#)

tl Wai [84b\\_c](#)

tAYbAa† [93 r](#)

!pAa [84a\\_r](#)

rAa [72 c², n](#)

tAa [95 n](#)

~h,tAa† [103 b](#)

!h,tAa† [103 b](#)

~b,tAa† [103 b](#)

za' [100 i](#), with perf. and imperf. [107 c](#), [108 g¹](#)

rAzae [23 h](#)

!yza' [68 i](#)

hrBza; [85 b](#)

tlza't [44 f](#)

hrz'a/ [75 hh](#)

[Arza, [84a\\_n](#)

xa' [96](#), [105 a](#)

dx'a, [96](#)

dxā; not in Constr. st. [130 g](#)

hlDxa; [63 f](#)

Wxah [1 i](#)

^wxa] [75 bb](#)

ym\|xa] [90 k](#)

tAxa' [p. 283](#)

Wzxã' [64 c](#)

Wzxa,† [64 c](#)

hG"Jã] [23 f 75 oo](#)

%tAyxa,† [91 n](#)

l xæ; [67 y](#)

yl xa; ãl xa,† in wishes [151](#)

yrxa; tãrxa; [103 o](#)

rxæ [64 d](#)

Wrxã,† [64 h](#)

!Be rxã [29 g](#)

ty\|ra] [85 u](#)

yai *island* [93 y](#)

yai *woel* [105 a](#)

yai *not* [152 q](#)

%yæ [148](#)

hbyæ [100 i](#), [148](#)

hbbyæ† [100 i](#)

l yl yã] [70 d](#)

hm'yaē [84a](#) *g*

!yāĩ connecting subj. and predicate [141 k](#), [152 i–q](#)

!yai? [150 c<sup>3</sup>](#)

~r'ysij > [24 f<sup>2</sup>](#), [70 b](#)

vyai<sup>96</sup> (and hV'ai) used distributively [139 b](#), [c](#)

!wə/yai [86 g](#)

yvyai [47 b<sup>1</sup>](#)

rV'ə] [70 b](#)

~t'ə [67 p](#)

!tyaē [85 b](#) [133 a<sup>1</sup>](#)

%a; [100 i](#), uses of [153](#)

bzba; [85 b](#), [133 a<sup>1</sup>](#)

l aa' [68 b](#)

-l b'a] [22 o](#)

l B'aU (ptcp.) [52 s](#)

hl'ba' [91 e](#)

^l b'a] for ^Lb'a] [27 q](#), [68 f](#), [75 bb](#)

^l b'a] [61 d](#)

~bl b'a] [61 d](#)

!bæ' [100 i](#)

(for hLa) l aē [34 b](#)

-l a; with jussive [109 c](#), [152 f](#), forming a negative compound [152 g](#), not standing immediately before a verb [152 h](#)

yl ə/[103 o](#), [119 g](#)

vybŋl a;[35 m](#)

H:l ə/[9 q](#), [87 t](#)

hLæ20 [k](#)

~yhil ə/pluralis majestatis [124 g](#) and [note<sup>2</sup>](#), without article [125 f](#), with article [126 e<sup>1</sup>](#) with the singular [145 h](#); with a plural [132 h<sup>2</sup>](#), [145 i](#)

tAl a' (inf. abs. ) [75 n](#)

~byl ə][22 o](#)

l yl iə/[84<sup>a</sup> o](#)

Amyl əe[103 p<sup>2</sup>](#)

~yŋml a;[35 m](#)

rrAm l a;[35 m](#)

~Wql a? [35 m](#)

hmQ'l a][64 i](#)

tx;T;l a/[119 e<sup>1</sup>](#)

ytil a'[95 n](#)

~ai(a| --~ai) in wishes [151 e](#), in conditional sentences [159 l-v](#), [dd](#), in double questions [150 c-i](#) in oaths [149](#), concessive [160 a](#)

~aəmtqobpol ij [122 h<sup>5</sup>](#)

hm'a' [96](#)

hM'au1 [h](#)



!Wmae [63 p](#)

~l ymia] [60 d](#)

!Anymia] [86 g<sup>1</sup>](#)

!mæor for tnmæo [122 f<sup>1</sup>](#)

rma, [68 b](#)

rmao [23 f](#), [68 c](#)

Tirma' [44 f](#)

^vmæ] [67 r](#), [dd](#)

!a for !ya] or !yae [7 f](#)

anā'āhNā' [16 f<sup>1</sup>](#), [105 a](#), and Additions

hnæh [80 i](#)

Wna' (Jer 42:6) [32 d](#)

%mæhæ] (Is 51:19) [47 b<sup>1</sup>](#)

ynla] Āybnæ' use of, in different books [p. 105 note](#)

ynlah [32 c](#)

bna (Moab.) [7 d<sup>1</sup>](#)

vna [96](#)

~pysia] [72 aa](#), [113 w<sup>3</sup>](#)

rySia; [84b f](#)

xwl sa [65 b](#)

@sæ' [72 aa](#), [113 w<sup>3</sup>](#)

hPsa, [69 h<sup>1</sup>](#)

hp'sn, [48 i](#)

Wpsai, [48 i](#)

ʔ42psʔ? [68 h](#)

qSa, [19 f](#), [66 e](#)

h'r's'a/, [91 k](#)

~rSa, [71](#)

hn[pa, [63 f](#)

hn[pa, [63 h<sup>1</sup>](#)

wn[a (Moab.) [75 b<sup>1</sup>](#)

hf,[a, [63 m](#)

@a, [104 c](#), intensive [153](#), (@a@a) [154 a<sup>1</sup>](#) (c)

~hyapa, [58 a<sup>1</sup>](#), [75 mm](#)

hpa', [68 b](#) [76 d](#)

~hpa, [91 c<sup>1</sup>](#), [93 ss](#)

Wpa, [63 i](#), [76 d](#)

aApa, [23 i](#)

yB-@a, [154 a<sup>1</sup>](#) (c)

wyn'pa', [93 r](#)

spa, [152 s](#), yBi spa, [163 c](#)

dqpa, [47 b<sup>1</sup>](#)

~yri̯pa, [88 c](#)

h[ʔpa, [65 b](#)

hNʔtʃiaʔ [71](#)

qCə, [71](#)

l mqa, [47 b](#)

ar'qa, [10 g<sup>3</sup>](#)

yLihr'að' [9 v](#), [67 o](#)

~xra] [52 n](#)

wyt'xraʔ [93 r](#)

yrh] [93 x](#)

%wyʔ [72 gg](#), [75 dd](#)

hPrə, [75 pp](#)

#rə' [67 p](#)

hcrəi [90 f](#)

vyɛvai [47 b](#), [114 f](#)

hVai [96 d](#)

~yBwa; [53 k](#)

~bva, [93 bb](#)

h[va, [75 l](#)

hQv'a, [20 m](#)

hm'qʔ13 [10 h](#), [48 c](#)

rva] as relative pron. [36](#), its syntax [138](#), in relative clauses [155](#), introducing obj.-  
clause [157 c](#), after ! [yã | [ , &c. [158 a](#), hypothetical (rare) [159 cc](#), introd. temporal  
clauses [164 d](#), final [165 b](#), consecutive [166 b](#), with prepositions forming conjunctions  
[104 b](#); |. rva] for the genitive [129 h](#)

Arva] [84b g](#)

^yrva; [93 l](#)

-taãae [103 b](#), syntax of [117 a-m](#); before an undetermined noun [117 d](#); not denoting  
accus. [117 i-m](#)

Ta; [20 l](#), [32 h](#); as masc. [32 g](#)

Ta;=hTa; [32 g](#)

ata' [75 rr](#)

hta' [76 d](#)

~hta, [103 b](#)

!hta, [103 b](#)

rBx;ta, [54 a²](#)

yTia; ãyTa; [32 h](#)

Wytae [29 t](#), cf. [75 u](#)

qyxirmetyta' [20 f](#)

!Te; [32 i](#)

wnta' [75 rr](#)

B. preposition [102](#); punctuation of [102 d](#), [k](#), [m](#), with suffixes [03 g](#); senses of [119 h-q](#); B.  
essentiae [119 i](#); B. partitive [119 m](#); B. it pretii, [119 p](#); it instrumenti with the object. [119  
q](#)

WaB̄ 72 o, 76 g, 152 x

~yliaB' 20 g

ynəB' 9 v

ADgbB. 61 b

ydgBi 93 k

hT'dg 44 g

~adB 74 i

lydB. 84<sup>a</sup> o

ALhB. 67 p

!hB 22 h

tAnhB. 93 r

grhB 51 l

hMv'hB' 67 y

ytyWXTϕhB? 75 kk

aAB 76 g

~ad'Ab 23 c

hmA, B 75 qq

~ysAB 72 p

~bs.vAB† 61 e

zB; 72 dd

2421. hzB' 72 l

[ArzBi] [20 g](#)

yQWxB. [27 n](#)

!xB0 [64 d](#)

AxB. [67 r](#)

@a-tyrXB' [9 v](#)

~ynñB' [93 r](#)

~rmB. [107 c](#)

yBi for y[B? [19 k²](#), as interjection [105 b](#)

hAhyB;† [102 m](#)

!yBi [73 a](#)

!yBe [103 o](#)

wntAnyBe† [103 p¹](#)

wynyBe [103 o](#)

^ynñBe [103 o](#)

!ybiT' !yBi [73 d](#)

ytnyBi [73 a](#)

tyBñ [96](#)

hbB. [103 g](#)

HrWBBI [91 e](#)

~yvñ"à] [127 c²](#)

AI vBBI [51 /](#)

@t**o**B? [93 hh](#)

l B; [152 t](#)

h l B? [19 k<sup>2</sup>](#)

ya**l** B. [93 x](#)

y**l** B. [8 k](#)

y l B. [152 t](#)

l [y] B. [81 d](#)

y d [l] B; [99 e](#)

y T l B; with infin. constr. [114 s](#), with an adjective [152 t](#); y T il b B; *that . . . not*, with infin.

[114 s](#), with impf. [152 x](#); (~ a) y T il B; *except*, [163 c](#)

~ B' [23 k](#)

A m B. [103 k](#)

~ b a c m B. [61 d](#), [74 h](#), [93 q](#)

y t e m B' t [87 s](#), [95 o](#)

! B e [96](#)

W h B h [72 o](#), [76 g](#)

A n B. [90 o](#)

~ h y n B. [23 k](#)

~ h y n B. [60 h](#)

t n b (Moab.) for y t i n B' [7 d<sup>1</sup>](#)

T i n B; [73 a](#)

y n b d [l] B; t [103 d](#)

@me[B: [51](#) /

Wy[B: [29](#) t, [75](#) u

ry[B' (y [Ps 73:20](#)) [53](#) q

!hyl[B: [93](#) m

~yl i[B: [145](#) h

hr;[B: [80](#) k

rfd[B: [53](#) k

qv,[B: [35](#) g

%bd Am tt [B: [116](#) g<sup>1</sup>

~yCB: [93](#) y

~[cB: [61](#) g

-r'qB: [10](#) g<sup>3</sup>

~yrqB: [123](#) a<sup>1</sup>

arB' (hrB') [75](#) rr

lzkB: [85](#) s

~hybrBi [93](#) n

tBrBi [95](#) g

tqirB: [80](#) f

vB [72](#) c<sup>2</sup>, n, [78](#) b

~GvB: [67](#) p

ynbB: [91](#) e



tB; [96](#); to personify a people [122 i](#) tBeror tyBe [7 f](#)

l aWtB. [90 k](#)

~bbAtB. [10 g](#), [91 d](#)

~yTB'† [6 u](#); p. [285](#) s.v. tyBñ

^ymñAq†Bi† [72 cc](#)

haGE [84 b](#) [c](#)

ahbG'† [44 f](#)

~yhbG] [124 h](#)

ybG0 [86 i](#), [87 g](#)

l [bG] [85 s](#)

~yydG] [93 x](#)

ytñd† [95 o](#)

hwGE [23 f](#)

l zAG [84 a](#) [r](#)

yAG [8 k](#)

yAG [8 k](#)

l AG [67 n](#)

[wGE [65 a](#)

ayG: [93 g](#), [v](#)

ynll { [85 v](#)

t l GO GU [95 r](#)

HLGU Ī [91 e](#)

ty:l G" [80 f, g](#)

ht'l G) [44 f](#)

~G: intensive, [153](#), [154 a<sup>1</sup>](#) (c); ~G: (W).. ~G: ibid.; (yBj) ~G: concessive [160 b](#)

bNN: [84<sup>b</sup> b](#)

^ t r G r G: [91 n](#)

hnr 60 [90 i](#)

-vG < [66 c](#)

yvG 0 [66 c](#)

yvG 0 [66 c](#)

WmvG: [90 k](#)

!AbaD [85 u](#)

gaD» [9 b](#)

hqb 0' [44 c](#)

rBDI [52 o](#)

~yaidWD † [93 x](#)

~AD [67 n](#)

~mWD [100 g<sup>2</sup>](#)

~al [84<sup>a</sup> r](#)

yvAD~al [72 q](#)

WxD 0 [64 d](#)

qyxD > [20 c](#)

&YD; [91 d](#)

!YD; [84b b](#)

I D; [93 x](#), [95 f](#)

WyI D; [67 dd](#), [75 u](#), [bb](#)

wy' I D [93 z](#)

wyt' AI D' [84a g](#)

WI I D' [67 cc](#)

tAtI D > [95 f](#)

~yIt' I D > [93 n](#)

~D; [93 mm](#)

~ymD' [124 n](#)

yNhd' [58 i](#), [59 f](#)

[De [69 m](#)

h [De [69 c](#), [m<sup>2</sup>](#)

h [D > [48 l](#)

qD+ [67 bb](#)

!AbrD' [68](#)

~ybrD > [93 n](#)

^brrD' [91 k](#)

avD' [80 e](#)

avDī [22 e](#)

h with Mappiq [14](#), as a weak consonant [23 k, l](#), in verbs h<sup>374</sup> [75](#). as mere vowel-letter [6 d, 7 b, c, 24 g](#)

h locale, origin [90 b](#), use [90 c–t](#), with constr. st. before a genitive [90 c](#), sometimes otiose [90 e](#), mere poetic ornament [90 f, g](#), in placenames [90 g<sup>1</sup>](#), added in segholate nouns to the developed form [90 i, 93 i](#) h; (Article) punctuation [35](#), syntax [126](#): see Article in Index I h]interrog. [100](#), origin and pointing [100 i–n](#), uses of [150](#); μai(wÒ) ...h} [150 h](#)

h<sup>α'</sup> (with the tone), ending of fem. nouns [80 c](#)

h<sup>α'</sup> (toneless), ending of the Cohortative and Imperative [48 c, d, i](#); an old case-ending [90 a–i](#)

h<sup>α</sup> 3<sup>rd</sup> masc. sing. pronomial suffix [91 e](#)

h<sup>α'</sup> (Mappiq) anomalous 3<sup>rd</sup> fem. sing. pronom. suff. [91 e](#)

ahē [105 b](#)

hKzah; (Mi 6:11) [47 b<sup>1</sup>](#)

W%ynāh, [53 g](#)

~yQīzah't [35 d](#)

%ah, [105 a](#)

vjah' one, [144 d<sup>1</sup>](#)

l aetyKe l ah' [127 f<sup>1</sup>](#)

%nahet [65 e](#)

!Arah't [35 o](#)

tabhu [74 g](#)

ht'anhu [74 d](#)

t'abhe [72 w](#)

hb'hi [105 b](#)

aybh' [72 y](#), [74 l](#)

ht'Avj'bh/ [78 b](#)

vy'bh [72 x](#) [78 b](#)

taz tmbh (Moab.) [80 f<sup>1</sup>](#)

WrB'hi [67 t](#)

hK'r'bh;† [10 g](#) (end)

hk'r'bh;† [16 g](#)

hgG'h; Qereö for gG'h; [118 e<sup>2</sup>](#)

hgho [69 w](#)

Agho [75 n](#), [aa](#)

tAnrGÖh;† [93 r](#)

vWD'hi [72 v](#)

!At:%,%rDh; [127 f<sup>1</sup>](#)

hn'vD'hu [54 h](#)

rymyh;† [72 e](#)

ytkl hh» [90 n](#)

hl'L'hn;† [52 s](#)

awh Ā ayhi [32 k](#); awh with Qereö ayhi [17 c](#); awh as fem., not an archaism [32 l](#)

awh (ayhi Ā hM'hē) = *ipse* or *idem* [135 a<sup>1</sup>](#), demonstrative [136](#), for the copula [141 h](#), resuming the subject [145 u<sup>3</sup>](#), in questions [136 e](#) (end), [150 /](#)

awh/[75 hh](#)

vybĀh [72 x](#)

[dAh [69 w](#)

yAh [105 a](#)

%kAh [65 f](#)

td,LWh [71](#)

tAl l Ah† [86 /](#)

~ [Mñ ~ l Ahñ [29 f](#)

%NWh Ī [72 ee<sup>1</sup>](#)

[ymAh Ī [69 v](#)

aycAh [74 /](#)

VhTōrAh [59 h](#)

[,vAh [65 f](#)

hrWZh; Ī [80 i](#)

hWl jZhi [67 y](#), [72 ee](#)

WkZhi [54 d](#)

~krkzh; [53 /](#)

ht'aB%h, [75 oo](#)

hb%het [75 pp](#)

yTil d%k,† [63 k](#)

y%h' Ā %h, [35 f](#), [27 q](#)

l %he [67 t](#)

yl %h, [74 k](#), [75 ii](#)

~ynM%h't [35 f](#)

~ymir%h't [35 f](#)

h~r%h; [90 f](#)

tT%h; [67 w](#)

WrhMhi [27 q](#)

ayhi [32 k](#)

hyh' [16 f](#), [63 q](#), [75 s](#) with participle [116 r](#), with l .before infin. [114 h-k](#), as copula [141 g-i](#). cf. hy%'

hyh/ [75 n](#)

~AYh; = *one day* [126 s](#)

hv'l v. ~AYh; [134 o<sup>1</sup>](#)

bmehe [113 k](#)

l kyhe [9 i](#), [85 c](#)

ykijl ihe Ī [69 x](#), [78 b](#)

hMYh; Ī [90 f](#)

acph; [69 v](#)

#qjhe [70 e](#)

rvyh; [24 f<sup>2</sup>](#), [70 b](#)

tyh [75 m<sup>1</sup>](#)

tAKh; (inf.abs.) [75 ff](#)

ykh] [150 d, e](#)

!ykh' [72 z](#)

ynlyKñ; [75 mm](#)

Whm.l kh, [53 p](#)

Wkñe [72 w](#)

ad h] expressing assurance [150 e](#)

tdLñu [69 w, 71](#)

!Lh; [34 f](#)

WzLñ; [34 f](#)

%l h' inflexion of [69 x](#), use of, to express continuance [113 u](#)

%l {h] [69 m<sup>2</sup>](#)

aWkl h'tî [23 i](#)

yTk.l h' [44 h](#)

Wl l h; [10 g](#)

~l h [50 e](#)

~%eT;l hi (Moab) [54 l](#) ~he Æ hMhñ [32 m](#), for the feminine, [32 n](#)

tAyaMh; [97 g](#)

hMhñ its Dagesë [20 k](#)

hnAmh] [91 e](#)



bv\MMh; in close conxieon [72 bb](#), [93 pp](#), cf. [65 d](#)

yn\ānh] [67 v](#)

WkMhu [67 y](#)

ymit Mthi [29 o<sup>2</sup>](#)

hVpmh;† [125 d<sup>1</sup>](#)

~Mthi [67 t](#)

!y~mhi [75 ii](#)

tI ~mh (Moab.) [80 f<sup>1</sup>](#)

`d [rth; [64 h](#)

my [imhi [133 c<sup>3</sup>](#)

~y [ir'cmh;† [10 g](#)

tArMh; [75 ff](#)

ty%MMh; [126 m<sup>1</sup>](#)

hTmth; [72 w](#)

~Tmth] [72 w](#)

!hē with suffixes [100 o](#), [147 b](#), origin [105 b](#), = *if* [159 w](#)

dnth; [76 a](#)

hNthi with suffixes [100 o](#), [147 b](#), origin [105 b](#), with ptcp. of present time [116 n](#); more often of future time [116 p](#)

hNthā [20 k](#)

hqzth; [85 c](#) (A dit.)

%Nth; [72 ee](#)

t%nh; [64 h](#)

%yNhi Ā %ynhe [72 ee](#)

W%ynhe [72 ee](#)

Wnh̄i [10 g](#)

WNNhi [58 k](#)

ynh̄i [10 g](#)

T'pnh̄e [72 k](#)

WqTnh̄' [66 f](#)

sh; [105 a](#)

gShu [72 ee](#)

~yrWsh't̄ [35 d](#)

gyShi [72 ee](#)

tyShi [72 ee](#)

hT'she [72 w](#)

Tr̄b; [ ]het̄ [63 p](#)

~ yrW>h; [35 g](#)

~ybz>th; [35 g](#)

tbz<h; [35 g](#)

hz"[ ]ne [67 dd](#)

hl '[ ]het̄ [63 p](#)

hl '[ ]hot̄ [63 p](#)

brɛ[h̃ũ]; [113 k](#)

~ykir>[h̃]; [35 g](#)

Avɔ[h̃ʰ]; [116 g<sup>1</sup>](#)

~yɯX[h̃]; [75 v](#)

ryTi[h̃]; [63 o](#)

ryphe; [67 v](#)

yBiph'; [61 a](#)

al'phi; [75 oo](#)

rcɔphi; [29 q](#), [53 l](#)

rphe; [29 q](#), [67 v](#)

gCh; ǀ [113 d<sup>2</sup>](#)

rYij'chi; [72 m](#)

ynlt;Lq̃h/; [67 w](#)

l [' ~Qh̃ũ; ǀ [29 g](#)

Wtmq̃h; [72 w](#)

hb̃yviq̃h; ǀ [10 g](#)

~tyaR̃h; [22 s](#)

hB̃r̃h; [113 k](#)

hB̃r̃h; [75 ff](#)

hB̃r̃h; [75 ff](#)

tyB̃r̃h; ǀ [75 ff](#)

WhpydRhi [20 h<sup>1</sup>](#), [22 s](#)

hrhñ [27 q](#), [93 aa](#)

.rho [75 n](#), [aa](#)

q%~~rh~~; [29 q](#) [64 h](#)

q%~~rh~~; [64 h](#)

!ytYrh<sup>t</sup> [84 g](#)

~yrh [72 ee](#)

WMrhe [67 t](#), [72 dd](#)

~yMirh<sup>t</sup> [35 d](#)

!ynrh; [67 cc](#)

W[rhe [67 v](#)

Hm'[Rh; [22 s](#)

yrhñ [90 n](#)

yrh] [93 aa](#)

yrh<sup>t</sup>; [93 aa](#)

hyr,rh] [93 aa](#)

Wmyfh' Ì [73 a](#)

WqyFhi [66 e](#)

Wryfhe [67 v](#)

hr'[Fh; [90 i](#)

WhyTil aivhi [64 f](#)

bv'h' [29 q](#), [72 y](#)

[b,Vhi [65 e](#)

VhTf[B,Vhi(fem.) [59 h](#)

~K&h; [113 k](#)

hMV'h' [67 y](#)

~m&h; [67 cc](#)

[v'h' [75 gg](#)

ynl[,v'h' [7 f](#)

tApv'h't' [35 d](#)

hw%T,v'hi [75 kk](#)

`zt'he [29 q](#), [67 v](#), [72 dd](#)

tWrB%;thi [54 k](#)

Wyt'he [68 i](#)

~f%y;thi Ì [64 i](#)

T'l.thi [67 dd](#)

Wmhm;thi Ì [55 g](#)

^m.thi] [67 v](#)

tABn;thi [75 qq](#)

tyBn;thi [75 qq](#)

WdqP'thi [54 /](#)

WdqP'th' [54 /](#)

~ynp' har'thi [156 c<sup>1</sup>](#)

yTic%ir'thi [64 d](#)

W as a vowel letter [5 b<sup>1</sup>](#), [7 b-g](#), [8 h-m](#), [9 n-s](#), its changes [24](#), initial [26 a](#); a firm consonant in verbs W<sup>37A</sup> [72 gg](#), in verbs orig. W<sup>37A</sup> [75 a, b, kk](#) cf. in nouns [93 x](#)

W>pointing of [104 d-g](#), connecting sentences 154 = *and that*, or *and especially* [114 p](#), [154 a<sup>1</sup>](#) (b), introducing predicate [143 d](#); · W: introducing predicate [111 h](#), or apodosis (rare) [111 q](#), [159 o](#) (e), s (f). [143 d](#); W>with perf. introducing predicate or apodosis [112 ff-oo](#), [143 d](#), [159 o, s](#). See also WaW in Index I.

^dBaw) [23 d](#), [68 k](#)

`~krk'taw) [60 d](#)

vreg'aw) [49 c](#)

yn'daw) [23 d](#), [26 g](#), [102 m](#), [104 d](#)

·hrc'Aw) [53 n, g](#), [68 i](#)

z%aw) [68 e](#)

^lL%aw) [64 h](#), [68 e](#)

htw' yr%aw) [113 e<sup>3</sup>](#)

hbV%aw) [49 e](#)

hl%aw) [49 e](#)

lka) [68 e](#)

hl'ka) [49 e](#)

%ska) [49 c](#)

-l aW> rather than [133 b<sup>2</sup>](#)

%l Āaw) [69 p](#)

~yhil (aw) [102 d](#), [104 d](#)

hbθ'saw)(Moab.) [7 c](#)

hd'y[iaw> Ī [49 e](#)

~Wqaw) [49 e](#), [72 t](#)

har'qaw> Ī [48 d](#)

braw [75 gg](#)

#raθ" [29 i<sup>1</sup>](#)

!j bw" [104 g](#)

~Wgydlw> [73 b](#)

W%ynzahwt> [53 g](#)

ytāybnθ> [76 h](#)

hl gθiw> [75 ee](#)

~ytBv%wt> Ī [72 x](#)

yTīl%hw> [67 dd](#)

yTil.j hθ> [72 k](#), [w](#)

hyhθw> in prophetic style [112 y](#), [z](#)

hyhθw) [28 b](#)

Wyhθw) [28 b](#)

ytbg jhθ> [70 e](#)

~tyyhθw) [63 q](#), [104 f](#)

yTirj mhiw < [Am 4:7](#) [112 h<sup>3</sup>](#)

yTimhwt < [72 w](#)

hyTimhvw < [72 w](#)

!Tmihvw < [72 w](#)

h%yNhw > [Ì 72 ee](#)

Tpnht < [72 w](#)

hWtyChw > [71](#)

ytirchvw < [67 ee](#)

Ataqhvw < [76 h](#)

WhvDqhw > [29 l](#)

Whmqhvw < [72 i](#)

ytjaehvw < [53 p](#), [75 ee](#)

~tbyvthvw < [72 f](#)

hn'j Avthvw < [54 b](#)

bhzvw < [16 e](#), [104 e](#)

@yzvw" < [104 g](#)

taj %vw < [Ex 5:16](#) [74 g](#)

y%vw > [Ì 76 i](#)

y%vw" < [76 i](#)

~Tb.Y%vw > [72 m](#)

hy%vw" < [67 k](#)



hy%wt with eçfor ic [28 b](#), [63 q](#), [104 f](#), in pause sometimes hy%wt [75 n](#)

ytNE%w: [67 ee](#)

l aY%w: [76 d](#)

`rma%w: (in Jb) [68 e](#)

@sa%w: [68 h](#)

rsaY%w: [23 b](#)

l caY%w: [23 d](#), [68 e](#)

taY%w: [23 d](#)

aybY%w: [74 l](#)

&bY%w: [75 q](#)

%rbY%w: [64 g](#)

WhvBY%w: [69 u](#), [70 e](#)

hGY%w: [69 u](#)

l gY%w: [67 p](#)

h u i r gY%w: [7 c](#)

WqBdY%w: [53 n](#)

WDY%w: [69 u](#)

WkrdY%w: [53 n](#)

hAhY%w: [102 m](#)

yhiY%w: [104 f](#)

yhy%w: [16 g](#); as a narrative formula [111 f-h](#)

~v' Wyhy<sup>u</sup>: [29 g](#)

l Thy<sup>w</sup>: [67 y](#)

r%AY<sup>w</sup>: [İ 68 i](#)

# [WY<sup>w</sup>: [64 b](#)

aycAY<sup>w</sup>: [74 l](#)

zY<sup>w</sup>: [75 r](#)

zy<sup>u</sup> > İ [75 r](#), [76 b](#)

%BzY<sup>w</sup>: [65 e](#)

WB qz%Y<sup>w</sup>: [29 g](#)

aj P%Y<sup>w</sup>: [74 l](#)

y%jY<sup>w</sup>: [16 g](#)

al %Y<sup>w</sup>: [75 rr](#)

WL %W<sup>w</sup>: ([Ho 8:10](#))i [111 w<sup>1</sup>](#)

WL %gW<sup>w</sup>: [24 e](#)

hpd %Y<sup>w</sup>: (Moab.) [7 c](#)

~qd %Y<sup>w</sup>: [İ 63 n](#)

Wm%Y<sup>w</sup>: [69 f](#)

hnm%Y<sup>w</sup>: [69 f](#)

!%Y<sup>w</sup>: [75 r](#)

r%Y<sup>w</sup>: [75 r](#)

j Y<sup>w</sup>: [75 r](#)

Whmij .Yw: [47 i](#)

l %Yw: [69 t](#)

@yYw: [76 f](#)

rcyYw: [71](#)

~fYw: [53 u](#), [73 f](#)

ABYw>> [60 d](#)

~v'~BYw: [58 g](#)

WnkYw: [72 cc](#)

WtBYw: [67 g](#), [y](#)

Td>y0>I [80 d](#), [94 f](#)

tI;l jw) [24 e](#)

!l Yw: [72 ee](#)

~Wal myw: [60 h](#)

%Nw: [72 ee](#)

bS@w: [67 y](#)

WBS@w: [67 g](#)

%SYw: [67 p](#), [73 f](#)

ynr Syl> [59 h](#)

j [Yw: [72 ff](#)

wn [yw (Moab.) [75 b<sup>2</sup>](#)

@ [Yw: [72 t](#)

ynbeq. [Yw: [63 m](#)

ynlveq. [Yw: [Ì 53 n](#)

Wr [yml [75 cc](#)

rpYw: [67 x](#)

TrpYw: [75 q](#)

%l €Yw: [65 f](#)

qcYw: [71](#)

qcWw: [71](#)

dQWw: [67 g](#)

WdQYw: [67 g](#)

#QYw: [Ì 71](#)

arYw: [75 q](#)

~yarwmh waryw [75 rr](#)

brYw: [68 i](#)

DsYw: [75 q](#)

!Wbyrlyw: [49 d<sup>1</sup>](#)

~rWw: [27 o](#), [67 o](#);

with accus. [121 d<sup>2</sup>](#)

WprYw: [75 qq](#)

WPryw: [23 f](#), [75 qq](#)

^Wwĩrw) [69 s](#)

hWwĩrw) [69 s](#)

HTv.rlyw) 44 d

~T,v.rlyw) 44 d

B.v.Ylw: 26 p<sup>2</sup> 75 q

~Tb.vyww) 69 k

ANv,yw: 60 d, 75 bb, 131 m<sup>3</sup>

~k,[.vyw] > Ī 65 f

~rē/Yw: 69 u

hn'r'Vjw: 71

T.v.Ylw: 75 q

W%Tjv.Ylw: 75 kk

atēlw: 68 h

wtyw» 75 bb

Hm'm;t.Ylw: 55 g

WmTYlw: 67 g

AB v%kñ > 29 g

ad w" 104 g

hnk wē 73 d

WNI w > 73 d

!W— in perfect (rare) 44 l; in imperfect 47 m, n; less frequent with wa0consec. 49 d<sup>1</sup>. Cf.

!yxi

raXanw» 64 i

~ryw: 1 [69 r](#), [76 f](#)

l [hw] [112 tt<sup>1</sup>](#)

dymi [N]: [49 e<sup>2</sup>](#)

hf [N]: [75 hh](#)

bvw: [49 e<sup>2</sup>](#)

~yvw: [67 y](#)

t%Kvw: [44 f](#)

hqvw 1 [19 k<sup>2</sup>](#)

h [Tvw] [75 l](#)

rc [w]: [28 b](#), [104 d](#)

rt, [w] [104 g](#)

~T,ypw [44 d](#)

tmicw [75 qq](#)

hmd [w] [104 g](#)

yAqw [8 k](#)

hticw [67 ee](#)

hn'air [N] [75 n](#)

ytacirw [75 rr](#)

tbvw [44 f](#), [72 o](#)

yTbvw (y [Ps 23:6](#))? [69 m<sup>1</sup>](#)

tW— nouns ending in [86 k](#), [95 t](#), plur. of [95 u](#)

hn'radTw: [72 k](#)

tabTw: » [76 h](#)

ytabtw [48 d](#)

hnyhBgTw: [47 l](#)

~hdTw: [72 h](#)

l kTw: [69 r](#)

~v'-ynzTw: [75 ii](#)

ynrTw: for ~~Ma~~Tw: [23 f](#), [68 k](#)

aB%Tw: [74 l](#)

z%Tw: [23 f](#)

~qd %Tw: [63 m](#)

v%Tw: [72 ff](#)

ypjTw: [76 f](#)

vwl tw Ì [72 t](#)

VhgM Tw: [72 cc](#)

WhqñTw: [70 e](#)

bG:[Tw: [63 m](#)

j [;Tw: [72 ff](#)

rc:[Tw: [65 e](#)

AnP.c.Tw» [60 d](#)

WbrqTw: Ì [60 a<sup>1</sup>](#)

arēt 75 p

#rTl: 27 o, 67 p

!WmyvōT w: Ì 58 g

bC;tIT » 71

! (Moab.) for hZ 7 d<sup>1</sup>

ta 34, use of 136

hZ 34, use of 136; enclitic 136 c, d; = *here* or *now* 136 d; as a relative 138 g

bhZ" 82

hZ Æ Az 34 b

Wz demonstr.pron. 34 d; relat.pron. 138 g

tI Wz 90 l, 101 a

hrWz 73 d

tAqyzl 20 n

WK Æ: 67 ee

yTimmz" 67 aa

hrMz: 52 p

trmzl Ì 80 g

tAbnz: 93 ee

ry [z 86 g<sup>1</sup>

hm' [z 63 p, 64 c

t [z 95 e



Wrz0 [67 m](#)

Vmrz0 [55 b](#)

% with dagesef. implicitum [22 c](#)

yb0] [75 qq](#)

Whl0%; [63 l](#)

^at0i [59 g<sup>1</sup>](#)

Atrb0] [84<sup>b</sup> g](#)

aG0' [95 d](#)

ywE0%; [93 x](#)

yGA2240' [67 ff](#)

(d0'a) d0%; [96](#)

Wld0' [20 i](#)

~y0w0]» [93 w](#)

aj A0 [75 oo](#)

ly0t lw0 Ì [73 d](#)

~yitmA0 [95 o](#)

yQW0 [27 n](#)

yrA0 [86 i, 87 g](#)

~tA0 [84<sup>a</sup> r](#)

laE0] [23 k<sup>1</sup>](#)

hz0(2S 24:11)? [93 rr](#)

ryzP%] [84a o](#)

ryzP%e [84a o](#)

hqz% , [45 d](#)

yqz%i [93 ee](#)

~yaj P%0 [23 c](#), [74 i](#), [75 oo](#)

Aj %] [75 qq](#)

ā242vpr: y%e ĩ hAhy>y%: [93 aa<sup>1</sup>](#), [149 a<sup>1</sup>](#), c

ynlañ y%: [32 c](#)

hy%' what forms take Metheg [16 f](#), pointing of [63 q](#), shortened forms of in imperfect [75 s](#), perfect forms as if from yy%' [76 i](#)

!Acy%i [27 w](#)

tY%: ĩ [80 f](#)

Atyā210%: [90 o](#)

yK%: [23 l](#), [75 aa](#), [hh](#)

tAmk.%' [86 l](#)

bl %] [93 dd](#)

ynAL%» [87 g](#)

ayhi ytAL%: [67 r](#)

hlyl P%' [105 b](#)

ll P%' [67 cc](#)

~yakl P%' ĩ [93 x](#)

~P%' [96](#)

hm%e23 f

l j \m%] 90 k

y%~~AM~~%; 67 ee

h l m% ã% l m%u 45 b

yVimP%] 98 a

tvm@%] 94 f

rf[' tvm@%] 97 e

wyt'vimP%]» 91 l

tAN%]; 67 r

%n%0 91 e

~N%i 118 q

ynN%]; 67 a

ynh@%]; 20 b, 63 l, 67 cc

yds%]; 93 m

hdys%] 82

wC%i 91 k

dcAC%] 55 e

hr'cAC%] 55 e, 84<sup>b</sup> n

^yCC%] 93 bb

Q%u 93 bb

yq@%i 10 g, 93 bb

WBr%' [46 d](#)

ybir%' [63 l](#)

tDr%' [95 g](#)

Wr%' [67 ee](#)

vr%' [84b b](#)

yp|lf%' | [87 g](#)

yPiv%' [46 d](#), [63 l](#)

~yVp%u » [72 p](#)

l m,v%' [85 s](#)

aj əj [e55 f](#)

%bj . [65 b](#)

%Bj' ; [84b b](#)

bAj [72 c](#), [n](#), [78 b](#)

tApj Aj t [19 o](#), [84b o](#)

anj , [22 e](#)

~rj , with impf., of past time [107 c](#), of present time [152 r](#)

y as a vowelletter [5 b<sup>1</sup>](#), [7 b-g](#), [8 h-m](#), [9 g-m](#), its changes [24](#), as initial vowel [47 b<sup>1</sup>](#);

orig. y reappearing in poet. forms of verbs h<sup>374</sup> [75 u](#), [v](#), [dd](#), [gg](#)

rbaj) [53 n](#)

rAayE [72 h](#)

z%ay [68 b](#)

z%ay) [68 b](#)

%Wz%by) [64 a](#)

~j ay: [63 m](#)

!Wl key) [68 c](#)

rmāy [68 c](#)

@say [68 b, h](#)

rsay < [26 i](#), [63 e](#)

ray > [i](#)

vaay: [64 e](#)

Wmvay < [67 p<sup>2</sup>](#)

Wtaay < [72 h](#)

aAby" [72 h](#)

vAby < [72 h](#)

-r [by: [53 n](#)

tvby > [69 n](#), [70 a N](#)

dyGy: [53 n](#)

aMgy > [75 oo](#)

!gy" [67 p](#)

rgy" impf. of [78 b](#)

rGy [67 g](#) (Addit.)

dy" [93 mm](#)

dDyl [76 a](#)

dDyl [76 a](#)

hdyl" [76 f](#)

WDy: [69 u](#)

dADyl [67 cc](#), [76 a](#)

!Adyl" [72 r](#)

ydy" Ì [87 f](#)

~kdy > [91 k](#)

I Dyl [67 g](#) (Addit.)

WMDyl [67 g](#)

WmDyl [67 g](#)

!W[dy] [44 l](#)

!Gäm. [dy]0 » [120 b<sup>1</sup>](#)

Ti[dy] [44 i](#)

hnVdy > Ì [48 d](#)

bhy" [69 o](#)

hGhy < [63 m](#)

@Dhy < [63 e](#)

aWhyE [27 w](#)

aWhy > [23 i](#), [75 s](#)

hdAhy > [53 q](#)

hAhy > [17 e](#), its pronunciation with prefixes [102 m](#); tAabc. ä [125 h](#)

l kʷhy > [53 q](#)

[yʷʌhy > [53 q](#)

yhiy > [75 s](#)

yhit > [9 f](#), [75 s](#)

l hɛ" [67 p](#)

l hɛ: Ì [68 k](#)

hchyo [90 f](#)

raʷy [53 u](#)

yTi[dʌy Ì [55 b](#)

vdʷy [53 u](#)

l %ʷy [53 u](#)

%kʷy [65 f](#)

l kʷy [53 u](#), [69 r](#)

dLʷy (ptcp.) [52 s](#)

~ʌy [96](#)

~mʌy [100 g<sup>1</sup>](#)

tʌqʌy) [95 q](#)

!sʌy Ì [50 e](#)

tcʌy [74 i](#)

~yʷiqʷy) (ptcp.) [52 s](#)

arʌy [69 w](#)

hrAy [69 r](#)

ytbXwy [90 n](#)

dVWy [53 u](#)

rvWy [53 u](#), [73 a](#)

tvWy [53 u](#), [73 a](#)

%Bzy > [65 e](#)

Wmzy† [67 dd](#)

Wl B%y: [63 g](#)

^rb%y > [60 b](#), [63 m](#)

vB%y < [63 d](#)

vb%y) [63 d](#)

D%y† [28 e²](#), [75 r](#)

wD%y: [91 k](#) [135 r](#)

!Wy†%y < [47 m](#)

l aqz%y > [27 q](#)

Wqz%y < [63 g](#)

y%y > [75 s](#)

y%y† [75 s](#)

!ty%y > [20 n](#), [60 d](#), [67 v](#)

WL%y† [20 i](#)

~%y† [67 g](#)



ynlt m(%) [64 h](#)

!%yU [53 u](#)

^ñ%y" [60 b](#), [67 n](#)

!n%y) [67 cc](#)

S%y" [72 r](#)

#P%y< [29 u](#)

!Wbç%yE [51 m](#)

Wq%yU [51 u](#), [67 y](#)

t%yE [66 f](#)

hT%y: [63 m](#)

WT%yE [20 i](#)

aM'Jy: [19 d](#)

[dyf> [69 b<sup>1</sup>](#), *p*

byj yf> [70 d](#)

byj yfE [70 e](#)

lyl yf> [70 d](#)

%slyl Ì [73 f](#)

rqqyE [69 b<sup>1</sup>](#)

Wrv yf: [70 b](#)

hI kyl [75 qq](#)

wyTil ky> [44 e](#)

AmySk>[75 mm](#)

WhySk>[75 dd](#)

tKyl<[53 u](#), [67 g](#), [y](#)

bbLyl<[67 cc](#)

^yTid>ij>[27 s](#), [44 d](#)

dALyl<[27 w](#), [84<sup>b</sup> e](#)

WhALyl<[72 ee](#)

WzyLyl<[72 ee](#)

!yl ij" [72 ee](#)

!yLij: [72 ee](#)

WhyLyl<[72 ee](#)

%l yE<[69 p](#)

Andk.l yl Ì [60 e](#)

!Wj qd yl<[27 l](#)

~y0 Ì (Siloam inscr.) [7 f](#)

hmy (Moab.) [7 c](#)

%Myl<[75 y](#)

~yMiy: [132 h<sup>2</sup>](#)

%Myl<[67 g](#)

l Myl<[67 g](#)

hLemy>[23 e](#), [75 pp](#)

hcMyl [75 hh](#)

rme" [72 dd](#)

^Wr̄my) [68 h](#)

!y<sup>ai</sup> in 2nd sing. fem. imperf. [47 o](#); Aram. plur. for ~y<sup>ai</sup> [87 e](#)

#anE" [73 g](#)

I hey> [64 d](#)

rmaxl [66 e](#)

ynly" [74 k](#), [76 h](#)

%yNly: [72 ee](#)

Wrcōyl [66 f](#)

hQey> [75 hh](#)

aWfNyl Ì [23 i](#), [47 n](#), [75 oo](#)

bSyl (Addit.) [67 g](#)

gSyl [72 dd](#)

gySjy: [72 ee](#)

tySjy: [72 ee](#)

WhK̄sy> [67 o](#)

@Sy" [69 h<sup>1</sup>](#), [78 c](#)

@sy0 [68 b](#)

hrSy: [52 p](#)

&rSy: [61 d](#)

yNlrSyl [59 f](#)

Wrb.[y] [53 n](#)

WVrW[y] [72 cc](#)

W[ I . [y] » [55 f](#)

rva] ! [y: Ì ! [y: [107 q<sup>1</sup>](#)

! [ybW ! [y: [158 b](#)

Wr [f[y] > Ì [72 cc](#)

bqđ[y: (verb) [63 c](#)

~rI[y: [63 m](#)

hve[y: † [75 hh](#)

^v[py] [10 g](#), [60 b](#)

hpy" forms of [76 f](#)

hYbhpY > [23 k<sup>1</sup>](#), [84<sup>b</sup> n](#)

%pY" [72 dd](#)

tYpY" » [55 e](#)

%rpy: [65 e](#)

ayrpy: [75 rr](#)

acy" [76 e](#)

acy0 [75 qq](#)

acy[ a: [9 l](#), [69 p](#)

bcy" [71](#)

q%cyj [64 h](#)

rCyl [71](#)

yticj" [23 f](#)

^bqyl [93 k](#)

~ ['dø:y" [21 e<sup>1</sup>](#)

j Aqy" [72 r](#)

~Aqy" [72 t](#)

~AQyl [72 h](#)

%Qyl [53 u](#)

W%qyl [20 m](#)

hn"l j qyl [47 k](#)

!yqj~Qyl [29 g](#)

~qj" (juss.) [72 t](#)

~Qyl [53 u](#)

#qy" forms of [78 b](#)

rqy» [93 ww](#)

rqy> [84a n](#)

ar'qyl [75 rr](#)

Whaīr'qyl [60 c](#)

Aarqyl [60 c](#), [74 e](#)

hr'qyl [75 rr](#)

!Wry>[72 r](#)

l aet qy" [21 e<sup>1</sup>](#)

ary" [76 e](#)

ary>[75 hh](#)

ary" [75 p, q](#)

Wary>[75 oo](#)

yary" [93 ii](#)

~tary» [74 g](#)

dry>[69 g](#), [75 bb](#)

@Dryt Ì [63 n](#)

ApDry" [60 d](#)

^pDry" [10 h](#)

hry" forms of [76 f](#)

WMAry" [72 dd](#)

!Wry" [67 p](#)

[Ary" [67 t](#)

#Wry" [67 p](#)

~yll ñ Wryt" [88 c](#)

@%,ry> [52 n](#)

ytKry" [95 i](#)

hymry" [23 k](#)

[ryE [67 n](#)

[rɔ" [67 n](#)

W[ry) [67 dd](#)

anɣyl [75 rr](#)

j.fyE [75 q](#)

qyFij: [66 e](#)

~Wffy> Ì [47 n](#)

rKXFyl [47 b<sup>1</sup>](#)

VyE meaning [152 i](#); with suffixes [100 o](#), [p](#); in hypothetical sentences [116 q](#) (with ptcp.),

VyW hypoth. [159 dd](#); in questions [141 k](#), (with ptcp.)

aVij: [74 l](#)

tb,VB; bvy» [47 b<sup>1</sup>](#)

~dely> [20 b](#) [67 cc](#)

dWvy" [67 p](#)

yWVyl [47 b<sup>1</sup>](#)

[WVyE [27 w](#)

~yVij: [67 y](#)

%Vyl [67 g](#)

~I iy: [53 n](#)

~Vyl [67 g](#) (Addit.)

I a[enVyl [23 c](#)

anvyl [75 rr](#)

allv> [75 rr](#)

Anv.> its suffix [67 o<sup>1</sup>](#); a doubtful form [100 o<sup>2</sup>](#)

~hetWj WPvyl [47 g](#)

!Wr v> [86 g](#)

%nt f> ~j> [60 e](#)

ty<sup>ai</sup> nouns ending in [86 l](#), [94 f](#), [95 t](#)

wa'tyl [75 bb](#)

Whra't ~j> [64 i](#)

~Tq: [67 g](#)

~Tyl [67 g](#)

WMT jil [67 g](#)

!Tyl [53 u](#) [66 k](#)

~xhtyl [27 q](#) [29 v](#)

dqP'tyl [54 l](#)

#Tyl [53 u](#)

tr'tyl [80 g](#)

K for yKi (moab.) [7 d<sup>1</sup>](#)

K. its meaning [102 c](#); with suff. [103 h](#); construction of [118 s-x](#), prepositions often omitted after [118 s-x](#); exceptionally with prep. [118 s<sup>2</sup>](#); K veritatis [118 x](#); omitted in comparisons [141 d](#); not = rvaK; [155 g](#)

raK'» [19 k<sup>2</sup>](#)



rvaK; [161 b, c](#)

yc%bK; [118 s<sup>2</sup>](#)

sBK; [52 /](#)

hn'vorbH; [118 s<sup>2</sup>](#)

hL%iTbk; [118 s<sup>2</sup>](#)

dsok; [21 d](#)

~AYhK; [35 n](#)

@DhhK; [1](#) [51 k](#) [66 f](#)

bkAK [190](#), [84<sup>b</sup> o](#)

yKi for ywK; [24 b](#)

cf. [93 y](#)

yKi omitted in obj.-clause [157 a](#), introducing obj.-clause [157 b](#), introducing direct narration [157 b](#) in conditional clauses [159 aa](#), [bb](#), asseverative [159 ee](#), adversative and exceptive [163](#), temporal [164 d](#), consecutive [107 u](#), [166 b](#)

~ai yKi [163 a-d](#)

yl yKi [86 i](#)

!keI [-yKi [158 b<sup>1</sup>](#)

~yn [yK; [35 b](#)

!ArtyKi [24 e](#)

hkK' [100 i](#)

~yrKKi [88 b](#), [131 d<sup>2</sup>](#)

I K' (verb y<sup>3</sup> [73 b](#)

I Ki used absolutely [117 c](#) with a following genitive [117 c](#), [127 b](#), [c](#); construction of its predicate, [146 c](#); with a participle absol. [116 w](#); with a negative [152 b](#)

ytal K' [75 oo](#)

hL Ku [91 e](#)

ynl; ;tqm. hI K; [61 h](#)

WI K' (= WaI K') [75 qq](#)

yl K. [96](#)

I Kd Ki [72 m](#)

VhL Ku [91 f](#)

AmKi [103 k](#)

ynAmiK' [103 h<sup>5</sup>](#), [k](#)

ynPmiK. [118 s<sup>2</sup>](#)

~yrlyrmKi I [84<sup>b</sup> m](#)

!Ke [100 i](#)

ayhi!K, [20 g](#)

tAI NK; [20 h](#), [53 q](#)

~NKi [85 t](#) [87 h](#)

tApnK; [93 ee](#)

I ysk. [84<sup>a</sup> o](#)

db, [K; [35 g](#)

trpAK; [35 g](#)

I K. [118 s<sup>2</sup>](#)

rp'K 35 n

AmyPK; 103 f

hkPK; 91 e

~yll pki 134 r<sup>2</sup>

l mKrl 85 s

tRK; 22 s, 64 e

htrK 64 e

yTrK' 44 o

tyfK' 20 g

l vK' forms of 78 c

btK. 25 c<sup>2</sup> qita form 84<sup>a</sup> n the aunchangeable 93 ww

~nbtKi 9 1 e

tDh;btK. 9 u

tnTKu 95 r

rTK; 65 e

l. preposition 45 f, g pointed l' 102 f-i, 103 e, f; uses of 119 r-u; reflexive use 119 s; introducing the object. 117 n; denoting the genitive 129; with a passive and with passive ideas 121 f; l inscriptionis 119 u; distributive 123 d; with the infinitive 114 f-s, 371 w with Infin. 114 p; = in respect to 143 e; perhaps =Arab. la'surely 143 e.

ad origin 100 a; in prohibitions 107 o; with the Jussive 109 d; as negative answer 150 n, uses of 152 a-d, u; negating a single idea 152 a<sup>1</sup> exceptional positions of for emphasis 152 e ad w>= in order that " not forming hypothetical sentence 159 dd

ad written for Al 103 g

bydla|l ; [53 q](#)

rAal e [51 l](#), [72 l](#)

j al' [72 p](#)

rmæ| e [23 d](#)

rsæ| , [28 b](#)

db;l . [119 c](#)

zAb|' [67 n](#)

rWb|' [67 r](#)

aybil' [53 q](#), [72 z](#)

aYbil . Ì [80 h](#)

yTil bil .with infin. [114 s](#); with impf. [152 x](#)

-!b,l . [93 dd](#)

!yq' r [ ~~Ø~~ | . [29 j](#)

~rb'l . [67 p](#)

hd'l e [69 c](#)

vAyræ;l » [45 g](#)

hf|' [23 k](#) [103 g](#)

ybijvAh|t » [90 n](#)

tAyh.l i [28 b](#)

l ykh'l . [68 i](#)

hph'h|l ; [72 z](#)

%yTnh;l .[66 f](#)

ryph'l .[67 w](#)

~krp'h;l .[67 dd](#)

tAarh|| .[75 c](#)

tAvhl [75 qq](#)

tW[m\vh;l .[53 l](#)

Al written for ad [103 g](#)

Wl in wishes, its construction [151 e](#) in conditional clauses [159 l](#), [m](#), [x-z](#)

aWl [23 i](#)

jA [72 p](#)

WhYwll .[91 k](#)

!ty" w\i [86 f](#)

al Wl ãyl Wl formation [27 w](#), in conditional clauses [159 l](#), [m](#), [x-z](#)

h%dl [91 e](#)

ayj P%ll ; [53 q](#)

~yW%l .[88 b](#)

qI P%ll ; [53 q](#)

~%l , [22 h](#)

~m%l ; [28 b](#), [67 cc](#)

Hnh%l .[67 cc](#)

tArPe rP%l ; Ì [84b n](#)

t [j] l' [66 b](#)

hAhyI 't [102 m](#)

hI y> [90 f](#)

dSyI i [69 n 71](#)

aAryI i [75 rr](#)

Whve yI . [69 m](#)

^I . imperative, for hK' l' . [48 i](#); as an interjection [105 b](#)

hK' l' . pronoun, for ^I . [103 g](#)

WkI . [105 b](#)

tAaI 'l u [93 x](#)

!Bd . l u [53 q](#)

hI l (Moab.) for hI y> ; [7 f](#)

tI ; l' [19 d 69 m](#)

hm' l ' Ähm' l h ÄhM' l h Ähm, l hits punctuation [49 f, g](#), [102 l](#); in requests or warnings, often nearly= *lest* [150 e](#)

AmI ' [103 ß](#)

AmI . [103 k](#)

tA% m. l ; [53 q](#)

~h n f mil . [91 k](#)

!mil . [119 c²](#)

! [m] l . [119 c](#)

tArm. l ; [53 q](#)

tAafm;l .[45 e](#)

[AGnłi [66 b](#)

hnłł [80 i](#)

~tîA%nłł ; [53 q](#)

l Pnłł » [53 q](#), [66 f](#)

vpnłł' [102 i](#)

rTis.l ; [53 q](#)

rybi[l] ; [53 q](#)

zA[l' [72 q](#)

ynłł [ł ; [35 g](#)

tM;[ł . [100 b](#), [101 a](#)

tAn[l' ł [51 i](#)

rfd.l ; l [53 k](#)

ynłł .i [119 c](#) [130 a](#)

abcl.i [45 g](#)

tABCl ; [53 g](#)

VhBh q%cd . [29 g](#)

~ycicll ł [55 f](#)

%q;l' [66 g](#)

%Q'l . [66 g](#)

%Q'l ł [52 s](#) (ptcp.)

h%q\ ut [10 h](#), [52 d](#)

y%q.l i [66 g](#)

T%qil '» [65 g](#)

tarq.li [19 k](#) [74 h](#)

ard e Ì [69 n](#)

tAar'l e [51 l](#)

~k%at'» e [53 q](#)

Anj .fil . [61 b](#)

I Aav]l i [10 g<sup>3</sup>](#)

tyBv.l ; [53 q](#)

%L&/l . [65 e](#)

~ymij" tv,l ñv.l i [134 o<sup>1</sup>](#)

dmiv.l ; [53 q](#)

[miv.l ; [53 q](#)

~v; tr,vll . [64 g](#)

tl; Ì [69 m](#)

br%ãtt,l ' [102 f](#)

!T&il . Ì [66 i](#)

m as preformative of participles [52 c](#), sometimes dropped [52 s](#); of infin. (rare) [45 e](#); of nouns [85 e-m](#)

·m; ã·hm; for hm' [20 d](#), [37](#)

hmWam. [90 f](#)



!aen' (ptcp.) [52 s](#)

~ksah't [61 d](#)

wyp'sah't» [52 p](#)

rm,vñ tamã [29 f](#)

%mbmi [92 g](#)

ybmewith final a dropped [72 z](#), [74 k](#), [76 h](#)

h'añbm. [91 k](#)

I. tyBmi [130 a<sup>3</sup>](#)

yI Bmi [119 c<sup>2</sup>](#)

yde[ ]I .Vmi [119 c<sup>2</sup>](#)

^Tñbm. [80 d](#)

rycbmi for ~~3~~Bmi [20 m](#)

~t'rWbe137' Gmi [20 m](#)

!ADgh. [85 v](#)

htI dgm (Moab.) [91 k<sup>2</sup>](#)

yNgh't [85 f](#)

vrgmi infin. [45 e](#)

hVñrgmi Ì [91 k](#)

rBÐmi [19 d](#) [54 c](#)

hrBÐmi [26 h](#) [67 o](#)

HDmi Ì [91 e](#)

ADmi [27 s](#)

[WDm; [99 e](#)

hm' Ā-hm; Ā-m; [20 d](#), [37](#); its uses [137](#); in exclamations [148](#)

tWhmit [102 b](#)

~ykil hm; Ī [53 o](#)

hkPhm; followed by tae [115 d](#), cf. [45 e](#)

tW[c'qhnm. [53 q](#)

rhen; (ptcp.) [52 s](#)

Am— verbal suffix [58 g](#); noun suff. [91 f](#), [l](#), [103 f](#)

j Am [72 q](#)

l Wm [72 p](#)

dSWm [71](#)

tArSAm see Additions

td,[WmP [52 s](#)

acAmñ [53 o](#)

aAm [75 oo](#)

ha'cAm† [95 p](#)

taeAm† [74 i](#) [94 f](#)

~yGrAm [93 pp](#)

htwmñ [90 f](#)

!yzme [68 i](#)

%pḥw>h%ḥ'» [113 h<sup>2</sup>](#)

!W%mi [119 c](#)

~ymil %m» [53 o](#)

hn%ḥ~; fem. [122 f<sup>1</sup>](#)

^yn%ḥ;† [93 ss](#)

ySP%ḥ; [13 b](#)

~yrc%ḥ» [53 o](#)

tAvrḥ%ḥ;† [95 q](#)

tr%ḥ† [80 g](#)

ywḥ%ḥ ḥ. [75 kk](#)

yḥi [37](#); its uses [137](#)

!Tḥ yḥi in wishes [151 a, d](#)

hAhymḥ [102 m](#)

~yḥ; [88 d, 96](#)

~ynymyḥ; [24 f<sup>2</sup> 70 b](#)

l. !ymyḥi [130 a<sup>3</sup>](#)

!myḥi Ḥ (Siloam inscr.) [7 f](#)

ydlr yḥi [69 m](#)

t l Kḥ; [23 f](#)

~rsmi [48 i 61 b](#)

h't Kḥ; [91 k](#)

^tKot; [91 n](#)

aLmi [75 oo](#)

Aal m. [74 g](#)

twad m. [74 h](#)

hk'al m. [23 c](#), [85 g](#)

hk'at' m» [91 e](#), [!](#)

tad m. [75 qq](#)

db'Lmi [119 c<sup>2</sup>](#)

Wl m' [75 qq](#)

hk'Al m̄. [46 e](#)

ynVAl m. [55 b](#), [90 m](#)

!yLm; [72 ee](#)

ykil m' [46 d](#)

h l '[m]l mi [99 e](#), [119 c<sup>2</sup>](#)

@Len; [68 k](#)

ynp.Lmi [119 c](#)

ynV.l m. [64 i](#)

ytil m̄' [23 f](#)

I Wm̄mi [119 c<sup>2</sup>](#)

~yP%man. [75 dd](#), [93 ss](#)

Wm̄mi [103 m](#), [135 o<sup>3</sup>](#)

l [M̄mi [119 c<sup>2</sup>](#)

rm̄i [85 g](#)

~yQit:fmm~; [85 g<sup>1</sup>](#)

!mi preposition [101 a](#); its punctuation [102 b](#); with suffixes [103 i, m](#); its meanings [119 v-z](#); partitive [119 w<sup>2</sup>](#); negative force of [119 w-y](#); with the comparative [113 a, b](#); = *too much* or *too little* for [133 c](#); pregnant use in comparisons [119 ff 133 e](#)

aWr-!mi [103 m](#)

!M' [37 b](#)

#aN̄ni Ì [55 b](#)

dgn̄ni [119 c<sup>2</sup>](#)

WhN̄ni [103 m](#)

yN̄mi plur. apoc ? [87 f](#); poet. for !mi [90 m 102 b](#), for yN̄M̄ni [103 i](#) (in pause yN̄m̄i)

yN̄ni twice poet. for !mi [102 b](#)

bsene [85 h, k](#)

hr'Asm' [3 b](#)

%ysime Ì [67 v](#)

~yail'sm. [75 rr](#)

[Sm; (infin.) [45 e](#)

trsm; [23 f](#)

zA[m' [85 k](#)

hynz[m'tÌ [20 o](#)

~yrb[m» [53 o](#)

Why>[m; [90 o](#)

l.-l [me [119 c<sup>2</sup>](#)

hl '[h; t(infin.) [45 d](#)

wyl '[h~; [93 ss](#)

t [ene [133 e<sup>4</sup>](#)

ynPmi [119 c](#)

!acm̄. [74 h](#)

bCm; [92 g](#)

^tAcmi [91 n](#)

l cme [67 v](#)

l. !ApCmi [130 a<sup>3</sup>](#)

~ylr̄c̄mi [88 c](#)

ytich' [23 f](#)

~hyvedqm. [93 oo<sup>1</sup>](#)

~yl hqm; [93 qq](#)

~Aqm' [85 g](#)

%Qmi (infin.) [45 e](#)

hnqm; [75 qq](#)

^ynqmi [93 ss](#)

ytnnqm [90 n](#)

ar'qmi (infin.) [45 e](#)

ha'rm; [75 rr](#)

~hya'rm; [93 ss](#)

wya'rm; [93 ss](#)

%ya'rm; [93 ss](#)

[Brm; [65 d](#)

^zgr'mit; [22 s](#)

hd'r'met; [69 m](#)

@dRmi; [22 s](#)

@dormit; [102 b](#)

q%r'm; [85 h](#)

%rmi; [85 k](#)

hbK'r'm; [85 h](#)

aP'rmi; [75 rr](#)

tRm'; [22 s](#)

tAafm; ĀaFm; (infin.) [45 e](#) [75 h](#)

!AaVm; [85 u](#)

t%,vm; Ī [80 b²](#)

Wbvmit; [46 d](#)

%Al vmi (inf. ) [45 e](#)

~V'mi; [119 c²](#)

~ymivm; [67 cc](#)

qVm; [85 h](#)

l q\vmi [92 g](#)

tr,vm. [80 d](#), [94 f](#)

ytiao ytevm. [116 g<sup>1</sup>](#)

~ tywP%JT,vmi» [75 kk](#)

~ yT&mitAy t&mi [97 b<sup>1</sup>](#)

~ hyTvmi [93 ss](#)

tme [72 c](#), *n*

l a&Wtm. [90 k](#)

%l,vm. [90 k](#)

t%;Tmi [119 c<sup>2</sup>](#)

~ yfP%y:tmi Ì [64 i](#)

~ tm. [85 k](#)

!Tmhr'[t [92 g](#)

l as preformative of nouns [85 n](#) all: [105 b](#), emphasizing a cohortative [108 b](#), [c](#), [a](#)  
Jussive [109 b](#), [c](#); with an imperative [110 d](#)

rD'an < [23 b](#)

yrD'an Ì [90 i](#)

hw'ahy [75 x](#)

Wwan" [73 g](#), [75 x](#)

tAanE [72 h](#)

Wzx(āa) [68 i](#)



~an>[50 a<sup>1</sup>](#)

@ael [64 e](#)

#ael [52 o](#), [64 e](#)

^ytAcañ" [84<sup>b</sup> e](#)

rael [64 e](#)

~yrah) [67 u](#)

hTrañE [64 e](#)

~yaBñl [93 oo](#)

hzbñ" [67 dd](#)

tyBñl [75 qq](#)

hI bn't [67 dd](#)

WI agñ> [51 h](#)

hBgn < [93 i](#)

tAhgn> [93 r](#)

ytAnygn> [86 i](#)

tnygn> [80 f](#)

tAl gn [75 x](#)

APgn" [61 a](#)

Vgn forms of [78 c](#)

dnñ [72 n](#)

hddh) [67 cc](#)

AxDnl [92 b<sup>1</sup>](#)

yxɛnl [20 m](#)

^xDrnt [92 b<sup>1</sup>](#)

ghnl [66 c](#)

hha> [66 c](#)

T'l hñ> [64 d](#)

~yln(h) [88 c](#), [93 ee](#)

ygllh [69 t](#)

~hwl> [93 ss](#)

XAn (inf. Constr.) [72 q](#)

~hymAn\* [93 ss](#)

WdLWh [69 t](#)

[An (inf. constr.) [72 q](#)

hzh" forms of [76 c](#)

Wl zŋ) [67 dd](#)

~yaB%ŋ< [93 oo](#)

t'aB%ŋ: [63 c](#)

hB%ŋj [75 pp](#)

h%h" forms of [78 c](#)

h%a> [66 c](#)

h%all [91 e](#)

l %nl [67 u](#)

hl %n: (from hl %) [63 c](#)

hl %nò [90 f](#)

tl %h) Ì [80 g](#)

~%nl [66 f](#)

~ymP%h) [67 u](#), [dd](#)

Vh%nò [32 d](#)

Tn%ñÿ [23 f<sup>1</sup>](#)

r%nl [67 u](#)

Wr%hì\* [75 x](#)

t%nò [95 k](#)

t%nl [67 u](#)

~AT%n: [63 c](#)

h j h" forms of [76 c](#)

h j ø [66 c](#)

twwj n [75 v](#)

VyJhì [75 x](#)

~yamj nl [93 oo](#)

[j nò [65 d](#)

~n'nl [76 f](#)

tAdB'knl [121 d<sup>1</sup>](#)

hkh" forms of [76 c](#)

A%knl [27 w](#)

-rknl [93 gg](#)

[Av rKnl [29 g](#)

Wwl nl(imper.) [51 o](#)

hzbmny [75 y](#)

gAmn" [72 v](#)

I AMnl [72 ee](#)

~T,I imp > [67 dd](#)

~yaicmnl [93 oo](#)

rmh" [72 dd](#)

hbtsn) [67 dd](#)

hsh > [76 b](#)

gAsn" [72 r, v](#)

rA%a' gAsn" [29 e](#)

~hKsnl [91 k](#)

~db.[h) [60 b](#)

rA[nE [72 ee, v](#)

rAT [n: [63 c](#)

TArT'[n: [63 c](#)

tal pnl [74 g](#)

h t'ai pni [75 oo](#)

Al pni [61 b](#)

I l pniy [55 d](#)

#pni" [67 dd](#), [78 b](#)

hc'pni) [67 dd](#)

~yh"v. v pni [132 g](#), [134 e](#)

bcni" forms of [78 b](#)

HChl [91 e](#)

~ynlChl [85 u<sup>1</sup>](#)

hr'Cnl [48 i](#)

WcBqnl (imper.) [51 o](#)

~Aqn" [72 h](#)

h j 'qni) [72 dd](#)

WJqñ" [72 dd](#)

ayqni" [23 i](#)

tyQni [75 x](#)

aorqni [75 rr](#)

arni (Is [41:23](#) K<sup>eth.</sup>) [48 g<sup>1</sup>](#)

DraE [26 r](#)

WaPrni [75 oo](#)

htPrni [75 qq](#)

afh > [66 c](#), [76 b](#)

nfh" forms of [76 b](#)

tafal [76 b](#)

tafa) [74 i](#), [94 f](#)

aWfn" [23 t](#), [75 oo](#)

a [75 qq](#)

hqFnl [66 e](#)

avp [75 oo](#)

ra&n: [48 g<sup>1</sup>](#)

WhD&p > [67 u](#)

ynVp: [52 m](#)

hwTΨ.Ì [75 x](#)

h [Tivnl [75 l](#)

\$tn forms of [78 c](#)

! [66 h](#), [i](#); with accus. and infin. = allow to [157 b<sup>2</sup>](#)

! [66 i](#), [69 m<sup>2</sup>](#)

!Tnl [66 h](#)

Wtñ" [44 o](#)

Ttñ" [19 c](#), [20 l](#)

hTtñ" [44 g](#), [66 h](#)

haSas; [55 f](#)

t'ABs; [67 d<sup>1</sup>](#)

bybis' [103 o](#)

byb's [50 e](#)

Al B'su [10 h](#), [93 q](#)

g'Ws [72 p](#)

ht'p'Ws [90 f](#)

hr'Ws [72 p](#)

ht'Ws [91 e](#)

ynysi [24 g<sup>1</sup>](#)

hB'su [91 e](#)

rbs' [6 k](#)

~L'su [85 t](#), [87 h](#)

Wps. [69 h<sup>1</sup>](#)

t'Ap's. (from @) ? [69 h<sup>1</sup>](#)

~yrp's. a letter [124 b<sup>1</sup>](#)

syrs' [84<sup>b</sup> f](#)

rrs' [67 cc](#)

~WmT'si [60 h](#)

[ pronunciation [6 e](#); with dagesçf. implicitum [22 a-c](#)

yrb.[i [2 b](#), [9 b](#)

bg'[u [84<sup>a</sup> t](#)

l Ag [ [93 kk](#)

~hed [ ; [32 n](#)

d [ ; poetic yde [ ] [103 o](#); with imperf of past time [107 e](#)

ytAd [ [91 n](#)

~yld' [ ] [29 e<sup>1</sup>](#)

~byde [ [103 o](#)

dVdE [ [72 m](#)

hVdE [ [67 ff](#)

!yA [ [55 o](#)

l w [ , [93 u](#)

&hA [ [61 h](#), [91 d](#)

VhnA [ ] [91 k](#)

yrV [ [72 s](#)

l zEz' [ ] [30 n](#)

%yhdZ [ i [93 uu](#)

hrz [ , [80 g](#)

hym. [ [75 v](#)

y [ i [24 b](#), [93 y](#)

!y [ ; [82](#)

tAny [ i [93 v](#)

ry [ i [96](#)



hr̥y [i [91 e](#)]

Ary [i [93 v](#)]

~r̥y [e [27 w](#)]

l [o [2 f1](#)]

l [; its origin [101 a](#); poetic y l [̥] [103 o](#); uses of [119 aa-dd](#); causal, with perfect [158 b](#), with infin. [158 c](#); concessive [160 c](#)]

!Ay l . [; [133 g1](#)]

hz̥yLi [; [Is 23:7](#) without article [126 z1](#)]

Amy l [̥ h̥ [103 f2](#)]

~ [i its origin [101 a](#); pointing, with suff. [103 c](#)]

^d̥m' [̥] [61 d](#)

hq̥m [̥ i̥] [93 kk](#)

yMi [; plur. apoc. ? [87 f](#)]

ā181ymim' [̥] [93 aa](#)

ybn̥ [̥ i̥] [20 h](#)

Vh [̥] [63 l](#)

Vh [̥ /] [63 l](#)

tAN [u [75 aa](#)]

~yap' [̥] [93 z](#)

# [e [9 l](#), [26 o1](#)]

!AbC. [i [93 uu](#)]

yBic. [̥] [61 a](#)

bqi[] [93 hh](#)

br'q.[]; [19 m](#)

~yajyBir>[]; [93 x](#)

~yBir[]; [88 c](#)

Wr [h] [75 cc](#)

~Ar [' [118 n](#), [146 r<sup>1</sup>](#)

~yMWr [] [93 pp](#)

tAr [' ([Hb 3:13](#)) [75 n](#)

hb'r>[]; [48 i](#)

Wbrl[i] [48 i](#)

hl r>[]; [95 d](#)

~mr>[' [91 e](#)

tAbF.[i] [20 h](#), [93 o](#)

hf [] [69 m<sup>2</sup>](#)

l ahv'[] [23 k<sup>1</sup>](#)

Whf [] [75 n](#)

Wf [' ptcp. passive [24 b](#), [75 v](#)

twwf [ [75 v](#)

hrf[]; [80 l](#)

~ypil 'a] hrf'[] [97 g](#)

~yrf.[]; [93 l](#), [97 f](#)

!V,[, [93 dd](#)

hvv][[<sup>t</sup> [67 cc](#)

Wfvd[<sup>f</sup> [67 cc](#)

yT&.[; [97 e<sup>1</sup>](#)

aI 95 q<sup>1</sup>

hTf[; [90 h](#)

qyTi[; 84 b f

trBvnl t [ð [116 g<sup>1</sup>](#)

hr'aPu [23 c](#)

rWchdP. [23 k<sup>1</sup>](#)

~AydPi [85 t](#)

hP, [96](#)

tgWP [80 f](#)

~%P, (Ne 5:14)? [91 e](#)

tAYPi [96](#)

AmyPñ [91 f](#)

aI Pñ [93 k](#)

aI Pñ [22 e](#)

GI p; [52 n](#)

!p, with imperf, (twice perf.) [107 q](#) and [note<sup>3</sup>](#), [152 w](#) (end), after ideas of fearing [152 w](#)

HNPI [91 e](#)

laWP. [90 k](#)

~ynP' [145 h](#)

AmynP' [103 ß](#)

l [P' [39 e](#), [41 d](#)

Al [Pit [93 q](#)

tAYpPit [96](#)

%Aq%qP. [84<sup>b</sup> n](#)

arP, [22 e](#)

twairPiy [75 rr](#)

~DrP, [1 i](#)

yrP. [93 x](#)

yrP, [9 f](#)

#yrP. [84<sup>b</sup> f](#)

vrP' [84<sup>b</sup> b](#)

zvrP, [56](#)

~tvirP<sup>+</sup> [93 dd](#)

TRp0 [80 g](#)

~yatP. [93 x](#)

#aC with 3<sup>rd</sup> fem.pl. [132 g](#) [145 c](#)

WhynEacÌ [123 a<sup>1</sup>](#)

tace [69 m](#)

tace<sub>95 e</sub>

tAabc'.<sub>125 h</sub>

~y~~l~~abc'.<sub>93 x</sub>

hyb~~ic~~<sub>75 qq</sub>

!mi qdc'<sub>133 b<sup>2</sup></sub>

%T~~q~~Dc;<sub>52 p</sub>

~y~~r~~h'c)<sub>88 c</sub>

rAC (verb) <sub>67 n</sub>

yrAC <sub>72 s</sub>

~yn~~r~~AC;<sub>86 g</sub>

h%ci<sub>84<sup>b</sup> c</sub>

~yc~~ii~~<sub>93 y</sub>

Al l c)<sub>67 cc</sub>

yl d ci<sub>10 g</sub>

t~~w~~h' c;<sub>30 r, 81 d<sup>2</sup></sub>

[ l ce<sub>93 gg</sub>

[ l c,<sub>93 gg</sub>

yn~~l~~t tM~~c~~ii<sub>55 d</sub>

yqi[ic'.<sub>46 d</sub>

WpC' passive ptcp. <sub>75 v</sub>

[D~~e~~p c.<sub>81 d<sup>2</sup>, 85 w</sub>

!Wqc'ì? [44 / 72 o](#)

~aq' for ~q' [9 b](#), [23 g](#), analogous cases [72 p](#)

taq' [80 g](#)

yL-hbq't' [9 v](#), [67 o](#)

Anbq' the ñ not compensatory [20 o](#) for WNBq' [67 o](#), doubtful from [100 o<sup>2</sup>](#)

hcBq' [52 /](#)

tyllrdq' [85 u](#)

~yvid'q't' [9 v](#), [93 r](#)

~yvøq' [124 h](#)

tI hq' [145 h](#)

l Aq *hark!* [146 b](#)

yl Åqîîî constr. sy. [90 n](#)

hmllq' [72 s](#)

WaC. Wmllq' [20 g](#)

~ymÅq' [72 p](#)

@Aq [1 i](#)

AhtēwQ; [21 c](#)

hq'ì for tq:l' [19 i](#), [66 g](#)

~%q'îîî for ~%q'l' [19 i](#), [66 g](#)

an"-~%q't' [58 g](#), [61 g](#), [66 g](#)

t%q' [66 g](#), [93 h](#)

^b,j 'q'<sup>t</sup> [93 g](#)

yWll j'q. [26 g](#)

WT l j'q. [19 f](#)

ynlj 'q;ì [93 g](#)

rJqi [52 o](#)

ayqi [76 h](#)

Wyq. [76 h](#)

rWj yqi [84<sup>a</sup> u](#)

~Yqi [72 m](#)

Whj j'q;ììì [91 f](#)

WLq; [67 ee](#)

~q' [72 g](#)

~yntfMqi [85 u<sup>1</sup>](#)

Tmq; [44 h<sup>1</sup>](#)

^nq; [20 g](#)

!AmNqi [93 uu](#)

ymi-'q t' [46 d](#)

dAPqi [27 w](#)

#q' (Is 18:6) [73 b](#)

hCqi [91 e](#)

yWÉq; [93 x](#)

~krɛqu [61 d](#)

~yarbu [75 oo](#)

!-RØi [46 f](#)

!arŋ. [74 h](#)

tar'q' [74 g](#)

brq' [52 n](#), [64 h](#)

br'q. [84 n](#)

hb'rø' [48 i](#)

a%røŋ. [80 h](#)

!rø, [82](#)

~yhrø. [88 b](#), [93 n](#)

j.vø [26 r](#), [93 p](#)

r [6 g](#), [o](#)

R [22 q](#), [s](#)

har > [105 b](#)

Wairu (a with map-piq) [14 d](#), [64 e](#)

hw'ar; [75 n](#)

tAYar > [75 v](#)

hm'ar; [72 p](#)

ynla'ro [61 h](#), [75 v](#)

var' [23 g](#), [72 p](#)



var [96](#)

!Avarl [27 w](#)

hBr; adverbial? [132 h<sup>2</sup>](#)

hBr; [48 l](#), [75 cc](#)

WBr; [67 ee](#)

WBr̃ [67 m](#)

aABrl [23 i](#)

~y[Br] [93 qq](#)

Tbr̃ [73 a](#)

~['ytBr; [90 l](#)

[gr̃ [65 d](#)

y[gr̃] [93 ii](#)

dr; [19 i](#), [69 g](#)

hdr̃ [69 m<sup>2</sup>](#)

ypidr̃' [61 c](#)

~Ar [72 q](#)

~%r, [22 h](#)

hm,%r̃' [80 k](#)

~ym%r̃r̃; [93 l](#), [145 h](#)

yrl [24 b](#), cf. [93 y](#)

t'Abjrl [73 a](#)

byrly" byrl [73 d](#)

~yre [23 e](#)

Wkîr; [67 ee](#)

yskrû [93 r](#)

WMrõ [67 m](#)

WMrh [20 i](#)

ynMørl Î [87 f](#)

yNlr' [67 ff](#)

!Ab [r > [85 u](#)

h [r'e [64 d](#)

h [r'e [84a i](#), [93 ll](#)

h [r'õ [67 o](#), [s](#)

Wh [r'e [91 k](#)

~k,tē [r' [91 k](#)

haplr > [74 h](#)

ytiaPirll [75 oo](#)

hpr > [75 pp](#)

aAcrÿ [113 s²](#)

qr; [153](#)

hXr (Moab.) [7 c](#)

f Pronunciation [6 i](#), [k](#)

taf. [76 b](#), [93 t](#)

hd,f' yd,f' [84a f](#), [93 //](#)

^yd,f' [93 ss](#)

hf, [96](#)

!Arh]f;† [86 g](#)

hmWf [73 f](#)

W%fi [24 d](#), [93 x](#)

!j f' Without article [125 f](#), [126 e<sup>1</sup>](#)

tWl k.fi [6 k](#)

ql f' [66 e](#)

l amf. [23 c](#)

ry[if' [82](#)

r[,fi [93 gg](#)

hr'[if. [82](#)

yr,f' (n.pr.) [80 /](#); in [Ju 5:15](#), [87 g](#)

V as Preformative of noun [85 o](#)

·vã ·vã -vã -V.(relative) [36](#); uses of [p. 485 note](#)

~yj ãv' [72 p](#)

^j av'' [23 c](#)

l avi [64 e](#)

hl'ãv. (Is 7:11) [29 u](#)

ynw a. [64 f](#)

^l a. [64 f](#)

WhyTil aiv. [64 f](#)

wyTil aiv. [44 d](#)

~Tl aiv. [44 d](#), [64 f](#)

%ysa]v. [67 s](#)

~ysbiv. [86 g<sup>1</sup>](#)

%ytj]biv. [Î 91 e](#)

hn["bvi [Î 97 c](#)

yrbvi [61 b](#)

tbv, [69 c](#)

Wddv' [20 b](#), [67 cc](#)

awV. form of the name [10 b<sup>1</sup>](#)

bAV infin.abs., error for bAVy" [19 i](#), [69 g](#); infin. constr. (once) of bWV [72 q](#) ybWV (imper.) [72 s](#)

ybWVîî [72 b](#)

ytifAV [75 z](#)

Wd%]vit [22 p](#), [64 a](#)

W%ñ; [67 ee](#)

W%%]v" [67 cc](#)

hj %]v;î [64 a](#)

t%vñ [95 k](#)

ynll {v}it [85 v](#)

Atyvi [93 v](#)

bk,v. [45 c](#)

Tbk.vi [61 c](#), [93 s](#)

T%kñv' [65 g](#)

!k&' [44 c](#)

ytnkv [90 n](#)

tbhñl .v; [55 i](#), [85 o](#)

Tb:f !d &' [21 c](#)

%ll V' with accus. [121 d<sup>1</sup>](#)

~A | V' subst. and adj. [141 c<sup>2</sup>](#)

%l ,v. [65 a](#)

A %l .vi [52 o](#)

^%ll ~~0~~ [61 h](#), [65 d](#)

T%l ñv' [21 f](#), [28 e<sup>2</sup>](#)

yLìv, [129 h<sup>1</sup>](#)

wyl &' [84<sup>a</sup> g](#)

~L&vi [52 o](#)

~yvil&vi [93 qq](#)

hjd {v}Lìv, [129 h<sup>1</sup>](#)

%td ,vet [23 f](#)

~ve [26 o<sup>1</sup>](#), [96](#)

l a ~~l~~ m v. [90 k](#)

tAMV; (inf.) [67 r](#)

~ymñv' [88 d](#), [96](#)

tAIII ã~ymim&v0 see Additions

r f [' t n m i v. [97 e](#)

^ [ m ñ v. [46 f](#)

t [ m. v i [80 g](#)

h r m. v ' t [48 i<sup>2</sup>](#), [61 f<sup>1</sup>](#)

^ W r m. v o t [88 c](#)

y n l l e n. v ' t [48 i<sup>2</sup>](#), [61 f<sup>1</sup>](#)

a n ' v e [23 i](#)

a n ' v i [75 r r](#)

n b n X (Phoen.) [7 d<sup>1</sup>](#)

t A n v ' [95 c<sup>1</sup>](#)

~ y n ð v. [97 d](#)

t n ð v. [80 g](#)

[ s, v o [65 d](#)

r [ e v ð [135 p<sup>1</sup>](#)

- t a j p v ' [29 i<sup>1</sup>](#)

^ A p y p i v. [86 g](#)

tAmp]vit [10 g](#)

t [p.vi [80 f](#)

wrwrpX [84<sup>b</sup> m](#)

~ymiq.vi [93 o](#)

tAqq]vit [95 f](#)

yviaRv, [22 s](#)

tyr]ve [23 f](#)

%R&' [22 s](#)

~yvirV't [9 v, 93 r](#)

av&i [55 f](#)

ylitv't [9 u, 26 o<sup>1</sup>](#)

htV' (only Qal) [78 b](#)

hTiv; [73 d](#)

WTiv; [67 ee](#)

tAtV' (inf.abs.) [75 n](#)

yTiv; [73 d](#)

~yTiv. [97 b<sup>1</sup>](#)

~yTiv. [97 d](#)

t as performative of nouns [85 p-r](#)

tα; Ātα bghal j enihE adhg 80 f, g, [89 e](#)

WbhæF. [63 m, 93 t<sup>1</sup>](#)

r%a;T. [65 e](#)

I kãd [68 c](#)

WhI kaT.Ì [68 f](#)

hnhãTet [51 m](#)

!WpsiaTîîî [68 h](#)

WraJTot [93 q](#)

htaTe [68 f](#)

akeTøI a; [75 hh](#)

hn'abū' [72 k](#)

ht'aAbîîîî [48 d](#)

^tnAT.Ì [48 d](#)

r%bJTit [10 g<sup>3</sup>](#)

W%mb.Tias 3<sup>rd</sup> pl. fem. [47 k](#)

I b,Tñ [85 p](#)

hnBTi [75 hh](#)

dyGET; [53 n](#)

hLq;T. [75 hh](#)

!yqBbd>i [27 l](#)

!Wr Bd;T. [52 n](#)

ynNwaKd;T. [75 oo](#)

yMDū'i [67 t](#)



!Wyd;T. [75 dd](#)

aved;T; [53 n](#)

~AhT. [85 r](#)

hyh.Ti-I a; [75 hh](#)

hnmyht [72 k](#)

WrKh.T; [53 n](#)

%I h;tit [69 x](#)

tL'tiT.Ì [80 g](#)

WL tñT. [53 q](#)

!WygAT † [75 gg](#)

[IAT [84a\\_r](#)

%ymATÌ [50 e](#)

~ymAT [23 f](#)

@SAT [26 r](#), [69 v](#)

rKWTiì [51 g](#)

AN[rz;Ti [47 k](#)

SA%T' [72 r](#)

yt'An%]T;† [91 n](#)

t%;Tñ [103 o](#)

t%;Tñ [66 f](#)

hNT%T; [103 d](#)

ynT%T; [103 d](#)

y[ij .Ti([Is 17:10](#))? [20 m<sup>3</sup>](#)

ybij yTet [70 e](#)

!AkyTi [27 w](#)

hf,[yTet [63 h](#)

WaryTit([Jb 6:21ö](#)) [75 t](#)

hnm.v+yTi([Ez 6:6](#)) ? [67 p<sup>2</sup>](#), [dd](#)

^dKk;T.ö [60 f](#)

!nAKTi [19 d](#)

~yYKITu [1 i](#)

hI k.Ti [77 rr](#)

-I Tet [20 g](#)

~Wal T. [75 rr](#)

~yail ut. [75 rr](#)

!vBil .Ti [47 l](#)

WhALñTi [72 ee](#)

!I ;T' [29 q](#), [73 e](#)

n[;I .Tit [10 g<sup>3</sup>](#)

hn'tWmT. [72 k](#)

y%im.T,+I a;? [75 ii](#)

#%m]Tit [10 g<sup>3</sup>](#)

Vhm.Tñ [67 e, dd](#)

Vhm.t't (Lam 3:22) ? [20 o](#)

sm,T, [85 p](#)

hnqMñTi [67 dd](#)

rMeT;-l a;ö [67 y](#)

ñ185DaTi? [66 f](#)

aFñTi [19 d](#)

-ta!tñTiö [121 b<sup>1</sup>](#)

hnýBññ. [67 d<sup>1</sup>](#)

~db.[T' [60 b](#)

yrññ [T; [47 g](#)

hnqñ Tñ [51 m](#)

hnqññ. [58 k](#)

WI [Tñ [75 y](#)

hññ,[T; (Ju 5:29) [75 w](#)

hp'[ñ' [48 d](#)

hfñ[T;ñ a; [75 hh](#)

hñññ.[T; [60 g](#)

~kytAcñpT. [91 /](#)

hnýLcññ. [67 p](#)

hnñ.Cññ [67 g](#)

yrbc.Tē [67 dd](#)

WbQ.Ti [67 g](#)

^ymmAgT» [72 cc](#)

I j Q.Ti [47 k](#)

hnhyqñ' ? [72 k](#)

hn'arQ.Ti [47 k](#), [75 rr](#)

arāe [75 p](#)

haeXi [75 hh](#)

hNyairXi [75 w](#)

dr;Te [69 p](#)

hmDeXi; [85 q](#)

~mArTT.(Jb 17:4) [72 cc](#)

hN'at' [47 k](#)

hN'ir;T. [44 o](#)

~ypir'T. [124 h](#), [132 h²](#)

hnyPirXi [75 qq](#)

W%Cr'T.? [52 q](#)

hnyaf.Ti([Ez 23:49](#)) ? [76 b](#)

hnFñTi([Ru 1:14](#)) [74 k](#), [76 b](#)

!b.vā' [72 k](#)

hnb.vā' [72 k](#)

yviT;? [75 s](#)

hn%l ñ.V.Ti(anomalously) [47 k](#)

~rWmv.Ti [47 g](#)

[TV.Ti [75 bb](#)

wa't.Ti [75 bb](#)

WatT.? [75 bb<sup>1</sup>](#)

rbTTi [67 l](#)

rGt.Ti [75 bb](#)

hTTñ [19 i](#), [66 k](#)

~TeT; [67 y](#)

~TuTi [67 p](#)

Wct.Ti [20 m](#)

vT;Tu [53 u](#)

### III

## INDEX OF PASSAGES

Besides f and ff for the immediately following verse or verses, the sign → is used to mark a sequence of instances of a grammatical point in the succeeding passage. A + sign shows that a point is mentioned in the note indicated by the superscript figure as well as in the relevant paragraph. The sign = means two mentions (≡, three) in the same paragraph.

### Genesis

1

1 5 n

21 b

103 b

117 a

125 f

142 g

145 h

2 15 f<sup>1</sup> (p.60)

104 g

125 g

141 c<sup>2</sup>, i

142 c

3 109 b

f 126 d

145 h

4 53 n

117 h

5 29 e

98 a

111 c

6 102 h

109 b

116 r

7 15 f

16 b

21 b

138 b

140 b

8 126 w

9 75 t

107 n

109 a<sup>2</sup>, b

11 16 h

20 f

29 f

53 n

109 b

117 r

12 20 f

91 d

14 112 q

145 o, s

16 133 f

20 15 m

f 117 z

21 87 a

**Genesis**

**1**

91 c, k

117 c

126 x

22 64 g

24f 90 o

26 75 l

f 119 h

122 s

= 124 g<sup>2</sup>

27 117 kk

122 g

28 15 f

110 c

126 x

29 16 a

106 m

141 n

31 126 w<sup>+2</sup>

131 q

**2**

1 111 k

2 106 f

138 a, b

3 114 o

126 w

4 5 n

20 f

114 q

117 a



[5 106 f](#)

[107 c](#)

[142 a](#)

[152 k, r](#)

[6 107 b, d](#)

[112 e](#)

[142 b](#)

[7 70 a](#)

[117 hh](#)

[125 f](#)

[9 115 d](#)

[127 b](#)

[10 107 d, f](#)

[112 e](#)

[141 a](#)

[11 98 a](#)

[116 q](#)

**[Genesis](#)**

**[2](#)**

[126 k](#)

[134 k](#)

[141 n](#)

[12 10 g](#)

[104 e](#)

[141 b](#)

[13 26 o<sup>1</sup>](#)

[14 118 g](#)

[15 122 l](#)

[16f 26 o<sup>1</sup>](#)

[107 s](#)

[f 113 p](#)

[17 61 d](#)

[113 n, v](#)

[114 b](#)

[135 c<sup>1</sup>](#)

[143 c](#)

[18 75 l](#)

[114 a](#)

[19 70 a](#)

[107 k](#)

[131 n<sup>1</sup>](#)

[145 m](#)

[20 111 c](#)

[21 103 d](#)

[23 10 h](#)

[20 c](#)

[52 d](#)

[102 g](#)

[125 i](#)

[126 b](#)

[141 a](#)

[24 107 g](#)

[112 m](#)

[117 a](#)

[25 90](#)

[72 m](#)

[85 t](#)

[93 pp](#)

[107 b](#)

[111 d](#)

[134 d](#)

[\*\*3\*\*](#)

[1 111 a](#)

[119 w](#)

[141 i](#)

[\*\*Genesis\*\*](#)

[\*\*3\*\*](#)

[114 c](#)

[152 l](#)

[2 107 s](#)

[127 a](#)

[3f 72 u](#)

[4 113 v](#)

[5 61 d](#)

[112 oo](#)

[116 n](#)

[6 35 g](#)

[116 e](#)

[131 t](#)

[7 85 t](#)

[93 pp](#)

[8 118 p](#)

[146 f](#)

[10 142 f](#)

[11 106 b](#)

[114 s](#)

[150 e](#)

[12 44 g](#)

[68 e](#)

[135 c](#)

[13f 106 b](#)

[136 c](#)

[142 a](#)

[148 b](#)

[14 116 r<sup>1</sup>](#)

[118 k](#)

[119 w](#)

[158 b](#)

[15 117 //](#)

[16 113 o](#)

[154 a<sup>1</sup>](#)

[17 10 g](#)

[106 b](#)

[19 29 e](#)

[95 e](#)

[141 /](#)

[20 135 a](#)

[21 15 f](#)

[60 g](#)

[128 o](#)

[22 76 i](#)

[96](#)

[p. 283](#)

[106 b](#)

[107 q](#)

## **[Genesis](#)**

### **[3](#)**

[112 p](#)

[114 o](#)

[124 g<sup>2</sup>](#)

[130 a, g](#)

[f 152 w](#)

[167 a](#)

[23 138 e](#)

[24 128 h](#)

### **[4](#)**

[1 111 a](#)

[117 a](#)

[2 131 h](#)

[142 d](#)

[3 111 f](#)

[91 c, k](#)

[106 d, e](#)

[154 a<sup>1</sup>](#)

[6 20 f](#)

[114 b](#)

[7 132<sup>2</sup>](#)

[141 ρ](#)

[145 u](#)

[159 t](#)

[8 111 f](#)

[9 106 g](#)

[141 b, l](#)

[150 d](#)

[10 146 b](#)

[148 b](#)

[12 109 d](#)

[114 m](#)

[164 d](#)

[76 b](#)

[133 c](#)

[141 m](#)

[14 112 p, y](#)

[116 g](#)

[15 97 h](#)

[114 s](#)

[115 k](#)

[116 w](#)

[117 e](#)

[134 r](#)

[16 118 g](#)

[119 c](#)

[17 29 e](#)

[\*\*Genesis\*\*](#)

[\*\*4\*\*](#)

[18 121 b](#)

[20 117 bb](#)

[22 127 b](#)

23 44 o

46 f

24 29 g

134 r

159 bb, dd

25 9 u

16 f

26 o<sup>1</sup>

157 b

26 107 c

135 h

144 k

**5**

1 115 i

119 h

125 f

ff 119 h

3 134 d

4 115 d, h

5 146 c

6 134 h

20 134 h

23 145 q

146 c

24 152 m

29 125 i

32 154 a<sup>1</sup>

**6**

[1 164 d](#)

[2 117 h](#)

[119 w<sup>2</sup>](#)

[128 v](#)

[3 67 p](#)

[72 r](#)

[4 107 e](#)

[112 e](#)

[128 t](#)

[5 153](#)

[157 b](#)

[8 142 b](#)

[9 16 b](#)

[111 a](#)

[10 117 a](#)

[11 117 z](#)

[13 117 z](#)

[14 112 r](#)

[117 ii](#)

[126 n](#)

[128 o](#)

[16 117 ii](#)

[142 f](#)

[17 112 t](#)

[116 p](#)

**[Genesis](#)**

**[6](#)**

[131 k<sup>2</sup>](#)



158 n

18 49 l

72 w

19 35 f

21 107 g

22 117 b

7

1 117 e, h, ii

2 119 w<sup>2</sup>

138 b

4 112 t

116 p

118 k

141 a, f

5 117 b

6 131 k<sup>2</sup>

164 a

7 146 f

9 106 f

134 q

11f 16 bb

106 e

126 y

129 f

134 o

13 97 c

104 g

139 g

[15 127 c](#)

[134 q](#)

[19 106 d, e](#)

[133 k](#)

[142 a](#)

[20 118 h](#)

[21 119 i](#)

[22 119 w<sup>2</sup>](#)

[23 51 n](#)

[75 o](#)

[153](#)

[24 118 k](#)

**8**

[3 63 f](#)

[113 u](#)

[4 124 o](#)

[5 113 u](#)

[129 f](#)

[134 p](#)

[6 111 f](#)

[7 45 e](#)

[70 a<sup>2</sup>](#)

[113 s](#)

[f 126 \*it\*](#)

[8 150 i](#)

[9 135 i](#)

**Genesis**

**8**

10 → 114 m

12 69 t

13 15 l

72 t, aa

111 f

14 129 f

15 114 o<sup>1</sup>

17 69 v

70 b

112 r

119 i

142 f

18 15 g

146 f

21 72 aa

117 c

22 104 g

146 d

**9**

2 135 m

3 117 c

138 b

4 119 n

131 k

5 139 c

+1

6 116 w

121 f

[143 b](#)

[7 135 a](#)

[9 143 a](#)

[10 116 h](#)

[119 i](#)

[126 x](#)

[143 e](#)

[11 121 f](#)

[152 b](#)

[13 142 f](#)

[14 52 d](#)

[112 y](#)

[117 r](#)

[16 131 t](#)

[159 g](#)

[19 67 dd](#)

[134 k](#)

[20 120 b](#)

[21 75 bb](#)

[91 e](#)

[22 117 f](#)

[23 117 f](#)

[141 e](#)

[146 f](#)

[24 70 a](#)

[133 g](#)

[25 133 i](#)

[26 116 r](#)

f 103 f<sup>3</sup>

27 75 gg

**Genesis**

**10**

1 154 a<sup>1</sup>

5 139 b

6f 1 a<sup>2</sup>

9 107 g

f 111 a

11 118 f

12 126 u

141 b

15 → 111 a

17 35 g

19 91 d

144 h

21f 1 a

+2

2 b

135 h

25f 2 b

26 35 m

30 144 h

**11**

1 141 b

2 111 f

3 69 o

108 b

117 r

4 107 q

141 f

152 w

5 114 g

165 c

6 67 w, dd

133 d

147 b

7 67 dd

107 q

165 b

8 63 f

9 144 d

10 118 i

12ff 111 a

14 2 b

26 154 a<sup>1</sup>

27f 111 a

28 125 h

29 146 f

30 24 a<sup>1</sup>

152 o

31 20 f

**12**

1 110 a

119 s

121 c

[2 63 q](#)

[110 i](#)

[141 d](#)

**[Genesis](#)**

**[12](#)**

[3 10 g](#)

[116 g](#)

[4 134 h](#)

[7 116 o](#)

[8 91 e](#)

[156 e](#)

[9 113 u](#)

[11 111 g](#)

[114 m](#)

[12 112 c, y, hh](#)

[164 d](#)

[13 110 d](#)

[112 p](#)

[141 l](#)

[157 a](#)

[165 b](#)

[14 111 g](#)

[117 h](#)

[118 u](#)

[15 118 u](#)

[16 145 o](#)

[154 a<sup>1</sup>](#)

[17 117 q](#)

[18 136 c](#)

[19 111 m](#)

[117 f](#)

[147 b](#)

[\*\*13\*\*](#)

[2 126 n](#)

[154 a<sup>1</sup>](#)

[3 91 e](#)

[138 c](#)

[154 a<sup>1</sup>](#)

[5 145 o](#)

[7 126 m](#)

[8 131 b](#)

[9 51 n](#)

[56](#)

[118 f](#)

[159 r, dd](#)

[10 115 i](#)

[117 h](#)

[144 h](#)

[11 139 e](#)

[12 142 c](#)

[13 140 a](#)

[14 104 g](#)

[15 142 g](#)

[143 c](#)

[16 139 d](#)

[166 b](#)



[17 120 g](#)

**[14](#)**

[1 154 a<sup>1</sup>](#)

[1f 111 f](#)

[4 118 i, k](#)

**[Genesis](#)**

**[14](#)**

[134 o](#)

[5 111 a](#)

[134 o](#)

[6 93 aa](#)

[131 f](#)

[9 134 k](#)

[10 27 q](#)

[90 c, i](#)

[93 aa](#)

[123 e](#)

[130 e](#)

[13 2 b](#)

[126 r](#)

[128 u](#)

[17 115 a](#)

[18 129 c](#)

[19 121 f](#)

[128 a](#)

[22 106 i](#)

[23 102 b](#)

[109 g](#)

[135 a](#)

[149 c](#)

[154 a<sup>1</sup>](#)

[\*\*15\*\*](#)

[1 111 a](#)

[126 r](#)

[131 q](#)

[2 116 n](#)

[118 n](#)

[128 v](#)

[135 q](#)

[141 e](#)

[3 116 p](#)

[142 g](#)

[4 135 c](#)

[5 150 i](#)

[6 112 ss](#)

[122 q](#)

[135 p](#)

[7 29 f](#)

[66 i](#)

[138 d](#)

[10 139 b, c](#)

[11 126 r](#)

[12 111 f](#)

[114 i](#)

[13 113 o](#)

[14 29 w](#)

[116 p](#)

[119 n](#)

[15 135 a](#)

[16 118 q](#)

[17 111 g](#)

## **Genesis**

### **15**

[18 106 m](#)

[136 b](#)

[19 126 m](#)

→ [154 a<sup>1</sup>](#)

### **16**

[1 111 a](#)

[142 b](#)

[156 b](#)

[2 51 g, p](#)

[119 x](#)

[3 102 f](#)

[115 f](#)

[129 f](#)

[142 g](#)

[4 67 p](#)

[5 5 n](#)

[130 o](#)

[135 a](#)

[135 m](#)

[7 60 d](#)

[127 e](#)

8 10 k

76 g

107 h

116 n

10 166 a

11 74 g

80 d

94 f

116 n

12 127 c

128 l

156 b

13 116 o

14 144 d

16 115 f

**17**

1 110 f

3 114 o<sup>1</sup>

4 96

p. 282

143 a

5 117 ii

121 b

163 a

8 128 p

94 f

142 f<sup>2</sup>

10 113 gg

[11 67 dd](#)

[112 aa](#)

[121 d](#)

[144 b](#)

[12 138 b](#)

[13 113 w](#)

[14 29 q](#)

[67 v](#)

**[Genesis](#)**

**[17](#)**

[112 mm](#)

[121 d](#)

[158 a](#)

[167 b<sup>1</sup>](#)

[15 143 b](#)

[17 96](#)

[p. 285](#)

[100 /](#)

[107 t](#)

[134 d](#)

[150 g](#)

[18 151 e](#)

[19 49 /](#)

[116 p](#)

[20 106 m](#)

[112 s](#)

[21 154 a](#)

[24 121 d](#)

[25 156 d<sup>4</sup>](#)

[26 72 ee](#)

**[18](#)**

[1 116 o](#)

[118 g](#)

[141 e](#)

[3 f](#)

[105 b<sup>1</sup>](#)

p. 308

[135 q](#)

[159 n](#)

[5 158 b<sup>1</sup>](#)

[6 90 b<sup>3</sup>, c, i](#)

[93 q](#)

[131 d](#)

[7 117 f](#)

[126 r](#)

[8 116 o](#)

[141 e](#)

[5 n](#)

[147 b](#)

[10 113 n](#)

[118 g, u](#)

[11 116 d](#)

[146 d](#)

[12 106 n](#)

[139 f](#)

[141 e](#)

[150 a](#)

[13 106 g](#)

[136 c](#)

[14 107 t](#)

[133 c](#)

[139 d](#)

[141 m](#)

[15 106 b](#)

[163 a](#)

[16 116 o](#)

[141 e](#)

[17 100 l](#)

[142 b](#)

**[Genesis](#)**

**[18](#)**

[18 75 n](#)

[113 n](#)

[142 d](#)

[19 114 o](#)

[165 c](#)

[20 128 h](#)

[148 d](#)

[159 ee](#)

[21 10 g](#)

[48 c](#)

[100 l](#)

[108 b](#)

[135 m](#)

[138 k](#)

[22 116 o](#)

[141 e](#)

[24ff 117 g](#)

[122 l](#)

[25 112 v](#)

[115 b](#)

[161 c](#)

[26 112 ff](#)

[27= 141 e](#)

[28 47 m](#)

[117 aa](#)

[119 p](#)

[134 l](#)

[159 n<sup>1</sup>, r](#)

[29 134 k](#)

[30f 108 d](#)

**[19](#)**

[1 116 o](#)

[141 e, j](#)

[156 b, c](#)

[2 17 e](#)

[20 d, g](#)

[100 o](#)

[135 q](#)

[142 g](#)

[150 n](#)

[152 c](#)



[4 15 l](#)

[107 c](#)

[152 r](#)

[154 a<sup>1</sup>](#)

[164 c](#)

[5 29 f](#)

[108 d](#)

[6 93 i](#)

[7f 105 b<sup>1</sup>](#)

p.308

[8 34 b](#)

[103 b](#)

[139 d](#)

[158 b<sup>1</sup>](#)

[9 66 c, e](#)

[113 r](#)

**[Genesis](#)**

**[19](#)**

[11 126 n](#)

[154 a<sup>1</sup>](#)

[14 20 g](#)

[116 d](#)

[120 g](#)

[15 107 g](#)

[120 g](#)

[152 w](#)

[164 d, g](#)

[16 15 f](#)

[45 d](#)

[55 g](#)

[115 f](#)

[17 107 p](#)

[111 g](#)

[126 e](#)

[18 152 g](#)

[19 60 d](#)

[72 n](#)

[105 b<sup>1</sup>](#)

p. 308

[107 f](#)

[112 p](#)

[152 w](#)

[154 a](#)

[20 109 f](#)

[21 61 a](#)

[22 114 d](#)

[120 g](#)

[23 164 b](#)

[27 106 f](#)

[28 126 o](#)

[29 111 g](#)

[115 a, e<sup>1</sup>](#)

[124 o](#)

[30 126 r](#)

[31 133 r](#)

[152 o](#)

[32 69 x](#)

[117 oo](#)

[33 5 n](#)

[47 l](#)

[61 c](#)

[93 s](#)

[126 y](#)

[34 111 g](#)

[126 b](#)

[133 f](#)

**[20](#)**

[1 90 c](#)

[2 141 l](#)

[3 116 p](#)

[141 e](#)

[4 142 b](#)

[5 32 l](#)

[6 66 b](#)

[75 qq](#)

**[Genesis](#)**

**[20](#)**

[114 m](#)

[157 b<sup>2</sup>](#)

[7 63 q](#)

[104 f](#)

[110 i](#)

[159 v](#)

[8 147 b<sup>3</sup>](#)

[9 107 g, w](#)

[148 b](#)

[10 107 v](#)

[166 b](#)

[11 112 x](#)

[153](#)

[12 152 d](#)

[13 111 g](#)

[119 u](#)

[124 h<sup>1</sup>](#)

[127 e](#)

[141 f](#)

[145 i](#)

[16 116 s](#)

[134 n](#)

[17 145 u](#)

[18 106 f](#)

[113 n](#)

[\*\*21\*\*](#)

Ge 21:1"1 ff [111 a](#)

[3 138 k](#)

[5 121 b](#)

[128 v](#)

[6 10 g](#)

[64 h](#)

[114 c](#)

[7 106 p](#)

[124 o](#)

[142 f](#)

[151 a](#)

[8 51 m](#)

[121 b](#)

[9 52 n](#)

[11 67 p](#)

[13 143 c](#)

[f 95 l](#)

[14 128 q](#)

[156 d<sup>4</sup>](#)

[16 75 kk](#)

[108 b](#)

[113 h](#)

[119 k, s](#)

[17 138 e](#)

[19 117 cc](#)

[20 131 b](#)

[22 111 g](#)

[23 20 f](#)

[44 g](#)

[48 i](#)

[\*\*Genesis\*\*](#)

[\*\*21\*\*](#)

[51 o](#)

[149 c](#)

[24 51 p](#)

[135 a](#)

[25 112 rr](#)

[26 162 b](#)

[28 91 c](#)

[127 e](#)

[29 91 f](#)

[126 x](#)

[134 l](#)

[30 107 g](#)

[117 d](#)

[157 b](#)

[32 146 f, h](#)

[34 118 k](#)

**[22](#)**

[1 111 f, g](#)

[2 131 h](#)

[119 s](#)

[3 135 i](#)

[4 111 b](#)

[5 119 s](#)

[7 100 o](#)

[147 b](#)

[12 116 g](#)

[158 a](#)

[14 = 107 g](#)

[130 d<sup>2</sup>](#)

[166 b](#)

[15 134 r](#)

[16 149 a](#)

[157 b](#)

[17 75 ff](#)

[113 n](#)

[18 158 b](#)

[24 156 b](#)

**[23](#)**

[1 134 d, h](#)

[3 122 f](#)

[4 52 f](#)

[128 m](#)

[108 d](#)

[5 110 e](#)

[6 75 qq](#)

[119 x](#)

[128 r](#)

[139 d](#)

[142 f<sup>2</sup>](#)

[152 b](#)

[8 61 g](#)

[159 v](#)

[9 119 p](#)

[10 116 h](#)

[141 p](#)

[143 e](#)

**[Genesis](#)**

**[23](#)**

[11ff 106 m](#)

[152 c](#)

[13f 110 e](#)

151 e

167 b

20 111 k

**24**

1 111 a

142 b

2 110 d

3 128 a

165 b

4 112 q

131 h

5 100 n

113 q

6 51 n

152 w

7 135 c

138 a, b

8 75 x

109 d

112 ff

126 y

153

9 16 h

10 127 b

13 116 p

14 112 p, bb

135 p

167 c



[15 106 f](#)

[107 c](#)

[111 g](#)

[152 r](#)

[164 c](#)

[18 120 d](#)

[19 106 o](#)

[164 b](#)

[20 75 bb](#)

[21 130 a](#)

[150 i](#)

[22 134 n](#)

[156 b](#)

[23 37 a](#)

[73 b](#)

[118 g](#)

[137 b](#)

[150 d](#)

[25 154 a<sup>1</sup>](#)

[164 c](#)

[26 67 g](#)

[27 75 ll](#)

[118 f](#)

[135 e](#)

[143 b](#)

[29 156 b](#)

[\*\*Genesis\*\*](#)

[\*\*24\*\*](#)

[30 114 e](#)

[115 e<sup>1</sup>](#)

[116 s](#)

[31 107 f, h](#)

[116 l](#)

[33 69 q](#)

[73 f](#)

[35 154 a<sup>1</sup>](#)

[37 149 c](#)

[41 95 n](#)

[107 c<sup>3</sup>](#)

[112 ff](#)

[117 f](#)

[159 s, bb](#)

[164 d](#)

[42 141 k](#)

[159 v](#)

[167 c](#)

[43 112 t](#)

[44 154 a<sup>1</sup>](#)

[162 b](#)

[45 = 107 c](#)

[135 a](#)

[152 r](#)

[48 75 t](#)

[49 141 k](#)

[159 v](#)

[50 107 f](#)

114 m

146 f

51 109 f

117 f

55 139 h

146 f

56 108 d

142 d

58 150 n

60 63 q

97 q

134 g

61 69 x

146 g, h

63 114 f<sup>1</sup>

122 d

65 34 f

141 b, l

67 93 q

127 f

**25**

1 120 d, h

5 16 a

7 134 h

16 136 d

17 134 h

21 51 n

121 f

[22 136 c](#)

## **[Genesis](#)**

### **[25](#)**

[159 v](#)

[23 119 ff](#)

[24 23 f](#)

[26 93 hh](#)

[115 a, c, e<sup>1</sup>](#)

[116 o](#)

[141 e](#)

[28 121 b](#)

[31 35 n](#)

[48 i](#)

[34 75 o](#)

[154 a<sup>1</sup>](#)

### **[26](#)**

[3f 34 b](#)

[142 g](#)

[5 158 b](#)

[7 144 p<sup>1</sup>](#)

[147 a<sup>1</sup>](#)

[8 111 g](#)

[9 148 b](#)

[152 w](#)

[157 b](#)

[10 49 l](#)

[106 p](#)

[12 134 g](#)

13 113 u

164 f

14 52 d

15 60 h

135 o

143 b

16 133 c

18 60 h

111 q

120 d

135 o

144 f

20 141 m

22 112 x

23 118 f

25 76 c

26 80 f

27 142 d

28 75 n

103 p<sup>1</sup>

108 d

113 n

29 65 h

75 hh

149 c

32 136 b

33 136 b

**27**

[1 111 g, q](#)

[114 d](#)

[119 y](#)

## **Genesis**

### **27**

[2 29 l](#)

[3 118 f](#)

[122 t](#)

[4 20 b](#)

[106 g](#)

[107 q](#)

[108 d](#)

[165 b](#)

[7 58 g](#)

[9 117 ii](#)

[10 49 k](#)

[165 b](#)

[12 49 l](#)

[112 p](#)

[13 10 g](#)

[135 m](#)

[141 f](#)

[14 109 f](#)

[15 133 f](#)

[19 60 d](#)

[107 q](#)

[20 114 n<sup>2</sup>](#)

[136 c](#)

148 b

157 b

21 67 r

136 d

→ 150 a<sup>1</sup>

24 150 a, n

25 29 e

108 d

165 b

26 10 g

28 20 m

29 116 g

145 l

30 106 f

111 f, g

113 n

164 b<sup>1</sup>

31 60 d

72 t

33 107 c

116 d, x

117 q

150 l

153

34 111 b, h<sup>2</sup>

113 m

117 q

118 u

[135 e](#)

[153](#)

[36 63 m](#)

[136 d](#)

[150 e](#)

[37 103 g](#)

[117 ff, ii](#)

[\*\*Genesis\*\*](#)

[\*\*27\*\*](#)

[142 g](#)

[150 l](#)

[38 10 g](#)

[16 g](#)

[100 l](#)

[141 h](#)

[39 20 m](#)

[119 c](#)

[41 63 f](#)

[42 61 a](#)

[116 n](#)

[121 a](#)

[43 112 r, v](#)

[119 s](#)

[120 g](#)

[44 139 h](#)

[45 114 d, r](#)

[117 aa](#)

[118 i](#)



150 e

154 a<sup>1</sup>

46 159 v

**28**

2 16 h

90 i

3 75 ll

112 q

4 95 g

114 g

→ 115 d

165 c

6 111 q

112 pp

ff 167 c

8 111 d

164 b

9 119 aa<sup>2</sup>

11 126 r

13 143 b

15 106 o

147 b

164 f

16 106 g

17 148 b

18 71

20f 159 r

21 141 /

[22 113 n, w](#)

[145 u](#)

**[29](#)**

[2 107 e](#)

[112 e](#)

[144 f](#)

[5 100 l](#)

[f 150 n](#)

**[Genesis](#)**

**[29](#)**

[7 114 b](#)

[126 i](#)

[152 d](#)

[8 107 l](#)

[9 116 u](#)

[129 h](#)

[10 67 p](#)

[75 gg](#)

[106 f](#)

[14 131 d](#)

[141 l](#)

[15 112 cc](#)

[150 e](#)

[16 133 f](#)

[141 m](#)

[17 142 d](#)

[145 n](#)

[18 118 k](#)

119 p

133 f

19f 115 d

133 n

20 139 h

21 69 o

108 d

165 a

25 142 g

26 107 g

133 f

27 121 b

30 133 b

31 164 b

32 60 d

157 b

**30**

1 141 l

152 k

159 v

3 51 g

109 f

6 26 g

58 i

59 f

8 85 n

117 q

154 a<sup>1</sup>

[9 164 b](#)

[13 106 n](#)

[15 100 l](#)

[114 a](#)

[115 d](#)

[16 119 p](#)

[126 y](#)

[142 g](#)

[18 17 c](#)

[135 m](#)

[158 b](#)

[\*\*Genesis\*\*](#)

[\*\*30\*\*](#)

[19 96](#)

[p. 285](#)

[20 117 bb, ff](#)

[152 t](#)

[23 135 m](#)

[25 108 d](#)

[27 111 h<sup>2</sup>](#)

[120 f](#)

[159 dd](#)

[29 157 c](#)

[31 120 g, h](#)

[159 t](#)

[32 112 mm](#)

[113 h](#)

[34 109 b](#)

151 e

36 103 o

37 117 r

123 b

38 10 g

47 k

69 f

76 g

95 f

107 e

138 c

145 c

39 69 f

145 p, s

154 a<sup>1</sup>

40 119 aa<sup>2</sup>

142 f

41 91 f

42 107 e

f 112 ee

43 132 g

145 o

**31**

4 118 f

6 32 i

135 a

7 67 w

112 h

[134 r](#)

[157 b<sup>2</sup>](#)

[8 112 gg](#)

[145 u](#)

[159 r, s](#)

[9 135 o](#)

[13 127 f](#)

[14 134 r](#)

[146 g, h](#)

[15 113 r](#)

[16 141 m](#)

[19 67 cc](#)

[106 f](#)

[20 158 b](#)

[21 118 f](#)

**[Genesis](#)**

**[31](#)**

[22 37 d](#)

[23 118 h](#)

[24 152 w](#)

[26 148 b](#)

[27 63 c](#)

[65 h](#)

[111 m](#)

[114 n<sup>2</sup>](#)

[28 75 n](#)

[114 c](#)

[29 152 i](#)

[165 c](#)

[30 51 i](#)

[113 p](#)

[31 152 w](#)

[32 37 d](#)

[59 g](#)

[138 f](#)

[34 106 f](#)

[111 q](#)

[124 h<sup>1</sup>](#)

[132 h<sup>2</sup>](#)

[35 106 l](#)

[107 f](#)

[36 37 d](#)

[37 109 f](#)

[38 136 d](#)

[39 23 f](#)

[74 k](#)

[75 oo, qq](#)

[90 l](#)

[107 e](#)

[40 67 cc](#)

[76 a](#)

[104 g](#)

[143 a<sup>2</sup>](#)

[167 b<sup>1</sup>](#)

[41 136 d](#)

[42 100 p](#)

[159 x, ee](#)

[43 141 m](#)

[44 69 x](#)

[45 117 ii](#)

[47 1 c](#)

[49 158 b](#)

[50 119 aa<sup>2</sup>](#)

[159 s](#)

[52 149 c](#)

[167 b](#)

[53 145 i](#)

**[32](#)**

[1 103 b](#)

[122 g](#)

[3 136 b](#)

[5 64 h](#)

[68 f](#)

[142 g](#)

**[Genesis](#)**

**[32](#)**

[6 49 e](#)

[104 g](#)

[123 b](#)

[145 o](#)

[7 116 s](#)

[8 67 p](#)

[144 b](#)

[9 112 p, ff](#)



145 u

10 116 o

11 106 g

119 n

133 c

12 112 p

116 n

119 aa<sup>2</sup>

141 l

152 w

156 c

13 107 w

142 a<sup>1</sup>

15 134 c

16 28 b

122 d

132 e

135 o

17 113 o

123 d

18 9 v

10 g

60 b

64 f

137 b

159 bb

19 124 i

20 52 n

[61 d](#)

[74 h](#)

[93 q](#)

[154 a<sup>1</sup>](#)

[21 108 b](#)

[153](#)

[23 126 y](#)

[25 51 n](#)

[26 164 b](#)

[27 60 f](#)

[65 h](#)

[163 c](#)

[30 20 f](#)

[107 h](#)

[31f 90 k](#)

[111 e](#)

[156 c](#)

[157 b](#)

[33 107 g](#)

[\*\*33\*\*](#)

[2 146 e<sup>1</sup>](#)

[\*\*Genesis\*\*](#)

[\*\*33\*\*](#)

[3 66 b](#)

[142 a<sup>1</sup>](#)

[4 5 n](#)

[5 37 a](#)

[67 a](#)

117 ff

137 a

7 146 f, g, h

8 37 a

137 a

147 a<sup>1</sup>

10 112 gg

152 g

158 b<sup>1</sup>

11 67 a

74 g

148 d

13 60 h

104 g

112 kk

122 d

126 i

135 o

17 135 i

18 118 i

19 119 p

127 e

134 g

**34**

5 112 ss

7 45 c, g

107 g

114 o

[8 140 d](#)

[143 b](#)

[9 117 w](#)

[13 158 b](#)

[15 72 h](#)

[114 o](#)

[115 g](#)

[119 p](#)

[153](#)

[16 44 o](#)

[49 k](#)

[19 64 d, h](#)

[20 146 f](#)

[22 72 ee](#)

[23 143 a](#)

[24 116 h](#)

[145 d](#)

[25 118 q](#)

[131 q](#)

[27 107 q<sup>1</sup>](#)

[144 g](#)

[158 b](#)

[30 128 n](#)

[141 d](#)

[\*\*Genesis\*\*](#)

[\*\*34\*\*](#)

[31 100 /](#)

[107 t](#)

118 v

**35**

1 65 a

116 o

3 116 d, o, x

5 144 f

7 124 h<sup>1</sup>

145 i

8 126 d

144 f

11 145 f

12 143 c

13 130 c

142 g

14 71

138 c

19 121 a

21 91 e

22 15 p

45 g

26 121 b

**36**

2ff 111 a

6 135 m

7 133 c

12 129 c

14 111 d

32 111 d

[35 116 o](#)

**[37](#)**

[2 111 a](#)

[116 r](#)

[126 z](#)

[3 112 h](#)

[133 b](#)

[4 114 m](#)

[115 c](#)

[142 f](#)

[5 114 m](#)

[7 47 l](#)

[107 b](#)

[116 o, q](#)

[117 r](#)

[147 b](#)

[8 113 q](#)

[150 h](#)

[10 113 q](#)

[12 5 n](#)

[15 107 f](#)

[116 s](#)

[16 142 f<sup>1</sup>](#)

p. 457

[17= 88 c](#)

**[Genesis](#)**

**[37](#)**

[117 f](#)

[18 107 c](#)

[117 w](#)

[19 34 f](#)

[128 u](#)

[21 111 d](#)

[117 ll](#)

[22 165 c](#)

[23 117 cc](#)

[26 75 z](#)

[112 p](#)

[28 119 p](#)

[29 152 l](#)

[30 119 p](#)

[143 a](#)

[32 100 l](#)

[150 i, n](#)

[33 60 d](#)

[113 w](#)

[35 118 n](#)

[157 b](#)

**[38](#)**

[5 112 uu](#)

[115 d](#)

[120 d](#)

[9 13 c](#)

[66 i](#)

[112 ee, gg](#)

[159 o](#)

164 d

11 118 g

152 w

164 d

13 67 cc

17 159 dd

18 107 u

135 m

21 88 c

126 y

24 20 m

97 c

109 f

116 s

119 y<sup>3</sup>

25 32 l

74 i

116 v

142 e

164 b

26 133 b<sup>1</sup>

158 b<sup>1</sup>

28 144 d

29 148 b

164 g

**39**

1 142 b

**Genesis**



## 39

2 111 l

4 130 d

155 d, n

5 111 g

145 q

164 d

6 128 x

8 137 c

9 107 t

112 p

148 b

10 114 r

123 c

11 35 n

126 s

139 d<sup>2</sup>

13 111 g

14 2 b

29 g

64 g

16 72 ee

17 2 b

29 g

64 g

18 114 r

115 h

20 130 c

[21 135 m](#)

[22 116 r, s](#)

[23 116 o](#)

[117 c](#)

[152 l](#)

**[40](#)**

[1 111 f](#)

[3 130 c](#)

[4 139 h](#)

[5 129 h](#)

[7 84 bf](#)

[87 t](#)

[8 152 o](#)

[9 143 d](#)

[10 91 e](#)

[164 g](#)

[13 72 w](#)

[112 p](#)

[14 105 b<sup>1</sup>](#)

p.308

[106 n<sup>2</sup>](#)

[151 e](#)

[163 d](#)

[15 2 b](#)

[52 r](#)

[113 w](#)

[125 e](#)

[16 135 f](#)

[18 126 i](#)

[20 69 w](#)

## **[Genesis](#)**

**[40](#)**

[71](#)

[121 b](#)

[22 144 n](#)

**[41](#)**

[1 111 f](#)

[116 s](#)

[119 cc](#)

[2 128 x](#)

[4 128 x](#)

[6 116 l](#)

[8 64 b](#)

[122 i](#)

[11 49 e](#)

[12 2 b](#)

[129 c](#)

[139 c](#)

[13 144 n](#)

[14 144 f, n](#)

[15 152 o](#)

[157 a](#)

[17 116 o](#)

[21 91 f](#)

[93 ss](#)

[23 135 o](#)

[25 116 d, p](#)

[26 126 i, x](#)

[141 h](#)

[28 53 p](#)

[125 k](#)

[29 156 c](#)

[30 112 x](#)

[33 75 p, hh](#)

[34 75 t](#)

[107 n](#)

[39 115 a](#)

[40 118 h](#)

[42 117 cc](#)

[126 n](#)

[43 85 h](#)

[113 z](#)

[129 h](#)

[49 75 ff](#)

[131 q](#)

[50 107 c](#)

[51 52 m](#)

[f 157 b](#)

[56 122 i](#)

[57 145 e](#)

**[42](#)**

[1 54 f](#)

[2 109 g](#)

[4 75 rr](#)

[152 w](#)

[6 126 k](#)

[7 107 h](#)

[122 q](#)

[9 114 g](#)

## **Genesis**

**42**

[10 152 c](#)

[163 a](#)

[11 32 d](#)

[91 f](#)

[141 f](#)

[13 133 g](#)

[141 b](#)

[152 m](#)

[16 110 c](#)

[18 110 f](#)

[19 126 z](#)

[134 d](#)

[23 126 r](#)

[25 93 m](#)

[120 f](#)

[124 l](#)

[139 c](#)

[28 119 gg](#)

[147 b](#)

[29 116 f](#)

[30 122 q](#)

124 i

126 p

33 134 d

34 108 d

35 93 m

111 g

116 u

139 c

36 91 f

135 p

37 107 s

159 r

38 112 kk

**43**

3 113 n, o

163 c

4 131 k

5 116 q

159 v

6 150  $\beta$

7 107 k, t

113 o, p

150 d

9 159 o

10 106 p

159 x, ee

12 72 bb

93 pp

[131 e](#)

[14 29 u](#)

[106 o](#)

[126 z](#)

[15 20 c](#)

[131 q](#)

[16 65 b](#)

[72 y](#)

## **Genesis**

### **43**

[17 90 c](#)

[20 113 o](#)

[21 49 e](#)

[22 137 c](#)

[24 90 c](#)

[25 107 k](#)

[26 14 d](#)

[27 141 c<sup>3</sup>](#)

[28 67 g](#)

[29 67 n](#)

[32 2 b](#)

[107 g](#)

[33 119 gg](#)

[34 134 r](#)

[144 n](#)

### **44**

[1 47 m](#)

[138 e](#)

2 133 g

135 n<sup>2</sup>

3 142 e

144 c

164 b

4 112 kk

138 e

142 e

156 f

164 b

5 119 m<sup>1</sup>

7 107 h

139 b<sup>1</sup>

8 148 b

9 112 i

138 f

10 153

12 156 d

16 20 d

58 k

18 161 c

22 112 kk

159 g

28 113 n, w

29 112 kk

159 g

31 112 oo

33 69 p



[109 b](#)

[34 107 t](#)

[152 w](#)

**[45](#)**

[4 138 c](#)

[6 138 c](#)

[7 117 n](#)

[8 119 h](#)

[12 112 a](#)

**[Genesis](#)**

**[45](#)**

[116 q](#)

[126 k](#)

[14 93 pp](#)

[18 110 i](#)

[23 102 g](#)

**[46](#)**

[2 124 e](#)

[126 r](#)

[3 69 m](#)

[4 113 r, w](#)

[22 121 b](#)

[26 116 h](#)

[27 121 b](#)

[132 g](#)

[134 e<sup>1</sup>](#)

[138 k](#)

[29 144 n](#)

[30 108 b](#)

[33 112 y, bb](#)

[34 127 e](#)

**[47](#)**

[4 109 b](#)

[114 g](#)

[129 h](#)

[6 128 t](#)

[12 117 cc](#)

[13 152 o](#)

[16 159 o](#)

[17 93 ss](#)

[24 112 bb](#)

[134 r<sup>3</sup>](#)

[25 159 c](#)

[26 135 p](#)

[29 131 h](#)

[30 112 kk](#)

[135 a](#)

[31 51 o](#)

**[48](#)**

[1 144 d<sup>+2</sup>](#)

[2 144 d<sup>2</sup>](#)

[6 145 e](#)

[9 58 g](#)

[60 d](#)

[66 g](#)

[10 44 m](#)

[107 b](#)

[11 75 n](#)

[115 b](#)

[14 141 e](#)

[156 d](#)

[16 116 o](#)

[21 116 p](#)

[147 b](#)

[22 96](#)

[p. 282](#)

[106 m](#)

## **[Genesis](#)**

**[48](#)**

[130 g](#)

**[49](#)**

[1 75 rr](#)

[138 e](#)

[3 29 u](#)

[4 53 n](#)

[107 c](#)

[124 b](#)

[144 p](#)

[147 c](#)

[8 135 e](#)

[10 20 h](#)

[119 d](#)

[164 f](#)

[11 7 c](#)

52 l

90 l, m

91 e

93 v

96

p. 285

106 k

116 x

118 p

12 93 dd

13 95 i

15 117 b<sup>1</sup>, h

17 20 h

109 k

18 106 g

21 126 b

22 44 m

80 g

96

p. 285

132<sup>2</sup>

145 k

23 67 m

112 rr

128 u

25 63 m

117 ff

119 c

[27 29 l, u](#)

[107 g](#)

[155 f](#)

[29 164 b](#)

[30 138 b<sup>1</sup>](#)

[31 144 f](#)

**50**

[2 120 f](#)

[4 135 m](#)

[159 o](#)

[5 116 p](#)

[13 138 b<sup>1</sup>](#)

**Genesis**

**50**

[15 159 m, y, dd](#)

[ff 117 ff](#)

[17 105 a, b<sup>1</sup>](#)

[18 58 k](#)

[20 75 n](#)

[120 g](#)

[23 158 v](#)

[24 116 v](#)

[26 69 q](#)

[73 f](#)

[126 r](#)

**Exodus**

**1**

[1 49 b<sup>1</sup>](#)

7 117 z

121 d

133 k

10 47 k

75 rr

112 y

12 107 b, e

14 119 o

16 67 k

72 w

76 i

18f 47 l

19 112 o

20 145 g

21 135 o

22 127 b<sup>1</sup>

**2**

1 117 d

2 117 h

3 20 h

58 g

114 m

126 n

4 69 m

71

107 k

6f 2 b

131 m

7 107 q

112 p

9 69 x

70 e

135 m

10 111 d

11f 2 b

14 115 a

15 126 r

16 75 w

17 60 d, h

=135 o

**Exodus**

**2**

18 114 m

20 46 f

154 b

**3**

1 116 r

2 52 s

119 i

126 r

3 108 b

126 v

8 128 x

9 117 r

10 110 i

11 107 u

13 112 t

116 p

147 b

15 133 l

18 2 b

49 l

87 a

19 69 x

157 b<sup>2</sup>

20 63 m

21 135 m

164 d

22 95 k

139 b

**4**

1 107 i

2 37 c

4 29 g

63 i

64 c

5 165 b

9 118 f

10 61 e

128 t

152 d

11 73 b

12 75 ee

13 130 d



155 n

14 159 g

20 90 c

126 r

21 112 mm

143 d

**5**

2 107 u

5 112 cc

7 68 h

8 154 a<sup>1</sup>

10 152 m

11 138 e

**Exodus**

**5**

15 107 h

16 74 g

116 t

152 o

18 163 a

19 57<sup>1</sup>

135 k

21 66 i

102 f

23 113 v

**6**

1 107 i

3 119 i

144  $\beta$

6 → 112 c, x

10 20  $c^2$

14 124 r

28 52 o

130 d

7

3 112 p

9 109 h

159 d

11 131 l

20 119 q

27 52 s

28 117 z

29 103 g

8

1 20 m

66 c

75 gg

4f 63 o

109 f

10 123 e

11 113 z

17 117 z

152 m

159 v

20 107 b

22 150 a

[159 w](#)

[24 135 a](#)

[25 63 o](#)

[116 p](#)

[\*\*9\*\*](#)

[1 165 a](#)

[2 52 s](#)

[3 116 p](#)

[4 130 d](#)

[155 n](#)

[5 107 i](#)

[9 117 z](#)

[13 64 d](#)

[109 f](#)

[\*\*Exodus\*\*](#)

[\*\*9\*\*](#)

[14 107 q](#)

[165 b](#)

[15 106 p](#)

[16 115 e<sup>1</sup>](#)

[17 116 n](#)

[18 91 e](#)

[19 112 mm](#)

[21 111 h](#)

[23 63 n](#)

[69 x](#)

[27 126 k](#)

[141 b](#)

[28 133 c](#)

[29 118 u](#)

[30 107 c](#)

[152 r](#)

[31 141 d](#)

**[10](#)**

[1 126 y](#)

[3 51 l](#)

[106 h](#)

[4 65 e](#)

[5 166 a](#)

[6 161 b](#)

[7 107 c](#)

[122 i](#)

[152 r](#)

[8 121 b](#)

[137 a](#)

[9 91 k](#)

[127 e](#)

[10 154 a<sup>1</sup>](#)

[11 64 g](#)

[122 q](#)

[135 p](#)

[14 106 c](#)

[15 152 b](#)

[17 109 f](#)

[22 133 i](#)

[24 145 f](#)

28 69 v

**11**

5 116 d

6 135 o

8 9 v

**12**

2 141 f

4 =133 c

139 c

5 128 v

6 88 c

8 154 a<sup>1</sup>

12 124 g

**Exodus**

**12**

13 159 g

14 67 n

15 20 g

112 mm

116 w

126 w

16 146 c

152 b

18 134 o

21 46 d

23= 126 m<sup>1</sup>

27 61 a

29 111 f

30 152 o

31 20 g

33 122 i

34 107 c

39 117 ii

41 111 f

43 119 m

152 b

44 112 mm

143 d

48 107 c<sup>3</sup>

113 gg

49 145 u

**13**

2 52 n

3 113 bb

7 118 k

121 b

8 138 h

16 91 d

17 111 f

152 w

18 67 y

72 p

21 53 q

115 e<sup>1</sup>

22 107 b

**14**

[2 93 q](#)

[109 f](#)

[3 72 v](#)

[5 136 c](#)

[10 145 f](#)

[11 61 c](#)

[152 y](#)

[12 133 a](#)

[13 138 e](#)

[161 b](#)

[18 61 e](#)

[20 139 e<sup>3</sup>](#)

[27 114 f<sup>1</sup>](#)

**[Exodus](#)**

**[15](#)**

[91 /](#)

[1](#) → [2 r](#)

[20 e](#)

[107 c](#)

[146 f](#)

[2 58 k](#)

[80 g](#)

→ [117 b](#)

[4 128 r](#)

[5](#) → [58 g](#)

[75 dd](#)

[91 /](#)

[6 90 /](#)

→ 107 b

7 116 i

8 15 c

9 117 z

120 g<sup>4</sup>

154 a<sup>1</sup>

10 35 g

58 g

11 20 e, g

12f 107 b, d

13 20 e

64 d

138 g

14 47 m

15 107 b, c

16 20 e

67 g

90 g

132 c

138 g

164 f

17 20 h

155 h

20 47 l

146 c

21 20 e

23 144 d

24 20 c<sup>2</sup>



26 113 o

**16**

2 72 ee

3 151 b

4 150 i

5 134 r

6f 112 oo

164 b

7 32 d

72 ee

107 u

141 β

8 72 ee

12 88 ee

14 55 k

15 37 b

**Exodus**

**16**

16 118 h

20 27 o

67 n

121 d<sup>2</sup>

139 h<sup>1</sup>

21 123 c

159 g

22 111 f

126 n

134 e

23 63 i

76 d

28 106 h

29 9 l

29 e

69 p

139 d

32 117 cc

33 125 b

36 126 n

**17**

1 115 f

2 47 m

3 72 ee

117 e

4 112 x, oo

6 49 k

7 152 k

10 118 f

11 112 ee

12 141 d

145 n

13 47 i

14 126 s

16 133 l

**18**

4 119 i

157 b

[5 118 g](#)

[9 21 f](#)

[75 r](#)

[13 47 i](#)

[14 102 b](#)

[16 112 hh](#)

[159 bb](#)

[18 75 n](#)

[133 c](#)

[19 135 a](#)

[20 103 b](#)

[155 d](#)

[21 97 h](#)

[22 110 i](#)

[127 b](#)

[23 44 e](#)

[49 i](#)

**[Exodus](#)**

**[18](#)**

[114 m](#)

[142 f](#)

[25 97 h](#)

[26 47 g](#)

[112 g](#)

[27 119 s](#)

**[19](#)**

[1 102 f](#)

[115 f](#)

3 53 n

5 112 p

113 o

119 w

8 135 r

11 134 o

12 66 b

13 69 t

113 w

15f 134 o<sup>1</sup>

18 93 dd

19 107 e

113 u

23 72 i, w, x

**20**

2 15 p

138 d

3→ 107 o

132 h

5 60 b

63 p

129 e

8 113 f, bb

9 118 k

10 126 w

152 b

11 91 l<sup>1</sup>

15 107 o

18 116 o

19 135 a

20 107 q

135 m

152 x

=165 b

24 127 e

25 72 k

117 kk

159 r

**21**

2 2 b

→ 159 bb

4 72 t

145 h

146 e

5 113 o

8 61 b

**Exodus**

**21**

75 ee

103 g

12 104 g

112 n

116 w

159 i

13 112 ii

138 c

[16 112 n](#)

[162 b](#)

[18 47 m](#)

[19 52 o](#)

[20 104 g](#)

[113 w](#)

[126 r](#)

[22 124 o](#)

[28f 117 d](#)

[121 b](#)

[29 124 i](#)

[145 h](#)

[31 29 i<sup>1</sup>](#)

[35 135 m](#)

[36 159 cc](#)

[162 a](#)

[37 47 f](#)

[122 d](#)

[123 a](#)

**[22](#)**

[1 124 n](#)

[2 152 o](#)

[3 51 k](#)

[113 o, w](#)

[4 53 n](#)

[5 117 q](#)

[8 138 e](#)

[11 113 o](#)

[17 94 d](#)

[21 152 b](#)

[22 113 m](#)

[163 c<sup>1</sup>](#)

[25 135 o](#)

[26 91 e](#)

[112 y](#)

[29 60 d](#)

[30 131 k](#)

**23**

[1 73 e](#)

[2 114 o](#)

[4 61 h](#)

[8 107 g](#)

[9 158 a](#)

[14 134 r](#)

[15 118 k](#)

[16 61 a](#)

[20 155 n](#)

[21 51 n](#)

**Exodus**

**23**

[67 y](#)

[22 113 o](#)

[24= 60 b](#)

[26 94 d](#)

[27 117 i<sup>1</sup>](#)

[28 126 t](#)

30 113 f

123 e

133 k

31 58 g

**24**

3 118 q

4 134 f

5 131 b

10 139 g

12 154 a<sup>1</sup>

**25**

3 104 g

5 52 q

11 49 k

28 117 hh

29 20 f

117 hh

31 63 h

33 123 d

35 123 d

40 121 c

**26**

1 117 hh

117 ii

2 134 n

3 123 d

139 e

4 → 49 k



12 124 b

146 a

14f 117 hh

18 90 d

19 123 d

25 112 ss

131 d

29 117 ee, hh

30 72 i

121 c

33 53 r

130 a<sup>3</sup>

133 i

**27**

1 117 hh

**Exodus**

**27**

3 143 e

7 121 b

11 134 n

13 130 a

14 154 a<sup>1</sup>

15 134 n

19 143 e

**28**

3 117 c

7 145 u

9 117 d

10 134 c<sup>4</sup>

11 116 l

17 80 f

131 d

20 117 y

21 139 c

23 145 a<sup>1</sup>

32 165 a

34 123 d

35 109 g

39 95 r

43 109 g

152 z

165 a

**29**

1 66 g

2 117 h

126 n

9 117 ee

12 119 w<sup>2</sup>

13 118 g

24 72 w

27 122 n

29 45 d

128 p

30 60 d

31 128 p

35 103 b

## **30**

4 103 g

12 109 g

14 96

p. 283

=p. 285

18 45 d

20 109 g

117 y<sup>1</sup>

165 a

23 131 d

25 117 ii

27 143 b

32 69 q

73 f

36 113 h

## **Exodous**

## **31**

4 63 i

126 m

5 45 e

74 h

13 60 f

14 145 l

15 133 i

17 29 q

51 m

118 k

18 124 q

**32**

1 126 aa

136 d<sup>2</sup>

137 c

143 b

3 54 f

117 w

4 117 ii

141 a

→ 145 i

6 52 n

113 e

12 150 e

20 67 bb

22 117 h

25 5 n

58 g

116 i

26 137 c

29 114 p

30 108 h

31 105 a

117 q

32 152 k

159 v, dd

167 a

33 137 c

[34 66 c](#)

[112 oo](#)

**[33](#)**

[3 27 q](#)

[75 bb](#)

[5 159 c](#)

[6 54 f](#)

[117 w](#)

[7 107 e](#)

[112 e, ee](#)

[113 h](#)

[10 112 kk](#)

[11 156 c](#)

[12 75 gg](#)

[13 69 b<sup>1</sup>](#)

[91 k](#)

[14 150 a](#)

**[Exodus](#)**

**[33](#)**

[16 150 l](#)

[17 69 b<sup>1</sup>](#)

[18 117 cc](#)

[19 67 ee](#)

[20 60 d](#)

[159 gg](#)

[22 67 ee](#)

[23 124 b](#)

**[34](#)**

1 124 g

3 109 c

6 128 x

10 116 p

122 g

147 b

13 47 m

18 161 b

19 51 g

24 51 l

28 156 f

32 117 gg

34f 112 e

159 k

**35**

26 103 b

32 126 n

33 45 e

34 135 h

**36**

1 103 g

2 45 d

4 123 c

5 114 n<sup>2</sup>

6 120 f

7 113 z

8 117 hh

29 112 ss

[f 112 tt](#)

[38 112 rr](#)

**37**

[8 95 n](#)

**38**

[3 117 hh](#)

[5 95 n](#)

[27 69 f](#)

[115 a](#)

[134 g](#)

[28 112 rr](#)

**39**

[3 112 f, rr](#)

[4 95 n](#)

[10 131 d](#)

**Exodus**

**39**

[17 127 h](#)

[131 d](#)

[18 60 h](#)

[20 60 h](#)

[23 165 a](#)

[27 127 f<sup>1</sup>](#)

**40**

[4 49 k](#)

[21 67 p](#)

[24 93 i](#)

[36f 107 e](#)

[37 159 r](#)

## [Leviticus](#)

### [1](#)

[1 49 b<sup>1</sup>](#)

[2 139 d](#)

[12 154 a<sup>1</sup>](#)

[14 102 b](#)

[17 156 f](#)

### [2](#)

[1 139 d](#)

[145 t](#)

[6 112 u](#)

[113 bb](#)

[8 144 b<sup>1</sup>](#)

[121 b](#)

[12 154 a](#)

### [4](#)

[2 =119 w<sup>2</sup>](#)

[139 d](#)

[3 159 cc](#)

[22 159 cc](#)

[23 79 w](#)

[159 cc](#)

[24 130 c](#)

[27f 159 cc](#)

[28 69 w](#)

[33 130 c](#)

### [5](#)



1 139 d

145 t

159 cc

2 139 d

3 162 b

4 114 o

8 119 d

9 = 75 hh

11 131 d

13 119 w<sup>2</sup>

139 d

15 128 d

64 c

## **Leviticus**

### **5**

22 29 g

114 o

26 45 d

114 o

### **6**

2 91 e

3 128 d

131 d

7 113 cc, gg

8 118 q

135 o<sup>3</sup>

9 118 q

13 121 b

131 c

7

7 161 c

8 117 d

16 112 o

18 51 k

135 o<sup>3</sup>

23 104 g

152 b

30 72 i, k

35 53 l

155 l

38 93 pp

8

11 76 c

15 114 o

16 91 c

25 91 c

30 76 c

33 74 h

9

6 107 q

120 c

7 48 i

10

6 109 g

8 107 n

9 109 g

[10 114 p](#)

[18 107 n](#)

[121 b](#)

[19 75 rr](#)

[100 k](#)

[159 g](#)

**11**

[7 65 d](#)

[67 g](#)

[10ff 152 o](#)

[18 80 k](#)

**Leviticus**

**11**

[20 29 l](#)

[23 88 f](#)

[34 145 u<sup>2</sup>](#)

[35 53 u](#)

[42 5 n](#)

[43 74 h](#)

[109 g](#)

[44 27 s](#)

[54 h](#)

[47 116 e](#)

**12**

[4f 45 d](#)

[f 91 e](#)

[ff 74 h](#)

**13**

4 91 d, e

9 146 a

19 131 i

42 84<sup>b</sup>n

121 c

55 54 h

94 g

f 121 b

57 131 m

**14**

9 112 y

21 53 o

30 102 b

34 127 e

35 118 x

36 101 a

165 a

43 53 l

164 d

46 53 l

130 d

**15**

16 129 e

18 118 q

23 66 b

29 53 r

32 45 d

**16**

[2 109 g](#)

[4 119 q](#)

[131 c](#)

[8 30 n](#)

[17 152 b](#)

[27 121 b](#)

## **Leviticus**

### **17**

[14 145 l](#)

[146 c](#)

### **18**

[7f 75 hh](#)

[12](#) → [75 hh](#)

[20 129 e](#)

[21 95 q<sup>1</sup>](#)

[23 65 a](#)

[25 76 h](#)

[27 34 b<sup>4</sup>](#)

[28 116 s](#)

### **19**

[2f 107 n](#)

[8 145 l](#)

[9 61 d](#)

[142 f<sup>2</sup>](#)

[12 152 z](#)

[14 49 k](#)

[16 118 q](#)

[18 117 n](#)

19 95 h

20 113 w

121 b

28 102 i

32 49 k

34 117 n

36 128 p

**20**

6 145 t

7 54 k

10 117 d

14 117 d

16 45 d

18 112 m

19 75 hh

20 118 n

**21**

1 → 74 b

3 107 s

4 67 t

74 b

9 67 t

164 d

21 142 f<sup>2</sup>

22 107 s

**22**

6 163 c

9 152 z

[13 118 u](#)

[15f 152 z](#)

[28 117 e](#)

## **Leviticus**

### **23**

[17 14 d](#)

[22 61 d](#)

[32 134 p](#)

[39 61 a](#)

[42 126 r](#)

### **24**

[5 49 l](#)

[117 ii](#)

[8 123 c, d](#)

[10 126 r](#)

[11 67 g](#)

[22 134 d](#)

[161 c](#)

### **25**

[5 20 h](#)

[10 134 k, o<sup>2</sup>](#)

[14 113 z](#)

[20 159 w](#)

[21 49 l](#)

[75 m](#)

[30 74 h](#)

[33 145 u<sup>3</sup>](#)

[34 10 g](#)

35f 76 i

48 130 d

164 d

49 159 cc

**26**

5 117 c

6 152 l

13 69 x

86 k

119 y

15 67 dd

18 52 o

21 134 r

23 121 f

24 134 r

25 49 l

66 h

33 52 n

145 p

34 67 y

91 e

75 m

37 118 s<sup>2</sup>

152 k

42 90 n

128 d

131 r

43 67 y



158 b

44 154 a<sup>1</sup>

**27**

2 → 127 i

**Leviticus**

**27**

3 96

p. 285

128 d

5f 128 d

9 135 o<sup>3</sup>

23 127 i

135 r

**Numbers**

**1**

1 49 b<sup>1</sup>

2 124 r

4ff 124 r

47 54 l

**2**

33 54 l

**3**

1 52 o

130 d

6 63 o

9 123 e

25f 117 m

27 141 h

[32 133 i](#)

[39 97 f](#)

[46 117 m](#)

[134 k](#)

[49 85 t](#)

**4**

[2 113 bb](#)

[20 65 e](#)

[22 135 h](#)

[23 45 g](#)

[127 b](#)

[24 45 e](#)

[127 b](#)

[24 45 e](#)

[27 128 v](#)

[47 127 b](#)

**5**

[2 102 i](#)

[3 119 e](#)

[10 117 m](#)

[139 c](#)

[13f 32 l](#)

[15 53 o](#)

[17 128 o, p](#)

[19 110 i](#)

[20 167 a](#)

[22 53 q](#)

[66 f](#)

23 126 s

142 f

27 64 c

112 y, gg

## **Numbers**

### **6**

2 66 b

5 113 h, cc

7 74 b

96

p. 283

9 133 k<sup>1</sup>

144 e

23 113 h

25f 109 b

### **7**

2 5 n

116 q

10 121 b

11 123 d

17 134 c

87f 134 f

### **8**

7 27 q

29 v

64 d

13 63 o

16 123 e

19 49 e

24 45 g

**9**

6 145 s

10 5 n

102 i

14 145 u

162 b

15 115 a

→ = 107 b

18 130 c

19ff 112 e

20f 107 b, e

131 e

**10**

2 45 e

115 d

3 145 c

4 134 r<sup>1</sup>

11 111 f

17 112 e, kk

25 117 n

29 138 b

31 141 d

158 b<sup>1</sup>

35 5 n

36 91 e

118 f

11

1 118 x

## Numbers

11

4 35 d

151 a<sup>3</sup>

5 106 g

107 e

7 93 h

8 112 h

9 107 e

10 117 h

11 23 f

74 k

12 44 d

69 s

107 u

122 f<sup>1</sup>

126 o

14 133 c

15 32 g

113 r

16 48 i

63 l

17 119 m

20 80 h

111 q

f 131 d

[25 23 d](#)

[68 f, i](#)

[72 q](#)

[120 d<sup>2</sup>](#)

[126 x](#)

[27 126 r](#)

[29 151 b](#)

[32 113 r](#)

**12**

[1 146 g](#)

[2 133 k<sup>1</sup>](#)

[153](#)

[4 97 i](#)

[6 128 d](#)

[147 e](#)

[12 143 d](#)

[13 105 b<sup>1</sup>](#)

p. 308

[14 154 b](#)

[159 h](#)

**13**

[2 123 d](#)

[134 q](#)

[18 150 i](#)

[19 100 l](#)

[20 152 k](#)

[21 102 f](#)

[27 20 d](#)

118 f

138 c

32 72 l

## **Numbers**

**13**

124 q

**14**

2 106 p

151 e

3 28 a

6 45 e

7 133 k

9 153

16 69 n

111 h

114 s

175 n

21 121 e

→ 167 b

23 64 e

24 112 nn

119 gg

158 b

27 72 ee

31 76 h

32 135 f

33 91 l

141 i

[34 123 d](#)

[35 67 g](#)

[36 114 o](#)

[f 111 h, q](#)

[37 126 z](#)

[40 58 k](#)

[138 b](#)

[41 135 p](#)

[42 152 l](#)

[43 158 b<sup>1</sup>](#)

[45 67 y](#)

**15**

[8 111 g](#)

[13 127 b](#)

[15 161 c](#)

[16 134 d](#)

[18 111 g](#)

[24 119 w](#)

[28 → 91 e](#)

[29 143 c](#)

[145 u](#)

[31 51 k](#)

[91 e](#)

[35 113 h, gg](#)

[40 112 p](#)

**16**

[3 135 p](#)

[10 112 cc](#)



[11 166 b](#)

[13 54 e](#)

[113 f](#)

[115 c](#)

## **Numbers**

### **16**

[14 152 x](#)

[15 96](#)

[p. 283](#)

[117 d](#)

[22 100 m](#)

[129 c](#)

[150 m](#)

[26 110 d](#)

[27 118 p](#)

[29 47 m](#)

[121 b](#)

[152 z](#)

[159 cq](#)

[32 117 e](#)

[35 134 k](#)

### **17**

[5 107 q](#)

[6 72 w](#)

[10 67 l](#)

[72 dd](#)

[11 126 r](#)

[13 65 e](#)

17 139 c

18 134 g

20 72 ee

21 123 d

23 29 f

25 128 v

27 106 n

28 67 e, dd

106 n

150 g<sup>1</sup>

**18**

3 109 g

5 109 g

8 143 e

26 72 i

**19**

12f 74 b

20 74 b

**20**

3 65 a

f 115 f

151 e

154 b

5 59 a

114 l

128 a

152 a<sup>1</sup>k

8 49 k

10 110 d

12 158 b

13 138 c

17 107 l

## **Numbers**

### **20**

108 c

18 152 w

20 122 i

21 66 i

114 c

157  $b^2$

### **21**

1 51 n

75 q

2 113 o

445 g

67 cc

5 59 a

6 126 r

8 127 b

9 159 o

164 d

112 ee, gg

117 d

126 r

14 127 f

15 112 pp

[17 63 l](#)

[107 c](#)

[20 112 ss](#)

[23 157 b](#)

[27 54 c](#)

[75 hh](#)

[30 5 n](#)

[67 y](#)

[69 r](#)

[76 f](#)

[35 164 d](#)

**[22](#)**

[1 125 h](#)

[6 20 c](#)

[53 u](#)

[67 o](#)

[120 c](#)

[138 e](#)

[9 137 a](#)

[11 67 o](#)

[111 u](#)

[12 103 c](#)

[13 69 x](#)

[115 c](#)

[17 67 o](#)

[19 109 d, i](#)

[20 114 g](#)

[25 115 c](#)

28 134 r

29 151 e<sup>1</sup>

159 ee

30 138 d

32 134 r

137 b

## **Numbers**

### **22**

33 60 d

103 b

106 p

117 e

34 106 g

38 114 m

### **23**

2 75 gg

3 130 d

37 c

143 d

7 9 v

64 c

67 o

93 aa

107 b

8 58 g

10 106 n

151 a

11 113 r

13 20 o

48 i

58 i

67 o

+1

69 x

100 o<sup>2</sup>

152 b

14 118 f

15 51 p

18 10 g

90 o

96

p. 285

19 27 q

29 v

64 d

109 i

135 p

152 d, z

166 a

20 159 g

21 144 d

24 124 n

25 10 h

67 g, o

113 x

**24**

1 123 c

3 90 o

96

p. 285

4 116 k

5 106 g

148 b

6 75 x

7 54 c

## **Numbers**

**24**

93 z

9 145 l

10 113 r

15 90 o

96

p. 285

17 55 f

21 73 f

22 29 f

23 115 k

24 2 b

93 y

**25**

2 47 l

3 51 n

6 126

11 117 r

12 5 n

128 d

131 r<sup>+</sup>

17 113 bb

18 117 n

## **26**

3 125 h

10 63 i

14 97 f

53ff 121 b

54 139 c

59 144 d

60 121 b

62 54 l

63 125 h

## **27**

4 65 e

7 135 o

16 129 c

19 63 o

## **28**

4 126 z

134 l

6 128 p

11 132 g<sup>1</sup>

19 134 c

## **29**

15 5 n



33 91 k

39 93 m

**30**

3 65 e

113 z

4 93 k

5 91 k

**Numbers**

**30**

8 91 k

10 93 k

12 112 kk

15 112 ff

**31**

4 123 d

23 74 b

28 72 w

134 d

49 127 a

54 128 a

**32**

5 121 b

6 150 m

14 69 h<sup>1</sup>

118 q

15 117 n

17 72 p

106 o

20 159 c<sup>2</sup>

→ 167 b

23 47 m

110 i

159 q

30 68 i

32 32 d

33 131 n

42 91 e

103 g

**33**

22f 90 g<sup>1</sup>

33f 90 g<sup>1</sup>

38 115 f

134 o

**34**

2 131 f

5 90 i

7f 75 bb<sup>1</sup>

14 23 c

18 134 q

**35**

6 115 g

117 m

18 9 l

19 65 a

114 d

20 60 a

[23 114 s](#)

[159 c<sup>2</sup>](#)

[28 107 n](#)

[30 116 w](#)

## **Numbers**

### **36**

[2 121 f](#)

[3 65 e](#)

[4 164 d](#)

[6 135 o](#)

## **Deuteronomy**

### **1**

[1 101 a](#)

[125 i](#)

[2 118 g](#)

[134 f](#)

[3 97 e<sup>1</sup>](#)

[111 f](#)

[134 o](#)

[5 120 g, h](#)

[7 119 s](#)

[8 69 f](#)

[105 b<sup>1</sup>](#)

p. 307

[11 134 r](#)

[13 119 s](#)

[16 75 t](#)

[112 u](#)

113 bb

17 47 m

53 r

133 c

141 h

161 c

18 117 gg

19 118 g, h

126 v

21 69 f

23 134 f

27 115 c, d, f, h

28 121 b

124 q

32 152 m

33 53 q

34 65 e

f 149 b, c

39 145 f

40 119 s

41 135 n

44 67 g, y

107 g

46 138 c

**2**

9 67 x

75 bb

118 q

[10 106 f](#)

[13 119 s](#)

[14 134 h](#)

[21 104 g](#)

[23 126 w](#)

## **Deuteronomy**

### **2**

[24 20 g](#)

[69 f](#)

[75 cc](#)

[110 h](#)

[120 g, h](#)

[25 112 p](#)

[114 m](#)

[26 131 k](#)

[27 108 c](#)

[123 e](#)

[133 k](#)

[156 d](#)

[28 49 m](#)

[31 67 w](#)

[69 f](#)

[114 m](#)

[33 76 c](#)

[35 67 aa](#)

### **3**

[2 116 o](#)

[3 53 l](#)

164 d

5 128 c

7 67 aa

11 100 i

13 125 d<sup>1</sup>

21 116 q

126 k

24 67 k

126 u

26 69 v

4

1 44 d

69 s

3 116 q

8 128 p

10 115 d

165 b

11 49 d<sup>1</sup>

118 q

15 52 o

53 l

130 d

20 74 l

21 54 k

22 116 d

24 141 h

25 44 o

26 51 k

[27 118 q](#)

[28 68 c](#)

[36 61 d](#)

[37 111 q](#)

[158 b](#)

[39 72 i, w](#)

[41 90 c, i](#)

## **Deuteronomy**

**4**

[107 c](#)

[42 34 b](#)

**5**

[3 135 g](#)

[6 15 p](#)

[138 d](#)

[9 60 b](#)

[12 113 f, bb](#)

[19 117 t](#)

[120 d<sup>2</sup>](#)

[20 49 d<sup>1</sup>](#)

[22 159 v](#)

[23 132 h](#)

[24 32 h](#)

[26 115 d](#)

[151 c](#)

[27 119 s](#)

**6**

[3 118 g](#)

165 b

7 119 l

11 49 m

96

p. 285

17 58 g

113 bb

7

5 52 n

9 134 g

12 158 b, d

15 60 d

16 72 r

109 d

18 113 bb

20 63 i

23 61 e

24 53 l

25 127 e

**8**

1 69 s

3 44 l

72 o

5 61 h

9 93 aa

152 b, e

12ff 150 m<sup>2</sup>

13 75 u



[14ff 116 f](#)

[15 127 i](#)

[16 44 l](#)

[72 o](#)

[18 126 k](#)

[19 72 x](#)

[106 i](#)

## [Deuteronomy](#)

**[8](#)**

[20 158 b, d](#)

**[9](#)**

[7 138 c](#)

[8 54 k](#)

[14 75 gg](#)

[18 54 k](#)

[21 67 g, bb](#)

[113 k](#)

[24 116 r](#)

[25 118 k](#)

[28 145 e](#)

**[10](#)**

[5 29 g](#)

[7 90 g<sup>1</sup>](#)

[8 125 d<sup>1</sup>](#)

[11 45 e](#)

[12=115 d](#)

[15 115 d](#)

[17 102 m](#)

126 v

133 i

19 112 aa

22 119 i

**11**

2 117 l

6 117 e

7 126 k, u

15 49 m

22 45 d

27f 159 cc

30 150 e

**12**

3 52 n

14 61 h

23 63 i

28 61 h

**13**

1 109 d

3 60 b

6 116 f

127 i

9 72 r

109 d

11 116 f

14 130 e

15 113 k

**14**

[1 41 b](#)

[2 133 b](#)

[17 80 k](#)

[22 123 c](#)

[26 117 gg](#)

## **Deuteronomy**

### **15**

[2 113 gg](#)

[7 119 w<sup>2</sup>](#)

[139 d](#)

[9 134 o, p](#)

[14 53 k](#)

[93 k](#)

[117 ff](#)

[16 59 i](#)

[117 e](#)

[17 153](#)

[18 118 n](#)

[128 c](#)

[20 123 c](#)

### **16**

[6 =119 g](#)

[13 93 k](#)

[20 133 k](#)

### **17**

[2 167 b](#)

[5 124 o](#)

[6 144 e](#)

8 102 h

133 c

12 64 g

14 44 d

49 m

69 s

17 109 g

**18**

1 68 c

131 h

16 109 d

**19**

144 d

69 s

3 115 g

5 126 v

6 67 p

13 72 r

21 72 r

**20**

1 93 rr

116 f

2 61 d

5 137 c

8 121 b

13 49 k

14 128 h

15 138 b

[19 100 m](#)

**[21](#)**

[3 121 a, f](#)

**[Deuteronomy](#)**

**[21](#)**

[145 q](#)

[7 44 m](#)

[145 k](#)

[8 55 k](#)

[10 135 p](#)

[145 m](#)

[11 49 m](#)

[96](#)

[p. 285](#)

[130 e](#)

[13 101 a](#)

[131 d](#)

[16 115 a](#)

**[22](#)**

[1 96](#)

[p. 286](#)

[159 gg](#)

[2 72 w](#)

[6 119 aa<sup>2</sup>](#)

[7 65 e](#)

[8 144 e](#)

[19 17 c](#)

[127 e](#)

[23 131 b](#)

[145 q](#)

[26 117 h](#)

**[23](#)**

[5 61 d](#)

[119 n](#)

[130 c<sup>1</sup>](#)

[11 20 h](#)

[12 114 f<sup>1</sup>](#)

[14 49 m](#)

[15 93 ss](#)

[128 p](#)

[25 96](#)

[p. 286](#)

**[24](#)**

[1 167 b](#)

[4 54 h](#)

[7 162 b](#)

[8 51 n](#)

[10 23 d](#)

[13 10 g](#)

[58 i](#)

[19 49 m](#)

**[25](#)**

[2 96](#)

[p. 285](#)

[128 v](#)

[3 150 m<sup>2</sup>](#)

[7 115 c](#)

[10 116 k](#)

[12 67 aa, ee](#)

## [Deuteronomy](#)

### [25](#)

[72 r](#)

[13 123 f](#)

[115 g](#)

### [26](#)

[1 69 s](#)

[5 119 i](#)

[128 n](#)

[12 53 k, q](#)

### [27](#)

[2 72 w](#)

[6 =117 hh](#)

[8 113 k](#)

[9 16 b](#)

### [28](#)

[8 109 k](#)

[20 → 61 e](#)

[21 → 109 k](#)

[32 146 d](#)

[35 166 b](#)

[36 131 d](#)

[43 133 k](#)

[45 58 g](#)

[48 53 l](#)

145 m

49 155 d

52 67 v

55 158 b

56 113 df

142 f<sup>2</sup>

157 b<sup>2</sup>

57 74 i

59 75 oo

91 n

62 119 i

63 75 ff

66 75 rr

67 151 b

**29**

7 125 d<sup>1</sup>

14 100 o<sup>2</sup>

15 157 c

16 103 c

18 69 h<sup>1</sup>

21 167 b

28 5 n

**30**

1 72 w

4 92 b

60 f

9 114 n<sup>2</sup>

11 74 i



[133 c](#)

## [Deuteronomy](#)

### [31](#)

[3 69 s](#)

[11 51 l](#)

[12 120 e](#)

[16 93 gg](#)

[17 158 b](#)

[21 164 d](#)

[29 74 g](#)

### [32](#)

[2 r](#)

[91 l](#)

[117 b](#)

[1 108 d](#)

[3 69 o](#)

[4 126 c](#)

[5 13 c](#)

[152 e](#)

[6 20 g](#)

[75 ll](#)

[100 i](#)

[+1](#)

[152 a<sup>1</sup>](#)

[7 60 f, g](#)

[87 n](#)

[96](#)

[p. 286](#)

123 c

8 53 k

109 k

10 58 i, k

11 52 n

155 g

15 20 g

144 p

154 a<sup>1</sup>

17 144 p

152 a<sup>1</sup>

155 e, f, h

18 75 s

109 k

20 108 a<sup>1</sup>

21 106 c

152 a<sup>1</sup>

22 69 f

23 69 h<sup>1</sup>

103 p<sup>2</sup>

24 116 h, l

26 58 a<sup>1</sup>

75 mm

27 159 y

28 50 e

93 qq

124 e

29 159 x

30 134 s

31 156 b<sup>1</sup>

32 20 h

35 52 o

145 o

## Deuteonomy

### 32

155 l

36 29 v

44 f

152 s

37 29 t

75 u

39 141 h<sup>2</sup>

40 93 aa<sup>1</sup>

41 159 n

46 117 gg

165 b

50 110 c

### 33

2 =103 f<sup>3</sup>

112 pp

3 116 s

4 131 s

9 19 c

117 b<sup>1</sup>

11 72 l

116 i

117 //

165 b

12 44 c

14ff 48 d

16 76 h

90 l, m

19 130 f

133 h

21 68 h

76 d

23 48 i

69 f

24 119 w

126 n

27 131 s

29 91 l

**34**

7 91 e

8 67 g

9 116 f

10 156 c

**Joshua**

**1**

1 49 b<sup>1</sup>

2 131 n

5 106 c

7 107 p

135 o<sup>3</sup>

8 91 k

12 125 d<sup>1</sup>

13 113 bb

15 103 l

17 106 c

**Joshua**

**2**

63 i

3 114 g

4 60 d

135 p

5 114 k

6 59 g

8 152 r

164 c

10 117 c

157 c

13 63 q

96

15 126 r

16 63 c

72 q

74 k

17 34 a<sup>2</sup>

→ 59 h

18 116 p

20 126 y

22 107 c

164 d

24 157 b

**3**

1 107 c

5 54 k

7 114 m

115 c

165 b

9 66 c

11 127 g

128 c

12 97 d

134 q

14 127 g

16 120 g

113 h

120 h

17 113 h

127 g

**4**

2 134 f

3 72 z

4 134 k

6 47 m

7 9 v

8 97 d

9 111 d

14 52 l

[16 109 f](#)

[24 74 g](#)

[107 q<sup>1</sup>](#)

[165 c](#)

**5**

[2 120 g](#)

**Joshua**

**5**

[124 q](#)

[5 116 r](#)

[8 63 q](#)

[9 67 aa](#)

[11 80 g<sup>1</sup>](#)

[14 152 c](#)

**6**

[4 124 q](#)

[8 134 l](#)

[9 → 113 u](#)

[10 112 oo](#)

[13 112 i](#)

[113 st](#)

[16 134 r](#)

[17 75 oo](#)

[18 150 m<sup>2</sup>](#)

[22 35 b](#)

[134 l](#)

[24 118 f](#)

**7**

1 75 t

7 63 p

113 x

120 e

151 e

154 b

9 75 hh

15 121 b

21 127 i

134 g

24 154 a<sup>1</sup>

25 117 ee

**8**

3 60 c

4 104 f

11 127 g

ff 130 a<sup>3</sup>

18 119 q

22 164 d

25 146 c

28 20 g

117 ii

32 29 h

47 m

33 127 f, i

**9**

2 118 q

8 137 a



12 54 f

72 m

112 s

f 126 aa

20 113 z

24 53 t

**Joshua**

**9**

75 hh

**10**

12 107 c

13 107 c

135 p

150 e

17 93 oo

20 115 c

24 23 i

44 l

138 i

27 139 g

36 90 e

**11**

2 10 g

8 126 y

164 d

9 126 n

14 53 l

**12**

9 → 2 r

**13**

4 90 e

5 127 f

7 125 d<sup>1</sup>

14 145 u<sup>3</sup>

**14**

1 64 d

7 72 aa

115 i

8 75 ii

11 115 k

161 c

15 133 g

**15**

3 112 ss

4 44 m

5 90 d

10 90 e

12 90 f

14 134 l

18 16 f

19 117 x, ff

126 y

21 90 e

130 a<sup>3</sup>

29 19 k<sup>2</sup>

34 88 o

36 95 o

38 21 e<sup>1</sup>

45ff 122 h<sup>5</sup>

**Joshua**

**15**

46 112 ss

55 104 g

56 21 e<sup>1</sup>

**16**

1 126 z

2 112 ss

3ff 126 y

**17**

1 127 a

2 114 l

3 113 n

9 112 ss

11 97 c

117 l

15 90 i

16 143 e

**18**

4 119 s

12ff 44 m

90 i

→ 112 ss

19 44 m

20 47 f

13 126 y

**19**

3 19 k<sup>2</sup>

7 104 g

11 → 112 ss

13 90 i

25 104 g

28 126 y

43 90 i<sup>1</sup>

51 129 d

**20** nil

**21**

11 91 k

32 88 c

**22**

3 112 ss

9 68 i

17 117 k, l, aa

20 150 m

25 69 n

103 p<sup>1</sup>

31 107 c

**23**

5 60 a

9 135 f

15 103 b

**Joshua**

**24**

[3 69 v](#)

[7 145 m](#)

[10 113 r](#)

[14 75 oo](#)

[f 117 c](#)

[15 47 m](#)

[19 124 h](#)

[132 h](#)

[145 i](#)

[32 127 e](#)

## **Judges**

[1](#)

[1 49 b<sup>1</sup>](#)

[2 106 m](#)

[3 49 h](#)

[6 93 r](#)

[7 116 kr](#)

[121 d](#)

[141 i](#)

[156 b](#)

[12 112 p, ii](#)

[15 59 h](#)

[126 y](#)

[16 142 b](#)

[19 114 l](#)

[22 145 c](#)

[26 118 f](#)

[28 113 n](#)

164 d

2

2 107 b

9 130 a<sup>3</sup>

18 112 hh

19 112 e, ee

20 107 q<sup>1</sup>

3

12 158 b

15 127 d

16 135 i

19 147 d

23 112 tt

24 67 v

93 h

164 b

25 116 d

28 129 e

4

4 131 b

6 150 e

8 49 m

9 135 m

14 125 i

18 72 s, t

**Judges**

4

126 r

19 47 k

20 58 g

64 f

110 k

112 bb, ff

147 c

150 n

152 k

159 s

21 72 p, t

24 113 h<sup>2</sup>u

5

1 2 r

73 e

117 b

146 g

4 117 z

5 67 dd

136 d<sup>2</sup>

7 20 i

36

44 h<sup>1</sup>

8 107 b

149 e

10 87 e

130 a

11 167 c

12 10 g

72 s

13 69 g

75 bb

14 93 aa

147 c

15 10 g

87 g

93 bb

17 117 bb

21 118 q

22 20 h

123 e

24 119 w

26 47 k

27 154 a<sup>1</sup>

28 64 h

29 75 w

128 i

133 h

30 93 g

**6**

3 112 ee, gg

164 d

4 107 e

9 49 e

11 127 d

**Judges**

**6**



[13 159 i, dd](#)

[14 126 y](#)

[16 49 l](#)

[112 p](#)

[17 36](#)

[18 72 t](#)

[112 v](#)

[114 g, r](#)

[135 a](#)

[19 53 n](#)

[156 d](#)

[20 34 f](#)

[24 128 c](#)

[25f 126 w](#)

[128 c](#)

[26 49 k](#)

[28 63 p](#)

[64 e](#)

[30 109 f](#)

[31 73 e](#)

[100 m](#)

[36 116 q](#)

[158 v](#)

[39 108 d](#)

[109 a<sup>2</sup>](#)

[7](#)

[3 137 c](#)

[4 136 b](#)

6 93 n

8 131 s

12 36

13 112 qq

128 o

17 116 p

18 147 c

19 113 z

20 147 c

23 102 b

25 124 r

**8**

1 49 d<sup>1</sup>

74 h

155 d, h

2 20 m

103 h

4 118 n

10 97 e

11 130 a<sup>2</sup>

15 138 b

18 126 o

161 c

19 63 q

159 x

21 135 a

25 126 r

26 36

## Judges

8

32 125 h

128 c

9

2 115 g

8 48 i

113 o

9 63 k

100 n

106 n

112 s

10 46 d

ff 46 e

15 152 k

159 v

16 → 167 a

17 119 bb

19 167 a

22 116 u

28 107 u

137 a

29 48 l

75 cc

76 e

108 f

151 b

154 b

33 116 p

38 150 l

39 9 l

69 p

41 23 d

35 d

45 117 ee

120 g

48 157 a

53 27 o

67 p

125 b

55 145 d

**10**

4 96

p. 286

9 144 b

11 102 b

167 b

12 49 e

14 110 a

18 137 c

**11**

5 21 b

9 159 v

10 159 n<sup>1</sup>

16 111 b

18 47 m

49 d<sup>1</sup>

67 n

## **Judges**

**11**

20 157 b<sup>2</sup>

23 150 a

25 51 i

73 d

113 q

133 a<sup>3</sup>

29 118 f

33 134 e

34 135 o

+3

35 59 h

119 i

36 124 e

39 114 b

40 107 g

**12**

3 49 e

5 100 m

5 112 ee

6 2 w

7 124 o

**13**

2 125 b

3 112 x

5ff 80 d

ff 94 f

6 44 d

64 f

127 e

7 112 hh

8 52 s

116 e

9 166 o

141 e

11 150 n

12 135 m

159 c

16 119 m

17 37 a

137 a

145 o

19 126 r

21 75 y

23 106 p

115 c

25 61 c

**14**

2 90 e

3 135 a

142 f

4 122 q

135 p

5 119 gg

6 152 p

113 u

10 107 e

15 9 v

## **Judges**

### **14**

69 m, n

150 g<sup>1</sup>

17 118 k

134 m

18 37 d

90 f

93 x

106 p

133 a

159 x

### **15**

1 90 f

119 n

4 134 g

7 163 c<sup>1</sup>d

8 117 q

10 114 g

11 136 c

12 135 o

152 w

13 113 p, u

14 119 gg

164 b

18 135 a

**16**

1 90 c

2 112 oo

3 135 o

5 66 h

9 126 o

10 67 dd

11 113 o

13 28 c<sup>1</sup>

14 127 g

15 141 e

16 10 g

52 d

60 d

164 d

17 159 o

18 112 tt

19 126 r

20 123 c

21 116 r

25 52 n

111 g

26 67 v

27 126 x

28 34 a<sup>2</sup>



88 f

97 b<sup>1</sup>

30 72 r

**17**

2 32 h

121 f

**Judges**

**17**

3 53 i

154 a<sup>1</sup>

5 96

p. 283

8 138 e

**18**

1 125 d<sup>1</sup>

3 142 e

10 152 o

11 116 k

121 d

19 20 g

150 g

22 53 n

23 67 g, y

107 v

24 136 c

29 52 q

30 5 n

**19**

1 131 b

2 75 t

3 119 gg

4 53 n

5 9 u

64 c<sup>2</sup>

117 ff

6 110 h

120 d

8 64 c

9 91 k

11 19 i

69 g

107 n

13 48 i

69 x

73 d

16 102 b

18 118 e<sup>3</sup>

19 127 b

20 29 q

73 e

22 54 c

116 u

117 w

130 e

24 91 d

135 o

[26 114 f<sup>1</sup>](#)

[29 126 r](#)

[30 112 ee, oo](#)

[116 w](#)

**[20](#)**

[2 29 f](#)

[6 49 c](#)

**[Judges](#)**

**[20](#)**

[68 e](#)

[7 119 s](#)

[13 130 e](#)

[14f 102 b](#)

[15ff 54 l](#)

[155 d](#)

[16 90 e, l](#)

[+3](#)

[122 t](#)

[126 r](#)

[25 97 e](#)

[30 123 c](#)

[31 66 f](#)

[75 v](#)

[32 20 h](#)

[33 73 a](#)

[37 73 a](#)

[38 75 gg](#)

[39 118 u](#)

[f 164 b](#)

[43 20 h](#)

[22 s](#)

[44ff 117 m](#)

[46 145 o](#)

**[21](#)**

[7 131 n](#)

[9 54 l](#)

[12 131 b](#)

[134 g](#)

[16 123 b](#)

[19 90 e](#)

[126 w](#)

[21 145 p](#)

[22 135 o](#)

[25 107 e](#)

**[1 Samuel](#)**

**[1](#)**

[1 49 b<sup>1</sup>](#)

[125 b, h](#)

[156 b](#)

[2 134 l](#)

[145 o](#)

[3 112 dd](#)

[123 c](#)

[4 112 g](#)

[=126 s](#)

[6 20 h](#)

22 s

59 g

7 68 c

107 e

123 c

8 37 e

102 l

107 f

9 91 e

**1 Samuel**

1

113 e<sup>3</sup>

141 e

10 128 y

11 112 p, ff

113 o

12 112 uu

114 n<sup>2</sup>

164 d

13 20 g

145 n

14 47 o

16 128 u

17 23 f

95 h

20 44 d

64 f

90 k<sup>2</sup>

22 112 oo

164 d

24 135 i

26 103 c

27 95 h

28 64 f

145 u

**2**

117 b

1 2 r

106 g

3 103 g

120 g

124 e

133 k

152 z

4 146 a

6 111 u

116 x

8 107 g

114 r

116 x

135 p

9 67 g

11 116 r

13 112 oo

116 w

131 c

159 i

164 a

14 131 h

132 g

15 112 oo

16 103 g

106 m

112 ll

113 w

159 f, dd

18 116 k

118 q

**1 Samuel**

**2**

121 d

19 112 e, h<sup>3</sup>

20 145 u

22 107 e

112 k

23 126 y

24 116 s

25 117 x

26 113 u

27 113 q

114 e

150 e

28 49 e

113 z

119 w

29 111 t

118 g

133 b

30 113 p

116 g

149 a

31 112 x

116 d

33 53 q

118 q

145 e

**3**

2 107 b

120 b

3 107 c

152 r

5f 46 c

120 gh

7 =107 c

8 114 m

134 r

9 46 c

120 g, h

10 54 k

118 u

123 c

11 67 g, p



116 p, w

155 d

12 113 h

13 112 qq

130 c<sup>1</sup>

119 p

14 149 c

17 149 d

21 75 y

4

1 131 c

145 c

3 127 g

1 Samuel

4

5 72 h

145 c

6 37 f

7 125 e

8 132 h

136 d

147 d

10 124 b

145 o

12 127 e

15 44 m

145 k, n

16 116 q

126 k

19 69 m

111 b

112 tt

114 i

21 152 q

**5**

1 131 c

3 116 d

5 107 g

7 112 f, rr

8 = 67 g

67 y

118 f

9f 67 v

130 d

164 d

10 115 c

117 e

145 m

11 109 f

117 e

**6**

3 116 s

4 118 h

135 r

5 112 aa

7 72 r̄

[=135 o](#)

[8 72 i](#)

[126 s](#)

[9 115 d, f](#)

[159 g, dd](#)

[10 60 h](#)

[75 qq](#)

[135 o](#)

[11 154 a<sup>1</sup>](#)

[12 47 k](#)

[71](#)

[75 n](#)

[113 su](#)

[13 145 c](#)

[14 127 d](#)

[1 Samuel](#)

[6](#)

[18 118 h](#)

[126 x](#)

[19 119 k](#)

[7](#)

[3 109 f](#)

[9 125 b](#)

[131 k](#)

[10 111 g](#)

[116 u](#)

[11 119 c](#)

[12 111 d](#)

[125 b](#)

[131 c](#)

[14 72 k](#)

[16 = 112 f](#)

[17 29 l<sup>1</sup>](#)

[28 136 d](#)

**8**

[7 117 e](#)

[8 111 q](#)

[11 72 l](#)

[12 144 p](#)

[15ff 53 k](#)

[19 20 g](#)

[163 a](#)

**9**

[1 133 a](#)

[3 96](#)

[p. 283](#)

[117 d](#)

[130 g](#)

[4 90 g<sup>1</sup>](#)

[104 g](#)

[152 k](#)

[5 164 b](#)

[6 113 n](#)

[7 159 w<sup>1</sup>](#)

[8 112 x](#)

[9 107 e](#)

144 d<sup>1</sup>

10 120 g

141 f

11 116 u

150 d

13 35 n

= 47 m

14 146 u

15 106 f

142 b

16 118 e<sup>2</sup>

17 138 b

20 73 e

134 m

135 o

143 c

**1 Samuel**

**9**

21 133 g

23 138 b

24 73 f

138 i, h

27 116 u

**10**

2 49 k

3 97 k

4 134 n

5 29 g

101 a

109 k

112 z

6 75 qq

7 76 g

8 112 v

114 r

9 112 uu

11 20 h

111 g

116 s, w

136 c

12 154 b

13 75 qq

14 152 k

16 113 o

18 135 a

23 133 b

24 22 s

100 l

25 126 s

27 136 b

**11**

1 125 h

2 135 p

5 107 f, v

11=111 g

116 w

[12 107 t](#)

[150 a](#)

[15 131 b](#)

**[12](#)**

[3 63 l](#)

[137 b](#)

[7 51 p](#)

[13 44 d](#)

[64 f](#)

[14 167 a](#)

[17 110 i](#)

[114 o](#)

[19 107 p](#)

[20 135 a](#)

[23 126 x](#)

[135 g](#)

[24 75 oo](#)

[25 29 o](#)

**[1 Samuel](#)**

**[12](#)**

[113 o](#)

**[13](#)**

[3 2 b](#)

[6 93 w](#)

[7 119 gg](#)

[8 69 t](#)

[11 67 dd](#)

[12 54 k](#)

[13 106 p](#)

[159 dd](#)

[15 93 oo](#)

[132 g](#)

[17f 107 b](#)

[118 q](#)

[126 m, z](#)

[134 ln](#)

[19 107 e](#)

[152 w](#)

[20 118 f](#)

[21 35 n](#)

[96](#)

[p. 286](#)

[112 dd](#)

[22 122 ee](#)

[23 92 g](#)

**[14](#)**

[1 34 f](#)

[126 s](#)

[8 75 x](#)

[ff 112 t](#)

[11 93 w](#)

[13 72 m](#)

[14 118 s<sup>2</sup>](#)

[15 95 g](#)

[16 129 b](#)

[19 111 h](#)



113 u

164 d

21 2 b

114 i

22 53 n

24 76 d

112 w

27 72 h, k

142 b

28 → 72 t

113 o

29 126 x

30 106 p

113 o

159 l, x, ee

31 72 t

32 72 ff

33 23 c

74 i

75 oo

**1 Samuel**

**14**

114 o

34 96

p. 286

36 48 g<sup>1</sup>

67 dd

109 d

38 66 c

39 100 o<sup>2</sup>

149 c

43 113 p

44 149 d

45 119 w<sup>2</sup>

149 c

49 47 b<sup>1</sup>

52 112 //

**15**

1 9 u

142 f

2 106 g

3 44 g

49 k

112 r

5 68 i

6 20 g

22 s

60 f

61 h

68 h

154 a<sup>1</sup>

9 67 t

75 y

132 d

135 c<sup>1</sup>

12 116 s

[13 121 f](#)

[14 37 f](#)

[15 154 b](#)

[158 b](#)

[16 165 a](#)

[18 112 r](#)

[19 72 ff](#)

[20 157 c](#)

[23 29 q](#)

[53 l](#)

[111 h](#)

[119 x](#)

[165 c](#)

[26 119 x](#)

[29 152 d](#)

[32 118 q](#)

[33 119 w](#)

[142 f](#)

**[16](#)**

[1 65 h](#)

[127 d](#)

[2 114 g](#)

**[1 Samuel](#)**

**[16](#)**

[159 g](#)

[3 117 c](#)

[138 e](#)

[4 141 n](#)

144 d, e

145 u

150 a

7 114 n

35 g

132 c

8 125 i

11 133 g

12 128 x

14 112 h

15 116 n

16 120 b<sup>1</sup>

124 i

17 114 n

18 128 t

129 c

20 128 q

23 112 ee, oo

126 x

**17**

4 80 g

5 121 d

131 q

134 g

8 129 c

12 126 x

14 133 g

134 /

[15 113 u](#)

[118 g](#)

[16 113 k](#)

[17 126 x](#)

[134 n](#)

[20 112 rr](#)

[21 122 i](#)

[23 80 g](#)

[116 u](#)

[24 111 h](#)

[25 22 s](#)

[53 n](#)

[60 g](#)

[100 l](#)

[114 g](#)

[116 s](#)

[26 34 f](#)

[112 p](#)

[132 h](#)

[28 128 r](#)

[136 c](#)

[32 112 p](#)

[34 112 kk](#)

[ff 117 k](#)

[126 r](#)

[\*\*1 Samuel\*\*](#)

[\*\*17\*\*](#)

[154 a<sup>1</sup>](#)

[35 72 w](#)

[112 ll](#)

[38 112 tt](#)

[40 132 c](#)

[41 113 u](#)

[43 124 o](#)

[46 145 e](#)

[47 53 q](#)

[145 c](#)

[48 112 uu](#)

[50 111 k](#)

[51 72 m](#)

[55 111 b](#)

[136 c](#)

[f 137 b](#)

[56 135 a](#)

[57 111 b](#)

[58 126 e, f](#)

[137 b](#)

**[18](#)**

[1 60 d](#)

[142 a](#)

[5 107 e](#)

[9 55 c](#)

[10 54 e](#)

[118 u](#)

[13 106 d](#)

[15 157 c](#)

[17 142 f](#)

[18 107 u](#)

[137 a](#)

[19 114 q](#)

[115 e<sup>1</sup>](#)

[21 134 r](#)

[22 59 c, i](#)

[23 114 a](#)

[25 134 g](#)

[28 59 g, i](#)

[29 68 h](#)

[69 n](#)

[116 f](#)

[30 69 f](#)

[111 f](#)

**[19](#)**

[1 115 a](#)

[2 51 n](#)

[63 c](#)

[3 119 l](#)

[137 c](#)

[159 g](#)

[5 114 o](#)

[10 126 y](#)

[116 q](#)

[11 159 v](#)

[13 124 h](#)

**[1 Samuel](#)**

## **19**

126 r

132 h<sup>2</sup>

16 124 h

132 h<sup>2</sup>

17 59 h

150 e

22 126 x

23 113 t

135 g

## **20**

1 37 d

116 s

2 103 g

107 g

156 f

3 113 o

118 x

149 a<sup>1</sup>

4 137 c

6 51 e, i

112 ff

113 n, o

159 s

8 135 a

142 g

159 v

9 142 f



150 a

10 150 i

151 a

11 118 f

13 117 l

149 d

14 109 g

16 117 g

18 112 oo

19 34 f

120 c

20 91 e

127 e

21f 159 s

23 143 a

26 152 d, t

27 80 g<sup>1</sup>

31 128 v

138 c

33 115 c

36 114 o

116 u

37 150 e

40 72 y

42 134 d

135 f

158 b

**21**

2 90 i

## 1 Samuel

### 21

119 gg

152 o

3 55 b

137 c

5 119 e<sup>1</sup>

6 111 b

123 b

8 84<sup>b</sup> f

129 h

9 150 c<sup>3</sup>

10 80 g

102 g

126 r

142 f

159 s

14 60 d

75 bb

131 m<sup>3</sup>

16 136 b

### 22

2 75 oo

5 119 s

7 117 n

124 p

150 a

153

9 90 i

13 113 e

14 154 b

15 67 w

18 135 a

**23**

1 93 r

116 n

7 128 a

10 113 o

117 n

11 150 g<sup>1</sup>n

15 90 e

19 90 e

150 e

20 114 a, b, ~~A~~

21 121 f

22 63 n

135 b

144 d<sup>2</sup>

23 100 o<sup>2</sup>

159 v

28 22 s

102 b

**24**

5 138 b

6 117 d

[9 126 e](#)

[11 9 v](#)

[112 rr](#)

[\*\*1 Samuel\*\*](#)

[\*\*24\*\*](#)

[144 o](#)

[157 c](#)

[12 114 r](#)

[154 a<sup>1</sup>](#)

[14 137 b](#)

[16 112 aa](#)

[18 117 ff](#)

[19 157 c](#)

[112 hh<sup>2</sup>](#)

[117 c](#)

[20 150 a](#)

[21 113 n](#)

[\*\*25\*\*](#)

[1 21 d](#)

[2 67 cc](#)

[134 g](#)

[5 44 d](#)

[64 f](#)

[90 i](#)

[7 53 p](#)

[63 q](#)

[8 72 o](#)

[74 k](#)

76 g

10 67 ee

126 w

11 112 cc

150 a

14 72 ff

73 e

15 130 d

18 24 b

75 v

132 g

134 g

20 47 k

112 uu

21 106 f

142 b

22 149 b, d

24 135 g

25 107 p

126 u

26 65 f

113 e, gg

114 p

144  $\beta$

149 a<sup>1</sup>

27 143 d

145  $\sigma^{+1}$

28 119  $w^2$

[29 143 c](#)

[31 114 p](#)

[33 65 f](#)

[75 qq](#)

[114 p](#)

[34 48 d](#)

## [1 Samuel](#)

### [25](#)

[76 h](#)

[106 p](#)

[149 d](#)

[159 x](#)

[38 134 m](#)

### [26](#)

[9 112 h](#)

[151 a](#)

[12 87 s](#)

[152 l](#)

[13 156 c](#)

[14 155 m](#)

[16 117 m<sup>3</sup>](#)

[158 b](#)

[17 150 n](#)

[19 72 aa](#)

[20 117 d](#)

[126 o](#)

[21 158 b](#)

[22 127 f](#)

26 150 m<sup>2</sup>

**27**

1 115 c

5 108 d

9 107 e

112 e, dd

10 150 a

11 152 w

**28**

3 106 f

111 g

142 d

154 a<sup>1</sup>

7 52 d

96

128 u

130 e

8 10 h

46 d, e

9 115 c

10 20 h

11 137 b

13 132 h<sup>1</sup>

14 93 q

15 27 u

48 d

59 f

75 ll

102 *l*

16 154 *b*

20 153

24 68 *h*

**29**

3 61 *b*

**1 Samuel**

**29**

6 149 *c*

8 49 *m*

130 *c*

10 144 *c*

164 *b*

**30**

2 156 *f*

6 144 *b*

8 150 *a*<sup>1</sup>

154 *a*<sup>1</sup>

13 134 *o*<sup>1</sup>

15 51 *o*

17 131 *b*

24 161 *c*

26 91 *k, l*

28 10 *g*

**31**

2 53 *n*

6 111 *k*

7 103 *g*



9 124 r

13 90 e

## **2 Samuel**

**1**

4 53 m

157 c

6 75 rr

113 o

9 72 m

128 e

10 49 c

61 b

107 b<sup>2</sup>

18 150 e

21 126 m, n

130 a

152 g

22 107 e

23 44 c

154 a<sup>1</sup>

24 116 f

25 148 b

26 75 oo

27 148 b

**2**

5 121 f

8 129 h

9 91 e

[127 c](#)

[16 144 d](#)

[20 136 d](#)

[21 64 c](#)

[119 s](#)

## [\*\*2 Samuel\*\*](#)

### [\*\*2\*\*](#)

[22 102 l](#)

[150 e](#)

[23 111 g, q](#)

[116 w](#)

[24 44 g](#)

[164 b](#)

[27 159 x, ee](#)

[28 107 b](#)

[32 72 r](#)

[118 g](#)

### [\*\*3\*\*](#)

[1 113 u](#)

[145 c](#)

[2 107 c](#)

[6 116 r](#)

[8 75 qq](#)

[111 e](#)

[10 114 o](#)

[11 115 d](#)

[13 135 a](#)

[16 113 u](#)

[17 125 i](#)

[18 113 dd<sup>4</sup>](#)

[25 117 h](#)

[27 117 ll](#)

[30 117 n](#)

[158 b](#)

[33 107 t](#)

[34 45 g](#)

[152 d, e](#)

[35 149 d](#)

[39 141 e](#)

**4**

[1 145 p](#)

[2 128 c](#)

[4 122 fl](#)

[128 h](#)

[7 141 e](#)

[10 111 h](#)

[114 β](#)

[11 117 d](#)

**5**

[2 72 z](#)

[74 k](#)

[6 35 g](#)

[106 m](#)

[8 35 g](#)

[116 w](#)

[167 a](#)

[10 125 h](#)

[113 u](#)

[21 146 f](#)

[24 109 k](#)

[112 z](#)

[117 d](#)

## **[2 Samuel](#)**

### **[6](#)**

[1 68 h](#)

[2 125 c](#)

[3 126 z](#)

[6 117 g](#)

[16 112 uu](#)

[20 75 y](#)

[148 b](#)

[22 135 c<sup>1</sup>](#)

[23 24 a<sup>1</sup>](#)

[143 c](#)

### **[7](#)**

[5 112 r](#)

[150 d](#)

[14 112 mm](#)

[ff 159 k](#)

[18 107 u](#)

[23 145 i](#)

[28 141 h](#)

[29 120 d](#)

### **[8](#)**

2 113 h

126 n

122 i

3 17 b

4 69 v

134 g

8 131 e

**9**

1 150 d

165 a

3 128 y

152 s

165 a

**10**

5 164 d

7 131 b

9 145 k

146 a

12 54 k

107 n

**11**

1 23 g

4 141 e

11 149 a<sup>1</sup>c

150 a

19 142 f<sup>2</sup>

20 157 c

24 69 r

[75 rr](#)

[25 117 l](#)

[27 60 d](#)

[\*\*12\*\*](#)

[1 9 a](#)

[\*\*2 Samuel\*\*](#)

[\*\*12\*\*](#)

[72 p](#)

[2 126 d](#)

[146 f](#)

[3 29 l](#)

[107 e](#)

[152 p](#)

[4 91 a](#)

[126 x](#)

[5 128 v](#)

[6 97 h](#)

[158 b](#)

[8 69 h<sup>1</sup>](#)

[159 v](#)

[9 144 n](#)

[10 114 g](#)

[158 b](#)

[14 52 o](#)

[15 29 q](#)

[51 m](#)

[16 112 f](#)

[117 q](#)

17 75 rr

18 112 p

23 136 c

28 61 f

135 a

150 m<sup>2</sup>

30 127 e

31 112 f

**13**

4 142 f<sup>1</sup>

p.457

5 75 cc

8 72 t

12 75 hh

107 g

14 117 u

15 117 q

17 64 c

18 47 l

107 e

112 tt<sup>1</sup>

156 b

19 112 h, i

113 t, u

20 84<sup>a</sup> s

86 g<sup>1</sup>

118 p

154 a<sup>1</sup>

23 131 d

25 109 g

152 g

165 a

26 104 g

147 c

159 dd

28 72 w

## 2 Samuel

### 13

159 g

30 111 g

31 116 k

32 73 f

36 117 q

39 131 g

114 o

### 14

2 75 m

136 d

3 76 g

4 126 e

6 60 d

139 e<sup>3</sup>

7 73 b

10 112 mm

116 w

143 d



11 75 ff

119 w<sup>2</sup>

13 92 b<sup>1</sup>

115 i

14 107 q

152 x

165 b

17 117 e

19 47 b<sup>1</sup>

70 c

114 f<sup>6</sup>

21 106 m

25 114 o

26 112 ee, oo

118 h

134 g

28 131 d

30 71

31 102 l

**15**

1 112 g

2 111 g

112 f, ll

127 b<sup>1</sup>

4 112 p

151 a

5 10 g<sup>3</sup>

112 f, ee, oo

7 10 g<sup>3</sup>

10 112 oo

12 104 g

113 u

13 126 r

16 117 d

131 b

20 150 a

21 93 aa<sup>1</sup>

130 c

2 Samuel

**15**

163 d

23 117 t

145 e

25 117 e

27 72 s

31 116 o

32 116 k

121 d

33 49 l

75 w

159 o

34 67 dd

143 d

37 ll

**16**

1 134 g, n

156 b

5 112 tt

113 t

7 128 t

9 107 h

108 c

11 165 a

12 135 m

13 93 gg

112 f

113 t

16 93 //

17 150 a

20 119 s

**17**

5 135 f

8 117 h

9 114 e

10 67 t

11 106 i

12 109 d

122 l

13 106 o

15 106 i

135 a

16 121 a

17 112  $k^{+4}$

126 r

[22 96](#)

[p. 282](#)

[130 g](#)

[23 51 m](#)

[26 118 g](#)

[28 93 aa](#)

**[18](#)**

[3 63 i](#)

[97 g](#)

[11 114 l](#)

[119 aa](#)

**[2 Samuel](#)**

**[18](#)**

[154 b](#)

[159 w<sup>1</sup>](#)

[12 137 c](#)

[154 b](#)

[159 z](#)

[13 159 cc](#)

[14 108 c](#)

[156 c](#)

[16 22 s](#)

[102 b](#)

[18 106 f](#)

[117 d](#)

[19 119 ff](#)

[20 158 b<sup>1</sup>](#)

[22 37 d](#)

74 i

103 g

137 c

23 110 b

137 c

25 113 u

29 114 f<sup>1</sup>

115 k

150 a<sup>+1</sup>

32 150 a<sup>+1</sup>

33 133 f<sup>2</sup>

**19**

1 135 f

151 b

2 111 u

4 114 n<sup>2</sup>

6 70 c

128 a

7 159 ee

8 159 bb

12 142 a

14 68 h

18 97 e

112 tt

19 53 q

20 5 n

115 g

21 129 c

25 52 l

127 f

27 122 f

30 106 i

41 111 h

43 76 b

113 q

44 67 w

**20**

1 147 c

5 68 i

6 152 w

107 q<sup>3</sup>

**2 Samuel**

**20**

9 23 f

66 b

68 h

141 c<sup>3</sup>

11 137 c

12 112 oo

13 69 w

14 125 h

15 90 e

18 113 o, w

19 122 h<sup>5</sup>

130 f<sup>4</sup>

20 149 a, e

21 53 s

116 e, p

155 e

23 16 b

127 f

**21**

1 91 e

2 74 h

115 c

152 d

3 110 i

4 120 c

6 135 a

9 118 i

11 121 a

12 75 rr

14 51 n

15 72 t

17 109 g

20 35 n

118 h

134 q

22 121 b

**22**

3 g

1 2 r

53 l

130 d

2 135 m<sup>3</sup>

24 49 e

27 67 l

30 103 g

33 131 r

37 103 d

38 108 e

40 23 f

68 k

103 d

41 19 i

66 k

116 w

117 ii<sup>1</sup>

44 87 f

## **2 Samuel**

### **22**

46 91 n

48 103 d

50 107 n

### **23**

1 2 r

29 g

3 116 w

118 q

4 152 u

5 135 m

150 a<sup>2</sup>



[6 91 f](#)

[128 u](#)

[143 a](#)

[7 113 w](#)

[8 47 b<sup>1</sup>](#)

[87 f](#)

[10 107 b](#)

[11 127 e](#)

[13 134 k](#)

[15 151 a](#)

[17 167 a](#)

[19 150 d](#)

[21 126 r](#)

[33 35 d](#)

[37 23 f](#)

**[24](#)**

[3 134 r](#)

[145 n](#)

[154 b](#)

[6 90 i](#)

[9 122 i](#)

[11 93 rr](#)

[13 115 c](#)

[145 k, o](#)

[14 108 c](#)

[15 135 a](#)

[16 142 f](#)

[17 135 a](#)

[21 165 a](#)

[22 93 pp](#)

[23 106 m](#)

[24 75 n](#)

[113 p](#)

[134 e](#)

[\*\*1 Kings\*\*](#)

*Passim*

[91 n](#)

[\*\*1\*\*](#)

[1 49 b<sup>1</sup>](#)

[67 g](#)

[142 b](#)

[2 131 b](#)

[112 q](#)

[\*\*1 Kings\*\*](#)

[\*\*1\*\*](#)

[144 f](#)

[4 10 g](#)

[5 116 o](#)

[6 119 w<sup>1</sup>](#)

[12 110 i](#)

[117 p](#)

[14 116 u](#)

[15 80 d](#)

[90 c](#)

[94 f](#)

[20 135 g](#)

[21 146 d](#)

[22 116 u](#)

[24 150 a](#)

[26 135 g](#)

[27 150 a](#)

[31 156 c](#)

[40 117 q](#)

[145 c](#)

[41 146 a](#)

[42 116 u](#)

[44 111 d](#)

[47 70 e](#)

[52 119 w<sup>1</sup>](#)

[2](#)

[2 112 aa](#)

[116 p](#)

[3 95 u](#)

[114 o](#)

[5 111 q](#)

[6 109 d](#)

[112 aa](#)

[7 116 h](#)

[17 131 g](#)

[18 135 a](#)

[20 72 aa](#)

[109 c](#)

[21 121 b](#)

[22 110 b](#)

=154 b

23 149 d

24 60 d

26 75 z

93 ss

118 f

128 t

30 75 ll

31 128 w

36 80 i

90 i

37 112 w

159 g

38 106 c

40 90 i

42 72 aa

112 v

43 128 h

**1 Kings**

**3**

4 107 b

134 g

7 114 c

8 166 b

11 112 tt

12 → 166 b

14 112 ff

15 71

16 107 c

131 b

18 135 r

19 158 b

22 150 n

24 126 d

26 46 e

113 n

**4**

5 93 //

7 112 /

12 90 i

13 128 c

14 90 d

**5**

1 144 i

3 131 c

6 134 g

7 112 dd

9 131 e

12 134 g

17 117 h

20 68 c

165 a

25 23 f

107 e

29 131 b

**6**

134 n

1 115 f

134 h, o

5 103 o

6 63 i

7 131 c

8 126 r

16 117 d

19 66 i

165 c<sup>2</sup>

7

134 n

6 92 g

7 118 p

8 107 b

118 g

→ 126 w

**1 Kings**

7

14 131 b

15 117 hh

20 134 g

27 117 hh

134 l

28 20 m

37 91 f

**8**

1 107 c

[109 k](#)

[5 119 z](#)

[145 c](#)

[8 111 d](#)

[9 152 o](#)

[13 118 k](#)

[27 133 i](#)

[28 128 a](#)

[29 91 k](#)

[138 b](#)

[30 119 g](#)

[159 g](#)

[31 145 o](#)

[32 118 g](#)

[33 158 b, d](#)

[34 72 i](#)

[38 47 m<sup>1</sup>](#)

p. 129

[42 47 m<sup>1</sup>](#)

[44 75 w](#)

[46 49 m](#)

[48 44 i](#)

[55 117 t](#)

[64 133 c](#)

[\*\*9\*\*](#)

[3 75 w](#)

[6 47 m](#)

[8 67 g](#)

[11 75 oo](#)

[17 126 y](#)

[20f 111 h](#)

[138 b](#)

[23 116 f](#)

[24 164 b<sup>1</sup>](#)

[25 112 dd](#)

[113 z](#)

[26 122 t](#)

**[10](#)**

[5 107 e](#)

[8 126 y](#)

[9 114 o](#)

[115 d](#)

[11f 35 m](#)

[12 117 ii](#)

[16 134 n](#)

[17 134 g](#)

[1 Kings](#)

**[10](#)**

[19 93 kk](#)

[21 152 y<sup>1</sup>](#)

[22 74 i](#)

[23 119 u](#)

[24 145 e](#)

[27 126 p](#)

[29 75 t](#)

**[11](#)**



1 10 h

3 145 o, p

5 122 f

8 131 h<sup>1</sup>

9 54 k

138 k

12 135 p

15 52 f

16 53 l

21 165 a

22 65 e

25 117 m<sup>3</sup>

30 117 ii

31 134 l

32 87 e

33 158 b, d

111 q

34 117 ii

39 23 d

41 150 e

42 138 c

**12**

2 131 g

138 c

6 64 b

117 gg

8 116 q

9 117 n

10 93 g

12 74 k

15 115 a

16 = 147 c

17 111 h

24 47 m<sup>1</sup>

p. 129

28 133 c

31 117 d

32 21 d

35 g

65 e

112 pp

**13**

2 116 e

3 112 tt

4 115 i

7 10 h

46 d

11 125 b

**1 Kings**

**13**

12 155 d

14 126 r

17 114 n<sup>2</sup>

18 156 d

20 107 e

119 g

21 112 oo

115 h

29 147 d

33 107 e

109 f

**14**

2 32 h

109 g

3 65 g

5 94 d

112 z

6 118 p

121 d<sup>1</sup>

8 114 o

10 64 d

12 72 r<sup>1</sup>

13 129 g

14 136 d<sup>2</sup>

15 91 n

126 o

16 23 c

17 116 u

90 c

19 129 d

150 e

21 10 g

24 127 g

27 112 g

28 107 e

12 e, g

**15**

4 115 a

13 111 h

119 x

23 118 q

128 x

129 d

**15**

4 115 a

13 111 h

119 x

23 118 q

128 x

129 d

25 134 p

**16**

2 74 l

10 134 o

24 29 f

88 b

131 d

25 67 x

31 150 d

34 127 d

**17**

1 93 pp

## 1 Kings

17

3 119 s

9 90 i

11 66 g

13 75 m

14 66 i

75 rr

15 32 l

16 146 a

24 136 d

18

4 112 g

134 g

5 119 w<sup>2</sup>

9 116 d

10 107 e

112 kk

138 e

13 110 a

111 q

18 114 r

21 141 f

27 53 q

67 y

32 117 ii, kk

34 69 f

43 152 p

44 58 g

109 g

134 r

**19**

2 145 i

4 125 b

157 b<sup>2</sup>

5 136 c

9 126 r

10 52 o

11 132 d

15 26 h

90 c, i

19 134 o

20 20 m

21 131 m

**20**

10 145 i

13 125 b

14 137 b

20 145 c

21 112 tt

22 54 k

25 103 b

27 54 l

28 112 nn

33 53 n

**1 Kings**

## **20**

35 75 mm

115 c

128 v

36 112 t

126 r

39 51 k

40 75 v

116 g<sup>1</sup>

## **21**

2 34 c

125 i

6 107 b

7 135 a

8 124 b<sup>1</sup>

10 104 g

109 f

130 e

150 n

11 116 q

12 112 qq

13 119 c

15 69 f

19 130 c

135 f

21 74 k

22 74 l

25 72 w

29 74 k

**22**

3 150 e

4 161 c

7 103 b

108 d

150 d

9 125 b

10 121 d

12 110 f

13 112 q

118 q

15 110 a

150 e

16 102 k

134 r

165 b

20 109 f

23 126 y

25 75 pp

27 131  $c^{+2}$

136 b

28 135 r

144 p

159 q

30 104 g

113  $dd^4$

34 29 u



35 71

## 1 Kings

22

36 145 o

147 c

38 142 d

49 44 m

## 2 Kings

1

1 49 b<sup>1</sup>

2 126 y

150 i

3 152 y

6 152 y

7 37 f

8 128 u

9 → 97 i

10 154 b

11 120 d

13 120 d

16 152 y

2

1 10 h

114 q

9 107 c

10 52 s

114 n<sup>2</sup>

152 k

159 v

11 111 g

113 u

116 g

16 93 v

107 q<sup>3</sup>

117 r

162 a

21 75 oo

22 75 qq

23 116 u

24 122 e

**3**

3 135 p

4 2 d

112 h

131 k

134 g

8 155 d

14 159 z

15 112 uu

16 113 bb

123 e

23 113 w

24 75 ff

113 x

25 112 e

26 245 o

27 107 k

## 2 Kings

4

1 125 b

2 91 e

103 g

3 91 l

133 c<sup>3</sup>

5 116 u

7 91 l

8 107 e

126 s

11 126 s

13 114 k

117 r

14 154 b

16 32 h

116 p

18 126 s

23 32 h

90 n

24 66 c

25 34 f

27 63 e

31 29 k

41 69 f

42 90 g<sup>1</sup>

43 113 ee

5

2 118 q

3 151 e

7 150 d

9 129 d

10 110 i

113 bb

159 d

11 112 p

113 r

12 107 t

13 110 f

142 f

159 cc

104 g

17 131 d

147 c

159 dd

18 75 kk

20 112 gg

151 e

163 d

22 110 a

136 d

23 72 t

88 b

131 d

26 150 a<sup>1</sup>

6

5 111 g

117 m<sup>3</sup>

2 Kings

6

8 91 n

9 51 n

10 112 f

134 r

11 36

117 m<sup>3</sup>

13 88 c

19 34 b<sup>3</sup>

52 n

22 142 f<sup>1</sup>

p. 457

26 111 g

27 109 h

150 g

152 f

29 74 l

32 22 s

100 l

7

1 131 d

2 116 p

154 b

159 i

3 72 c<sup>1</sup>

4 72 c<sup>1</sup>

106 p

112 ff, gg

159 o, r

8 10 g

47 i

9 116 n

152 a<sup>1</sup>

10 135 p<sup>1</sup>

12 35 n

13 127 f

154 b

16 131 d

18 10 h

131 d

19 154 b

159 i

**8**

1 32 h

6 53 m

72 y

91 e

125 b

8f 126 y

13 37 d

107 u

17 134 e

[21 50 e](#)

[111 f](#)

[28 35 d](#)

[29 107 e](#)

[131 g](#)

**[2 Kings](#)**

**[9](#)**

[2 72 w](#)

[72 h](#)

[3 44 g](#)

[4 127 g](#)

[5 126 e](#)

[7 44 g](#)

[15 159 v](#)

[17 10 g](#)

[80 f](#)

[18 32 n](#)

[103 o](#)

[119 b](#)

[19 150 a<sup>1</sup>](#)

[27 147 c](#)

[31 144 p](#)

[32 134 s](#)

[33 76 c](#)

[35 119 m](#)

[37 75 m](#)

[116 b](#)

**[10](#)**

1 124 b

127 f

5 150 n

6 118 p

130 e

131 h<sup>1</sup>

15 159 dd

21 102 h

22 138 e

23 = 152 w

26 135 p

29 93 o

143 b

30 78 b

**11**

1 112 pp

2 116 e

4 75 q, gg

97 g

5 47 m<sup>1</sup>

p. 129

116 h

7 134 r<sup>3</sup>

9f 97 g

12 74 l

13 87 e

14 29 k

15 97 g



[113 cc](#)

[119 e](#)

[19 118 f](#)

**[12](#)**

[9 66 g](#)

[72 h](#)

**[2 Kings](#)**

**[12](#)**

[93 h](#)

[10 35 o](#)

[112 g](#)

[125 b](#)

[11 112 f](#)

[12f 112 f, pp<sup>3</sup>](#)

[15](#) → [112 e](#)

**[13](#)**

[2 135 p](#)

[6 74 k](#)

[135 p](#)

[9 152 a<sup>1</sup>](#)

[10 134 o](#)

[11 135 p](#)

[14 107 k](#)

[117 r](#)

[17 49 k](#)

[69 r](#)

[75 aa](#)

[76 f](#)

19 114 k

159 dd

20 107 e

21 111 g

116 u

**14**

7 21 e<sup>1</sup>

112 tt

8 156 c<sup>1</sup>

10 112 p

11 156 c<sup>1</sup>

14 93 oo

112 pp, tt

124 q

**15**

11 150 e

13 131 d

16 76 c

127 i

29 80 k

**16**

4 65 e

7 72 p

14 111 h

127 h

17 127 h

18 80 k

**17**

3 130 e

4 118 u

5 72 t

6 134 p

11 53 p

## **2 Kings**

### **17**

13 72 aa

15 103 l

28 116 r

29 124 r

### **18**

1 134 p

4 112 tt

11 75 gg

13 → 3 g

16 52 l

17 128 w<sup>1</sup>

20 44 i

23 127 f

26 2 a

28 2 a

29 74 l

30 121 b<sup>1</sup>

31 127 f

32 114 r

35 37 a

36 112 tt

## **19**

3 g

2 118 p

131 h<sup>1</sup>

3 69 m

152 k

4 132 h

14 124 b<sup>1</sup>

16 132 h

21 72 l

23 91 e

25 23 f

76 h

75 qq

29 66 c

113 ee

34 67 ee

37 111 g

116 u

## **20**

3 g

1 49 a

3 105 a

5 116 f

10 67 t

13 126 x

19 141 n

## **21**

6 114  $n^2$

8 115  $b$

11 74  $l$

12 67  $g$

13 29  $u$

113  $h^2$

## **2 Kings**

**21**

26 144  $d^2$

**22**

1 134  $p$

8 142  $f$

13 138  $b$

18 135  $c^1$

20 61  $h$

124  $c$

29 93  $qq$

**23**

3 127  $c$

4 75  $v$

112  $pp^{+3}$

5 → 112  $pp^3$

8 90  $d$

112  $pp^{+3}$

10 112  $p$

114  $s$

12 112  $rr$

13 130  $a^3$

14 112 pp<sup>+3</sup>

15 67 v

17 34 f

127 f, g

19 124 r

142 f

20 117 d

35 139 c

36 102 b

**24**

7 144 b

14 75 ee

97 g

112 tt

18 → 3 g

**25**

3 g

1 134 p

5 145 c

8 134 p

9 117 c, d

14 107 e

15 123 e

16 126 z

134 /

17 134 e

18 131 b

19 127 f

[22 111 h](#)

[23 124 q](#)

[27 134 o](#)

[28 122 q](#)

[29 75 rr](#)

## **[Isaiah](#)**

[1](#)

[2 126 e](#)

[3 124 i](#)

[4 128 l, x](#)

[147 d](#)

[5 37 e](#)

[127 c](#)

[137 b](#)

[156 d](#)

[6 67 m](#)

[126 m, n](#)

[144 b](#)

[152 o](#)

[7 116 l, n](#)

[118 x](#)

[143 a](#)

[9 106 p](#)

[118 x](#)

[159 x](#)

[11 106 g](#)

[107 f](#)

[117 z](#)

[12 51 l](#)

[106 g](#)

[164 d](#)

[13 107 f](#)

[14 66 b](#)

[76 b](#)

[102 h](#)

[114 c](#)

[119 aa](#)

[15 54 f](#)

[60 f](#)

[61 e](#)

[117 z](#)

[124 n](#)

[145 n](#)

[159 bb](#)

[160 a](#)

[19 120 e](#)

[20 52 e](#)

[121 c](#)

[21 90 l](#)

[95 h](#)

[107 b](#)

[148 b](#)

[22 77 f](#)

[126 n](#)

[23 107 g](#)

[124 f](#)



[24 51 p](#)

[25 118 w](#)

## **Isaiah**

### **1**

[124 l](#)

[26 118 s<sup>2</sup>](#)

[135 m](#)

[27 116 i](#)

[28 147 c](#)

[29 144 p](#)

[30 91 d](#)

[116 i](#)

[118 g](#)

[152 o](#)

[31 93 q](#)

### **2**

[1 154 a<sup>1</sup>](#)

→ [3 g](#)

[2 112 y](#)

[116 r](#)

[4 91 n](#)

[6 44 g](#)

[7 117 z](#)

[8 145 m](#)

[9 67 g](#)

[109 e](#)

[117 g](#)

[11 111 w](#)

112 s

146 a

13ff 162 b

17 111 w

145 o

18 15 f

20 63 i

84<sup>b</sup> n

135 n

145 m

22 102 k

116 e

119 s

**3**

1 116 b

122 v

3 116 k

6 103 g

118 g

7 117 g, ii

156 b

8 9 i

53 q

122 i

9 85 c

135 i

156 g

12 124 k

145 l

13 115 b

14 128 h

154 b

**Isaiah**

**3**

15 37 c

16 52 n

75 v

111 r

112 nn

113 u

135 o

158 b

17 91 c, f

142 f

18 86 g

22 35 f

24 24 b

112 y

131 b

**4**

3 112 y

4 106 o

107 l

f 112 gg

113 e

159 n<sup>1</sup>

[164 d](#)

[5](#)

[1 108 b](#)

[128 v](#)

[2 114 m](#)

[117 ee](#)

[3 110 a](#)

[4 75 z](#)

[114 k](#)

[150 m](#)

[5 9 o](#)

[112 u](#)

[113 d, f](#)

[116 d, p](#)

[6 108 b](#)

[117 z, ii](#)

[119 y](#)

[8 112 w](#)

[116 x](#)

[144 p](#)

[147 d](#)

[9 149 e](#)

[152 y](#)

[10 93 m](#)

[11 112 m](#)

[120 c](#)

[130 a](#)

[147 d](#)

[156 d](#)

[12 93 ss](#)

[106 l](#)

[141 d](#)

[13 106 n](#)

[128 t](#)

[\*\*Isaiah\*\*](#)

[\*\*5\*\*](#)

[14 20 f](#)

[112 s](#)

[15f 111 w](#)

[17 118 t](#)

[142 f](#)

[18 147 d](#)

[19 48 d](#)

[108 d](#)

[20 147 d](#)

[22 147 d](#)

[23 116 x](#)

[145 m](#)

[24 114 r](#)

[115 k](#)

[111 w](#)

[25 111 w](#)

[136 b](#)

[26 133 k<sup>1</sup>](#)

[145 m](#)

[28 20 h](#)

29 152 l

30 136 b

**6**

1 111 b

2 88 f

112 k

119 c

134 g

3 112 k

133 k

139 e<sup>3</sup>

=141 l

4 107 b, d

117 z

5 106 n

128 y

147 d

6 72 t

94 b

155 h

156 b

7 112 x

8 61 g

117 c

124 g<sup>2</sup>

137 b

9 75 n

113 r

10 67 v

75 gg

112 p

136 b

144 d

11 106 o

107 l

121 d

152 y

**Isaiah**

**6**

12 67 k

13 112 mm

114 k<sup>2</sup>

120 d

**7**

2 72 q

122 i

3 95 s

4 67 p

113 bb

6 29 q

122 i

7 122 q

144 b

8 67 t

119 b

9 148 d

[159 ee](#)

[11 29 u](#)

[113 h](#)

[13 114 a](#)

[113 c](#)

[14 74 g](#)

[94 f](#)

[112 t](#)

[116 p](#)

[126 r](#)

[135 a<sup>1</sup>, r](#)

[15 113 d, f](#)

[17f 49 a](#)

[138 e](#)

[18 112 y](#)

[124 e](#)

[20 90  \$\beta\$](#)

[126 x](#)

[21f 112 y](#)

[23 134 n](#)

[25 118 l](#)

[144 h](#)

**8**

[1 29 l](#)

[52 s](#)

[119 u](#)

[2 49 e](#)

[96](#)



[p. 285](#)

[3 52 s](#)

[4 144 d](#)

[6 2 d<sup>1</sup>](#)

[130 a](#)

[7f 112 c, t](#)

[154 b](#)

[8 145 b](#)

[145 o](#)

[9f 110 a, f](#)

[10 110 g](#)

[\*\*Isaiah\*\*](#)

[\*\*8\*\*](#)

[11 45 d](#)

[49 h](#)

[12 47 m](#)

[117 r](#)

[13 135 c<sup>1</sup>](#)

[15 29 w](#)

[16 67 n](#)

[17 75 z](#)

[19 164 d](#)

[20 145 m](#)

[21 54 k](#)

[118 n](#)

[23 67 v](#)

[90 f](#)

[128 h](#)

## 9

1 106 n

130 a

132 g

143 b

2 103 g

130 a

3 10 h

20 h

67 w

93 q

118 u

135 n

4 112 mm

124 n

143 d

146 e

5 93 k

111 w

144 d

6 5 n

64 a

152 u

8 127 c

145 c

11 116 q

127 c

12 116 f

[127 i](#)

[16 116 q](#)

[18 145 o](#)

**[10](#)**

[1 10 g](#)

[93 bb](#)

[2 114 r](#)

[4 163 c](#)

[9 21 d](#)

[10 133 e](#)

[11 23 d](#)

[12 47 b](#)

[127 a](#)

**[Isaiah](#)**

**[10](#)**

[128 a](#)

[13 23 d](#)

[55 b](#)

[75 z](#)

[107 b<sup>2</sup>](#)

[14 118 w](#)

[126 o, p](#)

[132 e](#)

[15 115 i](#)

[124 k](#)

[150 h](#)

[152 a<sup>1</sup>](#)

[16 69 f, p](#)

17 93 v

18 67 cc

22 117 z

159 r

160 a

24 58 i

119 o

156 d

25 112 x, oo

27 10 h

28 106 n

30 132 b

144 m

33 23 c

34 119 o

**11**

2 128 a<sup>1</sup>

7 122 e

8 142 f

9 106 n

114 c

115 d

116 f<sup>2</sup>

117 n

126 z

10 119 gg

143 b

12 20 m

14 93 hh

**12**

1 109 k

150 m<sup>2</sup>

2 = 80 g

5 69 w

116 w

6 122 s

**13**

3 135 n

4 146 b

147 c

6 118 x

8 47 m

119 gg

**Isaiah**

**13**

128 g

9 114 r

15 111 w

17f 111 w

18 52 n

72 r

142 f

19 45 e

115 d

20 68 k

145 o

14

2 54 f

57<sup>2</sup>

117 w

3 22 s

102 b

f 112 y

115 g

121 b, f

4 49 k, m

148 b

6 117 q

130 a

152 t

156 g

9 145 t

11 93 ss

145 o

12 148 b

14 87 s

17 116 x

117 o

19 29 f

53 s

126 p

130 a

20 44 o

21 152 t

[23 55 f](#)

[113 e](#)

[24 144 b](#)

[149 b](#)

[25 10 h](#)

[114 r](#)

[27 116 q](#)

[126 k](#)

[30 72 w](#)

[133 h](#)

[31 72 v](#)

[113 bb](#)

**[15](#)**

[2 70 d](#)

[5 72 cc](#)

[88 c](#)

**[Isaiah](#)**

**[15](#)**

[7 80 g](#)

[155 h](#)

[8 119 hh](#)

**[16](#)**

[2 118 g](#)

[126 p](#)

[3 90 f](#)

[4 145 d](#)

[6 122 v](#)

[7 70 d](#)

8 75 m

145 u

9 72 gg

75 dd

10 72 bb

121 a, b

144 e

**17**

1 116 p

119 x

121 b

4 67 g

128 r

5 122 n

6 118 u

131 n<sup>1</sup>

132<sup>2</sup>

≡134 s

8 35 f

154 a<sup>1</sup>

10 20 m<sup>3</sup>

47 k

f 107 b

11 55 f

72 n

12 47 m

75 u

**18**



[1 124 e](#)

[2 52 s](#)

[67 l](#)

[103 m](#)

[3 66 b](#)

[107 n](#)

[4 10 h](#)

[5 29 q](#)

[67 v](#)

[72 dd](#)

[112 oo](#)

[142 f](#)

[145 q](#)

[6 73 b](#)

[7 67 l](#)

[\*\*Isaiah\*\*](#)

[\*\*19\*\*](#)

[1 72 l](#)

[3 67 dd](#)

[4 124 i](#)

[132 h](#)

[6 53 g, p](#)

[124 e](#)

[7 106 n](#)

[8 130 a](#)

[9 86 i](#)

[10 128 y](#)

[11 107 t](#)

133 h

12 109 f

150 l

13 142 f

14 67 l

17 80 h

95 d

143 b

18 2 a

22 113 s

**20**

1 115 k

2 113 i

118 n

4 87 g

118 o

**20**

1 115 k

2 113 i

118 n

4 87 g

118 o

**21**

1 114 o

2 44 o

72 s

91 e

121 b

[122 i](#)

[5 113 ff](#)

[7 93 dd](#)

[117 q](#)

[8 118 r](#)

[9 136 d](#)

[11 90 f](#)

[93 w](#)

[116 t](#)

[12 29 t](#)

[75 u, rr](#)

[76 d](#)

[110 b](#)

[14 68 i](#)

[76 d](#)

[17 127 a](#)

[128 a](#)

[146 a](#)

**[22](#)**

[1 91 e](#)

[107 v](#)

[150 l](#)

**[Isaiah](#)**

**[22](#)**

[2 75 v](#)

[117 z](#)

[126 e](#)

[128 x](#)

152 d

3 119 w

5 55 f

85 l

128 a

133 l

7 73 d

111 w

128 r

10 20 m

11 95 o

124 k

13 75 n

113 d, f, dd

14 107 c

112 ss

149 b, e

16 90 m

144 b, e

17 113 r

18 118 r

19 144 p

24 128 w

133 h

**23**

1 110 k

119 y

4 152 z

5 118 u

128 h

7 126 z<sup>1</sup>

8 93 pp

11 20 o

53 q

12 35 b

46 e

118 f

130 e

132 b

13 126 e, aa

= 136 d<sup>2</sup>

15 44 f

116 p

118 t

17 72 l

91 e

**24**

2 35 g

116 s

127 i

161 c

3 67 t

**Isaiah**

**24**

5 67 v

6 67 ee

[9 67 p](#)

[10 119 x](#)

[12 67 y](#)

[121 d](#)

[13 164 d](#)

[16 117 q](#)

[17 103 g](#)

[19f 67 l, o](#)

[80 k](#)

[113 w](#)

[20 126 o](#)

[22 117 q](#)

[118 r](#)

**[25](#)**

[1 60 f](#)

[6 75 dd](#)

[93 ss](#)

[7 72 p](#)

[10 72 v](#)

**[26](#)**

[3 50 f](#)

[116 s](#)

[4 =119 ð³](#)

[9 144 m](#)

[10 122 q](#)

[159 c](#)

[11 47 m](#)

[75 u](#)

[14 152 t](#)

[16 44 l](#)

[72 o](#)

[18 124 e](#)

[19 95 h](#)

[122 s](#)

[145 c](#)

[20 75 qq](#)

[\*\*27\*\*](#)

[3 60 a](#)

[4 10 h](#)

[48 c](#)

[65 b](#)

[71](#)

[108 f](#)

[117 x](#)

[151 b](#)

[5 162 a](#)

[8 55 f](#)

[9 156 f](#)

[10 126 o](#)

[11 47 k](#)

[70 a](#)

[72 n](#)

[124 e](#)

[\*\*Isaiah\*\*](#)

[\*\*27\*\*](#)

[145 c](#)

12 96 a

130 g

**28**

1 124 e

128 c, w

2 125 c

3 47 k

4 91 e

128 p, w

135 n

144 e

6 90 i

119 hh

7 72 l

8 127 c

9 130 a

10 86 g<sup>1</sup>

102 h

147 c

11 116 b

12 23 i

44 l

114 m

13 112 p

16 71

119 i

130 ~~f~~

155 f



17 29 u

142 f

18 145 o

20 133 c

21 118 t

132 b

24 144 e

26 112 rr

27 152 z

28 112 m

113 w<sup>3</sup>

150 a

**29**

1 19 c

66 f

69 h<sup>1</sup>

130 d

4 120 g

5 126 p

133 k<sup>1</sup>

6 84<sup>a</sup> s

144 l

7 75 qq

116 i

118 t

8 112 y

116 s

**Isaiah**

## **29**

126 o

9 55 g

72 l

13 115 d

127 a

142 d

14 50 e

113 w

155 f

15 53 q

112 n

116 f

144 p

16 107 u

147 c

150 f

17 112 x, oo

19 128 l

132 c

133 h

23 131 o

## **30**

1 69 h<sup>1</sup>

2 63 i

72 q

5 70 c

78 b

103 f<sup>3</sup>

8 61 f

9 135 p

114 m

11 102 b

12 61 d

111 v

114 d, r

13 116 d

133 k<sup>1</sup>

14 63 i

113 i

156 g

158 c

16 132<sup>2</sup>

18 67 cc

130 a

19 45 d

58 g

67 n

75 ll

20 131 c

145 n

21 56

22 135 n

145 m

23 93 ss

117 ee

[24 52 s](#)

[116 t](#)

**[Isaiah](#)**

**[30](#)**

[25 74 i](#)

[26 97 h](#)

[114 r](#)

[134 m, r](#)

[28 72 z](#)

[85 c](#)

[115 d](#)

[31 156 d](#)

[33 32 l](#)

**[31](#)**

[2 141 f](#)

[3 75 u](#)

[5 67 p](#)

[112 u](#)

[113 h<sup>2</sup>, t](#)

[6 138 f<sup>2</sup>](#)

[144 p](#)

[7 135 n](#)

[8 108 b](#)

[125 c](#)

[152 a<sup>1</sup>](#)

**[32](#)**

[1 143 e](#)

[6 107 g](#)

7 115 i

154 a<sup>1</sup>

9 44 o

11 46 f

48 i

67 o (110 k)

12 116 s

144 i

13 128 c

15 112 p

16 44 c

17 113 c

18 124 e

**33**

1 20 h

53 q, u

67 v

120 b

156 f

3 67 dd

4 85 h

116 t

5 116 s

6 130 b

7 75 u

9 29 q

44 c

145 t

[10 54 c](#)

## [Isaiah](#)

[33 133 l](#)

[12 20 i](#)

[14 84<sup>a</sup> s](#)

[107 t](#)

[117 bb](#)

[15 117 r<sup>4</sup>](#)

[119 z](#)

[124 e](#)

[16 124 b](#)

[20 152 t](#)

[22 140 a](#)

[24 116 k](#)

## [34](#)

[4 67 t](#)

[126 o](#)

[5 → 52 k](#)

[6 54 h](#)

[7 52 k](#)

[9 84<sup>a</sup> s](#)

[10 102 i](#)

[133 i](#)

[11 21 c](#)

[80 g](#)

[13 117 z](#)

[145 k](#)

[17 59 g](#)

## **35**

1 47 n

2 117 q

130 b

3 132 f

4 65 f

69 v

7 135 p

9 84<sup>b</sup> f

132 c

## **36**

3 g

2 128 w<sup>1</sup>

5 44 i

8 127 f

134 g

9 119 s, u

126 u

11 2 a

14 74 l

16 110 f

127 f

17 114 r

## **37**

3 g

3 69 m

114 <sup>5</sup>

**Isaiah**

## 37

152 k

4 132 k

11 150 a

14 124 b<sup>1</sup>

16 141 h

17 10 g

132 h

19 113 f, z

22 130 e, f

23 44 g

117 c

24 91 e

128 r

25 124 e

26 23 f

75 qq

112 oo

114 k

117 ii

28 114 c

29 112 nn

30 66 c

91 c

110 c

113 z, ee

126 b

38 111 g



116 u

**38**

3 g

3 16 f<sup>1</sup>

157 c

5 50 e

113 bb

155 f

9 114 r

10 108 g

121 d

14 48 f<sup>2</sup>

61 f<sup>1</sup>

15 30 m

55 g

16 75 mm

103 g

135 p

144 f

17 119 ff

18 116 h

152 z

20 86 i

114 i

**39**

3 g

1 111 q

124 b<sup>1</sup>

[2 15 f<sup>1</sup>](#)

## [Isaiah](#)

### [39](#)

[126 x](#)

[6 112 t, x](#)

### [40](#)

[1 107 f](#)

[3 146 b](#)

[4 93 v](#)

[6 112 qq](#)

[127 c](#)

[9 119 s](#)

[10 119 i](#)

[11 93 x](#)

[12 73 b](#)

[14 124 e](#)

[18 15 c](#)

[75 dd](#)

[19 119 hh](#)

[20 52 n](#)

[121 d](#)

[155 f](#)

[156 g](#)

[22 126 b](#)

[24 29 w](#)

[25 75 dd](#)

[108 d](#)

[150 m](#)

26 124 e

29 152 v

30 69 q

113 w

31 8 k

**41**

1 119 gg

135 r

2 35 n

75 gg

155 n

3 118 q

4 135 a<sup>1</sup>

5 47 m

75 u

7 29 f

117 c

8 138 d

10 75 bb

11 128 t

135 n

12 135 n

15 96

p. 286

17 20 i

152 k

23 48 g<sup>1</sup>

75 l, v

[109 d](#)

[24 155 n](#)

[25 23 d](#)

**[Isaiah](#)**

**[41](#)**

[72 x](#)

[76 d](#)

[26 48 c](#)

[108 d](#)

[28 109 h](#)

[\(152 d\)](#)

**[42](#)**

[1 155 i](#)

[4 67 q](#)

[5 65 d](#)

[93 ss](#)

[124 k](#)

[6 107 b<sup>2</sup>](#)

[7 84<sup>b</sup> n](#)

[11 122 i](#)

[13 126 p](#)

[17 117 q](#)

[18 35 g](#)

[126 e](#)

[19 126 f](#)

[20 75 n](#)

[144 p](#)

[21 120 c](#)

22 29 q

63 d

72 y

119 hh

124 q

24 113 d

114 m

138 g

142 f<sup>2</sup>

25 110 b<sup>2</sup>

131 k

**43**

1 61 h

74 e

91 d

2 159 dd, ff

6 122 v

7 116 x

8 53 m

69 v

74 l

9 51 o

106 n<sup>3</sup>

136 b

10 70 a

135 a<sup>1</sup>

13 135 a<sup>1</sup>

14 93 qq

[21 138 g](#)

[22 117 e](#)

[23 76 h](#)

[25 136 d](#)

**[Isaiah](#)**

**[43](#)**

[141 h](#)

[28 107 b<sup>2</sup>](#)

**[44](#)**

[3 71](#)

[9 5 n](#)

[12 71](#)

[13 64 i](#)

[15 66 e](#)

[103 f<sup>3</sup>](#)

p. 302

[117 ii](#)

[16 67 ee](#)

[18 145 o](#)

[19 150 a](#)

[152 d](#)

[21 20 f](#)

[57<sup>2</sup>](#)

[117 x](#)

[23 67 ff](#)

[24 65 d](#)

[27 46 d](#)

[63 l](#)

126 b

28 53 n

114 p

**45**

1 67 p

114 r

2 70 b

4 111 b<sup>2</sup>

131 g

6 90 e

91 e

152 s

7 29 e<sup>1</sup>

9 152 u

10 47 o

11 110 b

12 135 f

13 72 x

14 10 g

17 117 qr

20 135 r

21 152 k

22 110 c, f

**46**

2 139 f<sup>5</sup>

4 106 c

135 a<sup>1</sup>

5 75 dd

6 116 x

126 b

9 152 s

11 106 c

**Isaiah**

**47**

1 120 c

122 i

152 u

2 46 d

63 l

3 109 a<sup>2</sup>

5 100 g<sup>2</sup>

120 c

118 o

7 94 g

135 o

8 90 l

144 p

152 s

10 59 g

61 h

75 v

90 l

91 f

116 f

152 s

11 145 o



12 110 a, d

138 f

13 91 l

14 28 b

59 g

67 cc

152 z

15 138 f

**48**

1 144 p

3 107 b<sup>2</sup>

4 111 g

8 52 k

157 a

9 119 hh

11 67 t

12 135 a<sup>1</sup>

14 119 hh

17 61 h

93 qq

155 h

18 111 x

151 e

**49**

5 114 r

6 67 t

115 a

142 f<sup>2</sup>

[7 111 g](#)

[8 71](#)

[9 110 c](#)

[11 145 u](#)

[13 67 ff](#)

[15 119 y](#)

**[Isaiah](#)**

**[49](#)**

[160 b](#)

[18 32 c](#)

[19 67 dd](#)

[133 c](#)

[21 52 l](#)

[72 p](#)

[22f 122 v](#)

[23 122 f](#)

[138 d](#)

[156 c<sup>+2</sup>](#)

[26 135 l](#)

**[50](#)**

[1 122 i](#)

[2 109 k](#)

[117 ii](#)

[133 c](#)

[150 m](#)

[152 y](#)

[4 117 c](#)

[8 15 c](#)

20 f

9 136 c

10 137 c

11 20 n

93 bb

**51**

1 155 k

2 59 g<sup>1</sup>

60 f

107 b<sup>+2</sup>

3 146 e

9 72 s

118 u

124 q

10 93 PP

117 ii

138 k

12 61 h

96 i

111 m, v

141 h

155 f

13 52 k

15 65 d

16 66 b

69 n

17 128 q

19 47 b<sup>1</sup>

75 rr

122 q

21 50 f

130 b

**52**

1 120 c, h

5 53 q

**Isaiah**

**52**

55 b

70 d

7 75 x

106 g

8 117 a<sup>2</sup>

146 b

11 67 t

12 60 f

61 h

14 93 q

144 p

f 161 b

**53**

1 151 a

2 166 a

3 50 f

96

128 t

4 116 l

117 ii

5 121 a

128 q

6 126 o

7 =155 g

8 103 f<sup>3</sup>

p. 301

9 160 c

10 74 k

75 ii

11 117 n

120 h

132 b

**54**

1 67 ff

ff 122 i

144 p

155 f

4 91 l

5 124 k<sup>+4</sup>

6 58 g

9 119 y

10 103 b

11 144 p

152 a<sup>1</sup>

12 21 d

14 54 c

110 c

[15 137 c](#)

[159 w](#)

**[55](#)**

[2 54 k](#)

[110 g](#)

[152 a<sup>1</sup>](#)

[3 93 m](#)

[7 114 a<sup>2</sup>](#)

**[Isaiah](#)**

**[55](#)**

[9 106 g](#)

[161 b](#)

[10 163 c](#)

**[56](#)**

[1 110 a](#)

[2 155 f](#)

[3 138 k](#)

[4 138 f](#)

[5 112 mm](#)

[6 115 d](#)

[f 143 d](#)

[7 135 m, n](#)

[8 20 m](#)

[9 29 t](#)

[76 d](#)

[90 o](#)

[10 130 a](#)

[12 29 t](#)

76 d

**57**

2 118 q

4 93 m

5 67 u

6 20 h

8 47 k

75 m

145 t

11 117 e

15 117 k

17 107 b<sup>2</sup>

113 h

19 118 p

20 113 d

**58**

3 19 c

20 h

66 f

150 m

5 113 b

6f 113 f

7 112 hh

9 65 a

115 b

13 91 k

119 hh

14 54 k

## **59**

3 51 b

4 53 k

113 ff

5 27 u

73 d

80 i

9 93 r

## **Isaiah**

## **59**

10 152 r

12 67 k

145 k

13 52 e

72 v

75 n

113 d

14 72 ee

16 59 g

17 29 u

18 118 s<sup>2</sup>

20 116 h

21 143 a

## **60**

4 51 m

122 u

7 60 e

8 37 a



9 58 g

11 52 k

14 64 e

118 q

125 h

**61**

1 84<sup>b</sup> n

117 n

7 119 hh

144 p

10f 155 g

11 155 g

**62**

1 155 g

2 16 f

60 a

152 g

5 117 r

9 20 m

52 p

12 152 a<sup>1</sup>

**63**

1 136 c

2 141 d<sup>4</sup>

3 76 c

107 b<sup>2</sup>

7 118 s<sup>2</sup>

11 116 f

128 c

13 116 g

125 g

16 60 d

19 67 t

151 e

155 m

**Isaiah**

**64**

1 67 t

2 155 h

3 75 hh

130 a

5f 91 k

6 72 cc

10 146 c

11 54 k

**65**

1 51 c

155 n

2 126 z

152 a<sup>1</sup>

5 117 x

6 163 c

11 35 g

12 150 m<sup>2</sup>

14 70 d

17 29 i<sup>1</sup>

51 m

18 110 a, c

20 75 oo

118 q

139 h

23 69 q

24 107 c

**66**

3 29 f

126 i

6 146 b

8 73 a

106 b

9 116 q

13 115 d

15 119 i

18 167 b

21 131 h

**Jeremiah**

*passim*

91 n

1

5 71

107 c

10 45 g

66 b

12 114 n<sup>2</sup>

13 90 e

15 130 a

2

2 49 k

113 bb

118 p

152 a<sup>1</sup>

**Jeremiah**

2

6 = 155 i

8 155 n

10 118 f

11 72 e

155 n

12 46 d

63 l

15 44 m

145 k

152 y

16 117 u

17 114 a

116 g<sup>1</sup>

19 60 a

110 c

20 44 h<sup>1</sup>

21 126 x

23 75 m

24 60 e

122 d

26 154 a<sup>1</sup>

27 44 d

59 h

69 s

28 141 d

30 126 p

31 85 h

33 44 h

35 114 d

36 68 h

3

1 112 p

113 q, ee

159 w

3 29 i<sup>1</sup>

4f 44 h

5 47 k

66 f

69 r

117 g

145 t

6 75 ii

132 b

7 844 k

8 84<sup>a</sup> s

91 /

158 b

9 112 ss

[10 84<sup>a</sup> k](#)

[12 49 k](#)

[72 s](#)

[14 134 s](#)

[15 53 k](#)

[113 h](#)

[18 75 n](#)

[19 133 i](#)

[20 161 b](#)

[\*\*Jeremiah\*\*](#)

[\*\*3\*\*](#)

[22 75 pp, rr](#)

[25 108 g](#)

[\*\*4\*\*](#)

[1 143 d](#)

[2 10 g](#)

[5 120 h](#)

[7 20 h](#)

[93 t](#)

[154 a<sup>1</sup>](#)

[11 67 v](#)

[13 67 ee](#)

[14 145 k](#)

[16 111 w](#)

[17 117 e](#)

[18 75 h](#)

[19 44 h](#)

[108 g](#)

133 *℞*

22 117 *e*

152 *d*

28 67 *aa*

29 127 *b*

30 32 *h*

145 *t*

31 65 *e*

**5**

1 150 *i*

2 68 *c*

5 135 *a*

6 20 *b*

67 *cc, ee*

7 65 *b*

152 *a*<sup>1</sup>

13 52 *o*

138 *i*

22 58 *i, k*

60 *e*

26 67 *p*

28 117 *z*

29 150 *h*

**6**

4 10 *g*

6 91 *e*

8 51 *c*

152 *a*<sup>1</sup>

10 108 g

13 133 g

14 122 g

133 l

15 114 c

116 g<sup>1</sup>

130 d

16 110 f

17 112 dd

19 111 h

143 d

**Jeremiah**

**6**

20 = 126 x

28 133 i

29 67 u

113 r

**7**

4 133 p

9 51 k<sup>2</sup>

112 o

113 ee

13 114 r

18 113 e

19 57<sup>4</sup>

135 k

142 fl

p.457



21 69 *h*<sup>1</sup>

110 *a*

23 117 *gg*

26 156 *d*

27 49 *l*

29 67 *ff*

31 144 *b*

**8**

1 128 *a*

4 150 *m*

5 128 *c*

7 91 *f*

9 137 *b*

11 23 *f*

75 *qq*

133 *l*

13 72 *aa*

113 *w*<sup>2</sup>

14 67 *dd*

15 113 *ff*

16 130 *a*

132<sup>2</sup>

19 100 *m*

102 *m*

21 59 *g*

23 151 *b*

**9**

1 108 *f*

151 b

2 53 n

119 u

3 29 o<sup>2</sup>

63 c

4 53 q

67 y

113 d

5 117 g

7 135 m

11 109 i

12 49 k

## **Jeremiah**

**9**

114 r

14 131 m

134 s

17 74 k

= 117 z

23 113 d, g

144 e

**10**

2 103 m

3 145 u<sup>3</sup>

4 109 g

5 23 i

47 n

75 oo

113 b, w

7 122 q

144 b

10 132 h

141 c

11 1 c

13 111 v

17 46 d

90 n

18 67 ee

19 63 c

126 y

22 146 b

23 72 z

24 152 h

**11**

7 113 k

15 53 n

90 g

91 e

16 84<sup>a</sup> g

19 45 g

21 109 g

**12**

3 112 m

4 145 k

5 55 h

8 119 q

[9 68 i](#)

[15 139 b](#)

**[13](#)**

[4 127 e](#)

[7 107 b](#)

[152 b](#)

[10 52 s](#)

[116 x](#)

[12 113 q, v](#)

[16 112 p](#)

[122 o](#)

[144 c](#)

**[Jeremiah](#)**

**[13](#)**

[145 p](#)

[17 69 p](#)

[117 z](#)

[18 120 g](#)

[145 p](#)

[19 75 m](#)

[118 q](#)

[20 145 m](#)

[21 64 a](#)

[69 m](#)

[25 65 f, g](#)

**[14](#)**

[1 138 e<sup>2</sup>](#)

[5 113 y](#)

6 145 n

7 91 k

15 142 d

16 103 g

17 117 q

131 e

18 155 h

159 p

19 113 ff

22 141 h

**15**

1 117 m<sup>1</sup>

6f 111 w<sup>1</sup>

10 44 d

59 h

61 h

91 c<sup>1</sup>

14 63 o

15 139 b

152 h

18 50 f

102 l

**16**

6 65 e

7 145 m<sup>4</sup>

16 73 b

132 b

**17**

2 28 a

45 g

126 x

3 93 aa

7 93 oo

8 84<sup>a</sup> t

11 29 <sup>1</sup>l

161 a

16 75 z

119 x

17 75 hh

**Jeremiah**

**17**

18 53 m

72 y

74 l

108 c

131 q

**18**

2 65 h

90 d

7 45 g

16 119 q

17 117 <sup>1</sup>ii

18 108 b

21 75 w

75 ii

**19**

3 67 g

5 144 b

8 91 k

11 75 pp, qq

13 113 z

15 74 k

**20**

1 131 b

6 118 f

7 91 e

116 b

9 21 d

112 kk

132 d

159 g

10 108 f

15 59 f

156 d

17 91 e

111 l, x

122 n<sup>2</sup>

**21**

1 115 i

7 72 r

9 112 t

13 66 f

**22**

3 76 f

5 106 i

6 44 m

149 b, c

10 113 r

12 130 c

13 144 p

152 a<sup>1</sup>

14 29 q

**Jeremiah**

**22**

87 g

88 c

15 10 g

55 h

100 n

142 g

16 115 d

117 r

17 128 w

18 144 p

147 d

19 113 h

117 q

20 10 h

46 d

23 23 f

+1

80 d



90 n

148 b

24 58 i, k

26 72 k

126 z

28 10 g

29 29 k

133 ß

30 120 b

**23**

4 8 l

6 20 d

60 c, d

74 e

8 90 d

9 126 p

155 h

14 112 i

113 d, h<sup>2</sup>

152 x

17 64 e

113 r

20 115 g

23 130 a

29 29 f

155 g

32 52 s

53 k

33 117 m<sup>3</sup>

36 132 h

37 58 g

75 ll

144 h

38 68 c

39 23 l

**24**

2 134 l

128 m

7 115 a, c

**Jeremiah**

**25**

3 53 k

113 k

4 112 dd

5 110 f

6 109 g

12 74 h

13 76 h

117 w

14 135 g

15 131 k

16 55 b

26 127 g

27 76 h

29 16 b

29 150 a

[34 91 l](#)

[36 24 e](#)

**[26](#)**

[5 113 k](#)

[6 8 k](#)

[34 b](#)

[9 75 qq](#)

**[27](#)**

[3 126 w](#)

[4 49 k](#)

[7 135 f](#)

[8 152 x](#)

[16 90 e](#)

[18 72 o](#)

[76 g](#)

[20 53 q](#)

**[28](#)**

[1 134 p](#)

[3 131 d](#)

[4 132 g](#)

[6 75 t](#)

[8 111 h](#)

[9 127 a](#)

[157 c](#)

[10 93 pp](#)

[11 131 d](#)

[16 61 h](#)

[126 b](#)

## **29**

1 53 p

5 66 c

91 c

8 53 o

10 74 h

14 49 k

15 90 d

17 132 e

19 113 k

44 p

## **Jeremiah**

## **29**

23 64 e

25 16 b

91 d

124 b<sup>1</sup>

28 66 c

91 c

## **30**

6 156 b, d

10 116 p

11 113 n, v

13 152 o

14 117 q

16 67 s

21 136 c

31

1 75 hh

2 113 dd

131 m

3 117 x

7 67 ff

118 q

8 118 q

15 145 m

18 51 c

21 44 h

126 y

22 47 o

28 45 g

32 63 o

138 b<sup>1</sup>

33 10 h

60 a

34 9 o

133 g

35 65 d

38 17 b

40 127 g

**32**

1 134 p

4 51 k

5 118 f

9 10 g

10 126 s

12 127 h

14 124 b<sup>1</sup>

126 x

17 152 b

19 128 x

138 d

21 85 b

27 152 b

33 113 k, ff

35 74 k

43 138 b

44 113 y

**Jeremiah**

**33**

5 116 t

6 49 k

18 131 h

20 128 d

131 r

22 116 g

130 a

24 111 h

143 d

**34**

9 132 dd

35

15 110 i

17 150 m

## **36**

2 130 d

155 l

18 107 b

22 117 l

23 97 c

107 e

113 z

134 s

135 p

25 160 b

32 103 l

## **37**

3 53 q

7 61 a

9 139 f

11 112 uu

12 53 q

15 112 f, tt

16 87 i

17 133 c

150 n

20 109 g

21 113 z

## **38**

1 53 q

4 75 rr

6 127 i

[9 111 /](#)

[11 8 k](#)

[f 93 x](#)

[14 126 w](#)

[15 48 g](#)

[16 17 b](#)

[23 116 t](#)

[144 i](#)

[24 f](#)

[109 g](#)

[26 115 a](#)

[\*\*Jeremiah\*\*](#)

[\*\*38\*\*](#)

[28 112 qq](#)

[\*\*39\*\*](#)

[7 53 q](#)

[72 z](#)

[12 17 b](#)

[22 s](#)

[14 115 c](#)

[\*\*40\*\*](#)

[1 35 d](#)

[2 117 n](#)

[3 112 qq](#)

[126 x](#)

[4 35 d](#)

[106 m](#)

[5 72 s](#)



14 115 c

15 10 g

108 c

16= 75 hh

**41**

5 116 k

6 113 u

115 e

7 119 gg

8 48 g

10 75 q

12 119 g

16 124 q

127 e

164 q

**42**

2 75 ff

6 17 a

32 d

10 19 i

69 g

15 73 d

16 112 y

17 112 y

19 72 x

**43**

10 = 84<sup>b</sup> m

**44**

7 114 o

8 8 k

9 91 k

17= 113 e

18 67 e, dd

102 b

19 → 53 k

58 g

91 e

**Jeremiah**

**44**

144 g

145 u

21 52 o

23 74 g

25 72 k

111 h

146 g

28 137 b

29 72 r

**45**

1 61 a

5 150 a

**46**

1 138 e<sup>2</sup>

2 134 p

5 117 q

8 68 i

9 130 e

16 126 w

20 23 k<sup>1</sup>

84<sup>b</sup> n

**47**

1 138 e<sup>2</sup>

4 45 g

67 cc

**48**

2 67 t

119 y

5 43 a<sup>1</sup>

6 75 w

11 72 dd

15 145 u

20 10 g

22 88 c

26 112 r

31 70 d

32 127 f

36 80 g

130 d

155 h

41 44 m

145 k

42 119 y

44 131 n

45 55 f

119 w

**49**

3 54 b, k

4 144 p

7 10 h

8 46 a<sup>2</sup>

63 o

130 d

10 75 pp

**Jeremiah**

**49**

11 47 k

48 i

60 a<sup>1</sup>

12 141 h

150 a

16 = 90 l

144 p

147 c

17 91 k

122 i

19 108 h

20 67 y

132 c

23 75 pp

113 d

24 59 g

145 k

25 80 g

28 20 b

67 cc

30 20 g

63 o

34 138 e<sup>2</sup>

36 20 m

37 67 w, aa

**50**

5 51 o

6 44 m

9 141 d<sup>4</sup>

10 122 i

11 80 h

20 74 k

121 b

24 75 z

26 67 n

31 130 d

34 53 l

73 d

113 x

44 108 h

45 67 y

46 145 u

**51**

3 17 b

152 h<sup>1</sup>

9 75 oo, qq

13 80 d

90 n

14 163 d

29 111 w<sup>1</sup>

145 k

33 53 l

34 75 oo

35 135 m

39 117 r<sup>4</sup>

46 145 o

48 145 o

## Jeremiah

### 51

49 114 i

50 69 x

56 20 h

44 m

52 k

131 n

58 20 i

59 134 p

### 52

1 90 k

4 134 p

10 90 e

12 155 d

13 128 w

20 128 d

25 127 g

## **Ezekiel**

### **1**

1 49 b<sup>1</sup>

134 p

4 90 f

6 87 t

88 f

11 91 l

14 113 s<sup>2</sup>

27 130 a<sup>3</sup>

### **2**

3 126 x

10 19 h

### **3**

3 49 e

6 149 b

15 67 cc

154 a<sup>1</sup>

20 47 l

21 131 m

26 49 m

### **4**

9 87 e

12 58 k

95 e

14 152 ac<sup>1</sup>

5

2 74 h

6 75 gg

11 72 r

109 d

12 52 n

75 hh

91 e

13 29 v

54 c

**Ezekiel**

5

16 109 d

6

3 93 v

135 e

6 67 p<sup>2</sup>dd

8 91 l

9 72 dd

10 119 ii

11 128 c

14 133 l

7

2 97 c

7 127 g

14 72 z

113 z<sup>2</sup>

17 88 f



24 132 c

90 oo

27 54 k

28 49 e

44 72 r

**8**

2 90 f

3 75 gg

6 37 c

45 d

8 125 b

12 116 s

14 90 e

16 75 kk

18 72 r

25 49 e

**9**

1 f

135 n

2 116 k

121 d

126 w

156 c

3 49 e

116 k

121 d<sup>1</sup>

7 112 tt

8 64 i

10 72 r

11 116 k

**10**

3 130 a<sup>3</sup>

131 n

+2

9 84<sup>a</sup> r

126 z

134 l

12 91 c

15 72 dd

17 67 t

**Ezekiel**

**10**

72 q, dd

22 117 m<sup>3</sup>

**11**

3 150 a<sup>1</sup>

13 117 b

150 a<sup>1</sup>

17 72 v

24 90 c

**12**

12 107 q

+2

14 52 n

19 67 p

128 h

25 144 b

**13**

2 93 oo

130 a

3 152 b, x

155 n

7 116 t

144 i

10 ff

117 ee

158 b

11 32 i

35 m

65 e

17 91 c

18 87 f

88 c

103 f<sup>2</sup>

19 72 k

93 r

20 32 i

91 /

93 /

117 c

**14**

1 145 s

3 51 c, k, p

113 w

13 49 m

112 c, hh

14 112 ll, tt

15 59 g

22 117 l

126 w

**15 Nil**

**16**

4 22 s

52 q

53 s

63 d, q

**Ezekiel**

**16**

64 e

71

113 w

f 121 b

5 45 d

71

6 123 d<sup>2</sup>

7 133 i

10 49 c

13 76 f

15 75 ii

91 f

18 44 h

20 91 l

[23 122 \*f\*](#)

[27 128 \*d\*](#)

[131 \*r\*](#)

[31 91 \*l\*](#)

[32 117 \*d\*](#)

[64 \*c\*](#)

[34 121 \*a\*](#)

[44 91 \*e\*](#)

[47 103 \*m\*](#)

[152 \*z\*](#)

[48 75 \*m\*](#)

[50 47 \*l\*](#)

[51 96](#)

[52 52 \*p\*](#)

[91 \*n\*](#)

[95 \*p\*](#)

[96](#)

[p. 284](#)

[53 91 \*c, e, f\*](#)

[54 103 \*b\*](#)

[53 47 \*l\*](#)

[56 96](#)

[57 72 \*k, p\*](#)

[59 44 \*i\*](#)

[60 8 \*l\*](#)

[61 96](#)

[\*\*17\*\*](#)

[5 19 \*i\*](#)

66 g

6 75 rr

7 52 d

9 45 e

93 m

115 d

150 a<sup>1</sup>

15 29 i<sup>1</sup>

93 m

19 67 v

21 117 m

22 49 m

23 44 o

60 a

**Ezekiel**

**18**

2 117 r

6 131 c

7 131 r

10 96 c

119 w<sup>2</sup>

139 d

14 103 l

20 119 m

25 145 u

26 135 p

28 75 t

29 145 u

32 139 d

144 e

154 b

**19**

1 124 e

2 80 h

7 67 p

12 53 u

**20**

114 m<sup>1</sup>

9 67 t

14 67 t

16 117 m

22 67 t

112 t

25 152 a<sup>1</sup>

26 157 c

29 116 q

30 f

93 oo

31 150 a, h

34 72 v

36 51 p

37 23 f

63 o

38 145 u

39 110 a

41 72 v

119 i

43 72 v

**21**

11 65 e

12 67 t

88 f

15 75 n

16 45 d

17 130 a

18 64 d

19 126 z

20 43 c

75 ff

102 f

21 73 a

25 102 f

**Ezekiel**

**21**

29 53 l

61 e

31 80 k

113 bb<sup>3</sup>dd

32 133 l

33 45 c

68 i

35 72 y

130 c

**22**



3 102 f

116 x

4 47 k

145 t

5 35 b

7 35 g

16 67 u

18 131 d

20 66 f

24 93 q

152 a<sup>1</sup>

25 29 f

26 67 t

29 152 a<sup>1</sup>

**23**

5 63 c, m

7 91 l

15 122 h<sup>5</sup>

16 48 d

20 48 d

28 91 e

138 e

30 113 f, dd, ff

32 47 k

143 t

42 21 c

44 96

p. 285+1

[45 103 b](#)

*ff*

[135 o](#)

[46 f](#)

[112 u](#)

[113 cc, dd](#)

[47 103 b](#)

[48 33 k](#)

[f 91 f](#)

[49 74 k](#)

[76 b](#)

[144 a](#)

**24**

[2 139 g](#)

[3 69 f](#)

[6 91 e](#)

[123 d](#)

[11 67 q, bb](#)

[12 75 m](#)

[13 115 a](#)

**Ezekiel**

**24**

[131 r](#)

[26 53 l](#)

[54 k](#)

[86 k](#)

[126 r](#)

**25**

3 67 u

4 91 e

6 23 c

61 c

74 e

7 155 f

8 63 i

13 90 i

15 72 p

117 q

**26**

2 44 m

51 p

67 t

3 117 n

7 133 i

10 130 b

14 47 k

51 l

15 117 q

17 52 s

138 k

18 87 e

21 10 g

**27**

3 90 m, n

12 ff

93 uu

[19 20 i](#)

[26 58 g](#)

[31 80 h](#)

[32 23 k](#)

[34 116 g](#)

[35 117 q](#)

**28**

[3 133 a](#)

[145 d](#)

[7 133 h](#)

[9 113 q](#)

[13 74 e](#)

[14 32 g](#)

[15 90 g](#)

[16 23 d](#)

[68 k](#)

[75 qq](#)

[111 w<sup>1</sup>](#)

[17 75 n](#)

[18 93 u](#)

[23 55 d](#)

[24 72 p](#)

**Ezekiel**

**28**

[26 72 p](#)

**29**

[3 117 x](#)

[124 e](#)

7 127 c

**30**

2 105 a

9 93 y

118 q

12 124 e

16 73 d

18 61 b

**31**

3 67 v

5 44 f

75 rr

→ 85 w

7 76 f

8 75 rr

11 75 n

16 128 a

18 91 e

**32**

1 97 d

7 49 k

11 118 f

15 133 l

16 44 o

18 66 c

19 46 a<sup>2</sup>

53 s

20 46 d

25 144 g

30 20 m

72 n

32 53 s

**33**

2 143 b

4 111 w

112 //

5 52 l

12 51 n

74 h

17 135 f

143 a<sup>3</sup>

18 135 p

19 135 p

21 126 r

26 44 k

27 35 k

28 f

133 l

30 96 c

**Ezekiel**

**34**

2 57<sup>4</sup>

135 k

4 72 i, w

117 n

8 114 r

[135 k](#)

[10 135 k](#)

[149 c](#)

[167 b](#)

[11 135 e](#)

[12 126 z](#)

[14 93 ss](#)

[15 135 a](#)

[17 32 i](#)

[20 135 e](#)

[21 103 b](#)

[31 32 i](#)

**[35](#)**

[3 133 l](#)

[6 10 h](#)

[60 a](#)

[149 b](#)

[7 133 l](#)

[9 69 b<sup>1</sup>](#)

[72 k](#)

[10 117 m](#)

[11 91 l](#)

[12 84<sup>b</sup> e](#)

**[36](#)**

[3 67 r](#)

[75 y](#)

[113 e, g](#)

[5 91 e](#)

9 117 m<sup>3</sup>

11 70 c

12 69 s

13 32 b

116 t

29 49 l

31 72 v

32 152 d

35 34 f

35 k

118 p

36 122 q

38 35 k

**37**

2 112 pp

7 60 a<sup>1</sup>

112 pp

8 9 u

29 i

10 112 pp

11 116 t

119 s

**Ezekiel**

**37**

15 135 m

16 66 g

119 u

17 52 n



64 h

19 117 m<sup>3</sup>

**38**

5 141 c

11 118 f

130 a

21 49 l

22 35 m

23 27 s

54 k

**39**

2 55 f

4 119 hh

7 67 y

9 66 e

23 f

53 n

26 75 qq

27 112 v

126 z

28 112 kk

**40**

1 164 d

3 74 l

4 74 d

5 134 r

16 91 l

17 94 a

121 d

19 80 k

27 134 g

28 126 w

31 93 ss

35 35 n

43 20 m

88 f

45 136 d

48 92 g

**41**

6 134 r

7 67 dd

15 91 l

18 121 d

20 5 n

22 141 b

25 131 m<sup>1</sup>

**42**

5 68 h

131 n

14 103 g

**Ezekiel**

**42**

131 n

15 133 k

17 134 g

**43**

6 102 b

7 117 m

10 117 c

17 91 l

103 o

117 k

27 75 u

**44**

3 117 m

6 133 c

8 49 d<sup>1</sup>

58 g

9 93 hh

143 e

12 112 e<sup>1</sup>

30 115 b

**45**

2 52 s

65 d

11 126 n

12 97 e

16 127 g

**46**

6 132 g<sup>1</sup>

9 93 q

17 72 o

19 127 f

22 5 n

53 q, s

23 121 d

24 124 r

**47**

3 128 n

134 n

4 131 e

5 93 x

7 91 e

8 75 oo

9 104 g

10 91 e

12 67 g

15 127 f

+1

17ff= 117 m

19= 90 i

22 35 n

**48**

1 127 f<sup>l</sup>

14 72 dd

**Ezekiel**

**48**

109 d

18 91 e

28 9 a

**Hosea**

**1**

2 52 o

93 m

130 d

4 112 x

6 120 c, h

=152 a<sup>1</sup>

7 119 o

**2**

1 130 c

3 96

p. 284

5 72 w

118 u

6 52 n

11 120 e

14 59 g

17 118 u

21 133 l

25 152 a<sup>1</sup>

**3**

1 115 d, f

125 c

2 20 h

5 2 v<sup>1</sup>

**4**

2 113 ff

3 112 m

119 i

[4 118 x](#)

[8 145 m](#)

[9 161 c](#)

[12 29 w](#)

[14 155 f](#)

[16 150 a](#)

[18 55 e](#)

[113 w](#)

**5**

[2 64 a](#)

[3 135 a](#)

[8 147 c](#)

[10 118 x](#)

[11 120 g](#)

[14 135 a](#)

[15 60 e](#)

**6**

[1 108 d](#)

**Hosea**

**6**

[109 k](#)

[2 96](#)

p. [286](#)<sup>1</sup>

[119 y](#)<sup>3</sup>

[134 s](#)

[3 155 g](#)

[4 120 g](#)

[6 119 w](#)

133 b

9 23 i

75 aa

93 s

7

1 114 q

2 152 t

157 a

4 45 d

= 80 k

5 130 a

6 91 c

+1

93 ss

7 112 m

8 152 t

11 152 u

12 24 f<sup>2</sup>

70 b

14 70 d

16 34 b<sup>3</sup>

8

2 65 h

3 60 d

4 67 v

**117 ii**

7 29 w

53 g<sup>1</sup>

90 f

9 119 s

10 20 g

111 w<sup>1</sup>

12 159 c

13 111 t

14 112 x

**9**

2 29 g

9 130 a

118 u

120 g, h

11 69 m

143 b

159 m

12 159 m

13 114 k

14 145 n

15 109 d

**Hosea**

**10**

4 75 n

113 ff

6 121 b

10 60 a

71

11= 90 /

135 a



12 110 a

13 90 g

14 9 b

23 g

53 u

72 p

156 c

15 133 i

**11**

1 68 f

111 b

3 19 i

55 h

66 g

4 68 i

7 75 rr

145 c

9 114 n<sup>2</sup>

**12**

1 124 h

5 58 k

118 g

9 144 f

10 118 u

11 112 dd

135 a

142 f

12 159 v

[14 119 o](#)

[15 118 q](#)

### **13**

[2 91 e](#)

[128 l](#)

[3 55 b](#)

[120 g](#)

[8 122 e](#)

[10 150 l](#)

[13 152 a<sup>1</sup>](#)

[14 93 q](#)

[126 e](#)

[15 75 rr](#)

### **14**

[1 84<sup>a</sup> g](#)

[145 u](#)

[3 128 e](#)

[4 121 f](#)

[158 b](#)

### **Hosea**

### **14**

[5 68 f](#)

[118 g](#)

[7 145 p](#)

[10 69 b<sup>1</sup>](#)

[109 i](#)

[141 a](#)

[166 a](#)

+3

**Joel**

1

2 100 n

126 e

150 g

5 126 e

6 152 v

7 113 n

8 63 l

116 k

12 102 b

15 147 d

17 20 h

18 148 a

20 145 k

+2

2

2 106 c

109 d

4 72 u

126 p

6 23 d

6 f

7 126 p

13 152 g

17 150 e

19 117 z

20 145 k<sup>2</sup>

21 46 e

22 144 a

23 111 w

24 93 r

26 113 s

114 o

**3 Nil**

**4**

1 125 k

3 69 u

4 133 k<sup>1</sup>

11 510 l

64 h

14 123 e

147 c

18 117 z

21 49 k

75 z

**Amos**

**1**

3 134 s

→ 158 c

4 49 m

5 145 c

6 158 c

8 145 e

9 114 r

11 58 g

91 e

112 i

114 r

13 158 c

**2**

1 → 158 c

6 61 b

158 c

7 126 b

9 53 n

10 69 x

12 51 n

16 118 n

128 y

**3**

2 153

4 163 c

5 113 q

7 107 g

163 c

8 159 h

9 124 e

11 67 t

154 a

12 126 r

88 f

13 125 h

4

1f 135 o

144 a

2 75 oo

112 x

3 44 k

4 110 a

113 z

114  $n^2$

7 112  $h^3s$

144 c

8 134 s

9 126 n

10 154  $a^1$

11 115 d, f

12 158 b

13 29  $e^1$

116  $g^1$

**Amos**

5

2 128 k

3 117 z

129 g

4 110 f

5 122 h

113 n

6 110 f

112 p

[f 144 p](#)

[7 126 b](#)

[8 111 u](#)

[117 ii](#)

[11 61 e](#)

[13 67 g](#)

[14 152 g](#)

[109 k](#)

[15 63 l](#)

[67 cc](#)

[16 105 a](#)

[18 152 d](#)

[19 112 c, m](#)

[126 r](#)

[21 20 h](#)

[106 g](#)

[154 a<sup>1</sup>](#)

[26 112 x, rr](#)

[6](#)

[1 112 n](#)

[2 125 h](#)

[126 y](#)

[133 a](#)

[3 49 d<sup>1</sup>](#)

[6 119 m<sup>1</sup>](#)

[63 e](#)

[93 k](#)

[10 114 l](#)

145 m

147 d<sup>1</sup>

152 s

12 123 a

144 d

13 152 s

14 112 t

125 c

7

1 86 i

147 b

2 112 uu

5 112 tt

6 156 b

14 128 v

15 119 b

17 113 n

**8**

4 53 q

**Amos**

**8**

5 108 d

8 = 19 k<sup>2</sup>

112 p

125 e

9 49 l

112 y

10 128 h



135 p

11 112 x

13 54 k

146 g

14 93 aa<sup>1</sup>

**9**

1 61 g

144 e

2ff 159 r

3 112 p

4 61 g

5 = 19 k<sup>2</sup>

7 150 e

8 53 k

113 n, v

11 116 d

118 u

13 54 k

112 x

14 91 c

**Obadiah**

3 = 90 l

93 x

4 73 f

10 128 h

11 9 v

61 d, f<sup>1</sup>

69 u

118 x

12 53 n

13 47 k

15 161 b

20 29 q

## **Jonah**

**1**

3 116 d

122 t

135 p

5 51 m

6 120 b

7 36

f 150 k

9 2 b

10 117 q

11 113 u

165 a

14 16 f

## **Jonah**

**1**

105 a

108 c

15 61 c

**2**

1 122 s

2 122 s

10 90 g

[11 122 s](#)

[3](#)

[5 133 g](#)

[4](#)

[1 117 q](#)

[2 16 f](#)

[114 n<sup>2</sup>](#)

[5 107 k](#)

[6 117 q](#)

[9 113 k](#)

[10 96](#)

[p. 285](#)

[128 v](#)

[11 20 m](#)

[97 b](#)

[150 a](#)

[\*\*Micah\*\*](#)

[1](#)

[2 109 k](#)

[135 r](#)

[144 p](#)

[5 23 c](#)

[37 a](#)

[137 a](#)

[7 52 l](#)

[67 y](#)

[117 ii](#)

[8 69 b<sup>1</sup>](#)

118 n

10 113 v

11 122 s

131 c

145 m

13 110 k

15 74 k

**2**

2 118 q

4 144 d

67 u

117 r

6 72 dd

145 o

7 100 n

118 n

8 72 p

116 h

**Micah**

**2**

159 x

12 72 i, k

127 i

13 111 w

**3**

1 114 l

150 e

4 107 c<sup>3</sup>

109 k

6 119 w

144 c

12 44 k

87 e

121 d

4

3 91 n

145 c

6 68 h

p>84<sup>a</sup> s

f 122 s

8 68 f

9 117 q

10 10 k

73 b

76 g

11 145 n

119 dd

12 90 i

13 44 h

+1

72 g

14 3 g

119 o

5

1 90 g<sup>1</sup>

135 g

142 g

2 106 o

155 l

4 72 i

128 l

= 134 s

**6**

1 138 e

3 53 p

= 75 ee

163 b

5 117 gg

7 134 g

8 163 d

9 146 b

10 47 b<sup>1</sup>

118 g

11 47 b

13 67 ee

115 c

**Micah**

**7**

1 93 p

117 ff

119 i

152 k

3 135 f

4 133 eg

8 72 b<sup>1</sup>

→ 122 s

10 75 p, w, hh

145 u

122 s

11 126 x

12 126 aa

14 90 m

17 116 h

18 148 c

19 120 g

**Nahum**

1

2 → 5 h

128 u

3 55 b

75 hh

84<sup>a</sup> k<sup>3</sup>

128 x

143 a, c

4 69 u

70 e

111 u

5 126 k

7 130 a

8 118 f

12 67 t

13 91 d

## 2

1 67 ff

91 e

2 133 l

4 52 q

91 l

5 55 g

93 ss

8 63 p

91 c, k

9 130 d

11 67 t

133 l

14 91 e, l

## 3

4 128 u

5 53 p

75 ee

7 52 q

## Nahum

### 3

67 cc

76 b

146 c

8 70 e

94 d

133 b

156 c



[9 91 e](#)

[10 69 u](#)

[11 145 p](#)

[12 112 ff](#)

[15 110 a, k](#)

[126 o](#)

[145 t](#)

[17 20 h](#)

[86 i](#)

[18 72 l](#)

[19 135 m](#)

**[Habakkuk](#)**

[1](#)

[2 106 h](#)

[5 116 s](#)

[6 13 c](#)

[155 e](#)

[8 67 ee](#)

[9f 111 t](#)

[11 102 d](#)

[138 h](#)

[13 65 e](#)

[14 152 u](#)

[15 63 p](#)

[16 65 e](#)

[103 g](#)

[17 114 h](#)

[114 p<sup>2</sup>](#)

156 g

2

1 37 b

3 65 f

72 dd

113 n

6 13 c

147 c

10 116 s

118 p

12 112 n

14 116 f<sup>2</sup>

155 g

15 113 z

116 g

17 20 n

60 d

67 v

18 37 d

19 100 g<sup>2</sup>

**Habakkuk**

2

152 o, p

20 147 d

3

2 75 mm

6 67 k, ee

8 131 r

[9 65 e](#)

[117 q](#)

[10 91 l](#)

[11 90 d](#)

[13 22 s](#)

[75 n, aa](#)

[113 h](#)

[15 144 m](#)

[17 95 f](#)

[145 u](#)

[19 86 i](#)

## [\*\*Zephaniah\*\*](#)

[\*\*1\*\*](#)

[2f 72 aa](#)

[113 w<sup>3</sup>](#)

[7 147 d](#)

[14 52 s](#)

[15 133 l](#)

[18 162 b](#)

[\*\*2\*\*](#)

[1 152 a<sup>1</sup>](#)

[2 152 y](#)

[7 135 p](#)

[9 8 k](#)

[13 109 k](#)

[14 90 o](#)

[15 90 l](#)

[152 s](#)

**3**

1 75 rr

3 87 m

5 152 a<sup>1</sup>

7 120 g

9 107 k<sup>3</sup>

118 g

11 135 n

14 67 ff

16 145 p

18 69 t

19 84<sup>a</sup>s

20 91 /

**Haggai**

**1**

1 129 f

2 152 d

**Haggai**

**1**

4 126 z

118 p

131 h<sup>1</sup>

135 g

6 45 d

113 z

9 37 f

14 131 g

**2**

[5 44 o](#)

[91 d](#)

[117 l](#)

[6 116 p](#)

[7 145 e](#)

[12 152 c](#)

[159 w](#)

[16 63 i](#)

[17 117 m<sup>3</sup>](#)

[152 n](#)

## [\*\*Zechariah\*\*](#)

[\*\*1\*\*](#)

[2 117 g](#)

[8 132 d](#)

[12 136 d](#)

[13 131 c](#)

[14 117 q](#)

[15 117 q](#)

[158 b](#)

[\*\*2\*\*](#)

[8 34 f](#)

[118 r](#)

[10 154 b](#)

[11 29 o](#)

[13 116 p](#)

[14 67 ff](#)

[17 72 v, ee](#)

[147 d](#)

### **3**

1 61 b

115 c

125 f

3 116 r

4 113 z

7 53 o

117 r

8 116 p

126 e

9 88 f

97 c

122 n

### **4**

2 91 e

### **Zechariah**

### **4**

97 c

126 x

10 72 dd

106 n

127 h

12 10 g

14 119 cc

### **5**

2 134 n

4 73 d

75 mm

80 i

7 74 i

136 d<sup>2</sup>

9 74 k

10 32 n

11 23 k

72 ee

103 g

**6**

7 54 k

10 49 l

12 155 e

**7**

1 134 p

3 113 h

136 d

5 59 a

113 q, z

117 x

6 116 q

126 k

7 117 l

10 139 c

+1

14 52 n

**8**

2 =117 q

5 132 d

[6 150 a](#)

[10 146 a](#)

[14f 67 aa](#)

[15 120 g](#)

[17 117 l](#)

[139 c<sup>1</sup>](#)

[19 63 l](#)

[23 157 a](#)

**9**

[5 75 p, hh](#)

[107 n](#)

[109 k](#)

[9 72 s](#)

[124 o](#)

[154 a<sup>1</sup>](#)

**Zechariah**

**9**

[11 135 f](#)

[152 u](#)

[153](#)

[12 116 s](#)

**10**

[2 124 h](#)

[5 72 p](#)

[6 72 x](#)

**11**

[2 126 w](#)

[5 19 k](#)



60 h

7 96

130 g

132 c

133 h

9 68 c

116 d

10 67 w

17 90 l

113 n

**12**

1 116 d

10 113 z

138 e<sup>1</sup>

11 85 v

12 123 d

**13**

4 74 h

6 121 b

7 72 s

110 k

144 a

**14**

4 93 v

121 d

128 w<sup>1</sup>

5 156 c

10 72 p

126 w

12 67 dd

113 b

145 m

**Malachi**

**1**

2 68 f

6 32 c

107 g

8 61 g

150 g

10 151 a, d

**Malachi**

**1**

153

13 37 c

100 m

147 c

14 80 b<sup>2</sup>

**2**

5 67 u

14 44 g

95 k

158 b

15 144 p

16 116 s

155 n

**3**

1 150 g

2 126 k

9 67 u

144 p

14 100 g

20 44 d

## **Psalms**

*passim*

15 d

**1**

2 163 a

3 16 g

107 g

119 cc

6 68 c

**2**

1 106 l

2 107 f

119 dd

126 h

3 48 c

91 l

108 b

4 126 h

5 58 g

103 p<sup>2</sup>

6 135 a, n

154 b

[7 44 d](#)

[69 s](#)

[8 108 d](#)

[9 128 o](#)

[10 126 h](#)

[154 b](#)

[12 118 g<sup>1</sup>](#)

[130 a](#)

**3**

[1 129 c](#)

[2 67 ee](#)

**Psalms**

**3**

[3 90 g](#)

[152 n<sup>1</sup>](#)

[5 144 m](#)

[6 49 e](#)

[8 72 s](#)

[117 //](#)

**4**

[1 124 f](#)

[3 37 e](#)

[47 m](#)

[156 d](#)

[4 154 b](#)

[7 76 b](#)

[8 133 e<sup>4</sup>](#)

[155 /](#)

## 5

2 73 a

4 118 i

5 107 s, w

116 f

117 bb

7 128 a, t

8 107 s

9 24 f<sup>2</sup>

70 b

10 122 q

124 e

145 m

152 o

11 29 e

58 g

12 103 p<sup>2</sup>

116 g

156

13 117 ee

## 6

1 124 f

2 152 h

4 32 g

147 c

6 152 o

7 106 g

8 67 bb

[9 93 x](#)

[10 142 f](#)

[7](#)

[3 118 p](#)

[152 l](#)

[4 159 m](#)

[5 49 e](#)

[6 63 n](#)

[7 72 s](#)

[119 gg](#)

[156 d](#)

[\*\*Psalms\*\*](#)

[7](#)

[8 72 s](#)

[10 124 g](#)

[132 h](#)

[158 a](#)

[12 127 b](#)

[13 111 w](#)

[120 g](#)

[16 155 h](#)

[17 10 h](#)

[\*\*8\*\*](#)

[2 66 h](#)

[148 b](#)

[3 128 a](#)

[4 159 dd](#)

[164 d](#)

5 107 v

111 m

150 h

6 =117 cc

**9**

2 13 c

7 126 m

135 f

145 d

11 106 k

13 5 h

14 20 b

63 l

67 cc

15 5 h

91 l

108 d

16 138 g

17 5 h

18 90 e

116 b

19 68 c

152 x

21 157 a

**10**

1→ 5 h

2 138 g

3 5 h

[106 k](#)

[5 5 h](#)

[141 c](#)

[9 91 e](#)

[10 93 x](#)

[154 a<sup>1</sup>](#)

[11 106 g](#)

[12 66 c](#)

[76 b](#)

[13 37 f](#)

[157 a](#)

[15 104 g](#)

## **Psalms**

### **11**

[1 118 r](#)

[129 c](#)

[148 b](#)

[247 m](#)

[4 143 b](#)

[145 u](#)

[155 e](#)

[5 142 f](#)

[6 109 k](#)

[7 91 l](#)

[103 ß](#)

### **12**

[2 123 b](#)

[3 117 t](#)



123 f

4 53 n

122 q

7 10 g

+3

97 h

134 r

8 126 y

9 54 k

**13**

4 117 r

5 44 e

59 i

152 z

**14**

3 g

1 129 c

154 a<sup>1</sup>

3 152 o

5 117 p

7 151 b

**15**

2 117 r<sup>4</sup>

118 n

4 72 dd

**16**

1 9 v

48 i

61 f<sup>1</sup>

2 44 i

152 t

3 130 d

143 e

4 93 m

145 p

155 f

5 50 e

6 80 g

122 q

8 116 s

## **Psalms**

**16**

9 111 r

10 114 m

11 122 q

124 e

**17**

3 59 h

67 ee

4 143 e

5 113 gg

9 138 g

10 91 f, !

96 q

124 s

144 m

12 126 p

13f 144 m

**18**

3 g

1 2 r

53 l

130 d

154 a<sup>1</sup>

2 135 m<sup>3</sup>

3 93 pp

155 i

4 116 e

132 b

7 10 g<sup>3</sup>

107 b

10 69 p

12 109 k

14 107 b

17ff 107 b

117 g

18 126 z

22 119 ff

26 93 h, s

27 67 l

28 132 f

145 n

30 67 q

119 o

[31 126 c](#)

[140 d](#)

[143 a](#)

[33 116 f, x](#)

[117 cc](#)

[126 b<sup>1</sup>](#)

[131 r](#)

[35 44 m](#)

[145 k](#)

[37→ 103 d](#)

[38ff 107 b](#)

[+2](#)

[108 e](#)

[40 23 f](#)

[68 k](#)

## **Psalms**

### **18**

[103 d](#)

[116 i](#)

[41 116 w](#)

[117 ij<sup>1</sup>](#)

[44 87 f](#)

[46 91 n](#)

[48 103 d](#)

[49 102 b](#)

[116 g, i](#)

[50 107 n](#)

### **19**

3 20 f

4 152 t

5 135 p

6 122 o

8ff 5 h

f 116 g

10 126 b

141 c

11 116 e

14 49 k

67 p

**20**

3 135 m

4 27 n

= 48 d

**21**

2 109 k

126 h

148 b

4 117 ff

7 117 ii

124 e

10 58 g

11 91 l

13 58 g

117 ii<sup>1</sup>

156 d

**22**

[2 59 h](#)

[3 152 d](#)

[4 117 bb](#)

[5 58 g](#)

[6 112 h](#)

[7 116 l](#)

[152 d](#)

[8 119 q](#)

[9 144 p](#)

[14 118 r](#)

[15 67 t](#)

[16 121 c](#)

[122 n](#)

[18 107 s](#)

[22 23 f](#)

**[Psalms](#)**

**[22](#)**

[119 ff](#)

[29 116 s](#)

[32 116 e](#)

**[23](#)**

[2 124 e](#)

[128 p](#)

[3 21 d](#)

[4 107 x](#)

[159 bb](#)

[5 126 n](#)

[141 c, d](#)

6 69 m<sup>1</sup>

**24**

1 129 c

130 a

2 107 b

124 e

3 63 n

107 t

4 128 y

8 136 c

10 136 c

**25**

5 h

2 105 c

10 141 c

11 112 nn

12 136 c

155 h

14 114 i

**26**

1 156 g

2 48 i

61 g

3 112 rr

4 128 t

7 53 q

10 20 f

12 93 qq

## **27**

2 135 m<sup>3</sup>

5 91 e

7 144 m

9 109 c

13 5 n

159 dd

167 a

## **28**

1 29 f

119 ff

161 a<sup>1</sup>

2 66 b

## **Psalms**

### **28**

3 141 e

7 53 q

9 10 g

### **29**

1 124 q

128 v

4 141 c<sup>2</sup>

10 111 r

### **30**

2 60 f

4 69 m

8 90 n

93 aa



## **31**

2 106 g

108 c

3 128 p

5 29 f

138 g

7 106 g

8 108 b

11 67 bb

21 93 r

22 119 i

## **32**

1 75 qq

116 k

2 152 o

155 i

4f 107 b

6 143 e

153

8 107 q

138 g

155 h

156 c

9 114 a, k, s

## **33**

3 114 n

5 116 s

7 118 w

[126 o](#)

[8 145 e](#)

[10 67 v](#)

[12 155 h](#)

[15 126 b](#)

**[34](#)**

[5 h](#)

[2 21 d](#)

[6 109 e](#)

**[Psalms](#)**

**[34](#)**

[8 111 u](#)

[9 155 f](#)

[10 75 oo](#)

[12 60 f](#)

[126 e](#)

[22 142 ff](#)

**[35](#)**

[1 73 d](#)

[117 w](#)

[2 119 i](#)

[6 141 c<sup>2</sup>](#)

[8 60 d](#)

[156 g](#)

[10 9 u](#)

[12 117 ff](#)

[14 93 hh](#)

[15 113 h](#)

16 91 l

113 h

119 q

130 e

133 h

19 131 q<sup>3</sup>

152 z

20 93 ii

23 135 q

**36**

6 35 n

8 75 u

9 75 u

13 64 d

**37**

1 5 h

35 b

75 bb

4 54 k

5 67 n

6 116 i

7 29 f

9 20 f

10 159 g

14 45 g

15 20 h

16 129 b

20 29 o

[75 m](#)

[119 i](#)

[22 116 l](#)

[23 121 f](#)

[24 159 bb](#)

[27 110 f](#)

[31 145 k<sup>+1</sup>, z](#)

[33 61 e](#)

[34 60 f](#)

## **Psalms**

### **38**

[2 152 h, z](#)

[5 133 c](#)

[11 55 e](#)

[135 f](#)

[145 n](#)

[13 124 e](#)

[17 72 q](#)

[152 w](#)

[21 61 c](#)

### **39**

[7 75 u](#)

[119 i](#)

[9 117 ii](#)

[11 135 a](#)

[10 10 h](#)

[14 75 gg](#)

[108 d](#)

## **40**

2 52 o

75 aa

5 93 oo

6 108 f

114 f

133 c

159 e

9 106 g

13 106 l

122 t

14f 3 g

15 29 o<sup>2</sup>

18 29 q

65 e

## **41**

3 109 e

5 30 m

74 h

6 112 p

8 54 f

10 135 n

13 111 r

## **42**

2 122 f

155 g

4 115 e<sup>1</sup>

5 30 m

[107 e](#)

[117 x](#)

[6 111 t](#)

[10 68 g](#)

[102 l](#)

[107 n](#)

[12 111 t](#)

## **[Psalms](#)**

### **[43](#)**

[1 72 s](#)

[152 a<sup>1</sup>](#)

[2 102 l](#)

[107 n](#)

[3 124 b](#)

[5 111 t](#)

### **[44](#)**

[3 107 e](#)

[144 m](#)

[5 136 d](#)

[141 h](#)

[6 119 o](#)

[10 154 a<sup>1</sup>](#)

[13 152 a<sup>1</sup>](#)

[18 65 h](#)

[156 f](#)

[19 152 z](#)

[20 119 q](#)

[21 159 n](#)

23 128 q

26 67 k

27 72 s

90 g

**45**<

1 124 e

3 55 e

5 131 c

154 a<sup>1</sup>

6 15 o

29 o<sup>2</sup>

7 128 d

8 117 ee

9 87 f

141 d

154 a<sup>1</sup>

10 20 h<sup>2</sup>

12 75 bb

109 h

124 i

13 133 h

16 76 g

17 58 g

18 53 q

123 c

**46**

3 72 q

115 g

[4 132 h<sup>2</sup>](#)

[5 124 b](#)

[132 c](#)

[143 b](#)

[7 119 q](#)

[144 d](#)

## **Psalms**

### **47**

[4 109 k](#)

[5 16 b](#)

[107 b](#)

### **48**

[6 164 b<sup>1</sup>](#)

[7 59 g](#)

[11 93 gx](#)

[14 91 e](#)

[15 126 aa](#)

### **49**

[6 102 l](#)

[7 126 b](#)

[8 113 v](#)

[9 69 f](#)

[12 91 l](#)

[13 152 t](#)

[155 g](#)

[14 155 e](#)

[15 10 g<sup>3</sup>](#)

[67 ee](#)



111 t

114 k<sup>2</sup>

126 o

18 152 e

21 155 g

**50**

3 109 e

144 c

4 115 b

10 90 o

12 159 m, r

15 61 g

17 142 d

21 112 c

113 x

157 a

22 116 b

23 58 i

**51**

4 75 gg

120 g

5 142 f

6 107 q

165 b

7 64 h

9 165 a

10 155 h

14 117 ff

18 108 f

19 128 h

21 107 c<sup>3</sup>

## **Psalms**

### **52**

5 22 s

119 w

### **53**

3 g

6 91 e

116 i

7 151 b

### **54**

2 150 e

6 119 i

### **55**

2 54 k

3 108 g

7 108 f = 151 b

10 52 n

13 107 x

108 f

16 74 k

103 p<sup>2</sup>

18 108 g

111 t

19 119 gg,  $\beta$

20 116 s

22 10 g

23 117 x

**56**

1 115 k

2 118 p

3 118 q

4 115 l

9 44 g

10 130 d

155 l

**57**

2 75 u

145 o

5 108 g

117 bb

144 m

8ff 3 g

**58**

2 52 n

118 q

5 63 n

130 a

155 g

7 91 f = 91 l

96 q

8 91 k

**Psalms**

**58**

9 69 x

96

118 r

**59**

5 54 c

6 125 h

128 x

131 s

7 120 g

8 151 a

10 48 c

12 58 g

13 96 q = 91 l

14 91 l

165 a

16 111 t

159 s

17f 107 n

130 d

**60**

2 16 t

3 59 h

4 44 g

75 pp

5 130 c<sup>2</sup>

131 c

7ff 3 g

144 m

13 80 g

158 a

**61**

1 80 f

3 51 l

133 c

7 107 n

8 66 f

75 cc

**62**

4 52 q

126 x

5 145 m

156 d

8 13 c

12 134 s

138 g

**63**

2 132 d

3 114 o

4 60 e

145 u

6 117 t, f 159 n<sup>1</sup>

**63**

7 124 b

8 90 g

11 144 g

**64**

5 69 r

7 67 e

8ff 111 w

117 ff

9 103 p<sup>2</sup>

130 a

**65**

4 113 c

143 b

5 10 g<sup>3</sup>

130 d

155 n

6 92 g

9 111 l

10 53 n

60 g

80 f

14 117 y

**66**

1 145 e

6 108 g

13 119 n

17 114 m

**67** Nil

**68**

3 19 c

51 k

66 f

67 t

5 119  $\beta$

6 84<sup>b</sup> b

7 10 h

117 bb

124 e

8 126 aa

9 =136 d<sup>2</sup>

10 → 107 b

11 145 c

13 67 cc

14 44 m

15 109 k

17 131 c

18 21 c

97 h

19 60 f

114 k

117 bb

22 128 c

**Psalms**

**68**

24 10 g<sup>3</sup>

103 m

26 84<sup>a</sup> s

28 116 f

29 67 ff

138 h

[31 155 f](#)

[32 75 u](#)

[34 119 q](#)

[130 f](#)

**[69](#)**

[4 67 u](#)

[118 p](#)

[5 122 t](#)

[131 q](#)

[6 117 n](#)

[10 59 g](#)

[95 b](#)

[11 144  \$\beta\$](#)

[15 108 c](#)

[18 109 c](#)

[19 48 i](#)

[24 64 h](#)

[36 69 s](#)

**[70](#)**

[3 g](#)

**[71](#)**

[1 108 c](#)

[7 131 r](#)

[18 115 f](#)

[20 120 g](#)

[24 44 o](#)

**[72](#)**

[2 107 n](#)



[12 152 u, v](#)

[13 72 r](#)

[14 69 b<sup>1</sup>, f](#)

[15 58 i](#)

[16f 109 k](#)

[17 10 g](#)

[19 121 d](#)

[20 52 q](#)

**[73](#)**

[2 44 m](#)

[75 u](#)

[106 p](#)

[145 k](#)

[5 91 l](#)

[6 58 g](#)

[7 91 l](#)

[145 o](#)

[9 63 n](#)

**[Psalms](#)**

**[73](#)**

[67 ee](#)

[69 x](#)

[10 103 f<sup>3</sup>](#)

[121 f](#)

[128 w](#)

[11 106 p](#)

[14 123 c](#)

[15 159 n, y](#)

16 32 l

49 e

17 108 e

107 c

108 h

18 117 n

19 148 b

20 53 q

119  $y^3$

27 119 ff

28 73 d

**74**

2 138 g

5 10 g

93 t

7 119 gg

8 60 d

76 f

9 137 b

147 c

10 64 e

15 128 w

17 143 b

19 80 f

22 72 s

**75**

3 = 118 q

4 116 w

146 g

6 152 z

8 34 c

**76**

4 93 m

6 54 a<sup>2</sup>

72 l

154 a<sup>1</sup>

7 = 104 g

162 b

8 116 e

10 115 g

11 124 e

**77**

2 63 o

4 75 l, u

7 108 g

10 67 r

**Psalms**

**77**

11 67 r

16 20 g

125 c

18 55 b

93 bb

20 20 h

**78**

6 107 k, q

155 f

9 130 e

15 107 e

132 h<sup>2</sup>

16 74 l

17 53 q

18 114 o

21 66 e

38 114 n<sup>2</sup>

40 107 e

44 75 u

124 e

49 128 w

54 138 g

**79**

2 90 o

10 150 e

12 97 h

134 r

**80**

3 90 g

5 106 h

131 s

6 131 c<sup>2</sup>

8 131 s

11 52 q

121 d

13 112 h

[14 5 n](#)

[56](#)

[15 125 h](#)

[131 s](#)

[19 72 t](#)

[20 131 s](#)

**[81](#)**

[6 53 q](#)

[130 d](#)

[155 n](#)

[9 109 b](#)

[151 e](#)

[11 116 f](#)

[14 159 z](#)

**[82](#)**

[6 135 a](#)

**[Psalms](#)**

**[83](#)**

[131 s](#)

[2 152 g](#)

[3 75 u](#)

[4 63 n](#)

[5 119 y](#)

[12 58 g](#)

[91 l](#)

[131 o](#)

[15 155 f](#)

[19 144 p](#)

**84**

2 124 b

7 130 a

9 125 h

131 s

**85** Nil

**86**

2 9 v

48 i<sup>2</sup>

61 f<sup>1</sup>

4 65 e

9 117 n

17 165 a

**87**

3 121 d<sup>1</sup>

145 u

5 104 g

123 c

**88**

5 152 u

161 a<sup>1</sup>

6 116 h

11 120 c

16 108 g

17 55 d

19 141 c

**89**

2 144 m<sup>4</sup>

7 124 g

128 v

8 63 c

116 e

10 76 b

11 75 oo

18 91 /

19 143 e

20 107 c

34 67 v

40 64 e

119 gg

44 72 w

48 135 f

**Psalms**

**89**

51 132 b

52 20 h

**90**

2 = 107 c

152 r

3 109 k

111 t

4 118 r

134 g

5 155 g

6 112 m

8 73 d

[10 49 e](#)

[13 147 c](#)

[15 87 n](#)

[96 m](#)

[130 d](#)

**[91](#)**

[4 67 p](#)

[84<sup>a</sup> s](#)

[109 k](#)

[6 67 q](#)

[118 i](#)

[9 117 ii](#)

[11 20 c](#)

[12 60 e](#)

**[92](#)**

[8 111 v](#)

[11 67 ee](#)

[12 132 b](#)

[14 65 e](#)

[118 p](#)

[16 90 g](#)

**[93](#)**

[1 156 g](#)

**[94](#)**

[1 53 m](#)

[69 v](#)

[9 65 d](#)

[93 qq](#)



[12 13 c](#)

[20 g](#)

[17 90 g](#)

[106 p](#)

[18 164 d](#)

[20 60 b](#)

[63 m](#)

[22 111 w](#)

**[95](#)**

[3 133 i](#)

[7 151 e](#)

[9 160 b](#)

**[Psalms](#)**

**[95](#)**

[10 72 r](#)

[11 149 b, c](#)

**[96](#)**

[1 145 e](#)

[7 104 g](#)

[9 145 e](#)

**[97](#)** Nil

**[98](#)**

[7 130 a](#)

**[99](#)**

[3 126 h](#)

[6 74 i](#)

[75 oo](#)

[119 i](#)

## **100**

3 29 l = 103 g

141 b

## **101**

3 75 n

5 115 b

55 b, c

64 i

90 m

8 114 o

## **102**

3 130 d

4 67 u

119 i

5 63 l

90

9 116 i

14 67 a, cc

19 116 e

28 67 g

135 a<sup>1</sup>

## **103**

1 10 g

3 91 e, l

4 35 b

58 g

5 145 k<sup>+2</sup>

156 d

[7 107 e](#)

[9 117 g](#)

[10 152 e](#)

[14 50 f](#)

[20 114 o](#)

## **Psalms**

### **104**

[1 106 g](#)

[2 117 y](#)

[3 20 m<sup>2</sup>](#)

[35 b](#)

[126 b](#)

[6ff 107 b](#)

[7 72 u](#)

[102 b](#)

[8 138 g](#)

[11 90 o](#)

[12 93 z](#)

[14 29 e](#)

[114 o](#)

[17 143 a](#)

[18 20 m](#)

[126 x](#)

[19 122 o](#)

[20 109 h](#)

[159 d](#)

[21 114 p](#)

[24 67 ee](#)

25 136 d<sup>2</sup>

152 u

26 138 g

28 47 m

159 c

29 68 h

159 d

31 109 k

**105**

12 118 x

24 75 gg

28 53 n

43 74 l

**106**

9 125 g

13 120 g

19 107 b

**107**

5 118 n

18 107 b

23 5 n

17 e

29 107 b

109 k

40 5 n

43 93 m

**108**

3 g

2 144 m

7 144 m

13 80 g

## **Psalms**

### **109**

2 117 t

3 57<sup>2</sup>

4 141 d

7 109 a<sup>2</sup>

10 64 e

112 g

12 116 r

13f 75 y

114 k

29 117 y

30 144 m<sup>4</sup>

### **110**

1 164 f

2 110 c

3 141 c

4 90 l

### **111**

1 5 h

6 114 o

### **112**

1 5 h

3 141 b

7 50 f

[8 164 f](#)

## **113**

[5ff 90 m](#)

[8 90 n](#)

[9 90 l, m](#)

## **114**

[1 128 a<sup>1</sup>](#)

[5 107 v](#)

[8 90 m, o](#)

## **115**

[2 150 e](#)

[5 140 a](#)

[7 143 d](#)

[147 e](#)

[15 116 l](#)

[121 f](#)

## **116**

[1 90 n](#)

[4 16 f<sup>1</sup>](#)

[105 a](#)

[6 53 q](#)

[67 ee](#)

[7 72 s](#)

[91 l](#)

[12 91 l](#)

[13 128 q](#)

[14f 90 f](#)

[93 i](#)

## **116**

15 90 f

16 117 n

18 90 f

93 i

19 91 e

**117** Nil

## **118**

5 20 g

59 f

119 gg

7 119 i

10ff 60 d

11 67 cc

13 45 g

113 p

14 80 g

16 84<sup>a</sup> s

18 20 g

113 p

52 o

59 f

23 74 g

122 q

25 20 f

52 m

26 59 e

## **119**

1 5 h

128 x

5 151 e

14 95 u

118 s<sup>2</sup>

18 75 cc

21 126 w

22 67 p

75 cc

25 32 c

28 72 m

30 60 a

37 91 k

40 106 k

41 91 k

55 49 e

61 72 m

72 134 n

87 106 p

91 143 e

98 91 k, n

101 75 oo

106 72 m

117 75 l

128 130 f<sup>4</sup>

136 117 z

155 n

**Psalms**



## **119**

158 b

137 145 r

145 145 r

163 108 g

167 61 f<sup>1</sup>

## **120**

127 e

1 90 g

5 105 a

117 bb

6 80 f

119 s

7 141 c<sup>3</sup>

## **121**

127 e

1 127 e

3 107 p

109 e

5 124 k

## **122**

127 e

6 75 u

## **123**

127 e

1 90 m

4 80 f

119 s

[127 g](#)

**[124](#)**

[4 90 f](#)

[5 145 o](#)

**[125](#)**

[127 e](#)

[1 155 g](#)

[2 143 a](#)

[3 90 g](#)

**[126](#)**

[127 e](#)

[6 113 p, u](#)

**[127](#)**

[127 e](#)

[2 23 l](#)

[80 h](#)

[114 n](#)

[118 i](#)

[4 161 c](#)

**[128](#)**

[127 e](#)

**[Psalms](#)**

**[128](#)**

[3 75 v](#)

[96](#)

[p. 285](#)

[5 110 i](#)

**[129](#)**

127 e

1f 80 f

3 117 n

4 52 l

6 164 d

**130**

127 e

4 76 e

5 106 g

**131**

127 e

1 72 l

**132**

127 e

1 52 r

75 aa

3 128 m

4 80 g

5 107 l = 124 b

6 65 h

12 34  $b^{+3}$

91 n

138 g

**133**

127 e

1 115 f

2 126 x

**134**

[127 e](#)

[2 91 k](#)

[118 f](#)

**[135](#)**

[7 53 o](#)

[9 91 e](#)

[10f 117 n](#)

[14 29 v](#)

**[136](#)**

[1 2 r](#)

[141 b](#)

[2f 113 i](#)

[3 102 m](#)

[113 i](#)

[6 65 d](#)

[8f 130 a](#)

[10f 116 x](#)

**[Psalms](#)**

**[136](#)**

[13f 116 x](#)

[19f 117 n](#)

**[137](#)**

[1 124 e](#)

[3 64 f](#)

[117 gg](#)

[4 107 t](#)

[148 b](#)

[5 159 m, r](#)

6 58 g

159 n<sup>1</sup>

7 75 cc

116 d

**138**

2 16 f

3 130 d

6 69 b, p

**139**

1 59 h

2 73 a

+1

135 a

5 91 e

6 133 c

8 66 e

100 o

f 108 e

111 x

159 m, t

11 103 d

111 x

159 f

12 133 b<sup>2</sup>

13 107 b

14 75 qq

118 p

15 75 z

[18 159 c](#)

[+2](#)

[39 e](#)

[151 e](#)

[20 23 i](#)

[68 h](#)

[75 oo](#)

[21 72 cc](#)

[22 117 q](#)

[128 r](#)

**[140](#)**

[2 66 f](#)

[4 = 91 l](#)

[5 66 f](#)

[10 58 g](#)

[66 f](#)

[75 mm](#)

[12 128 t](#)

[13 44 i](#)

**[Psalms](#)**

**[141](#)**

[3 20 h](#)

[48 i](#)

[4 76 c](#)

[96](#)

[p. 285](#)

[5 74 k](#)

[8 75 bb](#)

103 g

9 119 hh

10 145 m

**142**

2 144 m

4 138 g

5 53 m

113 bb

**143**

3 75 oo

6 106 g

7 161 a<sup>1</sup>

8 138 g

10 126 z

**144**

2 87 f

3 111 m, v

5 109 f

6 117 q

8 124 s

12 118 r

14 122 e

**145**

1 5 h

60 f

6 68 c

7 132 b

11 68 c

[13 123 c](#)

[14 117 n](#)

[18 60 c](#)

[43 74 l](#)

**[146](#)**

[8 117 n](#)

**[147](#)**

[1 52 p](#)

[2 20 m](#)

[7 63 l](#)

**[148](#)** Nil

**[149](#)**

[2 122 h<sup>5</sup>](#)

[124 k](#)

[6 96](#)

[p. 286](#)

**[Psalms](#)**

**[150](#)**

[1 135 n](#)

[4 84<sup>a</sup> t](#)

[6 145 c](#)

**[Proverbs](#)**

passim [15 d](#)

**[1](#)**

[3 113 e](#)

[5 69 v](#)

[9 91 n](#)

[10 68 h](#)



75 hh

16 145 u

17 128 u

19 29 f

20 47 k

86 l

124 e

21 68 c

75 v

145 u

22 63 m

93 t

106 h, l

23 159 c, d

27 114 r

135 m

28 60 e

29 158 b

32 145 u

**2**

2 114 o

7 116 h

8 114 <sup>1</sup>l, r

10 145 u

11 58 i

66 f

13 35 g

14 116 x

128 w

17 35 g

116 x

19 116 i

22 144 g

**3**

2 145 u

3f 110 f

7 109 c

8 22 s

10 117 z

12 16 b

154 a<sup>1</sup>

17 141 c, d

18 145 l

25 109 e

26 119 i

**Proverbs**

30 73 e

35 145 l

**4**

2 106 n

4 75 n

110 f

8 60 f

67 l

11 75 ee

13 20 h

[18 113 u](#)

[21 72 ee](#)

[24 64 h](#)

[25 70 b](#)

**5**

[2 114 r](#)

[145 u](#)

[4 96](#)

[p. 286](#)

[6 72 l](#)

[156 g](#)

[13 75 ee](#)

[14 106 p](#)

[16 150 a](#)

[17 152 o](#)

[19 128 p](#)

[22 60 e](#)

[131 m<sup>3</sup>](#)

**6**

[12 131 c](#)

[13 119 q](#)

[16 134 s](#)

[17 132 f](#)

[21 135 o](#)

[24 114 i<sup>1</sup>](#)

[128 w](#)

[27 63 m](#)

**7**

2 29 q

75 n

110 f

5 114 p<sup>1</sup>

7 108 g, h

8 91 e

116 x

10 118 q

11 94 d

13 67 dd

68 d

20 128 q

26 116 l

27 128 h

**8**

3 47 k

## **Proverbs**

**8**

118 g

4 96

p. 285

9 116 d

10 152 g

12 117 bb

13 74 h

122 v

17 60 e

68 f

[21 114 r](#)

[22 59 f](#)

[75 u](#)

[25 107 c](#)

[152 r](#)

[26 124 l](#)

[164 d](#)

[27 67 r](#)

[28 67 cc](#)

[93 v](#)

[29 67 r](#)

[30 122 f](#)

[141 c<sup>2</sup>](#)

[32 130 d](#)

[155 n](#)

**9**

[1 86 l](#)

[4 137 c](#)

[5 119 m](#)

[9 109 h](#)

[10 124 h](#)

[11 114 g](#)

[12 159 n, ff](#)

[13 137 c](#)

[152 u<sup>1</sup>](#)

[14 118 g](#)

[16 137 c](#)

[18 116 l](#)

## **10**

4 23 g

72 p

117 t

10 119 q

25 164 g

26 35 g

124 k

30 152 t

31 117 z

34 118 f

## **11**

2 111 s

159 h

3 67 n, cc

14 123 b

15 67 t

## **Proverbs**

## **11**

## **11**

21 22 s

25 69 w

26 29 f

145 c

## **12**

1 16 f

7 113 ff

10 145 h

11 117 z

122 q

17 159 c

18 75 qq

19 108 h

21 152 b

25 145 u

28 91 e

152 g

**13**

4 131 n

152 k

6 142 f

10 153

16 142 f

20 67 t

110 f

21 117 c, ff

23 23 g

72 p

24 117 ff

**14**

1 86 l

142 k<sup>3</sup>

2 116 i, k

128 y

3 = 47 g

5 128 p

7 152 u<sup>1</sup>

10 22 s

11 65 e

13 131 n<sup>1</sup>

14 72 p

20 121 f

30 124 d

34 72 bb

35 114 j<sup>1</sup>

**15**

1 20 c

22 s

5 63 n

12 113 d, f

18 128 t

20 107 f

128 l

22 113 ff

**Proverbs**

**15**

145 k

25 109 k

27 117 p

**16**

2 146 c

4 127 i

10 107 o

11 128 a<sup>1</sup>



13 124 e

16 75 n

115 b

30 114  $\tilde{l}^1$

33 121 b

**17**

3 161 a

4 68 i

8 128 p

10 66 f

11 153

12 113 cc, gg

133  $b^2$

152 g

14 116 w

15 154  $a^1$

21 114  $\tilde{l}^1$

26 114 a

153

**18**

5 152 d

6 145 u

9 128 u

16 92 g

21 145 l

22 159 h

24 47 b

114 i

117 a<sup>4</sup>

**19**

1 128 y

2 114 s

6 128 t

7 9 u

8 114 i

139 f

10 139 f

14 53 o

23 121 d

25 63 n

144 h

26 116 x

**20**

2 128 h

**Proverbs**

**20**

3 119 w

9 107 t

10 123 f

11 153

12 75 v

13 110 l

14 118 p

16 63 l

66 g

18 145 k

22 22 s

109 f

25 114 i

26 111 u

28 66 f

**21**

6 128 c

8 24 a<sup>1</sup>

9 114 a

12 125 c

15 115 b

16 113 e

20 128 l

22 91 e

26 117 q

29 134 s

**22**

11 155 e

17 107 n

19 135 e

20 106 n

21 10 k

93 p

124 k

131 c

23 117 ff

24 75 bb

128 u

27 119 c<sup>2</sup>

## **23**

1 73 a, d

107 n

113 x

2 128 u

3 75 bb

6 75 bb

7 152 t

15 106 o

135 f

20 103 f<sup>3</sup>

22 138 g

24 73 b

116 w

159 i

## **Proverbs**

## **23**

25 109 k

27 93 kk

29 131 q

35 120 c

## **24**

1 5 h

75 bb

3 5 h

4 29 o

51 n

5 5 h

128 t

8 128 u

9 130 a

10 75 z

91 e

11 151 e

14 27 u

48 l

69 o

159 p

16 134 r

17 51 l

18 152 w

22 135 m

151 a

27 112 oo

28 128 w

31 117 z

33 152 t

**25**

1 127 e

2 53 k

3 29 i<sup>1</sup>

161 a

4 113 ff

5 126 n

7 63 i

[114 a](#)

[8 115 k](#)

[9 75 bb](#)

[11 93 r](#)

[12 161 a<sup>1</sup>](#)

[13 124 k](#)

[14 152 k](#)

[16 76 h](#)

[91 d](#)

[17 69 v](#)

[19 52 s](#)

[67 s](#)

[92 g](#)

[23 72 bb](#)

[24 114 a](#)

[25 161 a<sup>1</sup>](#)

[26 53 s](#)

[27 113 bf](#)

[\*\*Proverbs\*\*](#)

[\*\*26\*\*](#)

[2 114 o](#)

[128 w](#)

[3 161 a](#)

[7 75 u](#)

[8 67 cc](#)

[9 161 a](#)

[14 161 a](#)

[17 155 e](#)

18 126 w

21 128 t

161 a<sup>1</sup>

23 145 u

26 54 c

28 122 n

**27**

6 63 c

7 143 a

8 126 p

9 146 e

14 113 k

15 55 k

75 x

128 t

16 145 l

20 85 v

21 161 a<sup>+1</sup>

24 150 g<sup>1</sup>

25 20 h

**28**

1 145 l

6 88 e<sup>1</sup>

14 52 k

16 145 l

18 88 e<sup>1</sup>

19 122 q

22 10 h

118 f

**29**

1 128 t

6 67 q

9 116 w

162 b

12 127 a

18 91 h

24 139 f

25 145 u

**30**

1 96

p. 285

3 124 h

166 a

6 10 k

69 v

9 29 l

13 72 l

14 114 j<sup>1</sup>

**Proverbs**

**30**

17 10 g<sup>3</sup>

20 h<sup>2</sup>

155 f

18 133 c

134 s

24 133 g



[25ff 111 e](#)

[152 a<sup>1</sup>](#)

[28 144 h](#)

[30 152 b](#)

[31 35 m](#)

[32 67 aa](#)

**[31](#)**

[1 128 h](#)

[2 37 f](#)

[3 53 q](#)

[87 e](#)

[4 75 n](#)

[9 118 q](#)

[10 2 r](#)

[5 h](#)

[27 75 v](#)

[29 91 f](#)

[30 54 g](#)

**[Job](#)**

*passim*

[15 d](#)

**[1](#)**

[1 106 d, e](#)

[112 h](#)

[155 e](#)

[156 b](#)

[3 123 a](#)

[4 97 c](#)

[112 h, dd](#)

[5 107 e](#)

[112 f](#)

[118 h](#)

[164 d](#)

[6 119 cc](#)

[125 f](#)

[126 s](#)

[128 v](#)

[7 107 h](#)

[14 116 r](#)

[119 cc](#)

[122 d](#)

[135 o](#)

[141 i](#)

[145 c](#)

[15 49 e](#)

[122 i](#)

[135 o](#)

[16 116 u](#)

[164 a](#)

[18 116 u](#)

**[Job](#)**

**[1](#)**

[19 122 g](#)

[145 t](#)

[21 23 f](#)

[74 k](#)

118 n

2

1 128 v

2 107 h

3 111 l

150 d

4 107 g

9 110 f

10 150 a

153

11 138 k

3

2 68 e

3 29 e

52 e

68 d

107 k

155 f, i

4 141 c<sup>2</sup>

5 60 c

84<sup>b</sup> m

146 f

6 75 r

7 63 k

8 114 m

9 109 a<sup>2</sup>

152 k, o

11 107 b

152 z

13 106 p

→ 107 x

159 dd

15 155 e

17 106 l

19 135 a<sup>1</sup>

20 128 y

24 145 p

25 75 u

159 h

26 75 b

4

1 68 e

2 28 b

87 e

104 d

114 m

150 m

3 107 e

132 f

5 111 t

144 h

**Job**

4

6 143 d

7 136 c

12 106 i

107 b

13 45 g

15f 107 b

17 107 f

133 b<sup>2</sup>

150 h

18 107 f

19 144 g

20 29 l

67 g, y

73 a

21 150 m

**5**

1 61 h

91 d

2 117 n

3 135 a

5 119 e

7 9 o

128 v

161 a

8 107 x

159 c

10 126 b

12 166 a

13 91 e

14 118 u

15 111 t

16 90 g

18 63 d

75 qq

19 134 s

20 106 n

22 109 e

24 141 l

159 g

27 20 g

**6**

2 113 w

114 g

151 e

5 150 h

7 66 b

106 g

8 95 h

151 d

9 120 d

10 108 f

156 g

11 107 u

12 141 d, l

150 f

13 150 g<sup>1</sup>

**Job**

**6**

16 103 p<sup>2</sup>

[126 b](#)

[17 130 d](#)

[144 c](#)

[155 l](#)

[19 93 r](#)

[20 135 p](#)

[145 u](#)

[21 75 t](#)

[22 22 p](#)

[64 a](#)

[69 o](#)

[150 d](#)

[23 107 n](#)

[25 113 b](#)

[26 65 f](#)

[69 v](#)

[27 91 d](#)

[28 120 g](#)

[149 e](#)

[7](#)

[2 155 g](#)

[3 121 c](#)

[144 g](#)

[4 112 gg](#)

[124 f](#)

[159 o](#)

[6 133 b](#)

[11 153](#)

13 112 hh

119 m

f 159 aa

14 58 i

60 d

15 133 b

18 111 t

123 c

20 102 l

111 t

119 aa

159 h

21 37 f

159 g

**8**

3 150 h

4 159 o

5 159 r

6 112 p

159 t

7 145 u

9 141 d

10 125 c

11 75 rr

150 h

**Job**

**8**

152 a<sup>1</sup>



14 72 r

93 oo

18 29 g

64 g

19 145 d

21 23 e

75 pp

**9**

2 106 g

3 159 r

6 54 k

7 109 g

165 a

8 87 s

11 117 n

159 w

15 55 b, c

107 n

159 n

160 a

16 111 x

18 20 h

60 d

113 d

114 m

19 147 b

20 53 c, m

107 x

159 r

22 106 i

24 150 l<sup>1</sup>

26 155 g

161 a<sup>1</sup>

27 159 u

29 107 n

30 64 d

159 n

31 126 r

32 116 s

135 r

152 d

166 a

33 109 i

152 d

166 a<sup>3</sup>

34 60 d

**10**

1 72 dd

4 150 h

7 119 aa<sup>2</sup>

8 111 e

145 n

9 150 a

10f 107 b

11 60 g

**Job**

## **10**

13 106 g

15 159 ff

16 74 b

109 h

120 g

159 c

17 154 a<sup>1</sup>

18f 107 n

20 107 n

108 d

21 107 c

22 90 g

111 v

152 a<sup>1</sup>

## **11**

2 128 t

150 h

3 111 t

5 151 b

6 110 i

134 r<sup>2</sup>

7 150 h

9 91 e

11 128 t

12 51 g

67 cc

131 c<sup>2</sup>

13 → 159 *n*

15 119 *w*

159 *n, ee*

16 155 *g*

17 48 *d*

108 *e*

133 *e*

144 *c*

19 142 *f*

20 103 *i, m*

**12**

3 152 *d*

4 107 *n*

111 *u*

116 *d*

5 95 *t*

6 29 *t*

75 *u*

124 *e*

7 145 *k*

11 135 *i*

161 *a*

12 141 *d*

14 159 *w*

15 15 *c*

17 116 *s, x*

118 *o*

22 111 *u*

[23 117 n](#)

## **Job**

### **12**

[24 128 a](#)

[152 u](#)

[25 111 t](#)

### **13**

[1 135 i](#)

[3 53 k](#)

[113 d](#)

[5 113 n](#)

[109 h](#)

[151 d](#)

[7 150 h](#)

[9 53 q](#)

[67 y](#)

[13 119 f](#)

[137 c](#)

[15 39 e<sup>1</sup>](#)

[153](#)

[159 w](#)

[16 152 e](#)

[17 113 r](#)

[21 29 q](#)

[60 d](#)

[64 h](#)

[25 117 c](#)

[124 e](#)

27 54 f

93 r

109 k

28 144 p

155 h

**14**

1 10 g

116 l

2 111 s

3 153

4 151 b

6 109 f

7 159 r

9 53 g<sup>1</sup>

65 e

112 m

10 47 i

111 t

13 151 d

14f 107 x

150 d

19 145 k

22 153

**15**

3 113 h

119 hh

4 153

6 145 u

[7f 107 b](#)

## **Job**

### **15**

[121 d](#)

[10 131 g](#)

[11 133 c](#)

[13 125 c](#)

[14 116 l](#)

[15 67 ee](#)

[16 116 e](#)

[17 75 bb](#)

[138 h](#)

[143 d](#)

[18 159 g](#)

[20 146 a](#)

[21 118 f](#)

[22 75 u](#)

[114 c](#)

[23 147 c](#)

[26 128 r](#)

[27 53 g<sup>1</sup>](#)

[31 109 c](#)

[f 144 b](#)

[32 152 a<sup>1</sup>](#)

[33 109 k](#)

[35 113 ff](#)

### **16**

[3 150 g](#)

4 103 l

f 108 f

119 q

5 60 f

6 63 f

108 e

159 ff

7 53 p

75 ee

144 p

153

8 120 c

9 118 q

119 q

10 54 k

119 q

10 54 k

119 q

12 78 b

112 tt

13 72 w

95 h

156 g

14 126 p

16 44 m

55 e

145 h

17 104 b



152 a<sup>1</sup>

160 c

19 124 b

22 69 x

75 u

145 u

**Job**

**17**

1 124 c

20 h

73 e

75 ff

4 72 cc

5 75 w

7 75 p

8 72 m

9 10 h

128 y

10 120 e

135 r

13 124 b

15 150 l

16 47 k

**18**

2 130 a

3 75 qq

4 51 n

139 f

7 67 dd

135 n

8 29 q

54 k

9 109 k

12 109 k

15 144 b

17 152 d

18 144 g

21 130 d

**19**

2 21 d

60 e

75 gg, oo

3 53 n

120 c

136 d

4 159 h

7 63 h<sup>1</sup>

159 w

10 69 p, x

15 60 a

16 107 n

144 m<sup>4</sup>

17 67 ee

18 108 e

159 e

19 138 h

[145 d](#)

[20 49 e](#)

[23 53 u](#)

[67 y](#)

[126 s](#)

[151 d](#)

[24 51 m](#)

[25 118 u](#)

**[Job](#)**

**[19](#)**

[26 119 w](#)

[144 g](#)

[28 117 n](#)

[29 36](#)

**[20](#)**

[4 150 e](#)

[9 122 l](#)

[10 72 k](#)

[145 n](#)

[12 159 q](#)

[15 111 s](#)

[17 109 e](#)

[130 e, f](#)

[19 154 a<sup>1</sup>](#)

[22 118 e, f](#)

[23 103 f<sup>3</sup>](#)

p. [302 p<sup>2</sup>](#)

[109 k](#)

[24 159 c](#)

[26 68 f](#)

[109 k](#)

[29 131 c](#)

[135 m](#)

**[21](#)**

[2 113 r](#)

[3 107 s](#)

[4 100 n](#)

[135 f](#)

[143 a](#)

[150 g](#)

[5 67 v](#)

[7 117 z](#)

[9 119 w](#)

[141 c<sup>3</sup>](#)

[152 d](#)

[11 52 n](#)

[13 20 i](#)

[66 f](#)

[15 107 u](#)

[16 20 f](#)

[106 n<sup>2</sup>](#)

[17 103 p<sup>2</sup>](#)

[21 37 d](#)

[146 a](#)

[22 142 d](#)

[23 84<sup>a</sup> g](#)

139 g

25 119 m

27 155 k

29 44 d

64 f

31 159 h

32 124 c

Job

**22**

2 103  $f^3$ ,  $p^2$

3 67 y

4 150 h

6f 107 e

7 152 e

9 121 e

12 20 i

117 h

141 c

158 a

15 128 t

16 121 d

152 d

18 106  $n^2$

20 91 f

149 e

21 48 d

53 m

76 h

[110 f](#)

[135 p](#)

[23 159 ff](#)

[27 63 o](#)

[28 29 e](#)

[109 h](#)

[29 23 f](#)

[147 c](#)

[159 aa](#)

[30 152 q](#)

**[23](#)**

[2 119 aa](#)

[141 c](#)

[3 120 e](#)

[151 c](#)

[4 108 f](#)

[6 100 l](#)

[152 c](#)

[153](#)

[7 108 f](#)

[8 159 w](#)

[9 109 k](#)

[10 106 p](#)

[107 e](#)

[159 k](#)

[11 76 c](#)

[107 e](#)

[109 k](#)

[12 143 d](#)

[13 119 i](#)

[159 h](#)

[14 135 m](#)

[16 67 u](#)

**[24](#)**

[1 75 m](#)

[121 f](#)

[2 111 s](#)

**[Job](#)**

**[24](#)**

[5 118 p, r](#)

[130 a](#)

[145 m](#)

[7 118 o](#)

[10 118 o](#)

[152 u](#)

[11 111 s](#)

[13 80 k](#)

[14 39 e<sup>1</sup>](#)

[109 k](#)

[118 x](#)

[120 c](#)

[19 161 a](#)

[21 70 d](#)

[116 x](#)

[22 87 e](#)

[156 f](#)

[23 91 f](#)

[24 51 m](#)

[67 g, m, y](#)

[25 150 fl](#)

[152 a](#)

## **25**

[2 116 s](#)

[3 91 d](#)

[4 116 l](#)

[5 67 ee](#)

## **26**

[2f 148 b](#)

[152 a<sup>1</sup>, u, v](#)

[4 117 gg](#)

[5 119 c](#)

[7 116 s](#)

[9 56](#)

[13 141 c](#)

[14 119 m](#)

## **27**

[1 114 m](#)

[3 128 e](#)

[4 145 n](#)

[5 149 a](#)

[6 119 w<sup>2</sup>](#)

[7 118 x](#)

[8 109 k](#)

[12 117 q](#)



19 68 h

18 n

120 d<sup>2</sup>

159 h

20 145 k

21 69 p

22 109 k

156 g

23 91 l

=103 f<sup>3</sup>

p. 302

**Job**

**27**

103 p<sup>2</sup>

144 d

**28**

1 155 h

2 117 ii

121 d

4 126 b

154 a<sup>1</sup>

5 118 w

6 124 l

11 119 x

12 119 ff

14 152 d

17 152 x

25 114 r

27 60 d

**29**

2 118 u

130 d

151 b

3 67 p

109 k

118 h

131 o

6 23 f

7 → 107 e

118 f

8 120 g<sup>4</sup>

154 a<sup>1</sup>

10 44 c

146 a

11 159 h

12 152 u

155 n

14 60 c

15 141 d

16 130 d

21 155 n

20 i

24 e

67 g

22 103 p<sup>2</sup>

23 118 w

25 10 g<sup>3</sup>

126 p

142 f

**30**

2 103 p<sup>2</sup>

3 126 b

133 l

10 106 g

12 145 e

**Job**

**30**

13 152 u

155 n

14 75 u

126 p

15 121 b

17 → 119 ff

19 59 f

75 ll

20 72 bb

26 49 e

108 e

28 118 n

120 c

30 119 ff

**31**

1 148 a

150 d<sup>2</sup>

2 48 l

5 72 ff

7 23 c

108 f

159 r

9 159 m

10 87 e

159 c<sup>2</sup>

11 32 l

131 s

12 155 f

15 58 k

72 cc

116 f

18 117 x

126 p

163 b

21 72 k

22 85 b

91 e

26 67 p

111 q

118 n, q

27 75 q

28 159 dd

29 112 e

31 151 b

34 111 q

156 f

35 147 b

151 b

36 150 g

**32**

3 111 e

6 68 e

69 m

7 146 a

10 69 m

106 i

**Job**

**32**

11 68 i

12 30 m

103 o

17 63 f

18 23 f

74 k

22 120 c

**33**

4 16 h

75 mm

5 48 l

54 k

63 l

159 s

11 109 k

[13 73 a](#)

[152 b](#)

[14 134 r, s](#)

[17 115 i](#)

[21 14 d](#)

[64 e](#)

[109 k](#)

[25 10 g](#)

[56](#)

[30 51 l](#)

[72 u](#)

[32 61 d](#)

[\*\*34\*\*](#)

[3 161 a](#)

[5 106 g](#)

[6 135 m](#)

[8 114 p](#)

[128 t](#)

[10 119 hh](#)

[128 t](#)

[13 90 f](#)

[17 150 g](#)

[18 63 i](#)

[113 ee<sup>5</sup>](#)

[150 d](#)

[19 29 g](#)

[20 144 f, g](#)

[22 115 g](#)

[23 152 e](#)

[24 111 t](#)

[27 158 b<sup>1</sup>](#)

[29 109 h](#)

[162 b](#)

[31 100 n](#)

[142 g](#)

[35 53 k](#)

[36 159 cc](#)

[37 109 k](#)

**[35](#)**

[6 64 c](#)

**[Job](#)**

**[35](#)**

[159 h](#)

[10 124 k](#)

[11 68 k](#)

[14 72 bb](#)

[15 152 k](#)

**[36](#)**

[2 65 e](#)

[86 g<sup>1</sup>](#)

[7 111 b<sup>2</sup>](#)

[14 109 k](#)

[18 145 u](#)

[21 51 n](#)

[26 143 d](#)

[152 d](#)

32 122 o

**37**

2 113 r

5 118 p

6 75 hh

8 111 l

11 24 b

12 90 f

14 117 w

16 124 e

128 x

24 59 i

**38**

2 136 c

3f 110 a

126 p

4 69 n

159 o

5 159 dd

6 135 n

137 b

7 67 n

→114 r

128 u

12 119 w<sup>2</sup>

13 →5 n

114 r

15 5 n



[16 150 h](#)

[18 122 q](#)

[159 o](#)

[19 143 a](#)

[155 k](#)

[20 128 h](#)

[21 107 c](#)

[146 a](#)

[24 109 k](#)

[155 k](#)

[26 152 u](#)

[155 e](#)

[27 133 l](#)

**[Job](#)**

**[38](#)**

[28 150 g](#)

[30 54 k](#)

[118 w](#)

[32 145 m](#)

[33 63 i](#)

[34 109 f](#)

[165 a](#)

[40 35 b](#)

**[39](#)**

[2 91 f](#)

[3 135 o](#)

[9 22 s](#)

[114 m](#)

13 150 f

15 111 t

135 p

17 119 m

23 47 k

24 75 oo

26 53 n

30 30 m

55 f

**40**

2 73 d

113 ee, gg

150 d

5 134 r, s

7 126 p

8 150 g

10f 110 a

19 109 k

116 g<sup>1</sup>

127 i

22 67 n

23 159 w

24 66 f

25f 150 a<sup>1</sup>

32 69 u

**41**

1 93 ss

2 72 cc

152 d

4 103 g

124 e

7 118 r

10 145 k

12 154 a<sup>1</sup>

15 44 c

156 g

17 76 b

18 116 w

152 t

19 128 p

20 128 u

22 133 h

## **Job**

**41**

25 24 b

75 v

126 b

26 16 f

117 a<sup>4</sup>

**42**

2 44 i

133 d

3 156 f

5 75 mm

7 164 d

8 163 d

10 91 k

12 134 g

13 80 k

97 c

15 135 o

145 o<sup>1</sup>

16 75 t

87 m

## **Canticle**

1

1 129 h

133 i

3 141 c

6 60 a

75 x

84<sup>a</sup> s

129 h<sup>1</sup>

135 m<sup>3</sup>

7 36

75 v

150 e

8 20 h

133 g

10 75 x

11 127 e

13f 127 e

15 141 d

2

[1 127 e](#)

[3 120 d](#)

[7 103 b](#)

[144 a](#)

[149 c](#)

[8 118 p](#)

[146 b](#)

[9 119 s](#)

[124 o](#)

[10=119 s](#)

[11 154 a<sup>1</sup>](#)

[12 85 u<sup>1</sup>](#)

[103 g](#)

[13 91 e](#)

[119 s](#)

## **Canticle**

### **2**

[141 d](#)

[14 93 ss](#)

[15 63 l](#)

[64 c](#)

[17 119 s](#)

### **3**

[4 76 h](#)

[93 h](#)

[5 149 c](#)

[6 137 a](#)

[7 129 h<sup>1</sup>](#)

131 n

135 m

8 50 f

156 c

9 127 e

11 75 n

76 e

**4**

2 135 o

9 59 h

86 g

**5**

2 22 s

5 135 b

6 154 a<sup>1</sup>

8 137 b<sup>1</sup>

9 59 h

12 141 d

13 127 e

16 85 g<sup>1</sup>

141 c

**6**

6 135 o

8 32 n

152 u

9 145 p

11 67 dd

12 126 z

## 7

1 137 b<sup>1</sup>

2 93 x

148 b

5 127 e

10 126 x

133 h

13 67 dd

150 i

## 8

1 74 e

2 87 f

127 e

## Canticle

## 8

131 c<sup>2</sup>

4 130 d<sup>2</sup>

137 b<sup>1</sup>

5 59 g<sup>1</sup>

6 93 m

7 139 d

10 74 i

14 119 s

## Ruth

## 1

1 49 b

111 g

8 135 o

144 a

9 46 f

74 h

110 i

11 112 p

12 46 f

106 p

13 51 m

103 f<sup>A</sup>

107 x

152 g

14 74 k

76 b

16 138 e

19 91 f

20 46 f

74 h

80 h

21 100 g

118 n

22 32 n

138 k

**2**

2 10 h

64 i

3 129 d

6 138 k

7 10 h



64 i

112 q

8 47 g, o

9 47 m

75 qq

112 q

10 115 c

14 53 n

66 c

69 v

103 g

15 35 k

16 67 o

113 x

**Ruth**

**2**

20 121 f

21 47 o

122 g

135 m<sup>3</sup>

**3**

2 91 f

141 c

3f 44 h

104 g

112 c

f 112 aa

4 47 o

109 k

= 112 z

6 59 g

12 163 d

14 107 c

15 64 c

69 o

134 n

18 47 o

163 c

+1

21 112 c

4

1 69 p

72 t

3 129 h

138 k

4 29 i<sup>1</sup>

114 f<sup>5</sup>

152 o

7 112 h

11 110 i

15 = 59 g

## Lamentations

1

1 5 h

90 l

122 h<sup>5</sup>

148 b

3 122 i

4 69 t

87 e

116 h

8 67 y

72 ee

117 ee

9 = 118 q

124 f

10 = 120 c

155 f

14 130 d

155 n

16 75 v

## **Lamentations**

**1**

117 z

133 ρ

17 119 q

19 107 q

165 a

20 55 e

118 x

21 155 h

**2**

1 148 b

4 118 x

7 64 e

8 65 e

11 51 l

55 e

16 15 c

18 80 f

19 67 ee

3

1 144 p

2 29 q

5 53 n

7 95 m

12 80 h

13 128 v

14 87 f

22 20 o

26 100 g<sup>2</sup>

107 q

33 69 u

38 150 a

42 32 d

45 113 d

48 29 q

69 p

117 z

50 109 k

53 69 u

58 73 a

## 4

1 54 k

75 rr

148 b

2 75 rr

3 35 b

87 e

5 117 n

7 67 ee

14 51 h

72 l

120 g

17 100 o

18 72 l

21 90 n

110 a

## Lamentations

## 5

1 53 m

5 72 ee<sup>1</sup>

121 a

10 145 u

## Ecclesiastes

## 1

1 122 r

2 133 i

4 116 n

6 113 u

9 106 c

137 c

152 p

13 112 pp<sup>2</sup>

16 135 b

17 6 k

86 l

112 pp<sup>2</sup>

18 50 e

159 c

**2**

1 135 b

3 107 k

5 → 112 pp<sup>2</sup>

7 145 u

8 122 v

11 135 b

12 37 d

13 24 e

133 b

14 143 a

15 93 rr

135 b, e

19 150 g, i

20 64 e

21 131 m

22 36

24 117 h

[26 117 h](#)

[26 75 oo](#)

[3](#)

[2 2 s](#)

[66 b](#)

[4 114 b](#)

[8 63 i](#)

[11 152 y](#)

[14 114 l](#)

[165 b](#)

[15 114 i](#)

[137 c](#)

[17 126 m](#)

[f 135 b](#)

[18 36](#)

[67 p](#)

[19 93 rr](#)

[\*\*Ecclesiastes\*\*](#)

[\*\*3\*\*](#)

[152 k](#)

[21 100 m](#)

[150 ð](#)

[22 102 k](#)

[\*\*4\*\*](#)

[1 112 pp<sup>2</sup>](#)

[120 e](#)

[2 113 ff, gg](#)

[3 117 l](#)

7 112 pp<sup>2</sup>

120 e

10 105 a

124 o

131 n

11 112 ff

12 60 d

14 35 d

160 b

15 35 b

17 113 b

113 e

**5**

5 53 q

107 t

150 e

6 143 d

7 124 h

8 32 l

11 69 n

13 152 p

14 109 i

118 n

15 161 b

16 147 e

18 112 pp<sup>2</sup>

141 h

**6**



[1 155 h](#)

[2 112 pp](#)

[6 159 l](#)

[8f 69 x](#)

[159 z](#)

**[7](#)**

[7 117 c](#)

[145 o](#)

[14 165 b](#)

[16 54 c, k](#)

[131 q](#)

[17 150 e](#)

[24 133 k](#)

[25 117 ii](#)

[26 75 oo](#)

[126 m](#)

[27 122 r](#)

**[Ecclesiastes](#)**

**[8](#)**

[1 35 n](#)

[75 rr](#)

[5 139 d](#)

[9 113 z](#)

[10 54 g](#)

[119 ii](#)

[128 w<sup>1</sup>](#)

[12 75 oo](#)

[17 117 h](#)

## **9**

1 67 q

93 ww

114 p

2 75 oo

4 16 b

143 e

7 10 g

11 113 z

12 52 s

14 112 pp<sup>2</sup>

15 52 l

126 d

18 75 oo

## **10**

5 75 qq

155 h

10 53 k

152 e

13 86 l

15 145 m

16 105 a

→ 138 d

17 91 l

126 e

18 20 m<sup>2</sup>

88 b

20 53 n

## 11

2 134 s

3 23 i

75 s

6 29 i<sup>1</sup>

7 35 g

9 126 c

## 12

1 124 k

164 d

2 164 d

3 52 k

4 45 c

72 t

5 128 v

73 g

6 67 q, t

## Ecclesiastes

## 12

164 d

7 109 k

8 122 v

9 52 l

145 h

12 103 m

## Esther

## 1

1 49 i<sup>1</sup>

134 g

4 93 ww

5 74 h

8 104 g

123 c

17 93 m

**2**

2 144 f

3 113 x

8 10 g

9 75 v

11 123 c

14 10 h

107 e

15 74 i

18 72 z

85 c

**3**

1 52 l

4 123 c

157 c

8 100 oo<sup>2</sup>

13 67 n

113 z, gg

**4**

2 114 l

4 55 g

8 9 u

= 93 ww

14 85 c

150 i

16 106 o

119 ii

**5**

10 54 k

**6**

9 113 x

10 120 g

13 20 g

67 w

**Esther**

**7**

2 109 f

4 159 l, x

5 74 g

137 a

8 114 i

**8**

1 137 c

6 120 o

8 63 c

113 z

114 l

9 123 c

11 67 n

15 132 a

## **9**

1 63 c

113 gg

135 a<sup>1</sup>

2 106 f<sup>1</sup>

4 113 n

6 113 z

7 2 r

12 142 g

16ff 113 x

19 45 e

21 72 m

23 145 o<sup>1</sup>

27 72 m

31 72 m

**10 Nil**

## **Daniel**

### **1**

3 154 a<sup>1</sup>

4 23 c

128 a<sup>1</sup>

152 p

5 135 o

7 143 b

10 72 m

93 ss

150 e

12 75 cc

13 = 75 hh

15 93 ss

16 93 ss

2

1 64 g

106 e

124 o

4 1 c

7 142 f<sup>2</sup>

10 142 f<sup>2</sup>

**Daniel**

2

38 141 h<sup>1</sup>

3

15 167 a

4

22 144 i<sup>1</sup>

5

2 119 m<sup>1</sup>

6 117 x

16 135 h

20 72 z

85 c

6 Nil

7

4 72 ee

18 124 h

22 124 h

25 124 h

8

1 138 k

3ff 93 n

125 b

4 112 dd

7 55 g

9 135 o

11 72 ee

12 109 k

13 10 h

125 b

126 x

127 f

154 a<sup>1</sup>

16 34 f

35 n

22 47 k

87 i

95 u

116 w

24 118 p

27 139 h

9

2 73 a

74 h

5 91 n

13 113 x



117 m

15 29 w

18 10 g

19 48 i

20f 116 u

23 73 a

124 e

**Daniel**

**9**

141 c

24 75 aa

121 b

25 120 e

26 134 h

**10**

1 73 a

2f 131 d

11 → 111 b

12 126 w

14 75 rr

**11**

6 116 f

127 i

139 h

8 131 d

139 h

10 113 r

11 55 g

[131 n](#)

[12 97 g](#)

[14 54 c](#)

[20 93 dd](#)

[23 53 l](#)

[54 k](#)

[86 k](#)

[35 53 q](#)

[37 152 b](#)

[38 117 n](#)

**[12](#)**

[2 102 b](#)

[124 e](#)

[7 93 aa<sup>1</sup>](#)

[11 134 g](#)

[13 87 e](#)

**[Ezra](#)**

*passim*

[91 n](#)

**[1](#)**

[1 49 b<sup>1</sup>](#)

[5 155 d, n](#)

[11 143 e<sup>1</sup>](#)

**[2](#)**

[55 122 r](#)

[57 122 r](#)

[62 119 y](#)

[131 y](#)

[69 97 g](#)

**3**

[3 124 q](#)

[147 a](#)

[6 134 p](#)

**Ezra**

**3**

[10 88 f](#)

[11 158 b](#)

[12 69 n](#)

[126 aa](#)

[131 n](#)

**4**

[2 103 l](#)

[4 145 c](#)

[5 6 k](#)

[7 29 q](#)

[55 k](#)

[8 1 c](#)

**5**

[11 141 h<sup>1</sup>](#)

[12 135 a<sup>1</sup>](#)

[14 155 n](#)

**6**

[3f 1 m](#)

[21 8 k](#)

[116 d](#)

[117 n](#)

## 7

8 134 p

9 45 e

12 → 1 c

## 8

1 64 i

16 117 n

18 14 d

128 t

23 51 n

24 117 n

25 48 c

93 oo

138 i

29 127 g

30 92 g

36 112 rr

## 9

1 131 f, n

6 22 s

7 44 o

66 h

14 75 aa

15 91 l

## 10

8 134 o<sup>1</sup>

12 145 e

13 141 d

14 123 c

127 i

**Ezra**

**10**

138 i

16 45 g

17 127 c<sup>2</sup>

138 i

**Nehemiah**

*passim*

91 n

**1**

1 49 b<sup>l</sup>

4 116 r

7 113 x

8 159 c

**2**

3 67 dd

109 a<sup>2</sup>

5 165 a

7 68 g

12 131 e

137 c

13 5 n

49 e

20 72 aa

**3**

8 124 o

128 v

13 35 d

20 120 h

28 119 c

31 128 v

**4**

3 49 e<sup>2</sup>

53 n

4 119 m

7 20 h

9 49 e<sup>2</sup>

67 x

12 116 k<sup>2</sup>

121 d

17 152 n

**5**

7f 49 e

13 49 e

14 91 e

**6**

1 90 k

2 124 o

6 90 k

8 23 c

74 i

9 109 g

10 144 i

11 49 e

## Nehemiah

### 6

100 m

17 116 c

18 128 u

### 7

2 53 g

= 118 x

3 64 c

64 64 i

66 23 i

97 g

70f 97 g

71 23 i

### 8

2 74 l

8 2 t

113 z

10 85 g<sup>1</sup>

128 p

152 v

155 n

11 105 a

13 114 p

14f 165 b

### 9

3 116 s

8 113 z

13 113 x

132 d

19 35 n

→ 117 m

22 63 m

24 93 aa

32 117 k, l, aa

34 72 x

117 m

35 126 x

**10**

1 91 h

37 123 a<sup>1</sup>

39 53 k, q

**11**

1 134 r<sup>3</sup>

17 53 q

**12**

38 35 n

44 95 n

46 114 b

47 95 n

**13**

6 51 e

7 → 49 e

**Nehemiah**

**13**

9 165 a



[10 44 m](#)

[95 n](#)

[13 53 g, n](#)

[68 i](#)

[14 75 ii](#)

[16 9 b](#)

[18 114 o](#)

[20 134 r](#)

[21f 49 e](#)

[73 f](#)

[23 155 d](#)

[24 2 a, w](#)

[27 100 n](#)

## **1 Chronicles**

### **2**

[12 47 b<sup>1</sup>](#)

[13 47 b<sup>1</sup>](#)

[30 152 u](#)

[32 152 u](#)

[48 145 u](#)

### **3**

[5 69 t](#)

### **4**

[10 61 a](#)

[115 c](#)

[151 e](#)

[167 a](#)

[27 134 f](#)

[41 35 b](#)

[42 131 n](#)

**5**

[1 114 k](#)

[2 141 a](#)

[9 131 f](#)

[13 117 n](#)

[18 102 b](#)

[20 63 c](#)

[113 z](#)

[26 117 n](#)

**6**

[40ff 91 k](#)

[55 130 a](#)

[61 88 c](#)

[63 90 f](#)

**7**

[1 143 e](#)

[2 124 p](#)

[5 124 q](#)

[9 124 p](#)

[15 75 w](#)

**1 Chronicles**

**7**

[24 126 y](#)

**8**

[7 75 ee](#)

[8 52 o](#)

[38 29 q](#)

**9**

[13 93 w](#)

[128 c](#)

[21 96](#)

[p. 285](#)

[22 135 a](#)

[155 d](#)

[25 114 k](#)

[134 m](#)

[27 123 c](#)

[33 147 a](#)

**10**

[2 53 n](#)

[6 145 e](#)

[13 114 k](#)

**11**

[6 116 w](#)

[167 a](#)

[9 113 u](#)

[10 129 h](#)

[11 87 f](#)

[17 75 bb](#)

[20 134 k](#)

[23 134 a](#)

[39 23 f](#)

**12**

[2 24 f<sup>2</sup>](#)

[70 b](#)

[8 114 o](#)

[\(18\) 61 c](#)

[65 f](#)

[115 c](#)

[\(23\) 123 c](#)

[\(24\) 155 d](#)

[\(26\) 128 c](#)

[\(29\) 97 f](#)

[\(34\) 123 f](#)

[152 a<sup>1</sup>](#)

[\(39\) 23 f](#)

**[13](#)**

[1 128 a](#)

[2 120 h](#)

**[14](#)**

[11 58 g](#)

[15 112 z](#)

[117 d](#)

**[1 Chronicles](#)**

**[15](#)**

[2 114 k](#)

[=114 l](#)

[12 72 w](#)

[155 n](#)

[19 119 n](#)

[131 d](#)

[24 53 o](#)

55 e

26 63 i

27 56

127 g

**16**

6 119 n

8 2 s

36 113 z

117 n

37 117 n

**17**

21 145 i

**18**

5 97 f

**19**

8 131 b

**20**

2 60 d

8 34 b

69 t

**21**

1 125 f

17 141 h<sup>2</sup>

23 93 pp

24 113 z

**22**

1 20 d

7 143 a<sup>3</sup>

[11 112 q](#)

[19 117 n](#)

## **23**

[6 63 n](#)

[26 114 k](#)

[28 130 a](#)

## **24**

[3 63 n](#)

[20ff 143 e](#)

## **25**

[5 134 f](#)

[19 134 k](#)

## **1 Chronicles**

## **26**

[13 123 c](#)

[28 138 i](#)

## **27**

[12 127 d](#)

[15 134 d](#)

[30 50 e](#)

## **28**

[2 135 f](#)

[10 143 a<sup>+3</sup>](#)

[11 96](#)

[p. 285](#)

[15 131 d](#)

[18 131 d](#)

## **29**

[1 155 d](#)

[2 127 b](#)

[3 155 d, n](#)

[8 138 i](#)

[9 117 q](#)

[16 32 l](#)

[17 138 i](#)

[20 117 n](#)

[22 117 n](#)

[23 65 f](#)

## **[2 Chronicles](#)**

### **1**

[1 49 b<sup>1</sup>](#)

[4 138 i](#)

[155 n](#)

[10 126 v<sup>1</sup>](#)

### **2**

[7 35 m](#)

[12 117 n](#)

### **3**

[3f 134 e](#)

[17 126 k](#)

### **4**

[2f 134 n](#)

[3 123 a<sup>1</sup>](#)

[13 131 d](#)

### **5**

[11 93 oo<sup>1</sup>](#)

p. 273

[114 k](#)

[13 117 n](#)

[18 116 h](#)

**[6](#)**

[25 72 ð](#)

[29 47 m<sup>1</sup>](#)

p. 129

## **[2 Chronicles](#)**

**[6](#)**

[33 47 m<sup>1</sup>](#)

p. 129

[40 145 n](#)

**[7](#)**

[1 111 b](#)

[3 76 f](#)

[113 z](#)

[115 f](#)

[13 159 w](#)

[17 114 p](#)

[21 143 e](#)

**[8](#)**

[5 126 y](#)

[128 c](#)

[13 114 k](#)

[16 127 g](#)

[18 93 r](#)

**[9](#)**



[10f 35 m](#)

[15 134 g](#)

## **10**

[6 117 n](#)

[7 35 n](#)

[9 117 n](#)

[10 93 q](#)

[16 147 c](#)

## **11**

[4 47 m<sup>1</sup>](#)

p.129

[12 123 c](#)

[22 114 i, k](#)

[147 a](#)

## **12**

[7 111 b](#)

[12 114 i](#)

[13 131 h](#)

## **13**

[5 114 l](#)

[7 54 k](#)

## **14**

[9 90 i](#)

[10 44 o](#)

[107 p](#)

## **15**

[3 147 a](#)

[7 145 p](#)

8 54 k

111 b

127 f

11 155 d

15 52 d

2 Chronicles

**16**

4 125 h

9 155 n

10 147 a

12 75 rr

118 q

147 a

14 124 c

154 a<sup>1</sup>

**17**

4 150 d

7 117 n

11 93 x

12 113 u

13 117 n

**18**

3 147 a

23=155 d

26 131 c

29 113 dd<sup>4</sup>

**19**

2 =114 k

[6 147 a](#)

[7 45 e](#)

**20**

[11 102 b](#)

[19 12 v](#)

[20 110 f](#)

[22 155 l](#)

[34 63 p](#)

[35 54 a<sup>2</sup>](#)

[36 118 f](#)

[37 106 n](#)

**21**

[4 119 w](#)

[17 113 g](#)

**22**

[5 35 d](#)

[9 116 o](#)

**23**

[1 117 n](#)

[4 47 m<sup>1</sup>](#)

p. 129

[10 154 a<sup>1</sup>](#)

[156 c](#)

[12 35 b](#)

**24**

[8 35 o](#)

[10 75 aa](#)

[11 75 cc](#)

[155 /](#)

[12 117 n](#)

[14 114 b](#)

## **2 Chronicles**

### **25**

[9 154 b](#)

[10 35 n](#)

[117 n](#)

[16 150 e](#)

[17 48 i](#)

[69 x](#)

[75 /](#)

[156 c<sup>1</sup>](#)

[21 156 c<sup>1</sup>](#)

[24 112 PP](#)

### **26**

[5 114 i](#)

[7 93 x](#)

[10 22 s](#)

[14 124 q](#)

[131 n](#)

[15 75 rr](#)

[114 n](#)

[126 z](#)

[16 64 c](#)

[18 114 /](#)

### **27**

[4 35 k](#)

[7 150 e](#)

**[28](#)**

[4 65 e](#)

[9 155 f](#)

[10 45 g](#)

[135 g](#)

[142 f](#)

[15 72 l](#)

[93 PP](#)

[117 n](#)

[18 129 b](#)

[19 113 z](#)

[20 67 x](#)

[21 147 a](#)

[23 53 o](#)

**[29](#)**

[6 67 y](#)

[10 165 a](#)

[17 134 p](#)

[18 129 c](#)

[19 29 l](#)

[44 o](#)

[72 w](#)

[27 35 n](#)

[155 l](#)

[31 66 c](#)

[34 107 c](#)

[36 100 h](#)

[138 i](#)

## [2 Chronicles](#)

### [30](#)

[9 114 p](#)

[147 a](#)

[17 152 a<sup>1</sup>](#)

[155 d](#)

[18 64 d](#)

[130 d<sup>2</sup>](#)

[19 155 n](#)

### [31](#)

[1 75 aa](#)

[7 69 n](#)

[71](#)

[142 f<sup>2</sup>](#)

[10 53 q](#)

[72 z](#)

[113 ee](#)

[121 d<sup>1</sup>](#)

[12 10 h](#)

[17 117 m](#)

[19 155 d](#)

### [32](#)

[1 119 gg](#)

[4 150 m](#)

[9 101 a](#)

[13 8 k](#)

[15 74 l](#)

152 b

19 118 s<sup>2</sup>

30 69 u

32 150 e

**33**

9 75 gg

20=118 g

**34**

10 45 g

11 16 f

12 10 n

**35**

4 93 ww

17 93 oo<sup>1</sup>

p. 273

21 109 g

119 s

135 g

147 a

23 69 r

**36**

15 113 k

19 114 k

142 f<sup>2</sup>

21 67 y

23 137 c