

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

OXFORD
AT THE CLARENDON PRESS

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 Quadriliterals
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, Second 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. $\text{ba } x\text{mXy } \sim k\text{x } !\text{b}$. 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 *Religion of Israel*²¹³; 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,¹ 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 accident 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 Kohler, of Augst, Dr. Liebmann, of Kuczkow, 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 unwearying 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 *Seṯwaḏmedium* (§ 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 $\text{an}^{\text{a}}\text{it}$ read $\text{an}^{\text{a}}\text{t}$ (as [§ 105 a](#)).

[Editions often vary in individual passages, as regards the accentuation of the first syllable: but in the 7 occurrences of an^{a} , and the 6 of hna , Baer, Ginsburg, and Kittel agree in having an accent on both syllables (as $\text{an}^{\text{a}}\text{it}$ 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 $\text{hna}^{\text{a}}\text{t}$) 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 hna^{a} .—S. R. D.]

Page 79, [§ 22 s](#), before WhpydRhi 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 $\text{hkP}^{\text{h}}\text{m}$, followed by ta , [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 $\text{!}^{\text{3}}\text{p}$ as P. Haupt has suggested to me in conversation.) But cf. Kautzsch, *Die sog. aramaisierenden Formen der*

Verba [$\text{!}^{\text{3}}\text{p}$ 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. rGyl , but $\text{Whr}^{\text{h}}\text{gyl}$ | Xy^{h} and $\text{!}^{\text{3}}\text{Xy}^{\text{h}}$ | bSyl and bSyl^{h} ~ Vyl and ~ $\text{V}^{\text{h}}\text{Te}$, and else where no doubt to dissimilate the vowels (as rGyl^{h} | Dyl , never rgyl^{h} | dy^{h} &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^hq^hz^hh^h*; [Ezr 4:22](#).

Page 273, § 93 qq end, tArSAm [Jer 5:5](#), ~y[BrĀ ~yviLwī [Ez 20:5](#), tAmmwō [Is 49:8](#), ~ymimwō [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 Schmld'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 (𐤆𐤌𐤇𐤁𐤏𐤔; 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 *Misṇa*, 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 *Misṇa* 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* (𐤌𐤓𐤁𐤏𐤔 *traditio* ?).¹ 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. Ḥayyūn [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. Hyvernāt, '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 Massorelique,' *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 Qere (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,² 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 Ḥayyūn (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 $\text{ל} \text{ [p]}$, certain voces *memoriales*, as תְּפַקְדָּה and the like.³

e

4. The father of Hebrew philology among Christians was John Reuchlin (ob. 1522),⁴ 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 century⁵ 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. König⁶ in his very thorough researches into the phonology and, accordance 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.⁷ — *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, *Deuteronomiosaja*, 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.*², 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*², 1909, Masoretic text from Jacob b. Ḥayyim (see [c](#)), with a valuable selection of variants from the versions, and emendations.

Footnotes:

¹[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; trsmē hrsmā i. e. hr'sām, being an equally legitimate form) is rightly rejected by König, l. c. The correctness of the form hr'sm^t (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 Masoretes 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.

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

³[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. andere 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. Sprachklärung 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.

⁴[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.

⁵[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.

⁶[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.

⁷[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*¹ may take place between consonants which are either *homorganic* or *homogeneous* (cf. § 6 q), e.g. #l ;[ā sl ;[ā zl ;[' to *exult*, ha'l ā hh'l', Aram. a [l . to *be weary*, #X;l ' and #Xn" 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 aḡ" to *reject*, and the sibilants into the corresponding mutes: z into dā f, into tā 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 stems² 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*Yod (§ 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 *illustris* for *inlustris*, *affero* for *adfero*, sul l ambaṇw for sun l ambaṇw. In Hebrew this occurs

c

(a) most frequently with n, e.g. ~Fmi (for min-sam) *from there*, hVmi (for min-zē) *from this*, !Ty (for yinteh) *he gives*. n is *not* assimilated after the prefix l, e.g. @Gd l i, nor as a rule before gutturals (except sometimes before X), nor when it is the third consonant of the stem, e.g. ThkV' (cf. however Ttñ" for naḥanta) 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 @Ddh and @Ddhly Ps 68:3, see § 51 k, and § 66 f.

d

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

takes; rBDmī for mithdabbe; aM'Jyl for yithtimma; !nAKTi for tithkohen; aFñ:Ti for aFñ:Ti È txñ; for 'ahadt; but in [1 S 4:19](#) for t l ; l' read probaoly td, l j l'.

e

(c) In isolated cases with hñ wñ y, e.g. aNñ't^hprithēe ! if from an" Ha'; w and y mostly before sibilants in the verbal forms enumerated in [§ 71](#).

f

In all these cases, instead of the assimilated letter, a Dagesē forte appears in the following consonant. Dagesē 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. @a; nose (from 'anp), tTeto give (from tint).

The cases are less frequent where a weak letter is lost in pronunciation,³ and in place of it the preceding stronger sound is sharpened, i.e. takes Dagesē e.g.

WTl j'q. from Wht. l j'q. ([§ 59 g](#)). qSa, for ql Sa, ([§ 66 e](#)) is an Aramaism.

g

3. Complete *rejection* takes place only in the case of weaker consonants, especially the sonants ñ and l, the gutturals ð and h, and the two half vowels w and y. Such rejection takes place,

h

(a) at the beginning of a word (*aphaeresis*). when these weak consonants (añ yñ lñ ñ) are not supported by a full vowel, but have only Sēwa; e.g. WñXñ:twē, also WñXñ: È [D; for [dñ>È xq; for xq:l È fG; for fgnñ yhi for yhin>[Ez 2:10](#).

i

Aphaeresis of a weak consonant with a full vowel is supposed to occur in dr; [Ju 19:11](#) for dry; in hTñ; [2 S 22:41](#) for hTTñ; in bAV for bAVt' [Je 42:10](#); on Xq' [Ez 17:5](#) for Xq:l', and on ~Xq' [Ho 11:3](#) for ~Xq'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 Sēwa; precedes the weak consonant⁴; thus in the case of ð (see further [§ 23 b-f](#), and [§ 68 b-k](#)), e.g. in ~Wm for ~Wam. As a rule in such cases, however, the ð is orthographically retained, e.g. tarqñli for tarqñl.

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*wa⁰ occurs in such cases as yn'dəB; for yn'dəB;t (cf. § 102 m); rvi[aw: [Zc 11:5.5](#) On the cases in which *a* is wholly omitted after the article, see § 35 d.

Finally, the elision of *W* and *y* in verbs h³⁷⁴ (§ 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. ynbyō) Gilonite); ar⁴¹¹; where *a* though really rejected is orthographically retained, &c. On the apocope of *W* and *y* in verbs h³⁷⁴, 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^α;a^h to h^α'a⁰ see § 44 a, and § 80 f.

m

4. To avoid harshness. in pronunciation a helping sound, Aleph prosthetic⁶ with its vowel, is prefixed to some words, e.g. [Arzə, and [Arz>arm (cf. cqeḡ(ecqeḡ; *spiritus*, French *esprit*).—A prosthetic [occurs probably in br'q.[: *scorpion*; cf. Arab. 'ushū bird (stem šafara).

n

5. *Transposition*⁷ occurs only seldom in the grammar, e.g. rMəyhi for rMəythi (§ 54 b) for the sake of euphony; it is more frequent in the lexicon (fbKī and bfKī *amb*, 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-taph⁰h; according to the common opinion, also in Vjāl *man* from 'insē cf. however § 96.

Footnotes:

¹[1] Cf- Barth, *Etymologische Forschungen*, Lpz. 1893, p. 15 ff. ('Lautverschiebungen').

²[2] See in the *Lexicon*, the preliminary remarks on the several consonants.

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

⁴[2] Syncopc of a strong consonant ([]) occurs in *yBi pritheē* ! if this stands for *y[Bi* (see *Lexicon*), also in *hqivnw* [Am 8:8](#), *Kethibh* for *h[ʔvnlw* (cf. *h[ʔvnlw* [9:5](#)), and in *hl B'* [Jos 19:3](#) for *hl '[B'* (as in [15:29](#)). Probably, however, *hqivnw*) and *hl b* are only clerical errors, as is undoubtedly *rak'* [Am 8:8](#) for *rayk'* ([9:5](#)).

⁵[1] Frensdorff, *Ochla Wlochla*, p. 97 f., gives a list of forty-eight words with quiescent *a*.

⁶[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.

⁷[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.¹

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.² As, however, corresponding signs for several sounds (j ʔ [ʔ cʔ qʔ 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.³

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, ~Vayyasaʔim. 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. $\text{ar}^{\text{q}}\text{qat}^{\text{a}}$ for an original qat^{a} ; Arab. qar^{a} ; see further, [§ 23 a](#), [27 g](#).

d

h 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. $\text{P}^{\text{h}}\text{n}^{\text{h}}$ nähpakh ; at the end of a word the consonantal h has a point — Mappiq — 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. $\text{h}^{\text{g}}\text{ga}^{\text{a}}$ cf. [§§ 7 b](#) and [75 a](#).

e

[is related to a , but is a much stronger guttural. Its strongest sound is a rattled, guttural g , cf. e. g. $\text{h}^{\text{w}}\text{[}$; LXX Gaza, $\text{hr}^{\text{m}}\text{[}$ Gomorrà; elsewhere, a weaker sound of the same kind, which the LXX reproduce by a *spiritus (lenis or asper)*, e. g. $\text{y}^{\text{l}}\text{i}^{\text{e}}$ $\text{H}^{\text{l}}\text{i}$, $\text{q}^{\text{l}}\text{m}^{\text{[}}$ Amalek.⁴ 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 [entirely, in reading and transcribing words ($\text{y}^{\text{l}}\text{i}^{\text{e}}$ $\text{E}^{\text{l}}\text{i}$, $\text{q}^{\text{l}}\text{m}^{\text{[}}$ $\text{A}^{\text{m}}\text{a}^{\text{l}}\text{e}^{\text{k}}$), as to pronounce it exactly like g or like a nasal ng . The stronger sound might be approximately transcribed by gh or $^{\text{r}}g$; but since in Hebrew the softer sound was the more common, it is sufficient to represent it by the sign ' , as $\text{[Br}^{\text{'}}\text{a}$ 'arba , $\text{d}^{\text{'}}$ 'ad .

f

X 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 [it was, however, pronounced in many words feebly, in others strongly.

g

As regards [, 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* [, cf. [o](#).

h

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

some cases, arisen from dentals which are retained as such in Aramaic and Arabic (see in the *Lexicon* the letters ז א C and V).

i

V and פ were originally represented (as is still the case in the unpointed texts) by only *one* form ח; but that the use of this one form to express two different sounds (at least in Hebrew) was due only to the poverty of the alphabet, is clear from the fact that they are differentiated in Arabic and Ethiopic (cf. Nöldeke in *Zischr. f. wissenschaft. Theol.*, 1873, p. 121; Brockelmann, *Grundriss*, i. 133). In the Masoretic punctuation they were distinguished by means of the diacritical point as V (sh) and פ (s).⁵

k

The original difference between the sounds פ and S⁶ sometimes marks a distinction in meaning, e. g. רKS' *to close*, רKפ' *to hire*, לKS' *to be foolish*, לKפ' *to be prudent, to be wise*. Syriac always represents both sounds by S, and in Hebrew also they are sometimes interchanged; as רKS' for רKפ' *to hire*, [Ezr 4:5](#); תלל Kפ' for תלל KS' *folly*, [Ec 1:17](#).

l

ז (transcribed z by the LXX) is a soft whizzing s, the French and English z, altogether different from the German z (ts).

m

3. י א Q, and probably C are pronounced with a strong articulation and with a compression of the larynx. The first two are thus essentially different from ת and K, which correspond to our t and k and also are often aspirated (see below, [n](#)). C is distinguished from every other s by its peculiar articulation, and in no way corresponds to the German z or ts; we transcribe it by sʔ cf. G. Hüsing, 'Zum Lautwerte des C,' in *OLZ*. x. 467 ff.

n

3. Six consonants, the weak and middle hard Palatals, Dentals, and Labials

ת p k d g ב ; ת p k d g ב have a twofold pronunciation, (1) a harder sound, as mutes, like k, p, t, or initial b, g (hard), d; and (2) a softer sound as *spirantes*.⁷ The

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. ב *b*, ג *g*, ד *d*, כ *k*, פ *p*, ט *t*. The weaker pronunciation appears as soon as a vowel sound immediately precedes. It is occasionally denoted, esp. in MSS., by Rāphēl (§ 14 e), but in printed texts usually by the mere absence of the *Dagesêl*. In the case of בֿ אֿ פֿ תֿ 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: Κ *k*, κ *c*; Π *p*, π *f*; Τ *t*, τ *q*. In the same way γ should be pronounced like the North German *g* in *Tage*, *Wagen*, and θ like *th* in *the*, as distinguished from Γ and Δ.

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 בֿ as *v*, the aspirated תֿ as *s*, e.g. ברַבֿ *rav* (or even *raf*), תַּיִבֿ *bais*. The customary transcription (used also in this Grammar) of the spirants בֿ אֿ תֿ 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	ח [ה א;
(b) Palatals	ק כ ג;
(c) Dentals	ט י ד;
(d) Labials	פ ב;
(e) Sibilants	צ ס פֿ ו ז;
(f) Sonants	י וֿ ל רֿ מן.

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-tʿamim*, 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	ğ	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. ğ 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 accidence 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 [r̥g, 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, z̄ 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, w̄ y, and l and in certain cases h and l; finally the gutturals and r̄ for the reason given in [§ 22 b](#) and q.

Footnotes:

¹[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.

²[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.]

³[3] Numerous examples occur in *Hieronymi 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.

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

⁵[1] The modern Samaritans, however, in reading their Hebrew Pentateuch pronounce פ̄ invariably as V.

⁶[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.

⁷[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 mā* *aycāh* (but when a syllable is added with an introductory vowel, according to [b](#) below, we have, e.g. *ynlāichmā* *ynlāycāh*,[†] since the *a* then stands at the beginning of the syllable, not *ynlāchmā* *ynlāycāh*), *acmā* *awl K'* (cf., however, [§ 74 a](#)), *t'acm'* (for *mašā'ta*), *hn'acm.Ti*. Similarly in cases like *aj xā* *arwā* *aww'*, &c. ([§ 19 i](#)), and even in *avDā* *al Pñ* (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*,[†] or when it is protected by a Hāteph after a short syllable, e.g. *l kə*,[†] and finally, when it stands in a closed syllable with quiescent *Sewa* after a preceding *Seho* or Pathahle, g. *rsa* *rdan* *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 *rešim*), *~ytm'* *two hundred* (for *mešā'im*), *^j av'* [Ez 25:6](#) for *^j a* *~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* [1 S 14:33](#) for *~yaj* *xi* (cf. [§ 74 h](#), and [§ 75 oo](#)); *ynbwarh'* [Nu 34:14](#), from *!bwar*; so always *ta* *x*; or *twa* *x*; [1 K 14:16](#), [Mi 1:5](#), &c., for *tAa* *Jx*; 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* *[m'vyl* for *l a* *[m'vyl* *l amf.* or *l wamf* *the left hand*,

d

e

f

3. When *a* is only preserved orthographically or as an indication of the etymology (quiescent), it is sometimes entirely dropped (cf. § 19 *k*), e.g. *ytic̣y*. [Jb 1:21](#) for *ytic̣y* *yṭil* *ān'* [Jb 32:18](#) for *yṭial* *ān'* *ytic̣m'* [Nu 11:11](#); *zh,Ṭā*: [2 S 20:9](#); *WPṛy*: [Jer 8:11](#) for *WaPṛy* *ē* *ynṛā* *ẓṬw*: [2 S 22:40](#), but *ynṛā* *ẓa*: *Ṭw*: [Ps 18:40](#); *~mAT* [Gn 25:24](#) for *~mAA* *Ṭē* *hṆ* *Uxa* [31:19](#) for *hṆa* *Uxa* *ē* *^tē* *ṿē* [1 S 1:17](#) for *3Ṃ* *ā* *ṿē* *~ymiṛē* [Ps 22:22](#) for *~ymiṛē* *ḥw* *GE* [Jb 22:29](#) for *ḥw* *a* *GE* *ytiṛBh*: [1 Ch 11:39](#) for *3Ṃ* *a* *Bh*; and so [2 S 23:37](#); *tyṛlve* [1 Ch 12:38\(39\)](#) for *tyṛl* *ā* *ṿē* *tAṿh*: [2 K 19:25](#) *Ketḥih*, for *tAAṿh*: [Is 37:26](#); *hṃxe* [Jb 29:6](#) for *haṃx*, [1 In Tl Ḳm: \[1 K 5:25\]\(#\) \(for *3Ṃ* *kaṃt*\) the strengthening of the following consonant by Dageseṭ compensates for the loss of the *a*; in *tṛṣṃ'* \[Ez 20:37\]\(#\), if for *3Ṃ* *ṣaṃt* \(but read *ṛṣṃ*, with Cornill\), the preceding vowel is lengthened; cf. above, \[c\]\(#\). On *ṛmao* for *ṛmaa* see \[§ 68 g\]\(#\).](#)

g

Rem. 1. In Aramaic the *ḡ* 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, *ḡ* serves also to indicate a long *a*, whereas in Hebrew it very rarely occurs as a mere vowel letter after Qameṣ, as in ~aq' [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 Mh; *the messengers*, is the true reading; cf. [§ 7 b](#).

h

2. In some cases at the beginning of a word, the *ḡ*, instead of a compound Sēwāḡ takes the corresponding full vowel, e.g. ṛAzaḡ *girdle* for ṛWza/; cf. [§ 84 a](#), [q](#), and the analogous cases in [§ 52 n](#), [§ 63 p](#), [§ 76 d](#), [§ 93 r](#) (~yl ḡaṭ

i

3. An *ḡ* is sometimes added at the end of the word to a final uḡ iḡ or oḡe.g. aWkl ḡt for Wkl ḡt [Jos 10:24](#) (before a ḡ, aWba' [Is 28:12](#)). These examples, however, are not so much instances of 'Arabic orthography', as early scribal errors, as in aWFn' [Jer 10:5](#) for WaFn' and in aWFn' [Ps 139 20](#) for WaFn') Cf. also aWḡy [Ec 11:3](#) ([§ 75 s](#)); ayqḡn' for yqḡn' *pure*; aWl for Wl *if*; aPaḡa for Paḡa *then (enclitic)*; aABr' for ABr' *myriad*, [Neh 7:66](#), [71](#). On aWḡh and ayḡhi see [§ 32 k](#).

k

4. The *ḥ* is stronger and firmer than the *ḡ*, and never loses its consonantal sound (i.e. *quiesces*) in the middle of a word² 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 Mappāḡ as a strong consonant ([§ 14 a](#)). Yet at times the consonantal sound of *Ḥ* at the end of a word is lost, and its place is taken by a simple *ḥ* or more correctly *ḥf* with Rapphe' as an indication of its non-consonantal character, e.g. ḥf l' *to her* for Ḥ l', [Zc 5:11](#), &c. (cf. [§ 103 g](#), and [§§ 58 g](#), [91 e](#)); cf. also ḥy" for Hy" (from Wḡy") in proper names like ḥymryl &c. — Finally, in very many cases a complete elision of the consonantal *ḥ* takes place by *syncope*: (a) when its vowel is thrown back to the place of a preceding Sēwāḡ mobile (see above, [c](#), with

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

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

Footnotes:

¹[1] In [Jer 22:23](#), $\text{Tn}^{\text{h}}\text{xn}^{\text{h}}\text{E}$ is unquestionably a corruption of $\text{t}^{\text{h}}\text{Xnn}$ for $\text{T}^{\text{h}}\text{xn}^{\text{h}}\text{h}$

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

§ 74. Verbs אָמַן, e. g. אָמַן to find. [Paradigm O](#).

a

The א in these verbs, as in verbs אָמַן, is treated in some cases as a consonant, i. e. as a guttural, in others as having no consonantal value (as a quiescent or vowel letter), viz.:

1. In those forms which terminate with the א, the final syllable always has the regular vowels, if long, e. g. אָמַן אָמַן אָמַן אָמַן אָמַן i. e. the א simply quiesces in the long vowel, without the latter suffering any change whatever. It is just possible that after the altogether heterogeneous vowel ו the א may originally have preserved a certain consonantal value. On the other hand, if the final א quiesces in a preceding א (as in the *perfect*, *imperfect*, and *imperative Qal*, in the *perfect Niph'al*, and in *Pu'al* and *Hoph'al*) this א is necessarily lengthened to אָ by [§ 27 g](#), as standing in an open syllable; e. g. אָמַן אָמַן &c.

b

The *imperfect* and *imperative Qal* invariably have א in the final syllable, on the analogy of verbs *tertiæ gutturalis*; cf., however, [§ 76 e](#).—In the *imperfect Hithpa'el* א occurs in the final syllable not only (according to [§ 54 k](#)) in the principal pause ([Nu 31:23](#)), or immediately before it ([Jb 10:16](#)), or with the lesser disjunctives ([Lv 21:1](#), [4](#), [Nu 19:13](#), [20](#)), but even out of pause with *Mer'kha*, [Nu 6:7](#), and even before *Maqqeph* in [Nu 19:12](#).

c

2. When א stands at the end of a syllable before an affirmative beginning with a consonant (ת; נ), it likewise quiesces with the preceding vowel; thus in the *perfect Qal* (and *Hoph'al*, see below) quiescing with א it regularly becomes Qames (ת'אָמַן for ת'אָמַן &c.); but in the *perfect* of all the other active and reflexive conjugations, so far as they occur, it is preceded by סֵרֶ (ת'אָמַן, &c.), and in the *imperative* and *imperfect* by סֵגְהוּ, הִנ'אָמַן; הִנ'אָמַן.

d

(a) The סֵגְהוּ of these forms of the *imperfect* and *imperative* might be considered as a modification, and at the same time a lengthening of an original א (see [§ 8 a](#)). In the same way the ם of the *perfect* forms in *Pi'el*, *Hithpa'el*, and

Hiph^ç might be traced to an original iā (as in other cases the e and i in the final syllable of the 3rd *sing. masc. perfect* of these conjugations), although this iā may have only been attenuated from an original aā. According to another, and probably the correct explanation, however, both the Sere and the S^egho are due to the analogy of verbs h³ (§ 75) 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 2nd *masc. sing.* ht'ab^h Ez 40:4, lengthened according to rule.

e

(b) Before suffixes attached by a connecting vowel (e. g. yn^hair'qyl) the a retains its consonantal value; so before .and ~k, e. g. a^çma, Ct 8:1; ar^hBi Ez 28:13 (cf. § 65 h), not a^çma, &c., since these suffixes, by § 58 f, are likewise attached to the verb-form by a connecting vowel in the form of S^uewa mobile.—As *infinitive* Qal with suffix notice a^çm, Ez 25:6; *participle* with suffix ar^hBo Is 43:1; *infinitive* Piçe ~ka^mjt B.—The doubly anomalous form Aar^çyl Jer 23:6 (for Whair'qyl or Wa^hair'qyl) is perhaps a *forma mixta* combining the readings Aar'qyl and War^çyl

f

3. When a 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^h Wacm't &c. (in *pause* ha^çm' Wacm').

REMARKS.

g

1. Verbs *middle e*, like a^çl m' to be full, retain the Sere also in the other persons of the *perfect*, e. g. yt^hal m' (Aal m. Est 7:5 has^ç owing to its transitive use; for ~tar^ç Jos 4:24 read with Ewald ~tar^ç). Instead of ha^çm't the form tar^ç she names, on the analogy of the h³ -forms noticed in § 75 m, occurs in Is 7:14 (from tar^ç, cf. § 44 f), and with a different meaning (it befalls) in Dt 31:29, Jer 44:23, in both places before a, and hence, probably, to avoid a hiatus (on the

other hand, *taj'xl* [Ex 5:16](#), could only be the 2nd *sing. masc.*; the text which is evidently corrupt should probably be emended to *Mi'el . taj'xl* (with the LXX); in Niph'al *tal'pnly* [Ps 118:23](#); in Hoph'al *tabhu* [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 *h³* (*tAl G*, &c., see [§ 75 nn](#)) in the feminine form; so always *taḏ 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, *tarq.* [Ju 8:1](#); *taḏf.* [Pr 8:13](#); before suffixes, [Ez 33:12](#), and likewise in *Niph.* [Zc 13:4](#); also in Pi'el *taḏm!* [Ex 31:5](#), [35:33](#), or *tAaLm!* [Dn 9:2](#), &c. *Kethibh*; with suffix [2 S 21:2](#).—On the (aramaizing) *infinitives* *aVn* and *tAafm*, see [§ 45 e](#); on *tarqli obviat*, [§ 19 k](#).—*~kacmB.* *when ye find*, [Gn 32:20](#), stands, according to [§ 93 q](#), for *~kacm!*. The tone of the lengthened *imperative* *hapr^y* [Ps 41:5](#) as *Mileraḥ* (before *yVpn*) 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 Qimhi, the form *!acm* and in verse [20](#) *!arq*; 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. *tacm* (for *tacm^o*) [2 S 18:22](#), cf. [Est 2:15](#); so Niph'al *tal'pn* [Dt 30:11](#), [Zc 5:7](#) (but *haFhl* [Is 30:25](#)), and Hoph'al, [Gn 38:25](#); less frequent from are *tacAm* [Ct 8:10](#); *tawⁿ** [1 K 10:22](#) (cf. [§ 76 b](#), *taf.* beside *tafⁱ* 'as *infinitive construct* from *aFh*) and without *a* (see [k](#)) *tCay* (from *aCy*) [Dt 28:57](#). In the forms *~yaj'X* *sinning*, [I S 14:33](#), cf. *y* [Ps 99:6](#); *~adB* *feigning them*, [Neh 6:8](#), the *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 *ā* which is quiescent is omitted in writing (§ 23 f): (a) in the middle of the word, e. g. *WhBh* [1 S 25:8](#); *ytc'bm'* [Nu 11:11](#), cf. [Jb 1:21](#); *ytm'c'* [Ju 4:19](#), cf. [Jb 32:18](#). In the *imperfect* *hnF'f'i* [Jer 9:17](#), [Zc 5:9](#), [Ru 1:14](#) (but the same form occurs with *Yo'bh* pleonastic after the manner of verbs *h³ll* in [Ez 23:49](#), according to the common reading; cf. § 76 b and [Jer 50:20](#)); in *Pi'ce' hn'J'ka]* (after elision of the *ā*, cf. § 75 oo) [Gn 31:39](#); and also in *Niph'cal ~ tm'g' nl* [Lv 11:43](#); cf. [Jos 2:16](#). (b) at the end of the word; *Ab'w:* [1 K 12:12](#) *Kethibh*; *HiPh'ci' yj' x'h,* [2 K 13:6](#), cf. [Is 53:10](#) (*yl' x'h,* for *ayl' x'h,* perfect *Hiph'ci'* of *hl' x'* formed after the manner of verbs *ā³ll*); in the *imperfect* *Hiph'ci' yV'y* [Ps 55:16](#) *Kethibh*; *ynly' y* [Ps 141:5](#); *ybia'* [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 *Kethibh* (*ybme'* always before *ā*, hence perhaps only a scribal error).

I

5. In the *jussive*, *imperfect consecutive*, and *imperative* *Hiph'ci'* a number of cases occur with *iō* in the final syllable; cf. *āV'y:* [Is 36:14](#) (in the parallel passages [2 K 18:29](#), [2 Ch 32:15](#) *ayV'y*); *ayb'w:* [Neh 8:2](#) (before [); *aj' x'h:* [2 K 21:11](#) (cf. [1 K 16:2](#), [21:22](#)); *aBix.Tw:* [2 K 6:29](#); *aCAYw:* [Dt 4:20](#), [2 K 11:12](#), *y* [Ps 78:16](#), [105:43](#); *imperative* *aybh'* [Jer 17:18](#); *aycAh* [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 *iō* is to be attributed to the open syllable; while in the closed syllable of the 3rd *sing. masc.* and *fem.*, and the 2nd *sing. masc.* after *W consecutive*, the *iō* is always reduced to *eō*. 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 *ayb'w:*, while the Orientals read in the *Kethibh* *awbyw* and in the *Qere* *ab'w:*.

On the transition of verbs *ā³ll* to forms of *h³ll* 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 the model for W|j' q,t which likewise has only a vocalic affirmative, and T|j' q' is the model for T.l|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 ~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. ¹				
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</i> (<i>Pron. Possesivum</i>).	
	A.	B.	A.	B.
	Simple form.	With Nuḥ <i>energicum</i> .	Attached to a sing. noun.	Attached to a noun plur. or dual.
<i>Sing. 1 . comm.</i> yknḥ,t in pause yknḥ; ynḥ, in pause ynḥt I.	ynḥ ynḥn È ynḥe me.	yNḥÈ yNḥn	yḥi my (prop. gen. mei).	yḥ; my.

2. { m. hT'a;(T'a), in pause hT'ah f. T'a;(yTa) } thou.	^È ^ǎǎ in pause ^ǎǎ %ǎ' %È %ǎÈ %ǎǎ %ǎǎ } thee.	&ǎǎ (&hǎǎ) not found.	^ǎ ^ǎǎ in pause ^ǎǎ %ǎ %ǎǎ ;%ǎǎ } thy (prop. tui).	^yǎ," %yǎǎ } thy.
3. {m. aWh he. f. ayhi she.	Whǎ wÈ Whǎh(hǎ Ā wǎ Whǎǎhim. hÈ HǎÈ hǎǎher(eam).	¿Whnǎǎ Wnǎǎ ¿wǎǎ; hNǎǎ	Whǎ wÈ Whǎǎ wǎ ¿hǎ his (eius and suus). hÈ HǎÈ hǎǎ her.	wyǎǎ wǎǎ ¿Whyǎǎ his. hyǎǎher.
Plur. 1 . comm. Whxnǎ](Wh%ǎǎ, in pause Whxnǎ] (Wh%ǎǎ) we.	WnÈ Wnǎǎ Wnǎǎus.	Wnǎǎ? (see § 58 k)	WnÈ Wnǎǎ ¿Wnǎǎ our.	Whyǎǎour.
2. { m. ~T'a; f. !Tǎǎ hnTǎǎ; } you.	~kÈ ~kǎ. [!kÈ !kǎ] } you.	these forms are not found.	~kÈ ~kǎ; !kÈ !kǎ. } your.	~kyǎe !kyǎe } your.
3. { m. ~hǎ hM'hǎ f. hN'hǎ } they.	(~hǎǎ~È Èǎǎ ~ǎǎ wǎhǎǎÈ ~ǎǎ (~ǎǎ, wǎhǎǎ them (eos). [!hǎǎ È !ǎǎ ¿!ǎǎ È !ǎǎ them (eas).		~hÈ ~ǎǎ wǎhǎǎ* !hǎ !hǎ !ǎ' } their.	~hyǎǎ wǎhyǎǎ !hyǎe } their.

B. Strong Verb.

	Qal.			Niphʕal.	Piʕel.	Puʕal.	Hiphʕil	Hophʕal.	Hithpaʕel.
<i>Perf. Sing. 3 . m.</i>	l j qʼ	rbKʼ	!j qʼ*	l j qnt	l Jqǎ l Jeqʼ	l Jqá	l yj ʔqhǎ	l j qhǎ	l Jeqthǎ
<i>3. f.</i>	hl j qʼt	hrbKʼt	hnj qʼt	hl j qnt	hl j qʼ	hl j qá	hl yj ʔqhǎ	hl j qhǎ	hl j qqthǎ
<i>2. m.</i>	T l j ʔqʼ	T rbKʼ	Thj ʔqʼ	T l j ʔqn0	T l J ʔqʼ	T l J ʔqá	T l J ʔqhǎ	T l j ʔqhǎ	T l J ʔqthǎ
<i>2. f.</i>	T.l j qʼ	T rbkʼ	Tnj ʔqʼ	T.l j ʔqnl	T.l Jqi	T.l Jqu	T.l j qhi	T.l j qhʼ	T.l j qqthi
<i>1. c.</i>	yTil j ʔqʼ	yT rbKʼ	yThj ʔqʼ	yTil j ʔqnl	yTil J ʔqʼ	yTil J ʔqu	yTil j ʔqhi	yTil j ʔqhʼ	yTil J ʔqthi
<i>Plur. 3. c.</i>	Wl j qʼt	WrbKʼt	Whj qʼt	Wl j qnl	Wl Jqi	Wl Jqu	Wl yj ʔqhi	Wl j qhʼ	Wl Jqthi
<i>2. m.</i>	~T.l j q.	~T rbKʼ	~Tnj ʔqʼ*	~T.l j qn0	~T.l Jqi	~T.l Jqu	~T.l j qhi	~T.l j qhʼ	~T.l Jqthi
<i>2. f.</i>	!T.l j q.	~T rbK.	~Tnj ʔq.	~T.l j qnl	~T.l Jqi	!T.l Jqu	!T.l j qhi	!T.l j qhʼ	!T.l Jqthi
<i>1. c.</i>	Whl j ʔqʼ	WhrbKʼ	WWhj ʔqʼ	Whl j ʔqnl	Whl J ʔqʼ	Whl J ʔqu	Whl j ʔqhi	Whl j ʔqhʼ	Whl J ʔqthi
<i>Inf.</i>	l j qǎ bkv.*			l j Qhʼ	l Jeqʼ	wanting.	l yj ʔqhǎ	wanting.	l Jeqthǎ
<i>Inf. absol.</i>	l wʔ qʼ			l j qnǎ l j Qhʼ	l Jeqǎ l Jeqʼ	l Jqá	l j qhǎ	l j qhǎ	l Jeqthǎ

<i>Imp. Sing. 2. m.</i>	I j q.*		rbK.*	I j Qh*	I Jq,*		I j qhÁ		I Jq,thÁ
2. f.	yl ij qi*		yrbK*	yl ij Qh*	yl ðq,*	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' I j q.*		hn'r bK.*	hn' I j Qhi*	hn' I Jq,*		hn' I j qhÁ		hn' I Jq,thÁ
<i>Impf. Sing. 3. m.</i>	I j qyl*	rBkyl*	I 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 ðq,T.*	yl ðqūÁ	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 JqūTa]	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' I j q.Ti*	hn'r Bk.Ti*		hn' I j QTi*	hn' I Jq,T.*	hn' I JqūÁ	hn' I j q.TÁ	hn' I j q.TÁ	hn' I 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'j q.Ti	hn'hBk.Ti		hn'j QTi	hn'J q.T.	hn'J qT.	hn'j q.T;	hn'j q.T;	hn'J q.t.Ti
1. c.	I j qnl	rBknl		I j Qhl	I j Qnl	I Jqna>	I yj qn:	I j qn"	I JqnaFeatJnl
Shortened Impf. (Jussive).							I j qyÁ		
Part. act.	I j qo*	rbK'	I j q'	I j 'qnl*	I Jqm.*		I yj qmA		I JqtmÁ
pass.	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.
Perf. Qal 3.m.	ynll j'q. ynP%k&.	^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.	hT'I j'q.	Wht.I j'q.	—	—	~t,I j'q.	wanting.
2.m.	ynTil j q.	—	—	WhTil j q. WTI j q.	HT'I j'q.	WhTil j'q.	—	—	~T'I j q.	wanting.
2.f.	ynlyTil j q.	—	—	WhtTil j q.	hyTil j q.	WhyTil 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. ^Wolne]	%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.	hWhd 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'	~kB.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										
	ynP%&/ynW[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					
	ynlvB'l yl	^vB'l yl	%vB'l yl	WhvB'l yl	hvbB'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.	yḤl j̄ .qyl	&l j̄ .qyl	—	Ḥl j̄ .qyl	hḤl j̄ .qyl	Ḥl j̄ .qyl	—	—	—	—
Plur. 3.m.	ynḤl j̄ .qyl	^Ḥl j̄ .qyl	%Ḥl j̄ .qyl	ḤḤl j̄ .qyl ḤḤl aḡy]	hḤl j̄ .qyl	ḤḤl j̄ .qyl	~kḤl j̄ .qyl	wanting.	~Ḥl j̄ .qyl	wanting.
perf. Piḥel 3.m.	ynll ḡlqi	^l Jqi	%l Ḥqi	Al Jqi	HI Jqi	Ḥl ḡlqi	wanting.	wanting.	~l Jqi	!l Jqi

D. Verbs primae gutturalis

	Qal.		Niph'al	Hiph'il	Hoph'al
Perf. sing 3. m.	dm:['		dm:[nǎ	dymi[hǎ	dm:[hǎ
3.f.	hdm:[t		hdm:[nǎ	hdymi[h,t	hdm:[hǎ
2.m.	T'dm:['		T'dm:[h)	T'dm:[h,t	T'dm:[h't
2.f.	Tdm:['		Tdm:[h)	Tdm:[h,t	Tdm:[h'
1.c.	yT'dm:['		yT'dm:[h)	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:[ǎ		~T'dm:[h,t	~T'dm:[h,t	~T'dm:[h't

2.f.	!Tɔm:[ǎ		!Tɔm:[ɰ)	!Tɔm:[h,t	!Tɔm:[hʔ
1.c.	Wɔdɔm:[ʼ		Wɔdɔm:[ɰ)	Wɔdɔm:[h,t	Wɔdɔm:[hʔ
Inf.	dɔm:[ǎ		dɔm:[hʔ	dymɪ:[hʔ	
Inf. absol.	dAm:[ʼ		@səhɛʔhAm:[hǎ	dɔm:[h,t	dɔm:[hʔ
Imp. Sing. m.	dɔm:[ǎ	qzxǎ	dɔm:[hʔ	dɔm:[h,t	
f.	yɔm:[i	yqɪxi	yɔm:[ɦe	yɔlymɪ:[h,t	
Plur. m.	Wɔm:[i	Wqzxi	Wɔm:[ɦe	Wɔlymɪ:[h,t	wanting.
f.	hnʔxɔm:[ǎ	hnʔqɪxǎ		hnʔɔm:[hɛʔ	hnʔɔm:[hɛʔ
Impf. Sing. 3. m.	dɔm:[yǎ	qzxɣǎ	dɔm:[yǎ	dymɪ:[yǎ	dm:[yǎ
3. f.	dɔm:[T,t	qzx/T,t	dɔm:[Tɛʔ	dymɪ:[T,t	dm:[Tʔ
2. m.	dɔm:[T,t	qzx/T,t	dɔm:[Tɛʔ	dymɪ:[T,t	dm:[ʔ
2. f.	yɔm:[;Tʔ	yqɪx,T,t	yɔm:[Tɛ	yɔlymɪ:[T,t	yɔm:[Tʔ

1. c.	dmḏ [ḁʾ]	qzxḁ,ṭ	dmḏ [ʾaṭ]	dymiḏ [ḁ,ṭ]	dmḏ [ḁṭ]
Plur. 3. m.	Wdm. [yʾ]	l Jqḁ>	ḁl81ṭl i	~l ḁ	dymiḏ [ḁ,ṭ]
3. f.	hnḏmḏ [ṭ,ṭ]	hnḏqz%ṭ,ṭ	hnḏmḏ [ṭeṭ]	hnḏmḏ [ṭ,ṭ]	Wdm. [ṭṭ]
2. m.	Wdm. [ṭ,ṭ]	Wqzx,ṭ,ṭ	Tdm. [ṭe	Wdymiḏ [ṭ,ṭ]	Wdm. [ṭṭ]
2. f.	hnḏmḏ [ṭ,ṭ]	hnḏqzxṭ,ṭ	hnḏmḏ [ṭeṭ]	hnḏmḏ [ṭ,ṭ]	Wdm. [ṭṭ]
1. c.	dmḏ [ḁ]	qzxḁ)	dmḏ [ṭḁ]	dymiḏ [ḁ]	dmḏ [ḁ"
Shortened Impf. (Jussive).				dmḏ [y)	
Part. act.	dmḏ [o		dm' [ḁ]	dymiḏ [ḁ]	
pass.	dWḁ [ʾ				dm' [ḁṭ

E. Verbs mediae gutturalis.

				Qal.	Niphʿal.	Piʿeḏ.	Puʿal.	Hithpaʿeḏ.
Perf.	Sing.	3.	m.	j %V'	j %vnl	%rBÁ	%rBÁ	%rBṭhÁ
		3.	f.	hj %Vʾ	hj %vnÁ	hkrBṭ	[hkrBṭ	hkrBṭhi

		2.	m.	Tj %ĩV'	Tj %ĩvnl	TkrḂe	TkrḂo	TkrḂthi
		2.	f.	Tj %V'	Tj %vnl	TkrḂe	TkrḂo	TkrḂthi
		1.	c.	yTij %ĩV'	yTij %ĩvnl	yTkrḂe	yTkrḂo	yTkrḂthi
	Plur.	3.	c.	Wj %M̥t	Wj %vnl	WkrḂet	WkrḂot	WkrḂthi
		2.	m.	~Tj %V.	~Tj %vnl	~TkrḂet	~TkrḂot	TkrK'thi
		2.	f.	!Tj %V.	!Tj %vnl	[!TkrḂet	!TkrḂot	!TkrḂthi
		1.	c.	Whj %ĩV'	Whj %ĩvnl	WhkrḂe	WhkrḂo	WhkrḂthi
Inf.				j %V.	j %Vhi	%rḂÁ	wanting.	%rḂthÁ
Inf.	absol.			j A%V'	j A%vnl	%rḂÁ		
Imp.	Sing.		m.	j %VÁ	j %Vhi	%rḂÁ		%rḂthÁ
			f.	yj %M̥t	yj %M̥hÁ	ykirḂt	wanting.	ykirḂthi
	Plur.		m.	Wj %M̥t	Wj %M̥hi	WkrḂt		[WkrḂthi

			<i>f.</i>	hnj %v̄.	hnj %v̄hi	hnkrBÁ		hnkrB'thi
<i>Impf.</i>	<i>Sing.</i>	3.	<i>m.</i>	j %vyÁ	j %vyl	%rbyÁ	%rbyÁ	%rB'tyl
		3.	<i>f.</i>	j %v.Ti	j %v̄Ti	%rkT.	%rkā.	%rk't.Ti
		2.	<i>m.</i>	j %v.Ti	j %v̄Ti	%rbT.	%rbā.	%rB't.Ti
		2.	<i>f.</i>	yj %v̄.TÁ	yj %v̄TÁ	ykirbT̄.	[ykirbā]	[ykirB't.Ti]
		1.	<i>c.</i>	j %va,	j %v̄'a,	%rb'a]	%rkā]	%rB'ta,
	<i>Plur.</i>	3.	<i>m.</i>	Wj %h̄yl	Wj %v̄yl	WkrBȳ	Wkrbȳ	WkrB'tyl
		3.	<i>f.</i>	hnj %v̄.Ti	hnj %v̄Ti	hnkrbT.	hnkrb̄pT.	hnkrB't.Ti
		2.	<i>m.</i>	Wj %v̄.Ti	Wj %v̄Ti	WkrbT̄.	Wkrb̄T̄.	WkrB't.Ti
		2.	<i>f.</i>	hnj %v̄.Ti	hnj %v̄Ti	hnkrbT.	hnkrb̄T̄.	hnkrB't.Ti
		1.	<i>c.</i>	j %vnl	j %v̄hl	%rbh>	%rbā>	%rB'tnl
<i>Impf.</i>	<i>with Suff.</i>			Whj %v̄yl				

Part.	act.			j %&0	j %\nl	%rbmÁ		%rk'tmÁ
	pass.			j W%V'			%rbmÁ	

F. Verbs tertiae gutturalis.

			Qal.	Niphçal.	Piçel.	Puçal.	Hiphçil.	Hophçal.	Hithpaçel.
Perf.		3.m.	%I ,v'	%I ,vnl	%L,vÁ	%L,vu	%yI l,vhÁ	%I ,vh'	%L;T,vhÁ
Sing.		3.f.	h%I ,v't	h%I Xnl	h%L,vi	h%L,vu	h%yI l,ñhi	h%y,vh'	h%L.T,vhi
		2.m.	T%I ,ñ'	T%I ,ñnl	T%L,ñi	T%L,ñu	T%I ,ñhi	T%I ,ñh'	T%L,ñT,vhi
		2.f.	T%I ,vÁ	T%I ,ñvnÁ	T%L,ñvÁ	T%L,ñvÁ	T%I ,ñhÁ	T%I ,ñhÁ	T%L,ñT,vhÁ
		1.c.	yTP%I ,ñ'	yTP%I ,ñnl	yTP%L,ñi	yTP%L,ñu	yTP%I ,ñhi	yTP%I l ,ñh'	yTP%L,ñT,vhi
	Plur.	3.c.	W%I ,v't	W%I ,vnl	W%L,vi	W%L,vu	W%yI l,ñhi	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%l ñv'	Wh%l ñvnl	Wh%Lñvi	Wh%Lñvu	Wh%l ñvhi	Wh%l ñvhi	Wh%LñT,vhi
Inf.			%l {vÁ	%l VhÁ	%LvÁ		%yl ìvhÁ		%L:T,vhÁ
Inf.	absol.		%Al v'	%Al vnl	%Lw;		%l w hÁ	%l w hÁ	
Imp.	Sing.	m.	%l vÁ	%l VhÁ	%LvÁ		%l v h;		%L:T,vhÁ
		f.	y%il .vi	y%il .Vhi	y%L.vÁ		y%yl ñv h;		y%L.T,vhi
	Plur.	m.	W%l .vi	W%l .Vhi	W%L.v;	wanting.	W%yl ñvhi	wanting.	W%L.T,vhi
		f.	hn%l ñvÁ	hn%l ñvhi	hn%LvÁ		hn%l ñv h;		hn%LñT,vhÁ
Impf.	Sing.	3.m.	%l vyl	%l VyÁ	%Lv yÁ	%Lv y>	%yl ìvyÁ	%l vy"	%L:T,vyl
		3.f.	%l v.Ti	%l VTi	%Lv,TÁ	%Lvü.	%yl ìv.T;	%l v.T'	%L:T,v.Ti
		2.m.	%l v.Ti	%l VTi	%Lv,T.	%Lvü.	%yl ìv.T;	%l v.T'	%L:T,v.Ti
		2.f.	y%il .v.Ti	yxil .Vñ37Ti	y%Lv,T.	y%Lvü.	y%yl ñv.T;	y%il .v.T'	y%L.T,v.Ti
		1.c.	%l va,	%l V'a,	%Lv a]	%Lv a]	%yl ìva;	%l va'	%L:T,va,

	<i>Plur.</i>	<i>3.m.</i>	W%I .vyI	W%I .Vyt	W%L.vy>	W%L.vy>	W%yI ŋvy:	W%I .vy"	W%L.T,vyI
		<i>3.f.</i>	hnP%I ŋv.TÁ	hnP%I ŋv'Ti	hn%Lŋv;TÁ	hn%LŋvŮ.	hn%I ŋv.T;	hn%I ŋv.T'	hn%LŋT,v.TÁ
		<i>2.m.</i>	W%I .v.Ti	W%I .VṬi	W%L.v;T.	W%L.vŮ.	W%yI ŋv.T;	W%I .v.T'	W%L.T,v.Ti
		<i>2.f.</i>	hn%I ŋv.Ti	hn%I ŋv'Ti	hn%Lŋv;T.	hn%LŋvŮ.	hn%I ŋv.T;	hn%I ŋv.T'	hn%LŋT,v.Ti
		<i>1.c.</i>	%I ,vnl	%I ,Vhl	%L,vn>	%L,vn>	%yI i vn:	%I ,vn"	%L;T,vnl
<i>Shortened</i>	<i>Impf.</i>	<i>(Jussive).</i>							
<i>Impf.</i>	<i>with</i>	<i>Suff.</i>	yŋP%āvyI				%I ,vy:		
<i>Part.</i>	<i>act.</i>		%I vÁ	%I \nl	%L v/mÁ		%yI i v mÁ		%L v mÁ
	<i>pass.</i>		%Wl vÁ			%L v m.		%I v m'	

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,	bsWĥÁ*	bbAsÁ	bbAsÁ
		<i>3. f.</i>	hMTĀ hbb'st		hB'snĀ	hB'shĀ	hB'sWh	hbbAs t	hbbAsjt

		2. m.	tABsÁ		tABsñÁ	tABshÁ	tABsWhjt	TbbAs	TbbAs
		2. f.	tABs;		tABsn>	tABsh]	tABsWh†	TbbAs	TbbAs
		1. c.	ytABs;		ytABsn>	ytABsh]	ytABsWh†	yTbbAs	yTbbAs
	Plur.	3. c.	WMTñ Wbbst†		WBSñ"	WL%ññ WBSñe	WBSñh	WbbAs†	WbbAs†
		2. m.	~tABs;		~tABsn>	~tABsh]	~tABsWhjt	~TbbAsi	~TbbAs†
		2. f.	!tABs;		!tABsn>	!tABsh]	!tABsWh†	!TbbAs†	!TbbAs†
		1. c.	WhABs;		WhABsn>	WhABsh]	[WhABsWh†	WhbbAs	[WhbbAs
Inf.			bsÁ		bShÁ	bshÁ		bbA	
Inf. absol.			bAbs'		bAShñ sMñi	bsh'	hMVñ'	bbAs	[bbAs]
Imp. Sing.	m.		bsÁ		bShi	bshÁ		bbAs	
	f.		yBisÁ		yBSññÁ	yBish'	wanting.	ybbAsjt	wanting.
Plur.	m.		WBSñ		WBSñi	WBSñ'		WbbAs	

		<i>f.</i>	[hn̥yB̥s̥]		[hn̥yB̥sh̥]	[hn̥yB̥sh̥]		[hn̥bb̥As̥	
<i>Impf. Sing.</i>	<i>3. m.</i>		bsyÁ (I qy[§ 67 p])	bSyÁ	bSyÁ	bSyÁ bsyÁ	bSyÁ bswyÁ	bbAsy>	bbAsy>
		<i>3. f.</i>	bsǎ'	bSǎ'i	bS̥Ti	bsǎ'	bs̥WT̥]	bbAsT.	bbAsT.
		<i>2. m.</i>	bsǎ'	bSǎ'i	bS̥Ti	bsǎ'	bs̥WT̥	bbAsT.	bbAsT.
		<i>2. f.</i>	yB̥is̥ǎ'Á	ybs̥.Ti	yBS̥ǎ'Á	[yB̥is̥ǎ']	yB̥is̥WT̥Á	ybb̥As̥T̥]	ybb̥As̥T̥.
		<i>1. c.</i>	bsǎ'	bSǎ,	bSǎ,	bsǎ'	[bs̥W̥a	[bb̥As̥a]	bb̥As̥a]
	<i>Plur.</i>	<i>3. m.</i>	WBS̥ǎ"	WbSyI	WBS̥ǎI	WBS̥ǎ' WBS̥ǎ"	WBS̥ǎly	Wbb̥Asy>	Wbb̥Asy>
		<i>3. f.</i>	hn̥yB̥is̥ǎ'Á	[hn̥b̥S̥ǎ'̥]	[hn̥yB̥S̥T̥]	hn̥yB̥is̥ǎ'Á	hn̥'t̥B̥is̥WT̥Ḁ́]	[hn̥b̥bb̥As̥T̥]	hn̥b̥bb̥As̥T̥.
		<i>2. m.</i>	WBS̥ǎ'	WbS̥.Ti	WBS̥ǎ'i	WBS̥ǎ'	WBS̥ǎWT̥	Wbb̥As̥T̥.	Wbb̥As̥T̥.
		<i>2. f.</i>	[hn̥yB̥is̥ǎ'̥]	[hn̥b̥S̥ǎ'̥]	[hn̥yB̥S̥T̥]	hn̥yB̥is̥ǎ'.	hn̥yB̥is̥WT̥ †	hn̥b̥bb̥As̥T̥]	hn̥b̥bb̥As̥T̥.
		<i>1. c.</i>	bsǎ"	bSǎI	bS̥nI	bsǎ"	[bs̥W̥h̥	[bb̥As̥n>	[bb̥As̥n>
<i>Impf. with Wañw consec.</i>			bs̥V̥Á (pause bs̥W̥)			bsy̥:			

<i>Impf. with Suff.</i>			ynBšyÁ			ynBšiyÁ (~kBsij»		ynbbAsy»	
<i>part. act.</i>			bbšo		bsh"	bšenÁ		bbAasm.	
<i>pass.</i>			bWbsÁ		(fem.hB'sn»		bsWm		bbAasm.

H. Verbs 13/0.					
	<i>Qal.</i>		Niphçal.	Hiphçü.	Hophçal.
<i>Perf. Sing. 3. m.</i>	[vgn"]	l pn"	vGnÁ	vyGhÁ	vGhÁ
<i>3. f.</i>			hvGál	hvYGhi	hvGhu
<i>2. m.</i>			TVGñl	TVGhi	TVGhu
<i>2. f.</i>			T.vGnl	T.vGhi	T.vGhu
<i>1. c.</i>	regular.		yTivGñl	yTivGhi	yTivGhu
<i>Plur. 3. c.</i>			WvGál	WvYGhi	WvGhu
<i>2. m.</i>			~T,vGnl	~TVGhi	~T,vGhu
<i>2. f.</i>			!T,vGnl	!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	yviyGñ;	wanting.
Plur. m.	WvG>	Wl pnl	Wvgñhi	WvyGñ;	
f.	hn'vGñ	hn'I pa>	hn'vgñhi	hn'vGñ;	
Impf. Sing. 3. m.	vGyÁ	I PyÁ	[vgñy]	vyGyÁ	vGyÁ
3. f.	vG:Ti	I PāTi		vyGñT;	vG:Tu
2. m.	vG:Ti	I PāTi		vyGñT;	vG:Tu
2. f.	yvGñTi	yl P.Ti		yviyGñT;	yvGñTu
1. c.	vGa,	I Pø,		vyGla;	vGau

<i>Plur. 3. m.</i>	WvGyl	Wl Pyl	regular.	WvyGh:	WvGyl
<i>3. f.</i>	hn'vGñTi	hn'l PñTi		hn'vGñT;	hn'vGñTu
<i>2. m.</i>	WvGñTi	Wl P.Ti		WvyGñT;	WvGñTu
<i>2. f.</i>	[hn'vGñTi	hn'l PñTi]		[hn'vGñT]	[hn'vGñT]
<i>1. c.</i>	vGnl	I Pal		vyGh:	vGnU
<i>Shortened Impf. (Jussive).</i>			vGñÁ		
<i>Part. act.</i>	vgñ0		vGñÁ	vyGmÁ	
<i>Pass.</i>	vWgn"				vGñmu

<i>I. Weak Verbs, אָפּ.</i>				
	<i>Qal.</i>	<i>Niphçal.</i>	<i>Hiphçil.</i>	<i>Hophçal.</i>
<i>Perf.</i>	I ka'	I kañÁ	I ykiahÁ	I kañÁ
<i>Like Verbs primae gutturalis.</i>				
<i>Inf.</i>	I kañ I kaÁ	I kañet	I ykiah,t	I kañ't

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

2. f.	[hnʰl kəʔ]			
1. c.	l kəʊ			
Impf. with Wa#247w	rmaʊʔ			
consec.	l kaʊʔ			
Part. act.	l kəʊ	l k'aʰŋ	l ykʰaʰm:t	
pass.	l wka'			l k'a\

K. Weak Verbs, יחל (for יחל)						L. Verbs properly יחל.	
	Qal.		Niphçal.	Hiphçl	Hophçal	Qal	Hiphçl
Perf. Sing 3. m.	bvy"		bvʌnʔ	byvʌhʔ	bvʌhʔ	bj y"	byj yhʔ
3. f.			hbvʌnʔ	hbvyʌh	hbvʌh*		hbyj jhe
2. m.			Tb.vʌn	Tb.vʌh	Tb.vʌh		Tbj jhe
2. f.			Tb.vʌn	Tb.vʌh	Tb.vʌh		Tbj yhe
1. c.	regular.		yTb.vʌn	yTb.vʌh	yTb.vʌh	regular	yTbj jhe

<i>Plur. 3. c.</i>			WbvAn)	WbyvÄh	WbvWh*		yTbj yhe
<i>2. m.</i>			~TbvAn)	~TbvÄh*	~TbvWh*		~Tbj yhet
<i>2. f.</i>			!TbvAn)	!TbvÄh*	!TbvWh*		!Tbj yhet
<i>1. c.</i>			WhbvAn	WhbvÄh	WhbvWh		Whbj yhe
<i>Inf.</i>	tbvÄÄ tvrÄ dsy>		bvWhÄ	byvÄhÄ	bvWhÄ	bj y>	byj yhÄ
<i>Inf. absol.</i>	bAvy"		wanting.	bvÄhÄ		bAj y"	bj yhÄ
<i>Imp. Sing. m.</i>	[DÄ bvÄ		bvWhÄ	bvÄhÄ			bj yhÄ
<i>f.</i>	ybi.v.		ybi.vWhi	ybi.vÄh	wanting		ybi.j yhe
<i>Plur. m.</i>	Wbv.		WbvWhi	WbyvÄh			Wbyj yhe
<i>f.</i>	hnbvÄ		hnbvWhi	hnbvÄhÄ			hnbj yhÄ
<i>Impf. sing. 3. m.</i>	bvÄÄ	vryyÄ	bvÄyÄ	byvÄy	bvÄyÄ	bj yyÄ	byj yyÄ
<i>3. f.</i>	bvÄTe	vryTi	bvÄTi	byvÄT	bvÄT	bj yTi	byj yTe

2. m.	bvTe	vryTi	bvWTi	byvAT	bvWT	bj yT	byj yTe
2. f.	ybiiv.Tet	yvir yTit	ybiivW	ybiyvAT	ybiivWT*	ybij yTit	ybijj yTe
1. c.	bvæ	vryai	bvWæÁ	byvAa	bvWla	bj yai	bymiyæ
Plur. 3 m.	Wbvyye	WvryyI	WbvWly	WbyvAy	WbvWly*	Wbj yyI	Wbyj jyyE
3. f.	hnbvriTe	[hn'vri yTi]	[hnbvri WTi]	¿hnbvæ 47TÀ	hnbvri WT	hnbj j yTi	¿hnbj j yTÀ
2. m.	Wbv.Tet	WvryTit	WbvWTi	WbyvAT	WbvWT*	Wbj yTit	Wbyj jTe
2. f.	[hnbvri Te]	[hn'vri yTi]	[hnbvri WTi]	¿nbvæ 4TÀ	¿hnbvri WTA	¿hnbj j yTÀ	hnbj j yTÀ
1. c.	bvne	vryni	bvWni	byvAn	bvWni	bj yni	¿byj jne
Shortened Impf. (Jussive).				bvAyÁ			bj jyyE
Impf. with WaWconsec.	bvWæÁ			bvAYæ:		bj yWæ:	bj yWæ:
Part. act	bvy		bvAnÁ	byvAmÁ		bj y0	byj jme
pass.	bWvy"				bvWmÁ	bWj y"	

M. Weak Verbs, ^{W34}							N. Weak Verbs, ^{W34}	
	Qal.	Niphʕal	Hiphʕil	Hophʕal.	Poʕel.	Polal.	Qal.	Niphʕal.
Perf. Sing. 3.m.	~qÁ t mÁ	~AqnÁ	~yqhÁ	~qWhÁ	~mAqÁ	~mAqÁ	!BÁ	!AbnÁ
3.f.	hm'qÁ h t mÁ	hm'AqnÁ	myqinÁ	hm'qWhjt	hmm'Aq t	[hmm]Aqjt	hnBÁ	hn'AbnÁ
2. m.	TmqÁ h T mÁ	tAmWqnÁ	tAmjyqhÁ	TmqWh	TmmAq	TmmAq	ThBÁ	t'AnWbn>
2. f.	Tmq; ; T mÁ	; tAmWqn>	tAmyqh]	TmqWh	[TmmAq]	[TmmAq]	TnBñ	[tAnWbn>
1. c.	yTmqñyTmñ	yt'AmWqn>	yt'Amjyqh]	[yTmqWh	yTmmAq	yTmmAq	[yThBñ]	yt'AnWbn>
Plur. 3. m.	WmqñWt mē	WmAqn"	Wmyqine	WmqWh t	Wmm'Aq t	Wmm'Aq t	WnBñ	
2. m.	~Tmq; ~T mÁ	~tAmqñ>	~tAmyqh]	~TmqWhjt	~TmmAqjt	~TmmAqjt	~TnBñ	See
2. f.	; !Tmq; ; !T m;	!tAmAqnÁ	; !tAmyqhÁ	!TmqWh t	!TmmAq t	!TmmAq t	[!TnB;	Verbs ^{W34} .
1. c.	WmqñWt mñ	; WnAmWqn>	WnAmjyqh]	[WmqWh	[WmmAq	[WmmAq	WnBñ	
Inf.	~WqÁ	~AQhÁ	~yqhÁ	~qWhÁ	~mAq		!yBÁ	

<i>Inf. absol</i>	~AqÁ	gAsnǻ ~AQhǻ	~qǻhǻ		qǻhǻ		!Bǻ	
<i>Imp. Sing. m.</i>	~WqÁ	~AQhǻ	~qǻhǻ		~mAq		!yBǻ	
<i>f.</i>	ymǻWqǻ	ȷymǻQǻhǻ	ymiyqǻhǻ		[ymimǻqǻ]	wanting.	ynlyBǻ	
<i>Plur. m.</i>	WmǻWqǻ	WmǻAQǻhǻ	Wmyqǻhǻ		Wmmǻqǻ		WhyBǻ	
<i>f.</i>	hnǻhǻqǻ		ȷhnǻhǻqǻhǻ		[hnǻhǻmǻqǻ]		—	
<i>Impf. Sing. 3. m.</i>	aAby"~Wqyǻ	~AQyǻ	~yqiyǻ	~qǻlyǻ	~mAqy>	~mAqy>	I ygly"	
<i>3. f.</i>	~WqT'	~AQTi	~yqiT'	~qǻWT	~mAqT.	~mAqTǻ	I yglT'	
<i>2. m.</i>	~WqT'	~AQTi	~yqiT'	~qǻWTǻ	~mAqT.	~mAqT.	I yglT'	
<i>2. f.</i>	ymǻWqǻTǻ	ȷymǻQǻTǻ	ymiyqǻTǻ	ymiqǻWT†	[ymimǻqǻTǻ]	ymimǻqǻT.	yI yglT'	
<i>1. c.</i>	~Wqa'	~AQa,	~yqia'	[~qǻWa	~mAqa]	[~mAqa]	I yglǻ	
<i>Plur. 3. m.</i>	WmǻWqǻy"	WmǻAQǻy	Wmyqǻy"	Wmqǻly*	Wmmǻqǻyǻ	Wmmǻqǻyǻ	WI ygl224y"	
<i>3. f.</i>	hnǻb.vǻTǻ hnǻymǻWqTǻ		hnǻymǻȷqiTǻ hnǻhǻqǻTǻ	hnǻhǻqǻWTǻ	hnǻhǻmAqT.	hnǻhǻmAqT.	hnǻI gǻT'	

2. m.	WmWqñ'	WmAQñ'i	Wmyqñ'	WmqWT†	WmmAqT.	WmmAqT;	Wl ygb'	
2. f.	xñymWqT.		çhñmqñ'À	[hñmqWT	hñhmAqT.	hñhmAqT.	hñ'l gb'	
1. c.	~Wqn"	~AQnl	~yqn"	~qVñ	[~mAqn>	[~mAqn>	l ygh"	
Shortened Impf.	~qyÁ		~qyÁ				l gy"	
Impf. with Wañw consec	~qYñ: (pause ~qñWÁ)		~qYñÁ				l gñ:	
Impf. with Suff.	ynpñvyÁ		ynhmñqyÁ				ynbñry>	
Part. act.	~qÁ	~AqnÁ	~yqmÁ		~mAqm.		bñÁ ~ynll e !Abn"	
pass.	~WqÁ			~qñmÁ		~mAqm.	~WñÁ ~yfi	

O. Weak Verbs, a³⁷⁴.

		Qal.		Niphçal.	Piçel.	Puçal	Hiphçil.	Hophçal.	Hithpaçel.
Perf. Sing.	3. m.	ç achmÁ	a l en'	achmnÁ	aCenÁ akDI	aCmñ ar'qo	aycmhi	[achmhñ	aCen,thij
	3. f.	ha'cm't	ha'l m't	ha'cmnl	[haCmij	haCmu	ha'cìnhi	ha'cmhu	haCm,thi
	2. m.	t'achñÁ	t'al en'	t'acennÁ	t'aCenÁ	t'aCenu	t'acìnñÁ	t'acìnhy*	t'aCen,thÁ

	2. f.	tach'	tal en'	tacennl	ɽtaCeni	taCenu	tacenhi	tacenuhu	ɽtaCen,thi
	1. c.	yt'ach'n'	yt'al en'	yt'acennl	yt'aCeni	yt'aCenu	yt'acenhi	yt'acenuhu	yt'aCen,thi
Plur.	3. c.	Wacm't	Wal m't	Wacmnl	WaCmi	WaCmu	Waycò	Wacmhu	WaCm,thi
	2. m.	~tach.	~tal en.	~tacennl	~taCeni	~taCenu	~tacenhi	~tacenuhu	~taCen,thi
	2. f.	ɽ!tachij	ɽ!tal enj	!tacennj	ɽ!taCeni	!taCenu	!tacenhi	!tacenuhu	!taCen,thi
	1. c.	Vhach'n'	Vhal en'	ɽVhacennl	VhaCeni	ɽVhaCenu	ɽVhacenhi	ɽVhacenuhu	ɽVhaCen,thi
Inf.			acm.	acM'hi	aCen;		aycình;		aCen,thi
Inf. absol.			aAcm'	acmnl	aCm;	wanting.	acénh;	wanting.	wanting.
Imp. Sing.	m.		achÁ	acM'hi	aCen;		acénh;		aCen,thi
	f.		yaicmi	yaicM'hi	ɽyaCm;		yaicénh;		yaCen,thi
Plur.	m.		Wacmi	WacM'hi	WaCm;	wanting.	Waycénh;	wanting.	WaCm,thi
	f.		hn'acmÁ	ɽhn'acM'hi	ɽhn'aCm;		ɽhn'acénh;		ɽhn'aCen,thi

<i>Impf. Sing.</i>	<i>3. m.</i>		achmyÁ	acMyÁ	aCeny>	aCmy>	aycmy:	achmyU	aCentyl
	<i>3. f.</i>		achm.Ti	acMTi	aCen:T.	aCmUṭṣ	aycm.T;	achm.Tu	aCent.ti
	<i>2. m.</i>		achm.Ti	acMTi	aCen:T.	aCmUṭ.	aycm.T;	achm.Tu	aCent.ti
	<i>2. f.</i>		yaicm.Ti	yaicMTi	[yaCm:Tṣ]	yaCmUṭ.	yaicm.T;	yaicm.Tu	yaCm:t.Ti
	<i>1. c.</i>		achma,	acM'a,	aCena]	aCma]	aycma;	achmau	[aCent,a,
<i>Plur.</i>	<i>3. m.</i>		Wacmyl	WacMyt	WaCmy>	WaCmy>	Wayciny:	WacmyU	WaCm:tyl
	<i>3. f.</i>		hn"acpn.TÁ	hn"acM'TÁ	hn"aCpn:TÁ	hnlaCpnUṭÁ	hn"acpn.TÁ	hn"acpn.tÁ	[hn"aCpn:t.ti
	<i>2. m.</i>		Wacm.Ti	WacM'Ti	[WaCm:tṣ]	WaCmUṭ.	Waycpn.T;	Wacm.Tu	WaC.t.Ti
	<i>2. f.</i>		hn"acpn.Ti	hn"acM'Ti	hn"aCpn:T.	hn"aCpnUṭ.	hn"acpn.T;	hn"acpn.Tu	hn"aCpn:t.Ti
	<i>1. c.</i>		achmnl	[acM'h]	aCenn>	[aCma>	aycmn:	achmnl	[aCent:nl
<i>Shortened.</i>	<i>Impf.</i>	<i>(Jussive.)</i>					aceny:		
<i>Impf. with</i>	<i>Suff.</i>		ynlaēchmyÁ ^a]chmyl		ynlaēCmy>		ynlaēCmy:		

<i>Part. act.</i>			aceno	achnnl	aCenm.		aycmm;		aCentmi
<i>pass.</i>			aWcm'			aCmm.		achmmu	

<i>P. Weak Verbs,</i> ה ³⁴								
		<i>Qal.</i>	Niphçal.	Piçel.	Puçal	Hiphçið.	Hophçal.	Hithpaçel.
<i>Perf. Sing.</i>	3. m.	hI G*	hI gñ*	hLG*	hLGW	hI gñi	hI gñ*	hLG:thi*
	3. f.	ht'I G)	ht'I gñ*	htLG*	htLGW	ht'I gñi*	ht'I gñ*	[ht'LG:thij
	2. m.	tyI ð*	tyðÄtyI gñ*	tyLð*	tyLðW	tyðÄ tyI ðñi, tyI gñ*	tyI ðñ*	tyI gñ*
	2. f.	tyI G"	tyI gñl	tyLGI	[tyLðW	tyði, tyI gñi	[tyI gñj	[tyLñ:thij
	1. c.	ytyI ð"	ytyI gñl	ytyLðÄtyI Lðl	ytyLðW	ytyðñyTyI gñi	yTyI gñ'	yTyLð:thi
<i>Plur.</i>	3. c.	WI G*	WI gñl	WLG	WLGW	WI gñi	WI gñ'	WLG:thi
	2. m.	~tyI G>	.tyI gññl	~tyLGI	~tyLðW	~tyði, ~tyI gñi	~tyI gñj	~tyLG:thi
	2. f.	!tyI G>	[!tyI gñl	[!tyLGj	!tyLðW	[!tyI gñij	!tyI gñ'	!tyLG:thij
	1. c.	WhyI ð"	WhyI gñl	WhyLðl	[WhyLðW			

						WhyI g̃hi	ɽWhyI g̃h'	ɽWhyLṭ:thi
<i>Inf.</i>		tAI G>	tAI Ghĩ	tALG:*	tALGṬ	tAI gh̃,*		tALG:tɦĩ
<i>Inf. absol.</i>		hI ḡ"	hqṇh̃h̃h̃I ḡh̃	hLḡh̃h̃Lḡ:		hI gh̃;	hI gh̃*.	
<i>Imp. Sing.</i>	<i>m.</i>	hI ḡ>	hI ḡhĩ	I ḡh̃h̃Lḡ:*		hI gh̃,*		I ḡtɦĩh̃Lḡ:tɦĩ
	<i>f.</i>	yI ḡ>	yI Ghĩ	yLG:*		yI gh̃,*		yLG:tɦi
<i>Plur.</i>	<i>m.</i>	WI ḡ>	WI Ghĩ	WLḡ:	wanting.	WI gh̃;	wanting.	WLḡ:tɦi
	<i>f.</i>	hñyI ḡ>	ɽhñyI ḡhĩ	ɽhñyLḡ]		ɽhñyI gh̃]		ɽhñyLḡ:tɦĩ
<i>Impf. Sing.</i>	<i>3. m.</i>	hI gỹ*	hI ḡỹ*	hLgỹ>	hLgỹ>	hI gỹ*:	hI gỹ*:	hLḡ:t̃ỹ*
	<i>3. f.</i>	hI ḡṭi	hI ḡṭi	hLḡ:T.	hLḡṭ.	hI ḡṭ;	hI ḡṭ'	ɽhLḡ:t̃.T̃]
	<i>2. m.</i>	hI ḡṭi	hI ḡṭi	hLḡ:T.	hLḡṭ.	hI ḡṭ;	hI ḡṭ'	hLḡ:t̃.Ti
	<i>2. f.</i>	yI ḡṭĩ	ɽyI ḡṭi]	yLḡa]	yLḡṭ]	yI ḡṭ,*:	yI ḡṭ*:	yLḡ:t̃.Tĩ
	<i>1. c.</i>	hI ḡa,	ḡh̃h̃h̃h̃I ḡh̃,	hLḡa]	ɽtLḡh̃]	hI ḡa;	hI ḡa*:	hLḡ:t̃a,
<i>Plur.</i>	<i>3. m.</i>	WI gỹ*	WI ḡyI	WLgỹ>	WLgỹ>	WI gỹ*:	WI gỹ"	WLḡ:t̃yI

	3. f.	hnŷl ġT*	hnŷl ġT*	hnŷl ġT.*	hnŷl ġT.*	hnŷl ġT.*	hnŷl ġT*	[hnŷl ġt.Ti]
	2. m.	Wl ġT	Wl ġT	Wl ġT.	Wl ġT.	Wl ġT;	Wl ġT'	Wl ġt.hi
	2. f.	hnŷl ġT	hnŷl ġT	hnŷl ġT.	hnŷl ġT.	hnŷl ġT;	hnŷl ġT'	[hnŷl ġt.Ti]
	1. c.	h l ġ	[h l ġ]	h l ġ>	[h l ġ>	h l ġ:	[h l ġ"	h l ġ.tnl
Shortened.	Impf.	l ġ	l ġ*	l ġ>		l ġ		l ġ.t*
Impf. with	Suff.	ynll ġ ^ l ġ		ynll ġ ^ l ġ>		ynll ġ*, ^ l ġ:		
Part. act.		h l ġ	h l ġ*	h l ġm.*		h l ġm.*		h l ġ.tmi*
pass.		ywl ġ*			h l ġh.*		h l ġ>	

Q. Verbs with suffixes

		1.Sing.	2.Sing. m.	3.Sing. f.	3.Sing. m.	3.Sing. f.	1.Plur.	3.Plur. m.
<i>Perf. Qal.</i>	3.m.	yn%ñ	^f.[Ä ^ar't		Whf[t'	Har'	Whf[t'	~f[t'
		P.ynlf[t'	P.%n'[Ä ^nq'					

	3.f	ynlfɪ́'			Pi.WTLɪ́ki	Pi.hTWɪ́ci		Hiph.~rɪ́lɪ́wt
	2.m	ynltɿ́air>						
		P.ynltɿ́nl[]			Pi. wɪ́rySKI	Hrýfi[]	Pi.Whrɿ́NDI	~rɿ́nl[]
	2.f	Pi.ynltɿ́Mɪ́rl						
	1.c		^ytɿ́air>	%tɪ́lɪ́	Wɪ́ryɿ́fi[]	hɪ́ryɿ́air>		~ytɿ́[ɪ́r>
					wytɿ́air>			
Plur.	3.c.	ynllɪ́fɪ́'	^Wair'	Pi.^WSKI	WhWfɪ́'	hWair'		~Wɒv'
	1.c		Pi.^Whɿ́Wɪ́qi		PllWhɿ́Wɪ́qi			
Imper.	2.m.	ynltɒ́>					Hiph.Whairɿ́h;	~[ɪ́r>
		ynhɪ́[]						
	2.f.	Hiph.ynɪ́airɿ́h;						
Plur.	2.m.	Pi.ynllSKɿ́;			WhWlɪ́T.			Hiph~WKhɿ́;
Impf.	3.m.	ynɪ́airɿ́	^Dpɪ́ɪ		Whairɿ́	h'airɿ́	Pi.WhWɪ́cy>	~cɒ́ɪst

			^Txy:		Wwēy	hNāry		~fēy
	3.f		&Bv.Ti		Hiph.Whqv.T;			
	2.m	ynhāiTi						
	2.f							Pi. ~ySk;T.
	1.c		&a'āra,	%da,	Wāra,	hNfi[ā,t		~Rpa,
			^n[a,t		Whn[a,t			
Plur.	3.m	ynWfi[y)	Pi. ^WTpy>		PiWhWTpy>	hWfi[y:	Pi.WhWd[y>	
	2.m	ynWc;T.						
	1.c				Wqivn:	hNfi[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 ~ynXar ~yaybn, 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. yntāñ	ynāñ(in pause yntāñ)	yntāme.
2. m. ^āñ	^ā.(in pause ^āñ also %ā')	thee.
f. %ā	%āe %āñ rarely %ā'	%āe
3. m. Whāñ A	Whāñ A;hā	Whāñhim.
f. h'āñ	Hā'	h'āñher.
plur. 1. com. Whāñ	Whāñ	Whāñus
2. m. ~k _r ā		~k _r ā, you (vos).
f.1		
3. m. ~h _r 2 ~	~ā'(from ~h _r āñ, ~āñ)	~āe(from ~h _r āñ eos

poet. Am ^α ñ	Am ^α ñ	Am ^α ñ
f. ! ^α	! ^α ñ ! ^α ñ	... ³ 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^ñ Wh^ñ Wh^ñ 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 3rd pers. masc. Wh^αñ by contraction of a and u after the rejection of the weak h, frequently gives rise to oñ (§ 23 k), ordinarily written Æ, much less frequently hñ (see § 7 c). In the *feminine*, the suffix h' should be pronounced with a preceding a (cf. below, f, note), as h^αñ or h^αñ on the analogy of ahu instead of h^αñ; however, it was simply pronounced H^α, with the rejection of the final vowel, and with *Mappiq*, since the h is consonantal; but the weakening to h^α 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^αñ Wh^αñ w (only after iñ, Wh^αñ (~h) ~, &c.

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

f

(b) A second and third with what are called *connecting vowels*⁴ (yn^αñ yn^αñ, 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^ñ j q^ñ Wh^ñ j q^ñ ~l j q. (on

%l j̄ q̄, the ordinary form of the 3rd 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. $\text{Whl j̄ qyā} \sim \text{l j̄ q}$; also with the infinitive and participles, when these do not take noun-suffixes (cf. [§ 61 a](#) and [h](#)). The form ā also belongs to the suffixes of the perfect, since it has arisen from Whā (cf., however, [§ 60 d](#)). With $\text{ā} \sim \text{k}$, the connecting sound is only a vocal Sewa which has arisen from an original short vowel, thus $\text{ā} \sim \text{k}$, e. g. $\text{ā} \sim \text{k}$. (q^{et}ba^{et}kha), or when the final consonant of the verb is a guttural, $\text{ā} \sim \text{k}$ e. g. $\text{ā} \sim \text{k}$. In *pause*, the original short vowel (a) reappears as Səgho with the tone ā (also ā see [g](#)). On the appending of suffixes to the final !W of the imperfect ([§ 47 m](#)), see [§ 60 e](#).

g

Rem. 1. As *rare* forms may be mentioned *sing.* 2nd pers. *masc.* hk' . [Gn 27:7](#), [1 K 18:44](#), &c., in *pause* also hk' (see below, [j](#)); *fem.* ykā ykā [Ps 103:4](#), [137:6](#). Instead of the form ā which is usual even in the perfect (e. g. [Ju 4:20](#), [Ez 27:26](#)), ā 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 3rd *masc.* h [Ex 32:25](#), [Nu 23:8](#); in the 3rd *fem.* h without *Mappi* (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 XCn' rmV .—The forms Amā Amā Amā occur 23 times, all in poetry⁵ (except [Ex 23:31](#)) [viz. with the perfect [Ex 15:10](#), [23:31](#), y [Ps 73:6](#); with the imperfect [Ex 15:5](#) (Wm for 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 Z' and Z' as suffixes of the 3rd *fem.* plur. of the imperfect, [§ 60 d](#).—In [Gn 48:9](#) an' $\sim \text{xq'}$ (cf. $\sim \text{V'}$ $\sim \text{KYW}$ [1 Ch 14:11](#) according to Baer), $\sim \text{ā}$ has lost the tone before *Maqqeph* and so is shortened to $\sim \text{ā}$.—In [Ez 44:8](#) !WmyfiT is probably only an error for $\sim \text{WmyfiT}$.

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.

i

2 *nd pers.* «ĩ(Jer 22:24 in pause «ĩ) and, only orthographically different, hK'laquo;ĩ(Is 10:24, Pr 2:11 in *pause*).

[1st pers. plur. $\mathbb{W}\mathbb{W}\alpha\tilde{n}$ (for $\mathbb{W}n\alpha\tilde{n}$, see the Rem.)

k

[Gn 44:16](#), [50:18](#), [Nu 14:40](#) for ܠܚܝܬܝ (instead of ܠܚܝܬܝ , see [§ 20 m](#)).— In [Ez 4:12](#) the Masora requires ܠܚܝܬܝ , without Dages in the Nu.

I

That the forms with Nu *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 *energicum* occurs also in the union of suffixes with certain particles ([§ 100 o](#)).

This Nu 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:

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

⁴[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. ܠܝܢܝܢ . Observe e. g. the Hebrew form qatalani in connexion with the Arabic *qatalani*, contrasted with Hebrew qatalat-ni and Arabic *qatalat-ni*. König accordingly prefers the expression 'vocalic ending of the stem', instead of 'connecting syllable'. The connective ܐܝܢ 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 ܝܢܝܢ (ܝܢܝܢ = ܝܢܝܢ from ܡܚܝܢܝܢ), in which the final ܐܝܢ 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.

⁵[1] Thus in ܝܢܝܢ [Ps 2](#) ܐܡܝܢ occurs five times [four times attached to a noun or preposition, [§§ 91 f](#), [103 c](#)], and $\sim \text{ܐܝܢ}$ only twice.

⁶[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 3rd pers. with the impf. without *waw* in prose are $\mathbb{W}\alpha\tilde{\eta}$ and $h\mathbb{N}'\alpha\tilde{\eta}$ but with *waw* consec. $\mathbb{W}h\alpha\tilde{\eta}$ and $h'\alpha\tilde{\eta}$ or $H\alpha$; with the jussive in the 2nd and 3rd pers. always $\mathbb{W}h\alpha\tilde{\eta}$ $h'\alpha\tilde{\eta}$ in the 1st pers. more often $\mathbb{W}\alpha\tilde{\eta}$ than $\mathbb{W}h\alpha\tilde{\eta}$ and always $h\mathbb{N}'\alpha\tilde{\eta}$

⁷[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.

⁸[4] So König, *Lehrgeb.*, i. p. 226.

⁹[1] On $\mathbb{A}\eta = \mathbb{W}\alpha$, [Nu 23:13](#), see [§ 67 o](#).

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:

	Singular.			Plural.	
1.	Com. <i>yknəʔ</i> , in pause <i>yknəʔ</i> ; <i>ynla</i> in pause <i>ynlaʔ</i> .	I	1.	Com. <i>Whxnəʔ</i> in pause <i>Whxnəʔ</i> (<i>Whxnə</i>) in pause <i>Whxnə</i> , (<i>wna</i>)} we.	we
2.	m. <i>hTə</i> ;(T'a), in pause <i>hTa</i> for <i>hTaʔ</i> . <i>Ta</i> ;(yTa; properly <i>yTə</i>), in pause <i>Ta'</i>	thou	2.	{m. ~ <i>Ta</i> ;f. <i>hnTə</i> ;(hNTə); <i>!Tə</i> ;(T'a)} ye.	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>!hə</i> <i>!h</i> } they.	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 $yn\hat{a}$ ¹. The former occurs in Phoenician, Moabite, and Assyrian, but in no other of the kindred dialects;² 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. $l\hat{a}na$). The pausal form $yn\hat{a}h$ occurs not only with small disjunctive accents, but even with conjunctives; so always in $yn\hat{a}h yx$; as *I live*! also [Is 49:18](#) with *Munah*, y [Ps 119:125](#) with *Merkha* (which, however, has been altered from $D^{\hat{e}h\hat{i}}$), 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 (Wha') from which the suffix is derived occurs only in [Jer 42:6](#) K^{ethib}. The form $WhXn\hat{o}$ (cf. § 19 h) only in [Ex 16:7](#), [8](#), [Nu 32:32](#), [La 3:42](#); $WhXn'$ in *pause*, [Gn 42:11](#); in Arabic $na\hat{h}hu$ is the regular form. In the Misna wna (Wha') 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 3rd person who is absent.

II. Second Person.

f

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

g

$T\hat{a}$; (without h) occurs five times, e. g. y [Ps 6:4](#), always as K^{ethib}, with $hT'a$; as

Qereṯ In three places Ṭaḥ appears as a masculine, [Nu 11:15](#), [Dt 5:24](#), [Ez 28:14](#).

h

The feminine form was originally yṬaḥ as in Syriac, Arabic, and Ethiopic. This form is found seven times as Kethibh ([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 yṇlyṬiḥ j q, [§ 59 a](#) [c]; cf. also iḥ as the ending of the 2nd fem. sing. of the imperative and imperfect. The final iḥ 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 yṬaḥ to indicate the Qereṯ Ṭaḥ (see [§ 17](#)). The same final yḥ appears in the rare (Aramaic) forms of the suffix ykḥā ykḥā (§§ 58, 91).

i

5. The plurals ~Ṭaḥ (with the second vowel assimilated to the fem. form) and !Ṭaḥ (!Ṭaḥ), with the tone on the ultima, only partially correspond to the assumed ground-forms ḥantumuḥ fem. ḥantinnaḥ Arab. ḥantum (Aram. ḤṬaḥ !ḤṬnaḥ) and ḥantuḥna (Aram. !yṬaḥ !yṬaḥ). The form !Ṭaḥ is found only in [Ez 34:31](#) (so Qimḥi expressly, others !Ṭaḥ); ḥnṬaḥ (for which some MSS. have ḥnṬaḥ) only four times, viz. [Gn 31:6](#), [Ez 13:11](#), [20](#), [34:17](#); in [13:20](#) ~Ṭaḥ (before a m) is even used as feminine.

III. Third Person.

k

6. (a) In aḤh and ayḥi (huḥ and hiḥ) the ḥ (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 aḤḤ Ḥ ayḥi, &c. The ḥ is, however, always written in the case of the separate pronouns,³ and only as a toneless suffix ([§ 33 a](#)) does aḤh appear as Ḥh, while ayḥi becomes ḥ'. In Arabic (as in Syriac) they are written Ḥh and yḥ but pronounced huḥwaḥ and hiḥyaḥ and in Vulgar Arabic even huḥwa and hiḥya. This Arabic pronunciation alone would not indeed be decisive, since the vowel complement might have arisen from the more consonantal pronunciation of the Ḥ and y; but the Ethiopic weṭtuḥ (= huḥa-tuḥ) for aḤh, yeṭtiḥ (= hiḥa-tiḥ) for ayḥi (cf.

also the Assyrian *ya-u.a* for *awh*⁵ 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 (*Kethibh*) of the Pentateuch⁴ (with the exception of eleven places) for the *fem.* *ayhi*. In all such cases the Masora, by the punctuation *awhi*, has indicated the *Qere* *ayhi* (*Qere 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 3rd 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 *Kethibh* 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(hm'h)* and *hnh* (after *prefixes* *!hā !h*) are of doubtful origin, but *~hā hm'h* have probably been assimilated to *hnh* which goes back to a

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

n

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

o

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

Footnotes:

¹[1] On the prevalence of $ykn\dot{a}'$ 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 $ykn\dot{a}$ is not found at all, and hardly at all in the Talmud. [For details see the Lexicon, s. v. $yn\dot{a}$] and $ykn\dot{a}'$.]

²[1] In Phoenician and Moabite (inscription of $Me\dot{s}\dot{a}\dot{a}$, 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*.

³[1] In the inscription of King $Me\dot{s}\dot{a}'$ (see § 2 d), lines 6 and 27, we find ah for $a\dot{w}h$, and in the inscription of 'Esmun \dot{a} azar, line 22, for $ayhi$, but in the Zenjirli inscriptions (see § 1 m) both ah and $\dot{w}h$ occur (Hadad i, l. 29).

⁴[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 Roots¹: 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. $qm\bar{\ell}$ ($qm\bar{\ell}'$ or $qm\bar{\ell}''$; the 3rd pers. sing. perf. does not occur) *it was deep*, $qm\bar{\ell}'$ *deep*, $qm,\bar{\ell}$ *depth*, $qm,\bar{\ell}a$ *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. lqs' *to stone*, qhr'' *to bray*; and on the other hand, the noun sometimes exists without the corresponding verb, e.g. $!ba\bar{\ell}$ *stone*, $bgn\bar{\ell}$ *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 $\text{-}ab\bar{\ell}na\bar{\ell}$ (*to become compact, hard*) corresponds to $!ba\bar{\ell}$ and the Aramaic verb $n^e gab$ (*to be dry*) to $bgn\bar{\ell}$.

c

Rem. 1. The Jewish grammarians call the stem (i.e. the 3rd pers. sing. Perf. Qal) $V\bar{\Gamma}V\bar{\ell}$ *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: $\$lm$, the indeterminate idea of *ruling*.

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

Noun-stem, %l mñ*king*.

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 triliteral stem (see [f](#)).²

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 qawam; 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 triliteral 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 triliteralism in monosyllabic stems, e.g. tbyr for the inf. constr. of verbs w; cf. § 69 b. Conversely such nouns, as ba' *father*, ~a' *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 triliteral stem.

g

On the other hand, a large number of triliteral 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 triliteral modifications of the same fundamental idea. Though in themselves unpronounceable, these roots are usually pronounced with a between the two consonants, and are represented in writing by the sign √, e.g. √rk as the root of rrk hrk rwk 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.³ 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. qaḏli, 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 qā dq, 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*; ZWGā ~ZGā [ZGā l ZGā rZG' *to cut off, to tear off, eat up*; similarly ddG' *to cut into*, [dG' *to cut off*, cf. also hdGā @dGā 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 dxā qdxā rdxā vdx, and further SWxā #Wxā hzxā zzxā bj xā j j xā @j xā l sxā ~sxā @sxā bcxā hcxā #cxā rcx in the Lexicon.

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

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

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 onomatopoetic, 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. $\text{r}z\text{p}$ and $\text{r}z\text{b}^{\text{h}}$ qxc and qxf^{h} $\text{q}[c$ and $\text{q}[z^{\text{h}}$ $\#l$ $[$ and zl $[^{\text{h}}$ sl $[^{\text{h}}$ qqr and $\%kr$, and the almost consistent change of initial w to y . In other instances, however, the harder stems have only been adopted at a later period from Aramaic, e. g. $\text{h}[j$, Hebr. $\text{h}[t$. 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. $\#q^{\text{h}}$ j q^{h} sk^{h} zg^{h} dq never $\#k^{\text{h}}$ $\#g^{\text{h}}$ j g^{h} sg^{h} 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 w or y), e. g. $!wn^{\text{h}}$ $\#wC$; note, however, $!gn^{\text{h}}$ $!tn^{\text{h}}$ vmv^{h} 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 $l\ z^{\text{h}}az^{\text{h}}[$ [Lv 16:8 ff.](#) if it is for $l\ z^{\text{h}}[$ $z[$.

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* consonants⁶ 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. $\text{ל} \text{קל} \text{ל}$ from $\text{ל} \text{ק} \text{ל}$ or $\text{ל} \text{קל} \text{ל}$ from $\text{ל} \text{ק} \text{ל}$, are usually not regarded as *quadrilaterals* or *quinquilaterals*, but as *conjugational* forms (§ 55); so also the few words which are formed with the prefix ו , as $\text{תבחי} \text{ו}$, *flame* from בחל , correspond to the Aramaic conjugation $\text{Saph}(\text{el})$, $\text{בחל} \text{ו}$;

q

Rem. on (a). The letters *r* and *l*, especially, are inserted between the first and second radicals, e. g. $\sim \text{SKl}$ $\sim \text{SKl}$ *to eat up*; $\text{י} \text{ביר} \text{ל}$ = $\text{י} \text{ב} \text{ל}$ *sceptre* (this insertion of an *r* is especially frequent in Aramaic); $\text{חפ} \text{ל}$ *hot wind* from $\text{ח} \text{ל}$ *to be hot*. Cf. Aram. $\text{ל} \text{גר} \text{ל}$ *to roll*, expanded from $\text{ל} \text{גר}$ (conjugation $\text{Pa}(\text{el})$, corresponding to the Hebrew $\text{Pl}(\text{el})$). 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 ל and ל , e. g. $\text{ל} \text{ז} \text{ר} \text{ל}$ *axe*, $\text{ל} \text{מ} \text{ל}$ *garden-land* (from $\sim \text{ר} \text{ק} \text{ל}$), $\text{ל} \text{ב} \text{ל}$ *corolla* ($\text{ל} \text{ב} \text{ל}$ *cup*); cf. § 85, xi.

r

Rem. on (b). Forms such as $\text{ל} \text{ד} \text{ר} \text{ל}$ *frog*, $\text{ל} \text{ל} \text{ד} \text{ל}$ *meadow-saffron*, $\text{ל} \text{מ} \text{ל}$ *shadow of death*,⁷ 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* (§ 11), 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 formation⁸ 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:

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

²[1] Cf. Philippi, 'Der Grundstamm des starken Verbums,' in *Morgenländische Forschungen*,

Leipz. 1875, PP. 69–106.

³[1] That *all* triliteral 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.

⁴[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.

⁵[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 qgā qkā j dā j tā @bā @mā dzā szā #zā scā [aā [x, &c., or in the reverse order.

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

⁷[1] So expressly Nöldeke in *ZAW.* 1897, p. 183 ff.; but most probably it is to be read ṭwml C; *darkness* from the stem ~l C [Arab. z_alima, to be dark].

⁸[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 3rd sing. masc. of the *Perfect Qal* is לִּי־קָ , with אֶ (Pathah) in the second syllable, especially in transitive verbs (but see § 44 c). There is also a form with עִ (Sere, originally יִ), and another with וֹ (Hblem, originally וּ) in the second syllable, both of which, however, have almost always an *intransitive*¹ meaning, and serve to express states and qualities, e. g. דָּבָק to be heavy, לֵי־קָ 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 דָּבָק 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 Qames of the first syllable is lengthened from an original אֶ (cf. Arabic qatata), 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 (אֶ עִ), it becomes סֶ וָ e. g. $\sim\text{תִּלְיָק}$ 2nd plur.masc. In the Aramaic dialects the vowel of the first syllable is always reduced to סֶ וָ as לִי־קָ =Hebr. לִי־קָ . The intransitive forms in Arabic are qatita qatuta ; in Hebrew (after the rejection of the final vowel) יִ being in the tone-syllable has been regularly lengthened to עִ and וֹ .

c

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

Footnotes:

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

§ 44. Flexion of the Perfect of Qal.¹

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 3rd fem. sing. and 3rd 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 3rd pers. sing. masc. Perfect, the pronominal or subject idea inherent in the finite verb is sufficient: thus, I j q' *he has killed*, T'-I j q' *thou hast killed* (as it were, *killing thou*, or *a killer thou*), 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. (Wh^α) is also certainly connected with the termination of $\text{Whxn}^\alpha\text{a}$ *we* (§ 32 b, d). The affirmative of the 1st pers. sing. (yTi) is to be referred, by an interchange of k and t (cf. § 33 f), to that form of the pronoun which also underlies $\text{ykn}^\alpha\text{t, i}$.² In the *third* person h^α (originally t^α ; cf. below, f) is the mark of the feminine, as in a great number of nouns (§ 80 c), and Wh is the termination of the plural; cf., for the latter, the termination of the 3rd and 2nd pers. plur. Imperf. u^αna in Arabic and u^α (often also !Wh) in Hebrew, also u^αna (in the construct state u^α) as the plural termination of masc. nouns in literary Arabic.

b

2. The characteristic Pathahl of the second syllable becomes S ewa^α before an affirmative beginning with a vowel, where it would otherwise stand in an open syllable (as hI j q'at Wi j q' ; but in *pause* hI j q'a Wi j q'). Before an affirmative beginning with a consonant the Pathahl remains, whether in the tone-syllable ($\text{T'I j q'a T.I j q'a yTI j q'a WhI j q'}$; in *pause* T'I j q' &c.) or *before* it. In the latter case, however, the Qamesl of the first syllable, being no longer a pretonic vowel, becomes vocal S ewa^α as $\sim\text{Til j q'a !Til j q'}$; cf. § 27 i and § 43 b. On the retention of a^α 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 3rd 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 S ere , and never of H ireq , of which the S ere is a lengthening (cf. § 26 p). On the other hand, S ere is retained

in an open syllable; regularly so in the weak stems a^{34} (§ 74 g), before suffixes (§ 59 i), and in the pausal forms of the strong stem in an open tone-syllable, e. g. hqb^{D} *it cleaveth*, [Jb 29:10](#) (not hqb^{D}) cf. [2 S 1:23](#), [Jb 41:15](#); even (contrary to § 29 q) in a closed pausal syllable, e. g. !k^{V} , [Dt 33:12](#) (out of pause !k^{V} , [Is 32:16](#)); but !m^{q} [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 a^{I} and, in one example, a^{I} . Thus from Vry^{I} HTVry^{I} *and thou shall possess it*, [Dt 17:14](#); $\sim \text{TVry}^{\text{I}}$ [Dt 19:1](#); $\sim \text{TVry}^{\text{I}}$ [Dt 4:1](#), and frequently; from dl y^{I} *to bring forth, to beget*, ^yTid^{I} [Ps 2:7](#) (cf. [Nu 11:12](#), [Jer 2:27](#), [15:10](#)); from VMP^{I} $\sim \text{TVp}^{\text{I}}$ [Mal 3:20](#); from I av^{I} $\text{wyTil aiv}^{\text{I}}$ *I have asked him*, [1 S 1:20](#) ([Ju 13:6](#)), and three times $\sim \text{TI av}^{\text{I}}$ [1 S 12:13](#), [25:5](#), [Jb 21:29](#). Qimhi already suggests the explanation, that the ic(e) of these forms of I aV and Vry^{I} is the original vowel, since along with I aV^{I} and Vry^{I} are also found I aV^{I} and Vry^{I} (see the Lexicon). The possibility of this explanation cannot be denied (especially in the case of Vry^{I} , see § 69 s); the ic in these forms might, however, equally well have arisen from an attenuation of a^{I} (§ 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 ic 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. $\text{T}^{\text{r}}\text{q}^{\text{I}}$ *thou didst tremble*; WI k^{I} in pause for WI ky^{I} *they were able*; but in a toneless closed syllable the original short vowel appears in the form of a Qames hatuph; $\text{wyTil ky}^{\text{I}}$ *have prevailed against him*, [y Ps 13:5](#); Til ky^{I} (see § 49 h) *then shalt thou be able*, [Ex 18:23](#); in a toneless open syllable it becomes vocal Sêwa e. g. hI k^{I} WI ky^{I} .

f

4. Rarer forms³ are: *Sing. 3rd fem.* in t^{a} (as in Arabic, Ethiopic, and Aramaic), e. g. $\text{t}^{\text{a}}\text{w}^{\text{a}}\text{t}$ *it is gone*, [Dt 32:36](#); $\text{t}^{\text{a}}\text{x}^{\text{a}}\text{k}^{\text{a}}\text{v}^{\text{a}}\text{n}^{\text{a}}$ [Is 23:15](#) (in the Aramaic form, for $\text{h}^{\text{a}}\text{x}^{\text{a}}\text{k}^{\text{a}}\text{v}^{\text{a}}\text{n}^{\text{a}}$, from a verb $\text{w}^{\text{a}}\text{b}^{\text{a}}\text{a}$ $\text{t}^{\text{a}}\text{b}^{\text{a}}\text{v}^{\text{a}}$, cf. [§ 72 o](#)). This original feminine ending. *-ath* is regularly retained before suffixes, see [§ 59 a](#); and similarly in stems h^{a} , either in the form $\text{a}^{\text{a}}\text{h}$ (which is frequent also in stems a^{a} [§ 74 g](#)), or with the Pathah weakened to *vocal Šewa* before the pleonastic ending h^{a} , e. g. $\text{h}^{\text{a}}\text{t}^{\text{a}}\text{l}^{\text{a}}$ [§ 75 i](#). In [Ez 31:5](#) the Aramaic form $\text{a}^{\text{a}}\text{h}^{\text{a}}\text{b}^{\text{a}}$ occurs instead of $\text{h}^{\text{a}}\text{h}^{\text{a}}\text{b}^{\text{a}}$

g

2nd *masc.* $\text{h}^{\text{a}}\text{T}^{\text{a}}$ for T^{a} (differing only orthographically), e. g. $\text{h}^{\text{a}}\text{T}^{\text{a}}\text{d}^{\text{a}}\text{b}^{\text{a}}$ *thou hast dealt treacherously*, [Mal 2:14](#); cf. [1 S 15:3](#), [Gn 3:12](#) ($\text{h}^{\text{a}}\text{T}^{\text{a}}\text{t}^{\text{a}}$ which is twice as common as $\text{T}^{\text{a}}\text{t}^{\text{a}}$, cf. [§ 66 h](#)); [Gn 21:23](#), [2 S 2:26](#), [2 K 9:3](#), [Is 2:6](#), y [Ps 56:9](#) (so also in Hiph'il; [2 K 9:7](#), [Is 37:23](#), y [Ps 60:4](#)).

h

2nd *fem.* has sometimes a Yodh at the end, as in $\text{y}^{\text{a}}\text{T}^{\text{a}}\text{k}^{\text{a}}\text{l}^{\text{a}}\text{h}^{\text{a}}$ *thou wentest*, [Jer 31:21](#); cf. [2:33](#), [3:4](#), [5](#), [4:19](#) (but read the ptcp. $\text{t}^{\text{a}}\text{[m}^{\text{a}}\text{v}^{\text{a}}\text{]$ 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](#). $\text{y}^{\text{a}}\text{T}^{\text{a}}\text{k}^{\text{a}}\text{l}^{\text{a}}\text{h}^{\text{a}}$, &c., is really intended, for the vowel signs in the text belong to the marginal reading $\text{T}^{\text{a}}\text{k}^{\text{a}}\text{l}^{\text{a}}\text{h}^{\text{a}}$ (without y^{a})⁴ as in the corresponding pronoun $\text{y}^{\text{a}}\text{T}^{\text{a}}$ ($\text{y}^{\text{a}}\text{T}^{\text{a}}$) [§ 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 $\text{T}^{\text{a}}\text{[d}^{\text{a}}\text{y}^{\text{a}}$ [Ps 140:13](#), [Jb 42:2](#), [1 K 8:48](#), [Ez 16:59](#) (all in K^{ethi}h), y [Ps 16:2](#), without a Qere⁰ in [2 K 18:20](#) also $\text{T}^{\text{a}}\text{[m}^{\text{a}}\text{v}^{\text{a}}$ is really intended, as appears from [Is 36:5](#). The Qere⁰ requires the ordinary form, to which the vowels of the text properly belong, whilst the K^{ethi}h is probably to be regarded as the remains of an earlier orthography, which omitted vowel-letters even at the end of the word.

k

!t^{a} , as the termination of the 2nd *plur. m.* for $\sim\text{t}^{\text{a}}$, [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 $h\dot{n}T\ddot{A}$) [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

3rd *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 3rd *fem. plur.* in Hebrew was originally distinguished from the 3rd *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. plural* with the 3rd *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 $Kethib$ 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. ynp'* requires the marginal reading), also [Jer 48:41](#), [51:56](#), [Ez 26:2](#), y [Ps 68:14](#), as remains of the 3rd *fem. plur.* in $h\dot{x}'$. The form was abandoned as being indistinguishable from the (later) form of the 3rd *fem. sing.*, but tended to be retained in the perfect of verbs $h\dot{x}$, as hyh $Kethib$ 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 $Mil\dot{c}e\dot{o}$ ($T'l j \dot{q}'$, &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 *Sewa* under the second stem-consonant is restored by the *pause*; as $h\dot{l}j\dot{t}q'$ for $h\dot{l}j\dot{q}t;hqb\dot{D}$ for $hqb\dot{D}A$, and $Wl\dot{j}\dot{t}q'$ for $Wl\dot{j}\dot{q}t;Wal\dot{m}$ for $Wal\dot{m}A$; (b) in certain cases after *wa* consecutive of the *Perfect* (see § 49 h).

o

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

Footnotes:

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

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

³[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.

⁴[1] Where the Masora apparently regards the $yT\dot{i}$ 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 $yT\dot{m}q\dot{n}$ 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 $\dot{t}mq$ as $T\dot{m}q\dot{n}$ instead of 3rd sing. fem. $\dot{t}mq\dot{h}$ (as LXX).

⁵[2] That these examples can hardly be referred to a primitive Semitic ending $u\dot{h}$ 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 3rd plur. in Aramaic, formerly adduced by us, are secondary forms. [See also Driver, *Heb. Tenses*³, p. 6 *note*.]

§ 47. *The Imperfect and its Inflexion.*

a

1. The persons of the Imperfect,¹ in contradistinction to those of the Perfect, are formed by placing abbreviated forms of the personal pronoun (prefonuatives) *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 yna] 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 laqtuṭ and naqtuṭ: the i of the 1st plur. is, therefore, as in the other preformatives, attenuated from a. The S^egho 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 iqtbo.²

c

The preformative t of the *second* persons (l j q.Ti, ground-form tatut, &c.) is, without doubt, connected with the t of hT'aā ~Ta; &c., and the *affirmative* ya of the 2nd fem. sing. y l 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,³ while the affirmative hn" (also !') of the 3rd and 2nd plur. fem. is probably connected with hnñā eae and hnT'a; vos (fem.).

d

The preformatives of the *third* persons (י in the masc. יִּיְּ, ground-form yaqtiṭ, plur. וִיִּיְּ, ground-form yaqtiṭuṯ ṭ in the fem. יִּיְּ, plur. הִנִּיִּיְּ, ground-form hiniṯ) have not yet met with any satisfactory explanation. With ṭ might most obviously be compared the original feminine ending ṭ^ṣ of nouns, and of the 3rd fem. sing. perfect. For the affirmatives וִיִּיְּ (!וִיִּיְּ) and הִנִּיִּיְּ, see [c](#).

e

3. The characteristic vowel of the second syllable becomes Səwaḏ before tone-bearing affirmatives which begin with a vowel, but is retained (as being in the tone-syllable) before the toneless affirmative הִנִּיִּיְּ. Thus: יִּיְּ, וִיִּיְּ, וִיִּיְּ, וִיִּיְּ (but in *pause* יִּיְּ, &c.), הִנִּיִּיְּ, &c.).

f

Rem. 1. The oḏ 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 Qames ḥaṭuṯ, e. g. ~V'-bT'k.Yḥ: and he wrote there, [Jos 8:32](#) (but cf. also [Ex 21:37](#), [Jos 18:20](#)); (c) it becomes Səwaḏ before the tone-bearing affirmatives יִּיְּ and וִיִּיְּ (see above, [e](#); but Jerome still heard e. g. *iezbuleni* for יִּיְּ, cf. *ZAW.* iv. 83).

g

Quite anomalous are the three examples which, instead of a shortening to Səwaḏ exhibit a long uḏ ~heṯWj 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 hḥmi yrḥb [t; a] { [Ru 2:8](#); ~rḥm.v.Ti (in principal pause) [Pr 14:3](#). In the first two cases perhaps Wj APḥyl and yrAbi [t; (for Wj Pḥyl, &c.)] are intended, in virtue of a retrogressive effect of the pause; in [Pr 14:3](#) ~Wrḥm.v.Ti is to be read, with August Müller.

h

2. The oḏ of the second syllable is to be found almost exclusively with transitive verbs middle *a*, like יִּיְּ. Intransitives *middle a* and eḏ almost always take aṣ

(Pathah)⁴ in the impf., e. g. #brā #Bryl to couch, bkṽā bKṽyl to lie down (dm:l ā dm:l yl to learn is also originally intransitive = to accustom oneself); l dā l Dyl to become great (but cf. !kṽ' and !kṽ' imperf. !Kṽyl to dwell and to inhabit, l bā" imperf. l Byl to wither); also from verbs middle oḥ as !j ḳ' to be small, the imperf., has the form !j ḳyl

i

Sometimes both forms occur together; those with oḥ having a transitive, and those with aḥ an intransitive meaning, e. g. ṛCḳyl he cuts off, ṛCḳyl he is cut off, i. e. is short, ṽl ḫ' imperf. oḥ to overcome, [Ex 17:13](#); imperf. aḥ to be overcome, [Jb 14:10](#). More rarely both forms are used without any distinction, e. g. %ṽyl and %ṽyl he bites, #Pḫy and #Pḫy; 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](#)), [ṽ] ([§ 67 p](#)), yṽ ([§ 69 b](#)), and ḏṽ ([§ 68 c](#)), and in !Ṭyl for yinteh from !ṭn: to give, instead of aḥ or oḥ a movable Sere (originally i) is found in the second syllable. A trace of these i-imperfects⁵ in the ordinary strong verb is probably to be found in Ḥmij 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 3rd sing. fem. l j ḳ.Ti (= tiq-tbḥ), Baer requires in [1 S 25:20](#) ṽgp.Ti (but read with ed. Mant., &c. ṽgp.Ti). For the 2nd sing. fem. (yl j ḳ.Ti) the form l j ḳ.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 2nd fem. precedes and follows, probably ḏw !y[irṽTi is to be read with Marti for ḏw[irṽTi—For the 3rd plur. fem. hn'l j ḳ.Ti we find in [Jer 49:11](#), in pause ḫxj ḏ.Ti (for hn'x.j ḏ.Ti), and thrice (as if to distinguish it from the 2nd pers.) the form hn'l [j ḳyl 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'l j ḳ.Ti appears in some cases to be incorrectly used even for the fem. of the 3rd pers. or for the masc. of the 2nd pers. sing. as

hn̄x.l ṡ.V.Ti [Ju 5:26](#) (where, however, perhaps hn̄x.l ṡ.V.Ti is to be read), and Ob¹³, for 2nd sing. masc., according to Olshausen a corruption of dy" x.l ṡ.V.Ti in [Pr 1:20](#), [8:3](#) for hn̄rṡ' read hn̄rṡ' as in [Jb 39:23](#); in [Ex 1:10](#) read whar'q.Ti with the Samaritan.—In [Is 27:11](#), [28:3](#), as also in [Jb 17:16](#) (if we read ytbAj) 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 aṇnaṇ

I

For hn̄ we frequently find, especially in the Pentateuch and mostly after waṡw 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 !'V.Bi .Ti ([2 S 13:18](#)) is the only example of this kind in the strong verb. The form hn̄yhBgṡTi: (so also Qimh̄ and ed. Mant.; but Baer, Ginsb. hn̄hBgṡTi) for hn̄hBgṡTi: *they were high*, [Ez 16:50](#), is irregular, with yṡ, inserted after the manner of verbs [374] and [374], [§ 67 d](#), [§ 72 i](#); according to Olshausen it is an error caused by the following form.

m

4. Instead of the plural forms in ṡ there are, especially in the older books, over 300 forms⁶ with the fuller ending !ṡ (with Nuṡ 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 waṡw 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 !WbaVy); [Ju 11:18](#) after waṡw 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.⁷ In Aramaic and Arabic this earlier $! \text{W}$ (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) $\text{a} \text{W} \text{f} \text{N} \text{y}$ [Jer 10:5](#), evidently an error for $\text{W} \text{a} \text{f} \text{N} \text{y}$, caused by the preceding $\text{a} \text{A} \text{f} \text{n}$.—In $\sim \text{W} \text{f} \text{f} \text{y}$ [Is 35:1](#), since m follows, the \sim is no doubt only due to dittography.

o

5. Corresponding to the use of $! \text{W}$ for W there occurs in the 2nd sing. fem., although much less frequently, the fuller ending $! \text{y} \text{a} \text{i}$ (as in Aram. and Arab.; old Arab. $i\bar{h}a$), also always with the tone, for $\text{y} \text{a} \text{i}$, generally again in the principal pause, and almost in all cases with retention of the vowel of the Penultima; thus $! \text{y} \text{q} \text{B} \text{d} \text{T} \text{i}$ [Ru 2:8](#), [21](#), cf. [3:4](#), [18](#), [1 S 1:14](#) ($! \text{y} \text{r} \text{K} \text{T} \text{y} \text{T} \text{i}$), [Jer 31:22](#), [Is 45:10](#).

p

6. On the reappearance in pause of the $o\bar{u}$ which had become $\text{S} \text{e} \text{w} \text{a} \bar{o}$ in the forms $\text{y} \text{l} \text{j} \text{q} \text{T} \text{i}$ &c., see above, [e](#); similarly, the imperfects with a restore this vowel in pause and at the same time lengthen it (as a tone-vowel) to $\text{a} \bar{o}$ hence, e. g. $\text{y} \text{l} \text{D} \text{g} \text{T} \text{A} \text{W} \text{l} \text{D} \text{g} \text{y}$. This influence of the pause extends even to the forms without affirmatives, e. g. $| \text{D} \text{g} \text{y}$, in pause $| \text{D} \text{g} \text{y}$. But the fuller forms in $\text{u} \bar{h}$ and $\text{i} \bar{h}$ 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:

¹[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.

²[1] Cf. [§ 24 e](#). In favour of the above view of Qimhî may be urged the phonetic orthography Vāi (in [Pr 18:24](#) Vyāi), [2 S 14:19](#) (unless, with Perles, bva' is to be read), [Mi 6:10](#), for Vyē and yvyai [1 Ch 2:13](#) for yvy (as verse [12](#)). Also hKzāh; [Mi 6:11](#) is probably for zāh; zāh dqa [Is 10:12](#) for dqa \$mxna [Is 51:19](#) for %mexh; and conversely rkXXy is for Xxa = rk' vyai. 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 = tvBivai. In Assyrian also the simple corresponds to the Hebrew y as the preformative of the Impf. Qal.

³[2] This is also the proper gender of the plural syllable uç uḥ. In Hebrew, indeed, it is used in the 3rd plur. *Perfect* for both genders, but in the kindred languages even there only for the masculine, e. g. in Syriac qetāluḥ qetāluḥ, with the feminine form qetāleḥ, in Western Aram. qetāluḥ fem. qetālaḥ in Arab. qatātuḥ fem. qatālnaḥ Eth. qatātuḥ qatataḥ

⁴[1] This açis, however, by no means restricted to intransitive *strong* verbs; apart from

verbs third guttural ([§ 65 b](#)), it is to be found in $\text{!}^{\text{3}}\text{7}^{\text{4}}\text{0}$ and $\text{[}^{\text{3}}\text{7}^{\text{4}}\text{]}$, and in many verbs $\text{a}^{\text{3}}\text{7}^{\text{4}}\text{0}$ and $\text{y}^{\text{3}}\text{7}^{\text{4}}\text{0}$ ([§§ 69–71](#)).

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

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

⁷[1] It is to be observed that the Chronicles often omit the Nun, 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 (*afformatives* 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.	ᳵᳵᳵ		2. f.	!T,	ᳵᳵᳵ	
1. c.	yTi	ᳵᳵᳵ		1. c.	Wh	ᳵᳵᳵ	

IMPERFECT.

<i>Singular.</i>				<i>Plural.</i>			
3. m.		ᳵᳵᳵ	y	3. m.	W	ᳵᳵᳵ	y
3. f.		ᳵᳵᳵ	T	3. f.	hn"	ᳵᳵᳵ	T
2. m.		ᳵᳵᳵ	T	2. m.	W	ᳵᳵᳵ	T
2. f.	yᳵi	ᳵᳵ	T	2. f.	hn"	ᳵᳵᳵ	T
1. c.		ᳵᳵᳵ	a		ᳵᳵᳵ	n	

THIRD PART

SYNTAX¹

CHAPTER I

THE PARTS OF SPEECH

I. Syntax of the Verb.

A. USE OF THE TENSES AND MOODS.²

§ 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 yTiqxĕ'*); *and he said, Nay, but thou didst laugh* (*TqXC'*); [Gn 3:11](#) [^] *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](#) *tavB' [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* (*ytiyh'*) *with Moses, so will I be* (*hyka,† 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* (*aybhe*), &c.; [Gn 7:19](#) *the waters did prevail* (*WrbG*), &c.; *Jb 1¹ 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),³ e.g. [1 S 28:3](#) *now Samuel was (long since) dead*⁴ ... *and Saul had put away* (*ryshe*) *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 intransitive⁵ 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.⁶ Thus, yTi[dj̃] *I know* (prop. *I have perceived, have experienced*) [Jb 9:2](#), [10:13](#), YTil[dj̃] *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*, *Whrkā* *we remember* [Nu 11:5](#); *hnāmet* *she refuseth* [Jb 6:7](#); #l;[' *it exulteth*; yTixmif' *I rejoice* [1 S 2:1](#); fQBī *he requireth*: [Is 1:12](#) ytiybi *I wait* [Gn 49:18](#), y [Ps 130:5](#) (parallel with yTil xāh); yTicpāx' *I delight* y [Ps 40:9](#) (mostly negative, [Is 1:11](#) &c.); yTbhā' *I love* [Gn 27:4](#); ytiānif' *I hate* y [Ps 31:7](#); yTisañ' *I despise* [Am 5:21](#); ynWbif[' *they abhor me* [Jb 30:10](#); yTixj B' *I trust* y [Ps 25:2](#); ytiysāx' *I put my trust* y [Ps 31:2](#); yTiqdāc' *I am righteous* [Jb 34:5](#); yTidāp' *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 dā' *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 ā *they are goodly* [Nu 24:5](#); Wwan" *they are beautiful* [Is 52:7](#); yThqā" *I am old* [Gn 18:13](#); yTi[gā' *I am weary* y [Ps 6:7](#); yTi[bāf' *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 hnāhd[; [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](#); $\text{yTil}[\text{Bivnl}]$ / swear [Jer 22:5](#); ytdq[h;t] testify [Dt 8:19](#); $\text{yTic.}[\text{y}']$ / 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* ($\text{Tbzil}'\text{-ad}$) *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, $\text{yTil kq}''\text{ad}$ *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 (yTitt'') *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, $^{\wedge}\text{rjSi}$ 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](#) $\text{Whdbā' WhLKu Whdbā' Wh[wō']}$ *hebehold, we perish, we are undone, we are all*

undone. [Gn 30:13](#), [1 S 6:5](#) (ytymān *I am undone*⁷), [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](#).⁸ 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 *yKl* 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.

o

(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 co-ordinate 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](#) *ynhāy yTil kV' yTil kV' rvaKt* and I—if I am bereaved (*orbus fuero*), I am bereaved, an expression of despairing resignation. Cf. [Pr 23:15](#), [Est 4:16](#).

p

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* (*ynT'xLvi*); [Gn 43:10](#), [Ex 9:15](#) (*yT'x.l V'* I had almost put forth, &c.); [Nu 22:33](#), [Ju 13:23](#), [14:18](#), [1 S 13:13](#) (*lykhe*); [2 K 13:19](#); so frequently after *j [mKi* easily, almost, [Gn 26:10](#), [Is 1:9](#) (where *j [mKi* 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](#) (*ynhāx 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](#) *Wht mñ Wl* would that we had died ... ! (*Wl* 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 Lēni ymi* who would have said ... ? *quis dixerit* ? y [Ps 73:11](#).

Footnotes:

¹[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.

²[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; 3rd 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.

³[1] Cf. P. Haupt in the *Notes on Esther*, 9².

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

⁵[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.

⁶[2] Cf. *novi, odi, memini*; *oida*(*memhmai*(*epika*(*dedorka*(*kekrag*a; in the New Testament, *h1pika*(*hgaphka*.

⁷[1] Cf. the similar use of *o1wla* (*diefqoraj*, *II. 15. 128*) and *peri!* On the kindred use of the perfect in conditional sentences, cf. below, [p.](#)

⁸[2] In [Gn 40:14](#) a *perf. confidentiae* (after $\sim \text{ai } yki$ 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*e perfect in Hebrew. In [Jb 21:16](#), [22:18](#), also, translate *the counsel of the wicked is far from me*. Cf. Driver, *Tenses*³, p. 25 f. In [Is 43:9](#) either WcBqnl is *imperative* (see [§ 51 o](#)) or we must read WcbQyt corresponding to Wpsay which follows.

§ 107. Use of the Imperfect.¹

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,² 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](#) (*^* *[y]* *d* *la*), [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.³

c

Rem. 1. The imperfect is frequently used in this way after the particles *za'* *then*, *~rj* *not yet*, *~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* *za'* *then began*, &c.; [Gn 49:4](#), [Ex 15:15](#), [Jos 22:31](#), [Ju 5:11](#), y [Ps 89:20](#).)⁴ After *~rj* e.g. [Gn 19:4](#) *WbK* *~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. הִלְכִי, the imperf. should be read, as in verse [45](#); so also in [1 S 3:7](#) [הִלְכִי] an imperf. is co-ordinated with [דַּי]. After ~רַגְלִי ב. (sometimes also simply ~רַגְלִי [Ex 12:34](#), [Jos 3:1](#)), e.g. [Jer 1:5](#) אֶתְּרַגְלִי ב. *before thou camest forth*; [Gn 27:33](#), [37:18](#), [41:50](#), [Ru 3:14](#) (perhaps also in [Ps 90:2](#) an imperf. was intended instead of וַדִּלְתִּי cf. Wellhausen on [2 S 3:2](#); but note also [Pr 8:25](#), in a similar context, *before the mountains were settled*, וַיִּבְרְאוּ הָהָרִים, the predicate being separated from ~רַגְלִי ב. by ~יָרַח, as in [Ps 90:2](#)). After -ד[; [Jos 10:13](#), [Ps 73:17](#) (*until I went*), [2 Ch 29:34](#); on the other hand, with the perf., e.g. [Jos 2:22](#). As after זָא, so also after ~רַגְלִי אֶתְּרַגְלִי ב., and -ד[; 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 -ד[; e.g. [Is 22:14](#) The imperf. is used in the sense of our *present* after ~רַגְלִי אֶתְּרַגְלִי ב. [Ex 9:30](#), [10:7](#).

d

2. Driver (*Tenses*³, 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 אֶתְּרַגְלִי ב. [Gn 2:10](#) represent the river of Paradise as going out of Eden in a continuous, uninterrupted stream, but דִּרְפָּא, which immediately follows, describes how the parting of its waters is always taking place afresh. In the same way הִלְכִי, [י] [Gn 2:6](#) represents new mists as constantly arising, and אֶתְּרַגְלִי ב. [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 אֶתְּרַגְלִי ב. [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 יָנִיחָם [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* (הִפְלִיחַ) *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., (XQY)

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,⁵ e.g. [Gn 37:15](#) ([vQbT-hm](#); *what seekes thou ?* [19:19](#) | [kWa-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 [hAhY>rmaY](#) *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* ([rWf\[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 y| baE>](#) *a wolf that ravineth* (properly, is accustomed to ravin). Finally, compare also the formulae [rmaY](#) *it is (wont to be) said* (to introduce proverbial expressions) [Gn 10:9](#), [22:14](#), &c.; [!ke hf,\[y>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* ([| aV.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' !ylaime](#) *whence comest thou* (just now) ? but [Gn 16:8](#) (cf. [42:7](#)) [tab' hZmi-yaet](#) *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* (*Wrmay*)), &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* (*rmaḡ*) ? [2:19](#), [43:25](#), [Ex 2:4](#), [2 K 3:27](#) % *l {m.yl-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 wyl ~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 *h³l*; cf. [§ 109 a, note 2](#)); [Zc 9:5](#) (*l yxIT'*); y [Ps 61:7](#) (*@yS³AT*); [Pr](#)

[22:17](#) (tyvīl'); [23:1](#), [Jb 6:23](#) (co-ordinated with the imperative), [10:20](#) K^{eth.}; so probably also !ydy "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](#) [wqā , I ought to [not should as A.V., R.V.] have, (then, immediately after being born) given up the ghost; cf. verse [19](#) hyhāt , and !bā [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](#) [v'ra , 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 ād represents a more emphatic form of prohibition than the jussive⁶ with -l ā (cf. [§ 109 c](#)), and corresponds to our *thou shalt not do it !* with the strongest expectation of obedience, while -l ā with the jussive is rather a simple warning, *do not that !* Thus ād with the imperfect is especially used in enforcing the divine commands, e.g. bnōti ād *thou shalt not steal* [Ex 20:15](#); cf. verses [3](#), [4](#), [5](#), [7](#), [10](#) ff. So ād with the 3rd pers. perhaps in [Pr 16:10](#).

p

Rem. The *jussive*, which is to be expected after -l ā , 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 -l ā of what are undoubtedly imperfect forms, not only from verbs hā (cf. [§ 109 a, note 2](#)), but also from verbs wā , to express a prohibition or negative wish, j yBīl' -l ā [Gn 19:17](#), rWST' -l ā [Jos 1:7](#), ~yfy' an' -l ā [1 S 25:25](#). Even with the 1st pers. plur. (after an imperative) tWmn' -l ā *that we die not*, [1 S 12:19](#). Also to express the conviction that something cannot happen, ~Why' -l ā *he will not slumber*, y [Ps 121:3](#); cf. [Jer 46:6](#), [2 Ch 14:10](#) .

q

(3) In dependent clauses after final conjunctions ([§ 165 b](#)), as rva [Gn 11:7](#) (W[m.vyl ād rva] *that they may not understand*); rwb [Bī [Gn 21:30](#), [27:4](#), [19](#), [Ex 9:14](#), & c.; rva] ! [mīl] [Nu 17:5](#); ! [mīl] [Dt 4:1](#), y [Ps 51:6](#), [78:6](#), and ! [jī rva] [Ez 12:12](#), in

order that^e; 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.¹⁰; 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 ~Vpn:-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*¹¹). More particularly such imperfects are used—

s

(1) In a permissive sense, e.g. [Gn 2:16](#) of every tree of the garden (l kaT 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 th] 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 rVaj [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.. %I 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:

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

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

³[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](#)].

⁴[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](#).

⁵[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*.

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

⁷[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^l with the imperf., of that which was previously only a subjective conviction.

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

⁹[[2 R.V. *because he shall not see.*]

¹⁰[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^lchyl.)

¹¹[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.¹ 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 מִלִּפְנֵי), *This is his wife: and they will kill me* (יָתִיאֹר וַיְרַחֲמֵנִי) *but thee they will save alive* (וַיִּחַיֵּנִי וְלֹא יָמָוֶת).

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](#) [\[y\]](#) [da](#) *there went up a mist* (again and again) *from the earth*, [hq\vh](#) *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](#) ([hyh](#) *and it became* again every time; [yhj](#) would mean, and it became so once for all); [29:2](#) f. (four perfects consecutive referring to actions repeated daily); [Ex 33:7–11](#) [XQyl](#) *he used to take* at each new encampment *the tent*, [hj h](#) *and to pitch it* again every time *without the camp*; notice, amongst the numerous frequent. perff. 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](#) [hf](#) [\[T\]](#) *she used to make ...* [htl](#) [\[h\]](#) *and brought it to him* from year to year, [27:9](#) ([XQl](#) [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](#) ([Wdl y](#) *as a continuation of Waby*), [Jb 31:29.2](#)

f

(b) After an imperfect consecutive, e.g. [Ex 39:3](#) (Samaritan [WCCQW](#)), [1 S 5:7](#) (? see [§ 112 rr](#)), [7:16](#), [2 S 15:2. 5](#), [16:13](#) *and he threw stones at him*, [rP](#) [\[W\]](#) *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 hf](#) [\[W\]](#) *i.e. as often as he needed a new garment*)[3](#);

[Gn 31:7](#), [Nu 11:8](#), [1 S 16:14](#), [2 K 3:4](#), y [Ps 22:6](#); ⁴ 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](#) אפר־י [; *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](#) (ארְבִּי), &c., frequentative, as a continuation of ~ydm. [verse 2]; [1 S 2:22](#), [2 S 17:17](#).⁵

l

(z) After other equivalents of tenses, e.g. [Gn 47:22](#) *the priests had a portion from Pharaoh, וַיֵּלֶךְ 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* (בִּזְ[י]) *is accustomed to leave*) ... וַיִּבְדֵּל and cleaves, &c., here, as frequently elsewhere, clearly with the secondary idea of purpose, i.e. in order to cleave; [Is 5:11](#) (if הַיֵּה is to be taken as a continuation of ~qyl 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](#) תִּמּוֹ" וַיַּיֵּה הַכֶּמֶר; (instead of הַכֶּמֶר; there is in verse [20](#), &c.

וַיַּיֵּה הַכֶּמֶר: יָקִי" 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 fPæa] ~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 ~~a] [Gn 32:9](#), [Ex 19:5](#), [1 S 1:11](#), or yKi [Gn 37:26](#), or !he [Jer 3:1](#); in final clauses after ! [m]l . [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>... træm. yhy> *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](#)

Tmalt>%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 ytirphi>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 ...* ytiyximW *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* (tacv) ..., hyl pæyTirmalt> *to*

whom I shall say ..., *hṛmalt* and she (then) shall say, &c. This use of the perfect consecutive is especially frequent after a participle introduced by *hṇhi*, e.g. [Gn 6:17f.](#); with a different subject [1 K 20:36](#), [Am 6:14](#); after a complete noun-clause introduced by *hṇhi* (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 ðæ 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](#) *Wmqll* and two co-ordinate perfects consecutive, equivalent to *but then shall arise*, &c.; frequently so after *hṇhi* 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, [S] 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](#) ~ *tafhw* 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^{hw}* *and it shall come to pass* (cf. the analogous continuation in the past by means of *yhy^{hw}*, § 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^{hw}* = *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](#) *htyht^{hw}* (before *brxhⁿ*), and in [Jer 42:17](#) *wyhy^{hw}* (before *~yvin^hh^hl K'*).

z

2. The jussive form *yhy^{hw}* occurs (in the sense described in *y*) instead of *hyh^{hw}* 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^{hw}* would be expected (see below, [bb](#)). In [1 K 14:5](#) the form is a textual error, and the pointing should simply be *yhy^{hw}*. In the other passages *yhy^{hw}* (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 *al^h*). 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 mnhw 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 hwhw. 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), ynlT d b; [w] and shouldest thou then serve me for naught? or with a positive statement, e.g. [Ex 5:5](#) (~TBv hwhw will ye then make then rest?); [Nu 16:10](#), [1 S 25:11](#), and (if it is Milera) y [Ps 50:21](#) (yTivr x hwhw).

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](#) (hl '[w] of annual festival journeys); [13:21](#) (where, however, the text appears radically corrupt); [27:9](#) (hKhwhw i.e. every time, therefore continued by means of hVxy ad w); [1 K 5:7](#) (Wl K. l Kwhw 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 hwhw 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 Waw by an insertion, we find ~yfy" ad 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.](#) hwhw, contrary to

what would be expected, is continued by means of the imperfect consecutive, and in [1 S 13:22](#) by אִם 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 sentences⁷ ([§ 159 g, o, s](#)):

(a) After ~אִם with the imperfect, e.g. [2 K 7:4b](#) וְהָיוּ מֵתִים אִם יַחְיֶינָהּ *if they kill us, (well then) we shall but die*; here the perfect consecutive is used obviously with greater emphasis than the imperfect (יַחְיֶינָהּ) 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 ~אִם with the perfect (in the sense of a *futurum exactum*), [Nu 5:27](#), [2 K 5:20](#), [7:4a](#), [Is 4:4f.](#); as precativ apodosis after אִם ~אִם with the *perf. preteritum*, [Gn 33:10](#); as a frequentative perfect consecutive, to represent past events in the apodosis after ~אִם with perfect, [Gn 38:9](#), [Nu 21:9](#), [Ju 6:3](#), [Jb 7:4](#); after ~אִם 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](#).⁸ 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](#) תִּמָּצֵא... אִתִּי אֶחָד 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](#) ~וְהָיוּ מֵתִים... הַזֶּה תֹּאכֵל... וְאִם יִקַּח וְהָיוּ מֵתִים *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 imperfect⁹).

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](#) (*rmaw* perhaps a mere mistake for *rmaw*), [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 pendens*), [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 stē*... *^m.vi* ! [*mīl* . 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 qy. ~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,[ñ ~T,[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.¹⁰ 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,¹¹ 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[hwt] [2 K 11:1](#) Keth. htarw; [14:14](#) Xqil W> (in the parallel passage, [2 Ch 25:24](#), the word is wanting); [2 K 23:4](#) afhw> &c.; verse [10](#) aMg W> &c.; verse [12](#) %yl Vhw> &c.; verse [15](#) @rfl> &c.¹² 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](#) (hyhw> &c., wanting in the LXX); also in [Ju 7:13](#) I han' I pnw> is altogether redundant; in [1 S 3:13](#) read, with Klostermann, the 2nd sing. masc. instead of ytdghw; in [1 K 21:12](#) Wbyvhw> 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 Wrma^{lt} 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 W^{x} (as a variety of the frequentative perfect with $\text{W}^{\text{>}}$), 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 $\text{W}^{\text{h}}\text{W}^{\text{>}}$ [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 Wl $[\text{Y}^{\text{r}}]$), [1 S 4:19](#), [17:38](#), [2 S 16:5](#), [19:18](#) f. (read $\text{W}^{\text{x}}\text{l}$ c) and $\text{W}^{\text{r}}\text{b}.$ $[\text{Y}^{\text{r}}]$), [1 K 3:11](#) (where tl aX^{w}) is no doubt intentionally, assimilated to the four other perfects); [13:3](#), [20:21](#); [2 K 14:7](#) (where, with Stade, $\text{fp}^{\text{r}}\text{T}^{\text{r}}$ $[\text{l Sh}^{\text{r}}\text{-ta}^{\text{w}}$ should be read); [14:14](#), [18:4](#) (where, at any rate, $\text{rB}^{\text{v}}\text{W}^{\text{>}}$ might be taken as a frequentative, but not trk^{w} , &c.; evidently the perfects are co-ordinated only in form with $\text{ryshe a}^{\text{w}}\text{h}$); [18:36](#), [21:15](#), [24:14](#), [Jer 37:15](#) (where $\text{W}^{\text{K}}\text{h}^{\text{w}}$, but not $\text{W}^{\text{h}}\text{tn}^{\text{w}}$, might be frequentative); [Ez 9:7](#) (omit $\text{W}^{\text{a}}\text{cy}^{\text{w}}$ with Stade, and read $\text{W}^{\text{K}}\text{h}^{\text{w}}$); [20:22](#) ($\text{y}^{\text{t}}\text{bX}^{\text{h}}\text{W}$ Mil^{ce} before an imperfect consecutive); [Am 7:4](#) ($\text{hl}^{\text{r}}\text{ka}^{\text{w}}$ 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](#) $\text{y}^{\text{h}}\text{y}^{\text{w}}$ 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:

¹[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.

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

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

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

⁵[4] That $\text{hk'l} \text{h} \text{t}$ &c., are frequentatives (*the maidservant used to go repeatedly and tell them*) may be seen from $\text{Wkl} \text{y}$ (necessarily an imperfect, since it is separated from $\text{w} \text{by} \sim \text{he}$) and $\text{Wl} \text{k} \text{W}$ on the other hand in verse [18](#) $\text{ar} \text{v}$ and $\text{Wkl} \text{Y}$ of actions which happened only once.

⁶[1] On the various combinations with hyh see König's statistics in ZAW. xix. 272 ff.

⁷[1] In a number of the examples of this kind the protasis is already loosely connected by means of hyh , and hence some of them had to be already mentioned above, under [y](#), [bb](#), [ee](#).

⁸[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, ymW should be read for ykw

⁹[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.

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

¹¹[2] In the whole of *Qoheleth* the imperfect consecutive occurs only in [1:17](#) and [4:1](#), [7](#). Several of the perfects with 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 W in *Nehemiah* only six, and in *Esther* six or seven.

¹²[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 W . He considers that the whole section, [2 K 23:4](#) from afhW to verse [5](#) inclusive, is to be regarded as a gloss, since the continuation of an imperfect consecutive by means of a perfect with 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](#) tyBivhi , verse [8](#) \#tn and verse [14](#) rBv .

¹³[1] Or does I [n] , as a frequentative, imply fastening with several bolts? It is, at all events, to be noticed, that in [2 S 13:18](#) also I [n] follows an imperfect consecutive.

§ 111. *The Imperfect with Waw Consecutive.*

a

1. The *imperfect with Waw 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 immediately¹ 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 *Waw 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* (*rmaww*) *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 perfect² (viz. *hyh'* *it came to pass*), e.g. [Is 6:1](#) *in the year that king Uzziah died I saw* (*haraww*), &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 *Waw* 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 *Waw* 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' %vxił 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.](#) *%l yf... wf[e ar'w* *when Esau saw that ... , he went*, &c.; so also, frequently *[mvyw*, &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](#) (*rmaTā*: *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](#) (*Wḥy*: *they were*; but [Jos 4:9](#), [1 K 8:8](#) *they are*); On [36:14](#) (*dl Tā*), [36:22](#) (*%l {nV}*), [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 *yḥiy* (*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 *Waḥ* with the perfect (separated from it), [Gn 7:10](#), [15:12](#), [22:1](#) [27:30](#), or even a perfect without *Waḥ* ([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 *Waḥ*, [Gn 41:1](#).

g

Rem. 1. This loose connexion by means of *yḥiy*³ 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 *yKi* *when*, [Gn 26:8](#), [27:1](#), [Ju 16:16](#), *rvaK:t* *when*, [Gn 12:11](#), [20:13](#), *zame* *from the time that*, [Gn 39:5](#); or, finally, by a noun-clause (cf. § 116 u), e.g. [2 K 13:21](#) *vyai ~yrbq* *~he yḥiy* *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*, ^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](#) $\text{Avg\text{t} ypw}$ *and (as to) his concubine ...*, $\text{dl T\text{t}}$: *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](#).⁴—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](#)

gw hdfh; ~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* $\text{gw ynt\text{t}stw}$: 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](#) yhitw : *so that my mother should have been ...* Another instance of the kind perhaps (if

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* ($Xm\bar{r}'$) and *my glory rejoiceth* ($l\ g\bar{r}'$); [Is 3:16](#) (parallel with a simple imperfect). Cf. also such examples as y [Ps 29:10](#) $bv\bar{y}\bar{r}'$ (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* ($ac\bar{y}$) *like a flower, and is cut down* ($l\ MY\bar{r}'$); *he fleeth* ($xrb\bar{y}\bar{r}'$) *also as a shadow*, $dAm\ [y]$ $ad\ w\bar{>}$ 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* ($t\ Wmy$) and *becometh powerless* ($V\ l\ X\bar{y}\bar{r}'$), &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](#) ($ymh\bar{r}'\bar{t}$ for which in verse [12](#) and in [43:5](#) we have $ymh\bar{r}'\bar{t}\bar{h}m\bar{w}$ 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* ($hk\bar{B}o$) and *mourneth* ($l\ Ba\bar{t}\bar{y}\bar{r}'$) *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](#) $Hal\ al\ tarq\bar{w}$ *who called upon God*, $Whn\bar{r}'\bar{y}\bar{r}'$ 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.

W

(3) To represent *future* actions, &c., in dependence on —(a) an imperfect which refers to the future, y [Ps 49:15](#), [94:22f.](#); —(b) a perfect consecutive, or those perfects which, according to [§ 106 n](#), are intended to represent future events as undoubtedly certain, and therefore as though already accomplished (*perf. propheticum*); cf. [Is 5:15](#) (parallel with a simple imperfect separated from ו); [5:16](#) (cf. [2:11](#), [17](#), where the same threat is expressed by the perfect consecutive); [5:25](#), [9:5](#), [10 f.](#), [13:15](#), [17 ff.](#), [22:7 ff.](#), [Jo 2:23](#), [Mi 2:13](#), [Ez 33:4. 6](#), y [Ps 7:13](#), [64:8 ff.](#); —(g) a future participle, [Jer 4:16](#).⁵

X

Rem. An imperfect consecutive in dependence on a perfect or imperfect, which represents an action occurring only conditionally, is likewise used only in a hypothetical sense, e.g. [Jb 9:16](#) יְהִי עָלַי כְּאִם־אֶקְרָא ~ai if I had called, and he had answered me, yet ...; y [Ps 139:11](#) רְמַא־אִם־אֶמַּד if I should say (previously, in verse [8f.](#), hypothetical imperfects are used).—In [Is 48:18f.](#) an imperfect consecutive occurs in dependence on a sentence expressing a wish introduced by אִם־יְהִי utinam (yhiy and it, or so that it were, equivalent to then should it be). Cf. also the examples mentioned above, under [l](#) ([Jer 20:17](#)) and [m](#) ([Gn 31:27](#)), where the imperfect consecutive expresses facts occurring contingently.

Footnotes:

¹[1] On an apparent exception (the *imperf. consec.* at the beginning of whole books) see [§ 49 b note](#).

²[2] Cf. [Is 45:4](#), where the *imperf. consec.* is joined to an abrupt statement of the cause, and [Jb 36:7](#), where it is joined to an abrupt statement of the place.

³[1] Exhaustive statistics of the use of yhiy in its many and various connexions are given by König in ZAW. 1899, p. 260 ff.

⁴[2] Cf. the Mešā inscription, l. 5 (*Omri*) the king of Israel, וְיָמָּה־שָׁמַר he oppressed Moab, &c.—The peculiar imperfect consecutive in [Gn 30:27 b](#) (in the earlier editions explained as equivalent to an object-clause) arises rather from n pregnant brevity of expression: *I have observed and have come to the conclusion, the Lord hath blessed me*, &c.—In [Gn 27:34](#) read, with LXX, yhiy before [מנכי

⁵[1] Also in [Jer 51:29](#) the imperfects consecutive are attached to the threat virtually contained in the preceding imperatives. On the other hand וְלֹא־יִשְׁמַח־יְהוָה [Ho 8:10](#) would be

very remarkable as expressing a future; the text is, however, certainly corrupt, and hence the Cod. Babyl. and the Erfurt MS.³ endeavour to remedy it by יִשְׁמַח and Ewald reads יִשְׁמַח—In [Ez 28:16](#) (cf. [Jer 15:6](#) f.) יִשְׁמַח 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 *Waw 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 tenses¹ 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. *hyh*) *in that day ...*

b

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

c

2. The *waw consecutive* of the *imperfect* is (a) pronounced with Pathah and a Dages forte in the next letter, as *l j qy* and he killed; before *al* of the 1st pers. sing. (according to § 22 c) with Qames, as *l j qa* and I killed. Exceptions are, *%Skal* [Ez 16:10](#) according to the *Dikduke ha-t'amim*, § 71; also *Whatmal* [2 S 1:10](#) according to Qimhi; but in [Ju 6:9](#) *Vre* should be read according to Baer, and *al* in both places in [Ju 20:6](#). Dages forte is always omitted in the preformative *y* 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 *waw consec.*, e. g. in Hiphil *l j qy* (§ 53 n). The tendency to retract the tone from the final syllable is even stronger after *waw 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. *~Wqy*, juss. *~Qy*, with *waw consec.* *~Qy* and he arose (§

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

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,⁴ at least according to the Masoretic punctuation, and the apocope in verbs h³ occurs more rarely; e. g. always ~wqaw)(or ~qaw) a merely orthographic difference) and I arose; *Hiph.* ~yqaw)(but generally written ~qaw) implying the pronunciation wawhem, as ~qaw)implies wawhom); haraw)and I saw, more frequently than araw", [§ 75 t](#). On the other hand, the form with final h³ is often used in the 1st pers. both sing. and plur., especially in the later books, e. g. hx'l .vaw)and I sent, [Gn 32:6](#), [41:11](#), [43:21](#), [Nu 8:19](#) (hn³Taw) as in [Ju 6:9](#), [1 S 2:28](#), and often, probably a sort of compensation for the lost ŋ); [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](#), h[yv³aw) before a, for euphonic reasons. In [Is 8:2](#) hdy[aw) may have been originally intended; in y [Ps 73:16](#) äaw)and in [Jb 30:26](#) äaw) In [Ez 3:3](#) read h'l kaw) or Hl kaw).

f

This ·w is in meaning a strengthened waw *copulative*, and resembles in pronunciation the form which is retained in Arabic as the ordinary copula (wa).⁵ The close connexion of this waçwith the following consonant, caused the latter in Hebrew to take Dagesç especially as açcould not have been retained in an open syllable. Cf. hMB³ hMK³ hM'l h(for hM'l), where the prepositions B.and l , and the particle K, are closely connected with hm' in the same way ([§ 102 k](#)).

g

The retraction of the tone also occurs in such combinations, as in hM'l h(for hM'l ; [§ 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 *waḵ consecutive* of the *imperfect* is *waḵ 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 *waḵ* is in form an ordinary *waḵ copulative*, and therefore shares its various vocalization (wā wā w, as [2 K 7:4](#), and w); e. g. *hyḥw* 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. *yṯk.l h' / went*, consecutive form *yṯk.l hṯ* *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. *ṯḥ k'y* [Ex 18:23](#).

k

The shifting forward of the tone after the *waḵ consecutive* of the *perfect* is, however, not consistently carried out. It is omitted—(a) always in the 1st pers. pl., e. g. *whbXy* [Gn 34:16](#); (b) regularly in Hiph'il before the affirmatives *h'ṣ'* and *w*, see [§ 53 r](#); and (c) in many cases in verbs *a* and *h*, almost always in the 1st sing. of *a* ([Jer 29:14](#)), and in *h* 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* [Gn 27:10](#) &c., in *h* [Ex 40:4](#), [Jer 33:6](#), [Ez 32:7](#)); but cf. also *t'arq* [Lv 19:14](#), [32](#) and frequently, always before the counter-tone, [Jo 4:21](#), y [Ps 19:14](#).⁶ With *a* in the penultima the form is *t'afh* [Is 14:4](#), and probably also *t'arq* [Jer 2:2](#), [3:12](#), [1 S 10:2](#) with little *Telisa* a postpositive accent.

l

But before a following *a* the ultima mostly bears the tone on phonetic grounds, e. g. -l at^hab^h Gn 6:18, Ex 3:18, Zc 6:10 (by the side of t^hab^h), &c. (cf., however, t^har^h before *a*, Gn 17:19, Jer 7:27, Ez 36:29); -ta, t^hkh^h Ju 6:16, cf. Ex 25:11, Lv 24:5 (but also -ta, y^hti^hci^h Lv 25:21). Likewise, before *h*, Am 8:9, and [, e. g. Gn 26:10, 27:12, Lv 26:25 (cf., however, y^hl ['^h y^hti^har^h Ez 38:21); on verbs [³], see § 67 *k* and *ee*.

m

(*d*) The tone always keeps its place when such a perfect stands in *pause*, e. g. T^h[b^hf^h Dt 6:11, 11:15; T^hm^ha^h 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* qatb^h; and frequently also immediately *before* a tone-syllable (according to § 29 *e*), as in HB^h+hT^hb^hv^h Dt 17:14, Ez 14:13, 17:22, Am 1:4, 7, 10, 12—but also Hb^h T^hq^hv^hx^h Dt 21:11, 23:14, 24:19, 1 K 8:46.

Footnotes:

¹[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^h inscription, which is practically identical with Old Hebrew. It also appears in the inscription of r^hk^hz of Hama^h (cf. Nöldeke, ZA. 1908, p. 379) where we find ydy aFa^h and I lifted up my hand, ynn [y^h and he answered me, after a perfect of narration.

²[1] This name best expresses the prevailing syntactical relation, for by wa^h 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^h consecutive can only be thus used in immediate conjunction with the verb. As soon as wa^h, 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^h 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^h consecutive by the old-fashioned name wa^h 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.

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

⁴[2] In the 1st plur. דִּמְיָ [Neh 4:3](#), is the only instance in which the vowel remains unreduced (cf. בָּנֵינוּ, i. e. בָּנֵינוּ; [4:9](#) *Keth.*; Qere בָּנֵינוּ). On the treatment of the tone in the imperfect, imperative, and infinitive Niph'al, see [§ 51 n](#).

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

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

§ 22. Peculiarities of the Gutturals.

a

The four gutturals \tilde{X} \tilde{h} $[\tilde{a}]$ \tilde{a} , in consequence of their peculiar pronunciation, have special characteristics, but \tilde{a} , as the weakest of these sounds, and sometimes also $[\tilde{a}]$ (which elsewhere as one of the harder gutturals is the opposite of \tilde{a}), differ in several respects from the stronger \tilde{h} and \tilde{X} .

b

1. They do not admit of Dages ģforte, since, in consequence of a gradual weakening of the pronunciation (see below, [note 2](#)), the strengthening of the gutturals was hardly audible to the Masoretes. But a distinction must be drawn between (a) the complete omission of the strengthening, and (b) the mere *echo* of it, commonly called *half* doubling, but better, *virtual* strengthening.

C

In the former case, the short vowel before the guttural would stand in an open syllable, and must accordingly be lengthened or modified.¹ For a distinction must again be drawn between the full lengthening of Pathah into Qames—mostly before א (*always* under the ה of the article, see § 35), as a rule also before [, less frequently before ה, and least often before X — and the modification of Pathah to Seghol, mostly before a guttural with Qames. In the other case (*virtual* strengthening) the Dages is still omitted, but the strengthening is nevertheless regarded as having taken place, and the preceding vowel therefore remains short. This *virtual* strengthening occurs most frequently with X, usually with ה, less frequently with [, and very seldom with א.

Examples of (a) !amã ~d'ahãt ~[hã rhhã abxy) (for yihhãhe); also dx'aã gxxhã ~yrhhãt yni[h,t (see more fully on the pointing of the article before [in § 35).—Of (b) vdxhã j Wxmi (from minhũ), avhhã r[Bã #aãl &c.—In all these cases of virtual strengthening the Dagesforte is to be regarded at least as implied (hence called Dagesforte implicitum, occultum, or *delitescens*).

d

2. They prefer before them, and sometimes after them (cf. [h](#)), a short A-sound, because this vowel is organically the nearest akin to the gutturals. Hence

(a) before a guttural, Pathah readily (and always before $\text{H}\tilde{\text{A}}$ $\text{X}\tilde{\text{A}}$ [closing a syllable) takes the place of another short vowel or of a rhythmically long e or o e.g. $\text{Xb}\tilde{\text{z}}\tilde{\text{h}}$

sacrifice, not *zebeḥ*; [mVā^āreport, 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 *yistoḥ*); Perf. Piḥel XLVi (but in Pausa XLV); dmxy: *he will desire* (not *yihmoḥ*); XnYḥ: *and he rested* (not *wayyaḥ*); r [nōa *youth*. In XLVi and dmxy: *a* is the original vowel.

e

Rem. In such cases as avDā anjā al Pā arPī the *a* 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 gutturals² (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 ruḥ, [Anā [rā xyl ivhā HAbN" (when consonantal *h* 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 mesiḥ, 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. XnNwé, [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 naḥeṣ) *a youth*, l [Bō (not poḥeṣ) *deed*. The only exceptions are l hāā !hBā ~x.l ā ~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 vbx), Wghyā yl bxā rD'anā yrḥ, &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 hJX; but when this sharpening is removed, Sêgho is again apt to appear, e.g. !AyGhi constr. !Agbã !AyZXi constr. !AyZx,

l

3. Instead of simple Sêwa mobile, the gutturals take without exception a compound Sêwa e.g. Wj xMhã | Jqã rmã yna) &c.

m

4. When a guttural with *quiescent* Sêwa happens to close a syllable in the middle of a word, the strongly closed syllable (with quiescent Sêwa) may remain; necessarily so with Xã [, and h at the end of the tone-syllable, e.g. TX. | Mhã T'[Dh], but also *before* the tone (see examples under i), even with a.

But in the syllable before the tone and further back, the closed syllable is generally opened artificially by a Hâteph (as being suited to the guttural) taking the place of the quiescent Sêwa and in particular that Hâteph which repeats the sound of the preceding vowel, e.g. bVxj)(also bVxy); qzxj)(also qzxy); Al [P^tpoçlo (for poçlo). But when, owing to a flexional change, the strong vowel following the Hâteph is weakened into Sêwa mobile, then instead of the Hâteph its full vowel is written, e.g. Wdm.[y)(from dmd[y), Wmr[na ^ | . [P^t from | [P, The original forms, according to [§ 28 c](#), were yaçmedhu neçremu poçekha Hence Wdm.[y) &c., are really only different orthographic forms of Wdm.[y) &c., and would be better transcribed by yaçamedhu &c.

n

Rem. 1. On the use of simple or compound Sêwa in guttural verbs, see further [§§ 62–65](#).

o

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

you, l kə/to eat, but -l k'a]('akh&ot, toneless on account of Maqqeph). Cf. § 27 w. The 1st pers sing. imperf. Piʿel regularly has ʔ] Likewise ʔ] is naturally found under ʔ in cases where the Hāteph arises from a weakening of an original aʕ (e.g. yrʔa] lion, ground-form 'ary), and ʔ\ if there be a weakening of an original u (e.g. ynʔa\ a fleet, ynʔ\ affliction, cf. § 93 q, z).

p

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

q

5. The ʕ, 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. %rBe he has blessed for birrakh, %rB' to bless for barrekh.

r

(b) The preference for aʕ as a preceding vowel, e.g. arʔa] and he saw (from harʔa]; rSʔa] both for rSʔa] and he turned back, and for rSʔa] and he caused to turn back.

s

The exceptions to a are tRm'morath Pr 14:10; tRk'khorath and %Rw'sorrek, Ez 16:4 (cf. Pr 3:8); yviaRv, Ct 5:2; Hm'[Rh; 1 S 1:6; ~ tyaRh; 1 S 10:24, 17:25, 2 K 6:32; exceptions to b are WxpydRh; Ju 20:43 (cf. § 20 h); @dRmi 1 S 23:28, 2 S 18:16; also on account of qyx d (§ 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 mī for !mī) is found in ^zgrmit Is 14:3. In Samaritan and Arabic this strengthening has been retained throughout, and the LXX write e.g. Sarra for hr'f.

Footnotes:

¹[2] Cf. *terra* and the French *terre*, the German *Rolle* and the French *role*; 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.

²[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. *byvîā dWcy"* would also be pronounced *yasiḥh*, *yasūdh* 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 and a strengthening of the next consonant, e. g. vml^h ; *the sun*, r^h ; *the river* $\sim \text{h}^h$; *the Levites* (according to [§ 20 m](#) for r^h $\sim \text{h}^h$).

b

Rem. With regard to the Dages in y after the article, the rule is, that it is inserted when a h or l follows the y , e. g. $\sim yd^h$; *the Jews*, $\sim ypi^h$; *the weary* ($\sim ynl^h$; [La 4:3](#) *Qere* is an exception), but $\text{r}^h \text{ay}^h \sim ydl^h$ *dasy*; &c. Dages forte also stands after the article in the prefix m in certain nouns and in the participles $Pi\text{e}l$ and $Pu\text{a}l$ (see [§ 52 c](#)) before h l and r , except when the guttural (or r) has under it a short vowel in a sharpened syllable; thus hm^h ; [Ez 22:5](#), hr^h ; *the cave*, $\sim y[r^h$; [Ps 37:1](#) (cf. [Jb 38:40](#), [1 Ch 4:41](#)); but $\%L^h$; [Ps 104:3](#) ([Ec 4:15](#), [2 Ch 23:12](#); before l ; [Ps 103:4](#)); hqV^h ; [Is 23:12](#); $\sim yl^h$; [Jos 6:22](#). Before letters other than gutturals this m remains without Dages; 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, a , and also with, 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. ba^h ; *the father*, rx^h ; *the other*, $\sim a^h$; *the mother*, vy^h ; *the man*, ra^h ; *the light*, $\sim yhil^h$; *qeo*, l^h ; *the foot*, va^h ; *the head*, $[vr^h$; *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); $\sim yQ\dot{z}ah^t$ (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](#)); $\sim yr\dot{w}sh^t$ [Ec 4:14](#) for $\dot{s}ah^t\ddot{e}$ $\sim yMir\dot{h}^t$ [2 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 \llbracket — 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 $a\dot{o}(\alpha')$ or $o\ddot{e}(\alpha)$, then

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

g

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

h

B. When the guttural has $a\dot{o}(\alpha')$ then

(1) immediately before a tone-bearing h' or \llbracket' the article is always h' otherwise it is h ; e. g. $\sim \llbracket h'$ *the people*, $r\dot{h}X'$ *the mountain*, $\dot{l}y\llbracket h'$ (in pause) *the eye*, $hr\dot{h}h'$ *towards the mountain*; but (according to [§ 22 c](#)) $\sim yr\dot{h}h'$ *the mountains*, $\dot{l}A\llbracket h'$ *the iniquity*.

i

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

k

C. When the guttural has α the article is h , before X , e. g. $\sim yv'dXh$, *the months*; $tAbrX'B$, *in the waste places* (without the article $\ddot{a}B'$ *boon* *prabhoon*) [Ez 33:27](#), $tAbr\alpha h$, [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. $\dot{l}al$ -Qur $\dot{l}ah$ but $\dot{l}as$ -sa $\dot{n}a$ (Beduin *has-sana*)=Hebr. $hnlVh$, *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 \dot{u} a , Aram. ha \dot{u} e , &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 $\sim yGm\dot{l} a$, [1 K 10:11](#), [12](#) (also $\sim yMmG\dot{l} a$, [2 Ch 2:7](#), [9:10](#), [11](#)), *sandal-wood* (?), and in $vybG\dot{l} a$, *hail, ice*= $VybG\dot{l}$ (Arab. $g\dot{a}bs$) [Ez 13:11](#), [13](#), [38:22](#), but this explanation can hardly be correct. On the other hand, in the proper name $ddAm\dot{l} a$, [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 Səwā ([§ 19 k](#), and [§ 23 k](#)), e. g. ~ymV/B; *in the heaven* for ~ymV/hB. (so y [Ps 36:6](#)); ~[l' for ~[h'l . *to the people*, ~yrhB, *on the mountains*, ~yvid'xB, *in the months*; also in [Is 41:2](#), read rp'[K, instead of the impossible rp'[K. 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 Qere. A distinction in meaning is observed between ~AYhK. *about this time* ([Gn 39:11](#), [1 S 9:13](#), &c.) and ~AYK; *first of all* ([Gn 25:31](#) &c.). After the copula W (and) elision of the h does not take place, e. g. ~[hW>

o

3. The words #r, aġearth, rh; mountain, gX; feast, ~[; people, rP; bull, always appear after the article with a long vowel (as in *pause*); #r, aġhā rhhā gXhā ~[hā rPh; 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.t

Footnotes:

¹[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.

²[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.

§ 20. The Strengthening (Sharpening) of Consonants.

a

1. The strengthening of a consonant, indicated by *Dages forte*, is necessary and essential (*Dages necessarium*)

(a) when the same consonant would be written twice in succession without an intermediate vowel or *Sewa mobile*; thus we have $\text{WNT} \ddot{n}$ for $\text{Wn} \ddot{n}$ $\text{na} \ddot{h} \text{a} \ddot{n}$ – nu and $\text{yTiv} \ddot{n}$ for $\text{yTiv} \ddot{n}$

(b) in cases of assimilation (§ 19 b–f), e.g. $\text{!T} \ddot{y}$ for $\text{yint} \ddot{e} \ddot{h}$.

In both these cases the *Dages* is called *compensativum*.

(c) When it is characteristic of a grammatical form, e.g. $\text{dm} \ddot{l}$ 'he has learned, $\text{dm} \ddot{l}$ i 'he has taught' (*Dages characteristicum*). In a wider sense this includes the cases in which a consonant is sharpened by *Dages forte*, to preserve a preceding short vowel (which in an open syllable would have to be lengthened by § 26 e), e.g. $\sim \text{yLm} \ddot{g}$ camels for $\text{gema} \ddot{h} \ddot{m}$; cf. § 93 ee and kk, § 93 pp.

b

This coalescing of two consonants as indicated above does not take place when the first has a vowel or *Sewa mobile*. In the latter case, according to the correct Masora, a *compound Sewa* should be used, preceded by *Metheg*, e.g.

$\sim \text{y} \ddot{l} \ddot{i} \ddot{l} \ddot{h} \ddot{a} \ddot{t} \ddot{t} \ddot{l} \ddot{i} \ddot{p} \ddot{t}$ &c. (cf. §§ 10 g, 16 f). This pointing is not used before the

suffix \wedge , e.g. $\wedge \text{k} \ddot{r} \ddot{b} \ddot{t}$. [Gn 27:4](#), but the first K has a *vocal Sewa* otherwise the

second K would have *Dages ilene*. Also when the former of the two consonants

have been already strengthened by *Dages forte*, it can only have a *vocal Sewa* and any further contraction is therefore impossible. This applies also to cases

where *Dages forte* has been omitted (see below, [m](#)), e.g. $\text{W} \ddot{l} \ddot{i} \ddot{h} \ddot{t}$ properly $\text{W} \ddot{l} \ddot{h}$; =

$\text{hal} \text{--} \text{le} \text{lu}$ The form $\text{ynh} \ddot{x} \ddot{t}$ [Ps 9:14](#) (not $\text{ynh} \ddot{x}$) might be explained as imperat. $\text{Pi} \ddot{e}$ =

$\text{ynh} \ddot{x}$; if it were imperat. *Qa* the non-contraction of the monosyllabic root would

be as strange as it is in $\text{Wdd} \ddot{v}$ [Jer 49:28](#), and in the imperf. $\sim \text{dd} \ddot{v}$ [Jer 5:6](#).

c

2. A consonant is sometimes strengthened merely for the sake of *euphony* (*Dages euphonicum*), and the strengthening is then not so essential. This occurs¹ —

(a) when two words are closely united in pronunciation by *Dages forte conjunctivum*:

(1) in the first letter of a monosyllable or of a word having the tone (or occasionally the counter-tone) on the first syllable,² when closely connected with the preceding word, if that word ends in a tone-bearing Qames (חָ) with *Sewaḥ* preceding, or a tone-bearing חָא 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 | aṽā Amv, and even ! [nk.

Some limit the use of the Dages forte to the closest connexion of a monosyllable with a following *Begadkephath*. However, it also applies to cases like aṽ-hk' | . [Nu 22:6](#); taṽ-hx'q' | [Gn 2:23](#); %L'-hṽky > [Ps 91:11](#); and even with Reṣṣ %R'-hn [m; [Pr 15:1](#); @SKāhnvm [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 Dages 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-hz > [Jer 23:6](#), but also in HyrPihz > [Nu 13:27](#), [1 Ch 22:1](#). In -aṽ hṽki [Gn 19:2](#) (where Maqqeph is represented by a conjunctive accent, § 9 u, 1 c, and § 16 b), the Seghol 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 haṽ haṽ [Ex 15:1](#), [21](#), the 2nd hkmK' in ver. [11](#), T'l aṽ ver. [13](#), !baK' ver. [16](#), do not belong here. In these the Dages 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 milceḥ ending in חָ or חָא, Such a milceḥ is called by the Jewish grammarians qyxirmeytā' (Aram.=Heb. qAxrmethta) *veniens e longinquo* (in respect of the tone). The attraction of the following tone-syllable by Dages forte conj. is here also due to the exigencies of rhythm, e.g. ybṽi tybiv' > [Ps 68:19](#); aṽ h [yvāh > [Ps 118:25](#) (so ed. Mant., but Ginsburg and Kittel aṽ h [yvāh) | AaVe hbyxir > [Is](#)

[5:14](#); ! [nK. hcrāñ [Gn 11:31](#). The Milçēl may, however, also be due to a subsequent retraction of the tone (našōg lāhbō, § 29 e), as in yrP. hvd[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 hlytL. 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 milçēl. 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 Maqqeph 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.-hvd[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[Y: 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*, ~lāB' [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 *Dagesēforte* occurs after a word ending in a toneless uō such as WaC. WñWqñ [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 w l); j [M. [Ho 8:10](#); Wdñ [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 Šēwaō. 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 *Dagesēforte* in y after a preceding iō (y [Ps 118:5](#), [18](#)), and even after uō (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. *yba* [i] [Lv 25:5](#), [Dt 32:32](#) (for *yba* [i]); *^t.l* [k]; [Is 33:1](#) (where, however, *^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 r); [Gn 49:10](#), [17](#) (and so always in *yba* [i] [Ju 5:22](#), [Ct 1:8](#) and *tAbq* [i] [Ps 77:20](#), [89:52](#)); [Ex 15:17](#), [Dt 23:11](#), [Ju 20:32](#), [1 S 28:10](#) (Q)⁴; [Ex 2:3](#), [Is 58:3](#), [Am 5:21](#), y [Ps 141:3](#), [Pr 4:13](#) (C); [Pr 27:25](#) (f); [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](#) (*Wld* [x]), [Jb 29:21](#) (*Wlx* [x]), [22:12](#) (*WMr* [t]); [Ez 27:19](#) (in n); in t [Is 33:12](#), [41:17](#), [Jer 51:58](#), perhaps also [Jb 21:13](#) (*WTx* [t]).

k

(d) When the sonants l ã m ã n are strengthened by *Dages forte firmativum* in the pronouns *hMhã* *hNhã* *hLaã* and in *hMl* *hwhy*? cf. also *hMBã* *hMB*; *whereby*? *hMK*; *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.⁵ In such cases the preceding vowel is frequently lengthened ([§ 27 d](#)), e.g. *br* *multitude*, from *bbrê* ~ [i]; *people*, with a distinctive accent or after the article, ~ [i], from ~m [i]; but e.g. *!G*; *garden*, *tB*; *daughter*, with the final consonant virtually sharpened. On the exceptions *Ta*; *thou* (fem.) and *T.tñ*; *thou* (fem.) *hast given* [Ez 16:33](#), see [§ 10 k](#).

m

(b) Very frequently in certain consonants with *Sēwaḏmobile*, since the absence of a strong vowel causes the strengthening to be less noticeable. This occurs principally in the case of *W* and *y* (on *y* and *Y* after the article, see § 35 b; on *Y* after *-hm*, § 37 b); and in the sonants *m*, *n* and *l*; also in the sibilants, especially when a guttural follows (but note *Is 62:9*, *wypšam*, as ed. Mant. and Ginsb. correctly read, while Eaer has *šam* with compensatory lengthening, and others even *šamē yNēvmi* *Gn 27:28, 39*; *v l vmi 38:24* for *ḏmā ~yBil yh; 1 K 7:28*; *-hqva; 1 K 19:20* from *qvā ~yTṭpvh; Ez 40:43* and *~yḥpvl; Ps 104:18*; *~yTēmi Jon 4:11*, *~y[Drpḥ; Ex 8:1* &c.);—and finally in the emphatic *Q*.⁷

Of the *B^egadkephath* letters, *b* occurs without Dagesēin *rycbmi Ju 8:2*; *g* in *~t'rWōmī Ez 32:30*; *d* in *yXdn Is 11:12 56:8*, *y Ps 147:2* (not in *Jer 49:35*), supposing that it is the Participle Niph'al of *Xdn* lastly, *t* in *Wct.Ti Is 22:10*. Examples, *~yrwšā yhiw* (so always the preformative *y* in the *imperf.* of verbs),

h l '[mī mā xCem. l āt yn hā w l l hā wā l mā yašKā wafyā w xqyā t al qmā hceqmi &c. In correct MSS. the omission of the Dagesē is indicated by the Rāphēstroke (§ 14) over the consonant. However, in these cases, we must assume at least a *virtual* strengthening of the consonant (Dagesēforte implicitum, see § 22 c, end).

(c) In the Gutturals, see § 22 b.

n

Rem. 1. Contrary to rule the strengthening is omitted (especially in the later Books), owing to the lengthening of the preceding short vowel, generally *hireq* (cf. *mīle* for *mille*), e.g. *!tjxi> he makes them afraid*, for *!Txi> Hb 2:17* (where, however, it is perhaps more correct to suppose, with König, a formation on the analogy of verbs *WBA*, and moreover to read *^tjxi>* with the LXX), *tAqyzl Is 50:11* for *tAQzl*

o

2. Very doubtful are the instances in which compensation for the strengthening is supposed to be made by the insertion of a following *n*. Thus for *h'ynān' t Is 23:11*, read *h'yzēn' t* (or *h'ynā [m]*); and for *Whm.t h La 3:22*, read *WM Tā In Nu 23:13* *Anbq'* is

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

Footnotes:

¹[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 \dot{t} or \dot{n}).

²[2] $\dot{r}m\dot{a}l$ alone, although having the tone on the ultima, invariably takes the Dagesē forte conj. when $\dot{h}v\dot{m}$ with a conjunctive accent precedes, [Ex 6:10](#), [29 15:24](#), &c.

³[1] The ordinary reading $\dot{w}h\dot{p}\dot{y}\dot{d}\dot{r}\dot{h}\dot{i}$, where \dot{d} is without Dagesē is only intelligible if the \dot{r} has Dagesē

⁴[2] Also in \dot{y} [Ps 45:10](#) read $\dot{^y}t\dot{a}r\dot{Q}y\dot{B}$. with Baer and Ginsburg, following Ben Asher, and in [Pr 30:17](#) $\dot{t}h\dot{q}y\dot{l}$. (Ben Naphthali $\dot{Q}y\dot{B}$ and $\dot{Q}y\dot{l}$).

⁵[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 Gramm.*, 2nd ed., i. 383.

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

⁷[3] According to some also in \dot{j} in \dot{y} $\dot{[j]}$. $\dot{T}i$ [Is 17:10](#); but see Baer on the passage.

§ 26. Syllable-formation¹ 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 Šewa 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 ו and י (cf. note on § 5 b), a consonantal vowel.² The copula is a standing exception to this rule. According to the Tiberian pronunciation ו>and is resolved into the corresponding vowel ו before Šewa and the labials, e.g. רבדוּאָ %ל מוּ; the Babylonian punctuation in the latter cases writes וּf, i.e. ו>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 תִּלְיָה 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 לְיָהּ בִּבְלִי See below, o, p. Such are also the syllables ending in a strengthened consonant, as the first in לְיָהּ qatī-tel. See below, q.

d

(c) With *two* consonants, a *doubly closed* syllable, as יְוֹקוֹת, תִּלְיָה Cf. below, r, and § 10 i-l.

e

3. *Open* or *simple* syllables have a long vowel, whether they have the tone as in תִּלְיָה in *thee*, %ל יְהִי goes, or are toneless as in לְיָהּ בִּנְדִיעָא *a bunch of grapes*.³ A long vowel (Qames, less frequently Šere) is especially common in an open syllable before the tone (pretonic vowel), e.g. ~חִלְאָ ~יְהִי לְיָהּ אֲבִיבִי e⁴

Short vowels in *open* syllables occur:

f

(a) In apparently dissyllabic words formed by means of a helping vowel from monosyllables, as לְיָהּbrook, תִּבְרִיתhouse, בְּרִיתlet him increse, from nahV, bayt, yirb; cf. also ~יְהִי 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 Dages. In cases like יְנִיחַ ([§ 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. הַרְבֵּי *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 הרבִּי

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 אֶתְּ, אֶתְּ, אֶתְּ, e.g. אֶתְּ *his boy*, יִשְׁבֵּי *he will bind*, אֶל *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. יִשְׁבֵּי and יִשְׁבֵּי). 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 Səwā mobile, e.g. רבִּי, רבִּי &c.

k

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

I

Such cases as $\text{vd}x\text{h}\tilde{\text{a}} \sim yx\tilde{\text{a}}$ (§ 96), $\text{t}^{\text{T}}\tilde{\text{x}}\tilde{\text{x}}\text{t}$ (§ 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 $\text{S}^{\text{e}}\text{ghol}$ in suffixes (e.g. $\text{^r}\tilde{\text{p}}\text{D}$), nor $\text{S}^{\text{e}}\text{ghol}$ for $\text{a}\tilde{\text{}}$ before a guttural with Qamesl (§ 22 c). On $\sim y\text{vir}^{\text{t}}$ and $\sim y\text{vid}^{\text{t}}$ 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) $\text{lehi}\tilde{\text{y}} \text{ l } \text{x}\backslash$ (sickness) $\text{hpli}\tilde{\text{y}} \text{ Wdm.l } y\text{lyil-m}^{\text{e}}\text{dhu}\tilde{\text{}}$ 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. $\text{Wl j } q\text{yl}$ Arab. $\text{yaqtutu}\tilde{\text{}}$ ^B . Arab. $\text{bi}\tilde{\text{ka}}$ &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, ⁵ e.g. hB'l en ; queen, !ABVX , understanding, hm'kX' wisdom, rSY and he turned back, $\sim q\text{y}\tilde{\text{a}} \sim q\text{y}\tilde{\text{a}}$ (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 $\text{S}^{\text{e}}\text{ghol}$. ⁶ 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 $\text{Wl } y\tilde{\text{q}} \text{ qy}$ (3rd pl. masc. Imperf. Hiph.) but $\text{hn'l j } \tilde{\text{q}}\text{T}$ 3rd pl. fem., and $\text{Wm}\tilde{\text{q}}$ (2nd pl. masc. Imperat. Qal) but $\text{hn}\tilde{\text{m}}\text{q}\tilde{\text{r}}$ 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. $\text{y}^{\text{M}}\text{ai}$ 'im-mi $\text{AL}^{\text{K}}\text{ukut-lo}$. If without the tone, they have, like the rest, short vowels; but, if bearing the tone, either short vowels as $\text{WL}^{\text{q}}\text{ā} \text{ WNN}^{\text{h}}\text{ī}$, or long, as $\text{hM}^{\text{V}}\text{ā} \text{ hM}^{\text{h}}\text{ā}$

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, $\text{T}^{\text{I}}\text{.j}^{\text{q}}\text{ā} \text{ B}^{\text{V}}\text{.y}^{\text{h}}\text{ī}$; but sometimes *Sere*, as $\text{D}^{\text{r}}\text{.p}^{\text{ā}} \text{ \& b}^{\text{y}}\text{.w}^{\text{h}}\text{ī}$, or $\text{H}^{\text{b}}\text{lem, j}^{\text{V}}\text{.q}^{\text{ā}} \text{ -SAT}$. Cf., however, [§ 10 i](#). Usually the harshness of pronunciation is avoided by the use of a helping vowel ([§ 28 e](#)).

Footnotes:

¹[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.

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

³[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 $\text{bika} \text{ qata} \text{ ġina}$. 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 iā and uā in an open syllable into eō and oō

⁴[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 = $\sim \text{hr}^{\text{h}}\text{ba}$; 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

to a precaution against their disappearing, is certainly right; as to whether the precaution can be ascribed to the Masoretes, see the previous note. For the pretonic vowel the Arabic regularly has a short vowel (laḥuṃ, yaquṃ, &c.), the Aramaic simply a vocal Šewa (אֶהָא ~ וְאֵלַי ~ וְאֵלֶיךָ); and even in Hebrew, when the tone is thrown forward the pretonic vowel almost always becomes Šewa see [§ 27](#). It would, however, be incorrect to assume from this that the protonic vowel has taken the place of Šewa only on account of the following tone-syllable. It always arises from an original short vowel, since such a vowel is mostly lengthened in an open syllable before the tone, but when the tone is moved forward it becomes Šewa

⁵[1] In exceptions such as יְלֵחַתְּ [Gn 4:25](#) (where ša is required by the character of the form, although the closed syllable has lost the tone owing to the following Maqqeph), Metheg is used to guard against a wrong pronunciation; similarly e is sometimes retained before Maqqeph, e.g. -וְעַתָּה [Gn 2:13](#); -חַיֵּי [Gn 2:16](#).

⁶[2] See [§ 9 e](#), i occurs thus only in the particles אֵל ~ אֵלַי ~ אֵלֶיךָ but these usually (אלוהים always) are rendered toneless by a following Maqqeph. Cf. also such forms as בְּיָמָיו [§ 26 r](#) and [§ 75 q](#).

§ 25. *Unchangeable Vowels.*

a

What vowels in Hebrew are unchangeable, i.e. are not liable to attenuation (to *Səwāl*), 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 *Səwāl*

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* *אֵ* *אֶ* *אָ* *וֹ* *וֶ* *וּ* *אִ* *אֵ*; e.g. *בַּיַּיְתַּי* *he does well*, *בֵּית* *he palace*, *גְּבוּל* *boundary*, *קוֹל* *voice*. The *defective* writing ([§ 8 i](#)) is indeed common enough, e.g. *בַּיַּיְתַּי* and *בַּיַּיְתַּי* for *בַּיַּיְתַּי* *È* *בְּגוּל* for *בֵּית* *È* *קוֹל* for *קוֹל*, but this is merely an orthographic licence and has no influence on the quantity of the vowel; the *וֹ* in *בְּגוּל* is just as necessarily long, as in *בֵּית*

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

c

2. The essentially or naturally long *a* (*Qames* *impure*),¹ 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. *בִּגְדִּי* *garment*, *בְּרִמְיָא* *wilderness*, *מַמְלָכָה* *kingdom*; similarly, short vowels in sharpened syllables, i.e. before *Dages forte*, e.g. *בִּנְיָן* *thief*.

e

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

strengthening in a guttural or ʿ, have arisen by lengthening from the corresponding short vowels, and now stand in an open syllable, e.g. *!a* for *!a*; *%r* for *burrah*.

Footnotes:

¹[2] By *vocales impurae* the older grammarians meant vowels properly followed by a vowel letter. Thus *batk* was regarded as merely by a licence for *batk*, &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*, Cambr. 1890; H. Reckendorf, 'Zur Charakteristik der sem. Sprachen,' in the *Actes du X^{me} 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 *Semitic¹ 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.²

b

2. The better known Semitic languages may be subdivided³ 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 Sabaean 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'.⁴ 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.⁵

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^oez) in the later Abyssinian dialects (Tigreḥ 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-Germanic⁶ 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.* xlv, 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 triliteral, 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 [i](#)), 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. qq:l', %X:l', leicw, *lingo*, Skt. *lih*, Eng. *to lick*, Fr. *lécher*, Germ. *lecken*; l l G" (cf. l gā l g:l') kul i w, *volvo*, Germ. *quellen*, *wallen*, Eng. *to well*; drGā j r xā 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 ~ma' (whence hMa'u *people*, properly *assembly*), ~[i (with) *samt*, ~G: *also*, *moreover*, Arab. [mG *to collect*, Pers. *ham*, *hamah* (*at the same time*); Skt. *sama* (with), Gk. aḥma ḡamfwā oimōj(oimou/ ḡoḥmuloj(oḥradoj, and harder *koinoj*, Lat. *cum*, *cumulus*, *cunctus*; with the corresponding sibilant Skt. *sam*, Gk. *sun*(*xun*(*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*.³, ii. p. 648 ff.), in Egypt, Persia, or India, e. g. ḡaḡx (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 *ṛāy* has been confounded with the Egyptian name of the Nile (so Zimmern); *Wxah* (Egyptian) Nile-reed (see Lieblein, 'Mots-égyptiens dans la Bible,' in *PSBA*. 1898, p. 202 f.); *SDrP* (in Zend *pairidaēza*, circumvallation = *paradeisoj*) *pleasure garden, park*; *!AKrda* *daric*, Persian gold coin; *~yKIT* *peacocks*, perhaps from the Malabar *toḡai* or *toḡhai*. Some of these words are also found in Greek, as *SPrk* (Pers. *karbaš*, Skt. *karpaśa*) *cotton, karpasoj, carbasus*. On the other hand it is doubtful if *@AQ* corresponds to the Greek *khpoj* (*khboj*, Skt. *kapi*, *ape*).

(b) In Greek, &c.: some originally Semitic names of Asiatic products and articles of commerce, e. g. *#WB* *bussoj, byssus*; *hnbd* *libanoj* (*libanwtoj, incense*; *hnq'* *kanh* (*kanna, canna, cane*; *!MK* *kumunon, cuminum, cumin*; *h[ycq]* *kassia, cassia*; *!mG'* *kamhloj, camelus*; *!Abr'* *arrabwn, arrhabo, arrha, pledge*. Such transitions have perhaps been brought about chiefly by Phoenician trade. Cf. A. Müller, 'Semitische Lehnworte im älteren Griechisch,' in Bezzenberger'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,⁷ 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 left⁸

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 Mesaḫ, 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 Mesaḫ. 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,⁹ 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 𐤀𐤌𐤍 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 Shalmanezzer 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-Arabic 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-Canaanitish, 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.¹⁰ 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:

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

1781, p. 161.

²[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.

³[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.*³, ii. p. 644 ff.

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

⁵[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.

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

⁷[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.

⁸[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](#).

⁹[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.

¹⁰[1] Even now the language of some of the Beḏawīlīs 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 !AvI '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*,¹ and tydṯhy>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 arʿfyl 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 -Ebraibi, Hebraei,² &c., alone occurs. Of the many explanations of the gentilic yrb.[i the derivation from rb,[e a country on the other side with the derivative suffix yʳʿl (§ 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.³

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 *ebraiṣḡ dialēktoj* 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 *Meṣaḡ* (about 850 B.C.) recounts his battles with Israel (cf. [2 K 3:4](#) ff.), his buildings, and other matters.⁴ Of old Hebrew: (2) an inscription of six lines (probably of the eighth century B.C.⁵) 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 names⁶; (4) coins of the Maccabaeen prince Simon (from 'the 2nd year of deliverance', 140 and 139 B.C.) and his successors,⁷ 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 Phoenician⁸ 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 tyrqī &c.; on 'Canaanite glosses'⁹ 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*.³, 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. l a *God*, ~da *man*, !b *son*, tb *daughter*, \$l m *king*, db[*servant*, !hk *priest*, Xbz *sacrifice*, l [b *lord*, XmX *sun*, #ra *land*, ~y *sea*, !ba *stone*, @Sk *silver*, l zrb *iron*, !mX *oil*, t[*time*, rbq *grave*, tbcm *monument*, ~qm *place*, bkXm *bed*, l k *all*, dxa *one*, ~ynX *two*, Xl 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 t (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 p&lsuē (judge), V l V'saū (three), Xr ru = 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. rq[m 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 Phönic. 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 groundforms¹⁰ 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 ל [ל]: *boy, youth*, for הַרְ' [ה] *girl*, and אֹה for אֵה , 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*⁸, Edinburgh, 1908; Strack, *Einleitung ins A. T.*^{sup>6}, 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.¹¹

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.; Döller, *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. Miszellen* (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*³, p. 236 ff., Munich, 1908.— In full agreement with Sievers is Baethgen, *Psalmen*³, 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*², 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. $\sqrt{Ana}/man = \sim d'a'$; $xra\emptyset path = \%rD$; $hLmi\ word = rbD'$; 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 *byā*

Of word-forms, we may note, e.g. the longer forms of prepositions of place (§ 103 n) *yl q= l* [; *yl a= l a*, *yd q= 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 *tā*; 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.¹² 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. $\text{h}\text{w}\text{x}\text{a}$ *declaration*, $\sim\text{n}\text{a}'$ *compel*, rB *son*, ryG *chalk*, $\text{!m}\text{z}\text{>}$ *ty[time]*, @qz *raise up*, dSX *Pi. reproach*, !l j *Pi. roof over*, $\text{h}[\text{j}']$ *stray*, @Kerock , $\text{\$l m}$ *advise*, $\text{@AS} = \text{\#qeend}$, $\text{l Bqj} = \text{xq:l}'$ *take*, $[[\text{r}' = \text{\#Cr}']$ *break*, $\text{ag}\text{r}'$ *be many*, $\text{j l y}' = \text{\%l m}'$ *rule*, $\text{@qe}' = \text{\#ma}'$ *be strong*. — *Later meanings* are, e. g. rma' (to say) *to command*; $\text{hn}[\text{r}']$ (to answer) *to begin speaking* —

Orthographical and grammatical peculiarities are, the frequent *scriptio plena* of A and y — e. g. dywD ¹³ (elsewhere dwD), even vdAq for vdqa bAr for br the interchange of h — and a — final; the more frequent use of substantives in $\text{!A}\text{A}$!A tVA , &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 VA a common form in Phoenician (as well as Va), for rVa] ([§ 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,¹⁴ 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:

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

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

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

⁴[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.]

⁵[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.]

⁶[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.*² (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].

⁷[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.*³, Lpz. 1901, i. p. 20 ff.; [Cooke, p. 352 ff.].

⁸[4] ! [nkā 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.

⁹[1] Cf. inter alia: *aparu*, also *hāparu* (Assyr. *epru*, *ipru*) = rp['; *hullu* = l [o (with hard [; cf. [§ 6 c](#), and Assyr. *humri* = yrm.['; *hazzatu* = hZ['); *iazkur* = rKoy, *zuruhu* = [ArZ> *abadat* = hdbat, *sahti* = r [X; *gate*; *bathu* = !j B, *belly*; *kilubi* = bwl K, *net*; *šaduk* = qdc' (qyDc), &c. [Cf. Böhl, *Die Sprache d. Amarnabriefe*, Lpz. 1909.]

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

¹¹[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](#)).

¹²[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).

¹³[1] דַּיָּמִד in the Minor Prophets throughout ([Ho 3:5](#), &c.) is due merely to a caprice of the Masoretes.

¹⁴[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.³, Lpz. 1906, p. 766 ff.; Benzinger, *Hebr. Archäologie*², 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 *Ephomeris*, 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* ([Br̄m. bṭK), also the *Assyrian character* (yrWā; K),¹ are not those originally employed.

Old Hebrew (or *Old Canaanitish*²) 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 Meṣā, 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 gradually³ (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 ‘Araḳ al-Emīḳ (151/2 miles north-east of the mouth of the Jordan) probably belongs to 183 B.C.⁴

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. Yishāḳ in the twelfth century) with its straight strokes, square corners and 'tittles' (ṭāḳiḳ), 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	ʾAleph	' <i>spiritus lenis</i>	1
b	Beṯh	<i>b</i> (<i>bh</i> , but see § 6 <i>n</i>)	2
g	Gimeṯ (Giml)	<i>g</i> (<i>gh</i> , but see § 6 <i>n</i>)	3
d	Daleṯh	<i>d</i> (<i>dh</i> , but see § 6 <i>n</i>)	4
h	Heṯ	<i>h</i>	5
w	Waṯw (Waṯu)	<i>w</i> (<i>u</i>) ⁵	6
z	Zaiṯn	<i>z</i> , as in English (soft <i>s</i>)	7
x	Heṯh	<i>h</i> , a strong guttural	8
j	Teṯh	<i>t</i> , emphatic <i>t</i>	9
y	Yoṯ	<i>y</i> (<i>i</i>) ⁶	10
k, final \$	Kaph	<i>k</i> (<i>kh</i> , but see § 6 <i>n</i>)	20
l	Laṯmed	<i>l</i>	30
m, final ~	Meṯm	<i>m</i>	40
n, final !	Nuṯh	<i>n</i>	50
s	Saṯneḫh	<i>s</i>	60
[	ʿAlaiṯn	‘ a peculiar guttural (see below)	70

ð, final @	Peð	<i>p</i> (<i>f</i> , see § 6 <i>n</i>)	80
C, final #	Saðeð	<i>s</i> !, emphatic <i>s</i>	90
q	Qoð	<i>q</i> , a strong <i>k</i> ⁷ formed at the back of the palate	100
r	Reð	<i>r</i>	200
f	Sāð	<i>s</i> ā	300
V	Sāð ⁸	<i>s</i> ē pronounced <i>sh</i>	
t	Taðw (Tað)	<i>t</i> (<i>th</i> , but see § 6 <i>n</i>)	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*.⁹ Of these, \$ā Zā @ā # 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.¹⁰ In the case of ~ the letter is completely closed.

d

4. Hebrew is read and written from right to left.¹¹ Words must not be divided at the end of the lines;¹² 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] ^ahalteḥ). In some MSS. other letters suitable for the purpose are also employed in this way, as dā kā 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^h, in the earlier alphabets the rude picture of a hand, properly denotes *hand* (Heb. dy^h), but as a letter simply the sound y (y), with which this word begins; Ayiⁿ, originally a circle, properly an eye (yⁱlⁱ), stands for the consonant l. 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 (q^h w^h z^h j^h x^h) 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 letters¹³ is: @l a'ox, tyBe house, l mGl camel (according to Lidzbarski, see below, perhaps originally !wK^h axe or pick-axe), t l D' door (properly *folding door*, according to Lidzbarski, perhaps dD^h the female breast), ah^h eair-hole (?), lattice-window (?), w^h hook, nail, y^hz^h weapon (according to Nestle, comparing the Greek zh^hta rather ty^hz^h olive-tree), tyX^h fence, barrier (but perhaps only differentiated from h by the left-hand stroke), tyj^h 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^h bent hand, dm, l' ox-goad, ~ym^h water, !Wh fish (Lidzbarski, 'perhaps originally Vxh^h snake,' as in Ethiopic), %mS^h prop (perhaps a modification of z), !ylⁱ eye, aPe^h (also yPe^h mouth, yde^h fish-hook (?), @Aq eye of a needle, according to others back of the head (Lidzb., 'perhaps tVq^h bow'), Vyre^h head, !yVi^h tooth, wT^h 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.¹⁴ 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. südsemit. 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*², 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 kanaän. 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 alphabetic¹⁵ poems: y [Ps 9](#) (אֵלֶּכָּה, cf. y [Ps 10:1](#) | , and VV¹²⁻¹⁷ קֹהֵלֶּת; cf. Gray in the *Expositor*, 1906, p. 233 ff., and Rosenthal, *ZAW.* 1896, p. 40, who shows that y [Ps 9:13](#), [15. 17](#) כֵּלֶּךָ | אֵלֶּךָ exactly fit in between Xֵלֶּךָ jֵלֶּךָ y, and that y [Ps 10:1](#), [3](#), [5](#) therefore has the reverse order | אֵלֶּךָ כֵּלֶּךָ y; also yy [25](#) and [34](#) (both without a separate וֵאֶרְבֵּן-verse and with ׀ repeated at the end¹⁶); [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., תֹּבָאֵן (עֲדוּהָ, &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 וֵאֶרְבֵּן-verse and with ׀¹⁹ 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 ו 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^{h} g^{h} d , and of the three liquids l^{h} m^{h} 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 a^{h} , the tens by y^{h} , 100–400 by q^{h} , the numbers from 500–900 by t (= 400), with the addition of the remaining hundreds, e. g. qt 500. In compound numbers the greater precedes (on the right), thus ay 11, akq 121. But 15 is expressed by wj 9+6, not hy (which is a form of the divine name, being the first two consonants of hwhy).²⁰ For a similar reason zj is also mostly written for 16, instead of wy , which in compound proper names, like l^{h} ay , also represents the name of God. hwhy .

The thousands are sometimes denoted by the units with two dots placed above, e. g. a^{h} 1000.

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.²¹ A point, or later an oblique stroke, serves as the sign of abridgement in old MSS. and editions, e. g. *fy* for | a^efyā p, for ynl P. *aliquis*, *d* for rbD' *aliquid*, *qgw* for rma^gw> *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 ~^{3/4}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.) n Ju 18:30 (which points to the reading hv^mm for hV^mm), [y Ps 80:14 (the middle of the Psalms²²)

and [Jb 38:13, 15](#). (4) The 'mutilated' Waw in ~Wl X [Nu 25:12](#), and Q [Ex 32:25](#) (~hymqb), and [Nu 7:2](#) (~ydwqph). (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 ⁴⁰; 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:

¹[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.

²[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.

³[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.

⁴[2] Not 176, as formerly held. Driver and Lidzbarski now read hybr [, correctly, not hybwj .

⁵[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](#).

⁷[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).

⁸[3] Nestle (*Actes du onziems Congres ... des Orientalistes*, 1897, iv. 113 ff.) has shown that the original order was VÄ f̄.

⁹[1] In the Talmud, disregarding the alphabetical order, [^]pcθ!mi 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 %ypcθ!mi = 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](#).

¹⁰[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.

¹¹[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.

¹²[4] This does not apply to early inscriptions or seals. Cf. Mešāʿ, ll. 1–5, 7, 8, &c., Siloam 2, 3, 5, where the division of words appears to be customary.

¹³[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 *cseu*, cf. Hebr. !V⁰tooth) are to be noticed, amongst others, for *Daleth*, *Zain*, *Sin*. Cf. the tables in Nöldeke, *Beiträge 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, waθ, taθ, pei = peθ piθ mouth, and the vowel of rθw/ = roθē head, are all Hebraeo-Phoenician.

¹⁴[1] In the excavations at Jericho in April, 1907, E. Sellin found a jar-handle with the Canaanite characters ḥy, which he dates (probably too early) about 1500 B. C.

¹⁵[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*², Gött. 1907, p. vii ff.

¹⁶[2] On this superfluous ϐ 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.

¹⁷[3] [Perhaps also originally in y [Ps 34](#).] ϐ before [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 [was excluded, but by a

rearrangement we get @S and # [.

¹⁹[1] See [note 3](#) on p. 29.

²⁰[2] On the rise of this custom (ḥy having been originally used and afterwards ỵh), cf. Nestle in *ZAW.* 1884, p. 250, where a trace of this method of writing occurring as early as Origen is noted.

²¹[3] Cf. Jc. Buxtorf, *De abbreviaturis Hebr.*, Basel, 1613, &c.; Pietro Perreau. *oceano delle abbreviature e sigle*², 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.

²²[1] According to Blau, *Studien zum althebr. Buchwesen*, Strassburg, 1902, p. 167, properly a large [, called ṭḷụỵạ 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 ~dqi 'the east' (verbal stem ~dqi '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*; rqb'la *herdsman*, from rqb' a *herd*; ~rK'la *vine dresser*, from ~rK'la *vineyard*.

d

2. Those like the form qaltal (§ 84b b) e. g. tV'q; *an archer*, from tVq'la *bow*. Both these forms (c and d) indicate customary occupations, inhering in the subject, like Greek nouns in thj(teuj, e. g. polithj(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[n ' tAl Gm; *the place about the feet*, tAvar m. *the place about the head*, from l gr n va ' hv'qmi (for ha'vqmi) *a cucumber field*, from aVqi *cucumber*. Cf. ~~ampel~~ w n from ~~ampel~~ oj.

f

4. Nouns with the termination !x' or !A expressing adjectival ideas: !Amdəq; *eastern*, from ~dqi ' !Arxə; *posterior*, from rxə; ' !Acyxi *exterior*, from #Wx; probably also !ty' i *coiled, hence coiled animal, serpent*, from hy' i a

winding; !TVXŋ > brazen, from tVXŋ > brass. Also *abstracts*, e. g. !ArW[i blindness, from rW[i Cf. § 85 u—With a double termination (oñ or añ with iö) ynmōā; reddish, ynl[D] a knowing (spirit); ynl[pCi basilisk; tAYnmX]r; merciful [fem. plur.].¹

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 !pypiv. *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 rWVy" (= rVy"), 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*; yrēka; *cruel*, yrkn" *strange*, from rkn *strangeness*, yTix.T; *lower*, from tX;Tñ *below*, fem. tyTix.T and hYTix.T; plur. ~yITix.T; tAYTix.T; yVivi *the sixth*, from VVe *six*; ybiaAm) *Moabite*, from baAm, plur. ~ybiahñ fem. hYbiaAm t and tybiaAm) plur. tAYbiaAm) ' yrb.[i *Hebrew*, plur. ~yrb.[and ~yYrb.[i fem. hYrb.[i plur. tAYrb.[i ' yI aēfy *Israelite*, from I aēfy 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](#) (ybaʿg Na 3:17); hardly yṯAnyghs [Is 38:20](#), [Hb 3:19](#); but certainly in proper names as yLzrB (*ferreus*) *Barzillai*;² and (b) hṣ, arising from aly, in hVai *belonging to fire* (Vaṣ, i. e. *a sacrifice offered by fire*; hnbl i (prop. *milky*) *the storax-shrub*, Arabic *lubnay*.

k

6. *Abstract nouns formed from concretes by the addition of tW tlyṣyṯ* (§ 95 t), cf. our terminations *-dom*, *-hood*, *-ness*, e. g. tWdl y. *youth*, tWkl m; *kingdom* (the omission of the Dagesh in k shows that the S-ewaṯ is weakened from a full vowel; on *malik* as underlying the present form %l mñcf. § 84a a); tWm' a; *widowhood*, from !m' a; *widower*, hn'm' a; *widow*. In Aram. this fem. ending tW (or W with rejection of the ṯ) 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 tWrbxṯhi *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*³) becomes more common only in the later books. It is affixed to adjectives ending in iō (see above, [h](#)) in tWrēka; *cruelty*, and tWmīnAqṯ *upright position* ([Lv 26:13](#), used adverbially).

l

The ending tlyṯ is found earlier, e. g. in tyrbaw. *remainder*, tyvare *principium*, from Vare= Var (*head*) *princeps*. The termination oḥ 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:

¹[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), רַץ [צ] *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 ~רַץ. [Is 3:18](#) (as though a foreign dialectical form for שׁומַיִם, *little sun*), and רַץ [2 S 13:20](#), as a contemptuous diminutive form of שׁוֹמֵר; cf. Ewald, § 167, W. Wright, *Arab. Gramm.*² 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.]

²[1] On רַץ as an old fem. ending, see above, [§ 80](#) f.

³[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 (Hiphçîl, Hophçal, Hithpaçel, Niphçal, &c.), as well as those which are formed with other preformatives (ā; 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 ā prefixed. Cf. the substantives with ā *prosthetic* (§ 19 m), such as [Arzā, *arm* ([Jer 32:21](#), [Jb 31:22](#); elsewhere always [Arz]') [Bcā, *a finger*, hBrā; *a locust*, @Argā, *fist* (others *mattock*, or *clod*), hrWmva; or trmā; *a watch*. In these examples the ā is a 'euphonic' prefix (Barth, *ibid.*, § 150 b); in other cases it is 'essential'; cf. especially the adjectives, bzka; *deceitful*, rzka; *cruel*, !tjā; *perennial* (for Ōaitan) [= the Arab. 'elative', used for expressing the compar. and superl. degrees]. The fem. hrKzā; *fragrant part*¹ (of the meal-offering) is a *nomen verbale* of Hiphçîl, answering to the Aramaic infinitive of the causal stem (Īaphçel), hence with suff. HtrKzā; ([Lv 2:2](#), &c.

c

46. Nouns with h prefixed. Besides the ordinary infinitives of Hiphçîl 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 Hiphçîl (cf. § 72 z), viz. hrKh; *appearance* (from rkn), [Is 3:9](#); hphh; *a swinging* (from @Wh), [[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 kyh; *palace*, from haikaal, unless it is borrowed from the Assyrian; see the Lexicon.

d

47. Nouns with y prefixed, as rh'cy; *oil*, j Wq; *wallet*, @Wny; *owl* (?); from verbs Wq; , e. g. ~Wq; *a living thing*, rWty; *a range*; from a verb yW; ; byry; *an adversary*.

Of a different character are the many proper names which have simply adopted the imperfect form, as $bq[\text{y}]$ $qx'cy$ &c.

e

48. Nouns with M prefixed. This *preformative* Mem , which is no doubt connected with ymi *who*, and 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) M *subjective*, when preformative of the participles Pice , $\text{Hiph}\text{çil}$, $\text{Hithpa}\text{çe}$, and other active conjugations. (2) M *objective*, when preformative of the participles $\text{Pu}\text{çal}$, $\text{Hoph}\text{çal}$, and other passive conjugations, as well as of numerous nouns. (3) M *instrumental*, as in $\text{X}\text{T}\text{om}$ *a key*, &c, (4) M *local*, as in rBdm *a drive for cattle*. &c.

f

As regards the formation of these nouns, it is to be remarked that the preformative M was originally in most cases followed by a short $a\text{A}$. This $a\text{A}$, however, in a closed syllable is frequently attenuated to $i\text{A}$; in an open syllable before the tone it is lengthened to $a\text{O}$ (so also the $i\text{A}$, attenuated from $a\text{A}$, is lengthened to e), and in $\text{!g}\text{en}'$ *shield* (with suff. $\text{y}\text{N}\text{ghm}'$) it even becomes unchangeable $a\text{O}$. But in an open syllable which does *not* stand before the tone, the a necessarily becomes $S-e$ $wa\text{O}$.

g

The following forms are especially to be noticed: (a) ground-form $\text{ma}\text{Aq}\text{t}\text{a}\text{A}$, in Hebrew $\text{Ij}'\text{qm}$; e. g. $\text{Ika}'\text{m}$ *food*; fem. $\text{hk}'\text{lmm}$ *kingdom*, $\text{tlka}'\text{m}$ *a knife*, $\text{hk}'\text{al m}$. (for $\text{hk}'\text{a}'\text{l m}$; by § 23 c) *business*; from a verb $\text{!}\text{p}$; !Tm *a gift*; from verbs wp ; acAm *a going forth*, bvAm *a seat*; from verbs yp ; bj ym *the best* (from maitab); with y (or w) assimilated, [Chm] *a bed*; from verbs $\text{[}\text{p}$; $\text{!Shm}'$ *a screen*, and with the shortening of the $a\text{A}$ under the preformative, rmmm *bitterness* (from rmm developed to a segholate), fem. hmVm *desolation*; from a verb wp , probably of this class is $\sim\text{Aqm}'$ *place*, the $a\text{A}$ lengthened to $a\text{O}$ and obscured to $o\text{O}$ (Arabic $\text{ma}\text{Aqa}\text{m}$); from verbs hp ; harm *appearance*, $\text{! [m}\text{m}$ (for $\text{hn}\text{[m}]$) *prop. intention*, only in $\text{! [m}\text{m}$ *on account of, in order that*.

h

(b) Ground-form *miqṭāḥ* (the usual form of the infin. *Qal* in Aramaic), Hebr. *l j 'qmi*, e. g. *rB'dmī* (in [Jer 2:31](#) also, where Baer requires *rB'dmḥ*], read with ed. Mant., Ginsburg, &c. *rB'dmḥ*) *a cattle-drive*, fem. *hm'x'l mi war*, *hbK'rṁ*, *a chariot* (with *Seḡhoḥ* instead of *iā*, but in *constr. st.* *tbK'rmi* [Gn 41:43](#); cf. *qx'rṁ*, *distance*), *trmṁvmi* *a watch*; from verbs [ʕ], e. g. *bsmē* *surroundings* (from *miā* – *saāb*; *iā* in the open syllable being lengthened to *e* but cf. also *qVṁ*; [Is 33:4](#) as *constr. state* from *QQV* with sharpening of the first radical; cf. [§ 67 g](#)); from verbs *hʕ*; *hnqmi* *a possession*, fem. *hn'qmi*

i

(c) Ground-form *ma'iqṭāḥ*, Hebr. *l j qm*; e. g. *! [wṁ*; *a support* (fem. *hn' [wṁ*), *rGṢm*; *a smith*, *rfe [m*; *a tithe*; fem. *hl vkm*; *a ruin*; from a verb *!ʕp*; *hpGm*; *an overthrow*, *hbCm*; *a pillar*; from verbs [ʕ]; *!gEm* *a shield*; fem. *hLghm* *a roll* (from *l l G'q*), *hr'aem* *a curse* (for *mē'irra* from *rra'*); from a verb *wʕp*; *vqAm* *a snare* (from *ma'awqia'sū*).

k

(d) Ground-form *ma'iqṭāḥ*, Hebr. *l j qm*, e. g. *dPsmi* *mourning*, *xBm* *an altar* (*place of sacrifice*); from a verb [ʕ], e. g. *bsmē* (*bsmē?*) *consensus*; (e) ground-form *ma'iqṭāḥ*, Hebr. *l j qm*; fem. *tl kām*; *food*, *trKfṁ*; *wages*; from a verb [ʕ], fem. *hK'Sm* *a covering* (from *%KS*). Also from [ʕ], according to the Masora, *zA [m* *a refuge*, with suffixes *yzi [m* and *yww [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 *%rmū* *faintness*, developed to a *segholate*, probably from *%rṁ*, for *ma'arokh* from *%kr'*, like *~tṁ* *soundness of body*, from *~m;T'*.

l

With a long vowel in the second syllable: (f) ground-form maqta⁰, with a⁰ always obscured to o⁰e. g. rASxm; *want*, xAq l m; *booty*; from verbs ^{W34} [], e. g. rAgm' *fear*, fem. hrAgm. and hrWgm. (with the o⁰ depressed to u⁰ in a toneless syllable; cf. § 27 n), hmW^Whm, &c., [Is 22:5](#). (g) Ground-form miAqta⁰, in Hebr. again l Aj qmⁱ, e. g. rATsmi *a covert*, l AVkmi *a stumbling block* (cf. above under i, maAkhs⁰ela); fem. trm^kmi *a fishing-net*; (h) the ground-forms maqti⁰, miqti⁰ (cf. ~yqm⁰) are found only in participles Hiph⁰; the fem. tygyl⁰ bm; *cheerfulness*, is a denominative formed from a participle Hiph⁰; (i) ground-form maAqti⁰, ^{WBI} m; *a garment*.

m

Rem. On m as preformative of the participles of all the conjugations except, Qal and Niph⁰al, cf. § 52 c. Many of these participles have become substantives, as trM^mm. *snuffers*, tyxⁱvm; *destroyer, destruction*.

n

49. Nouns with n prefixed. Besides the participles Niph⁰al (ground-form naAqta⁰Al, still retained e. g. in d l An for naAwla⁰, but commonly attenuated to niAqta⁰Al, Hebr. l j 'qn⁰) and the infinitive Niph⁰al of the form l j qn⁰, the prefix n is found in ~yl W^Tpn; *wrestlings*, [Gn 30:8](#), which is also to be referred to Niph⁰al, and dyzh⁰ *boiled pottage* (stem dyz).

o

50. With V prefixed, e. g. t^bhⁱl v; *a flame*. On this S–aph⁰el 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 ^{W34} [] and ^{W34} []. They, may be classified as follows:— (a) the ground-form taAqta⁰Al in Sm^x.T; *ostrich* (?); from verbs ^{W34} []; bvAT *a settler*, fem. tl xAT *expectation*, txkAT (from the Hiph⁰il xykAh) *correction*; from a verb y³⁴ []; !myT *the south*; from verbs ^{W34} [] and h³⁴ []; hdAT *thanksgiving*, and hrAT *law*, both from Hiph⁰, from a verb ^{W34} [] and a³⁴ []; taacAT) *issues*;

probably belonging to this class, from verbs [𐎧𐎠𐎡𐎴; I b,Ti] *confusion*, and Sm,Ti] *melting away* (developed from I b,T. and Sm,T, from I I B' and SSm').

q

(b) Ti]aqti]AI, e. g. fem. hr'ap.Ti and trāp.Ti *glory*; from a verb h𐎧𐎠𐎡𐎴, e. g. h𐎧𐎠𐎡𐎴.Ti *hope*; (c) t]aqti]AI, e. g. #B𐎧𐎠𐎡𐎴.T; *chequer work*; fem. hmD𐎧𐎠𐎡𐎴.T; *deep sleep* (probably from the Niph𐎧𐎠𐎡𐎴al ~D𐎧𐎠𐎡𐎴); from a verb 𐎧𐎠𐎡𐎴; h𐎧𐎠𐎡𐎴AT) *correction* (from the Hiph𐎧𐎠𐎡𐎴 stem, like the *constr. st. plur. tAdI AT*) *generations*); from verbs [𐎧𐎠𐎡𐎴; hLhīT. *praise*, hLpīT. *prayer* (from the Pi]e𐎧𐎠𐎡𐎴 of the stems I I h' and I I P').

r

With a long vowel in the second syllable: (d) ti]aqti]AI as ~AhT. *the ocean, the deep* (for ti]ahān; in Assyrian the fem. tia𐎧𐎠𐎡𐎴ntu, *constr. st. tia𐎧𐎠𐎡𐎴nat*, is the usual word for sea), unless it is to be derived with Delitzsch, *Prolegomena*, p. 113, from the stem ~h𐎧𐎠𐎡𐎴t; (e) ta]aqti]AI (in Arabic the usual form of the infinitive of conjugation II. which corresponds to the Hebrew Pi]e𐎧𐎠𐎡𐎴), e. g. from a verb h𐎧𐎠𐎡𐎴, fem. tyI 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 ta]npu𐎧𐎠𐎡𐎴hi); very frequently used to form abstracts, e. g. I WmgT; *a benefit* (also I WmG); from verbs 𐎧𐎠𐎡𐎴; hswbT, *a treading down*, hpwht. *a waving* (like hmwrT. *a lifting up*, from the Hiph𐎧𐎠𐎡𐎴 stem), hqwwT. *a longing*, &c.; very frequently also as an abstract plural, e. g. takPhn.T; *peroerseness*, tAl Bx.T; *guidance*, ~yrwrm.T; *bitterness*, ~ymwxnT; and tAmwxnT; *consolation*; from a verb 𐎧𐎠𐎡𐎴; ~ynlat. *toil*.

XI. Nouns with Afformatives.

s

52. Nouns with I affixed. Perhaps I mVX; *amber* (?), and probably I zkB; *iron*, I mrk; *garden-land* (S^egho𐎧𐎠𐎡𐎴 in both cases is probably a modification of the original aI 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 at but in ~NKia 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. ~yMMr ['] [Gn 2:25](#). — To this class also belong the adverbs in aAm and oAm, mentioned in [§ 100 g](#), and many proper names, as ~VrG also ~AvrG and !AvrG (patronymic yMMrG, ~Kd mi, ~rm. [; &c.; but for ~AydPi ransom (?), [Nu 3:49](#), probably ~yMdP. is to be read.

u

54. Nouns with ! affixed. The ! is added by means of a simple helping vowel in ! [aDK. Canaan, and !rPci a finger nail; more frequently the addition is made by means of a tone-bearing aA, which in Hebrew is modified to Səgho (as !ZK: axe) or lengthened to a (but cf. also tyNrxe and tyNrde); e. g. !yhqi a possession, !X' l. vlla table, !Brq' an offering. From an original a being changed into an obscure o we may probably explain such forms as !AbaD a pining away; !AbrD' (also !brD't) a goad; !Ab [r hunger; from verbs hM, !AaG" pride, !Amh' noise, !AZX' a vision; !Ayrvi a coat mail; from a verb !M, !AaVm; guile (the only instance with both M preformative and o affirmative)³; very frequently from the simple stem with an unorganic sharpening of the second radical, e. g. !ArKz memorial, !AyLKi destruction (constr. st. !Arkz and !AyL Ki), &c.; cf. also !Ayrhet pregnancy (for Rh) and [§ 93 uu](#); !Al qyqit shame, for !Al q' l. qi Proper names occur with the termination uAm, as !WrVv, [§ 86 g](#), and others.

v

Rem. A large number of proper names now ending in hAm or AAm used to be classed as nouns originally formed with the affix !AAm. The subsequent rejection of the final NuAm seemed to be confirmed by the form !ADgm, once used ([Zc 12:11](#))

for ADghm. (and conversely in [Pr 27:20](#) Kethibh hDba] Qere ADba] for !ADba] *destruction*), also by the fact that for hmd {V. the LXX give the form Sol wmwñ or Sal wmwñ, and especially that in patronymics and tribal names ([§ 86 h](#)) a Nuñ appears before the termination ið as yñll {yG) *Gilonite* from hd G and yñll {yV) from hl {yV) (modern name Sailuñ). Wetzstein, however (in Delitzsch's *Commentary on Job*, 1st ed., p. 599), explained the Nuñ in !ADghm. as a secondary addition to the common old-Palestinian termination oo (AXyr] > AK [; AnAMr] &c.), and Barth (*Nominalbildung*, § 224 b) has since shown the unsoundness of the prevailing view on other grounds: the rejection of the Nuñ would be much more likely to occur in the numerous appellatives in ooñ than in proper names, and yñll {yG) and yñll {yV) are due to the necessity of avoiding, for euphonic reasons, such forms as giðo-ið sùðo-ið &c.; cf. also yñll V from hl V

On the affirmatives yaj yaj; tw tyaj see below, [§ 86 h-l](#).

XII. *Quadriliterals and Quinqueliterals.*

W

55. rWm] G; *barren*, vym] L'X; *a flint*, and the fem hp'['l z" *heat*, & c., have probably arisen from the insertion of a l ' l G'X; *a locust*, ~Drq; *an axe*, hP'['rs; *a branch*, [Ez 31:5](#) (verses [6](#), [8](#) hP'['s.), ~yPi['rf; (also ~yPi['if) *anxious thoughts*, j yBir] V; *sceptre*, from insertion of a r, which is common in Aramaic. Cf., moreover, Vm] X, *a sickle*, rdm's. *vine-blossom*; with an initial [; @Lj; [] *a bat*, vybK' [; *a spider*, rBk. [; *a mouse*, br'q. [; *a scorpion*,⁴ &c.—Quinqueliteral, [Drp] C. *a frog*.

Footnotes:

¹[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 '.

²[1] In ~yQit; fmm; [Ct 5:16](#), [Neh 8:10](#), the first syllable is artificially opened to avoid the cacophony; on the aA of the second syllable cf. [§ 93 ee](#).

³[1] The plurals ~ynlChl *flowers*, [Ct 2:12](#), and ~ynlfMqi *thorns* appear to be formed directly from the singulars #nE (cf. hChl) and fAMqi with the insertion of aŏ (which in mQ is obscured to oŏ). See Nöldeke, *Mand. Gr.*, p. 169, Rem. 3; similarly, according to Hoffmann, 'Einige phöniz. Inschriften,' p. 15 (*Abh. der Gött. Ges. der Wiss.*, xxxvi), ~ynlAbZŏi *wares*, [Ez 27:14](#), [16](#) from bzŏŏ = bcŏŏ

⁴[1] Derenbourg (REJ., 1883, p. 165) infers from the above examples and a comparison of the Arabic ũsufũ, *sparrow* (from šafara, *to chilp*), that [ŏ] 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. Frequently¹ the natural emphasis upon the words is of itself sufficient to indicate an interrogative sentence as such; cf. [Gn 27:24](#) וְיָנֹכַח הָאֵלֶּיךָ; *thou art my son Esau?* (but cf. [note 1](#) below) [Gn 18:12](#), [Ex 33:14](#) (וְיָנֹכַח); [1 S 11:12](#) מִלִּי מִלִּי לִמְלֶכֶת וָיָדָא; *Saul shall reign over us?* [1 S 22:7](#), [2 S 16:17](#), [18:29](#) רַחֵם; *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](#) וְלֹא אֶחָד יִרְחֹם; *and I should not have pity?* [Ex 8:22](#) וְלֹא יִדְּבֹר; *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](#) ב, [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 אֵל for אֵל הִנֵּן?), [2 K 5:26](#) (but cf. [note 1](#)), [La 3:33](#).²

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 אֵל (also אֵל, less frequently אֵל) *an?* in the second, e. g. [1 K 22:15](#) ... הִי אֵל דִּיכִן אֵל; *shall we go ... or shall we forbear?* Cf. also אֵל where? *whither?* הִי אֵל *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; ~kybā] 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 !yah; *is there not ?* [1 K 22:7](#), &c.; or before verbal-clauses, e. g. [Jb 2:3](#) hast thou considered (^B.li 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,⁵ e.g. [2 S 7:5](#) tyb; yLi-hnō.ti hT'ah; *shalt thou build me an house ?* (in the parallel passage [1 Ch 17:4](#) āw hT'a; ad , *thou shalt not*, &c.); [Gn 4:9](#) ykhiā' yxia' rmwv] *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 $hM' \dot{h}$ 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 $\sim a\dot{h}$ (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 $\sim a\dot{h} \dot{h}$ (*utrum—an ?*) or sometimes by $\sim a\dot{h} \dot{h} \dot{h}$ e. g. [Jo 1:2](#), [Jb 21:4](#) (even with \dot{h} repeated after $\sim a\dot{h}$ 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 $@a\dot{h}$, 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](#) \dot{h} Aa), in each case before \dot{m} , and hence no doubt for euphonic reasons, to avoid the combination $\dot{m} \sim a\dot{h}$ cf. also [Ju 18:19](#), [Ec 2:19](#).

h

Double questions with $(\sim a\dot{h} \dot{h} \sim a\dot{h} \dot{h})$ 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 $(\sim a\dot{h})$ *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 \dot{w} ; e.g. [Jb 13:7](#), [15:7](#) f., [38:16](#) f., [22](#), [32](#), [39](#); cf. also y [Ps 8:5](#) after hM' ; [Jb 21:17](#) f. after hMK ; or even without a conjunction, [Jb 8:11](#), [22:4](#); after hM' y [Ps 144:3](#).

i

(c). With regard to *indirect* questions⁷ after verbs of inquiring, doubting,

examining,⁸ &c., simple questions of this kind take either $h]$ *whether*, [Gn 8:8⁹](#) or $\sim a]$ [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 Aa , i. e. probably *if perchance*. In disjunctives (*whether—or*) $\sim a]h]$ [Nu 13:18](#) at the end (or $a] - \sim a]h]$ [Gn 24:21](#), [27:21](#), [37:32](#), [Ex 16:4](#)), and $h]h]$ [Nu 13:18](#), which is followed by $\sim a]h]$ also $Aa]h]$ [Ec 2:19](#). The formula $\sim a] [d\ddot{a}y ymi$ 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 $\cdot V$, and $rVa]$ owing to the following yml have become also interrogative, *for whose cause*?

l

(d) hz and aWh (cf. [§ 136 c](#)) immediately after the interrogative serve to give vividness to the question; so also $aApa\epsilon$ (for which $Apa\epsilon$ five times in Job) *then, now*, [Gn 27:33](#) $aWh aApa\epsilon ymit$ *who then is he*? [Ju 9:38](#), [Is 19:12](#), [Jb 17:15](#); $Apa\epsilon hY\epsilon$ *where then is ...*? However, $aApa\epsilon$ may also be placed at the end of the entire question ([Ex 33:16](#), [Is 22:1](#); also [Ho 13:10](#), since either $yha/$ is a dialectical form of $hY\epsilon$, or $hY\epsilon$ should be read instead of it) or at the beginning of the question proper, after a strongly emphasized word, as in [Gn 27:37](#).¹⁰

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 $h]$ [Nu 32:6](#), [Jer 8:4](#), also [Nu 16:22](#) (read $Vyah$); after $a] h]$ [Jos 22:20](#); after hM' [Is 58:3](#), [2 Ch 32:4](#); after yml $I a$, [Is 40:25](#).¹¹ But $h]$ [Jb 4:2](#) and $a] h]$ [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 $\text{V}\dot{\text{y}}\text{h}$ "if it be so in the corrected text of [2 K 10:15](#), see [§ 159 dd](#).) As a negative answer the simple $\text{a}\dot{\text{l}}$ is sometimes sufficient, as in [Gn 19:2](#), [1 K 3:22](#), &c.; cf. [§ 152 c](#); and in [Ju 4:20](#) the simple $\text{!y}\dot{\text{h}}^{\text{t}}$ equivalent to *no* or *no one*.

Footnotes:

¹[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, $\text{hT}\dot{\text{a}}\text{h}^{\text{t}}$ as in verse [21](#), in [1 S 16:4](#) $\sim \text{I} \{\text{v}\dot{\text{h}}\}$ in [2 S 18:29](#) $\sim \text{A} \text{I} \text{v}\dot{\text{h}}$ 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](#).

²[2] But in [1 S 27:10](#) instead of $\sim \text{I} \text{a}\dot{\text{I}}$ (which according to the usual explanation would expect a negative answer) read either $\text{y}\dot{\text{m}}\text{I} \sim \text{I} \text{a}\dot{\text{I}}$ ($\text{y}\dot{\text{m}}\text{I} \sim \text{I} [\]$) with the LXX, or better, $\text{!a}\dot{\text{I}}$ ($\text{h}\dot{\text{n}}\dot{\text{a}}\text{h}$) *whither* ? with the Targum. In [2 S 23:5](#) read $\text{a}\dot{\text{l}} \text{h} \text{y}\dot{\text{c}}\text{p}\text{x}$, with Wellhausen.

³[3] Quite exceptional is the use of the particle $\text{!y}\dot{\text{a}}\text{I}$ *num* ? (common in Aramaic) in [1 S 21:9](#) $\text{hP}\dot{\text{e}}\text{v}\text{y} < \text{!y}\dot{\text{a}}\text{I} >$ *num est hic* ? The text is, however, undoubtedly corrupt; according to Wellhausen, *Text der Bücher Sam.*, the LXX express the reading $\text{v}\dot{\text{y}}\text{h} \text{h}\dot{\text{a}}\text{r}$; 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 $\text{h}\dot{\text{m}}^{\text{t}}$ *what* ? such as $\text{h}\dot{\text{M}}\text{K}$; *how many* ? $\text{h}\dot{\text{M}}^{\text{t}} \text{h}$; *why* ? (see [§ 102 k](#)), $[\text{W}\dot{\text{D}}\text{m}]$; *why* ? ([§ 99 e](#)), or by $\text{h}\dot{\text{y}}\text{f}\dot{\text{a}}$; *where* ? $\% \text{y}\dot{\text{a}}\text{h}$ $\text{h}\text{k}\text{y}\dot{\text{a}}$ *how* ? ([§ 148](#)), &c. On the transformation of pronouns and adverbs into interrogative words by means of a prefixed $\text{y}\dot{\text{a}}\text{e}$ see the Lexicon.

⁴[1] On the use of the *imperfect* in deliberative questions, see [§ 107 t](#); on the *perfectum confidentiae* in interrogative sentences, see [§ 106 n](#).

⁵[2] Analogous to this is the use of the interrogative $\text{h}\dot{\text{m}}^{\text{t}}$ in the sense of a reproachful remonstrance instead of a prohibition, as [Ct 8:4](#) $\text{Wry} [\text{I}\dot{\text{T}}^{\text{t}} - \text{h}\dot{\text{m}}^{\text{t}}$; *why should ye stir up* ? i.e. *pray, stir not up*; cf. also [Jb 31:1](#); see above, [§ 148](#).

⁶[1] ~אִלֹּא occurs in [Pr 27:24](#) after a negative statement; we should, however, with Dyserinck read !יאֵלֹא. Not less irregular is אִלֹּא הִיא instead of אִלֹּא ~אִל 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 הִיא 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](#), ~אִלֹּא is best taken with Ewald in the sense of אִלֹּא הִיא since ~אִל from its use in oaths (see above, [§ 149 b](#)) may simply mean *verily not*.

⁷[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](#).

⁸[3] In [Gn 43:6](#) the הִיא after דַּיִן הִיא is explained from the fact that the latter, according to the context, implies *to give information upon a question*.

⁹[4] Also in [Ec 3:21](#) we should read הִיא וְהִיא (whether—whether) instead of the article which is assumed by the Masora.

¹⁰[1] On the other hand, in [Jb 9:24](#) and [24:25](#) אִלֹּא is not prefixed to the יָמִי, but appended to the conditional sentence.

¹¹[2] Cf. the analogous sentences after ! [יָדֵי] because, [Is 65:12](#), [Jer 35:17](#); after causal רָא [1 S 26:23]; after יָכִי [Is 12:1](#); likewise after ~אִל [§ 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 *al* *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. *damBi* (with might) *very*; *dbi* *alone* (prop. *in separation*, Fr. *à part*), with suffix *yDbi* *I alone*; *tyBmi* *from within, within*; cf. also *dx'aK* (as one) *together*, *tM:[l]* and *tM:[lmi]* (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. *thn archn* (*dwrean*, e. g. *dam* (might) *very*, *Spaŋ* (cessation) *no more*, *~AYh'* (the day) *to-day* (cf. [§ 126 b](#)), *rXm¹* *to-morrow*, *dxYò* (union) *together*. Several of these continued to be used, though rarely, as substantives, e. g. *bybis'*, plur. *~ybybis* and *tAbybis*, *circuit*, as adverb *circum, around*; others have quite ceased to be so used, e. g. *rbK* (length) *long ago* [Aram.: only in Ec.]; *dA[* (repetition, duration) *again or further*.

d

(c) Adjectives, especially in the feminine (corresponding to the Indo-Germanic neuter), e. g. *hnAvarit* *primum, formerly* (more frequently *hnAvarB'*, also *hnAvarll'*); *hBr'* and *tBr'* [both rare] *multum, much, enough*; *tAal pñl* *wonderfully* (properly *mirabilibus*, sc. *modis*), *tydWly* *Jewish*, i. e. in the Jewish language.

e

(d) Verbs in the infinitive absolute, especially in *Hiph^{ci}*, which are likewise to be regarded as accusatives ([§ 113 h](#)), e. g. *hBrh'* (prop. *a multiplying*) *much* [frequent], *hBrh'* [rare and late] *in multitude*; *~Kw/h'* (*mane faciendo*) *early*; *br[h't* (*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 $hN\tilde{d}i$ [$!hed$ [*]*]; $txa\tilde{a}$ $\sim yT\tilde{v}\tilde{a}$ [$bv\tilde{a}$ *hame* *once, twice, seven times, a hundred times*; $tyn\tilde{v}$ *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 $!ma\tilde{a}$ *truth*); $\sim N\tilde{x}i$ (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 $\sim Ay$)²; with $o\tilde{o}$ 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 $o\tilde{o}$ being probably obscured from an original $a\tilde{o}$)³—Moreover, cf. $tyn\tilde{r}x\tilde{a}$ *backward*, and $tyn\tilde{r}d\tilde{a}$ *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 $\sim \alpha\tilde{a}$ $\sim \alpha\tilde{o}$ would correspond to $! \alpha\tilde{a}$ $! \alpha$ (§ 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*), $!K\tilde{a}$ $hkK\tilde{i}$ *thus* (cf. $hkya\tilde{a}$ $hkky\tilde{a}$ *how ?*), $\%a'$ *only*, $!ke'$ *truly* (on all these adverbs, see the Lexicon), and especially the interrogative $h\tilde{a}$ (*He\tilde{o}* *interrogativum*), e. g. $a\tilde{d} h\tilde{a}$ ([Dt 3:11](#) $h\tilde{a}$ [$h\tilde{a}$] *nonne*

?, ~qḥ] *num etiam* ? This Heḏ *interrogativum* is perhaps shortened from l ḥ, 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](#).⁴

k

The ḥ interrogative takes—(1) Hāteph–Pathah generally before non-gutturals (even before Ṛ), with a firm vowel, e. g. Tm.fḥ] *hast thou set* ? see the interrogative clause, [§ 150 c](#) (bj yḥ; [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. %rḏBḥ; *num in via*, [Ez 20:30](#), !bLḥ; [Gn 17:17](#), [18:21](#), [37:32](#), [Nu 13:19](#), [Jb 23:6](#); even in Ṛ, [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*; hcr'ah; [Mal 1:13](#); also in [Ju 6:31](#) read ~T'ah; (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' [ḥ; and tḏryḥ] 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. r'ḥmah; [Mi 2:7](#); ykn'ah; [Jb 21:4](#); htyḥ; [Jo 1:2](#); bvtḥ; [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 ^Vj < *thou art there*, 3rd sing. masc. Anvy (but see note below), 2nd plur. masc. ~bvye yḥ; *am not*, 2nd

sing. [^]nyae, fem. %nyae, 3rd sing. Wnyae, fem. hnyae, 2nd plur. ~knyae, 3rd plur. masc. ~nyae—Also ynda [*I am yet* (yda [only in yda [B. and yda [met ^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*), ^nh (pause) & ny Ps 139:8), %nh ANhi, and Whnh [both very rare], Whnh (behold us). and Whnh (in pause Whnh), ~knh ~Nh; [see more fully in the Lexicon, p. 243].

p

The usual explanation of these suffixes (especially of the forms with Nu^h 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 l in connexion with these particles is a survival from hnh corresponding to the Arab. 'anna which introduces dependent clauses.

Footnotes:

¹[1] Generally derived from the *ptcp.* Pu'al rXam. me^hah (= me^hohah) and hence to be read mo^hah (cf. trXm^t *morning*); but according to P. Haupt (notes to Esther, p. 159) from rXa; ~Ay.

²[1] Is this ~^h an instance of the locative or temporal termination (cf. especially ~rhc) mentioned in [§ 88 c](#)? Nöldeke, *ZDMG.* xl p. 721, considers ~m^h a secondary substantival form (used adverbially like hl y^t *in noctu*), corresponding to the Phoenician and Aramaic ~my, Syr. 'anna^h cf. on the other hand, König, ii. 255, who follows Olshausen in maintaining that the ah is an adverbial termination.

³[2] ~m^h *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,

Rem. 2), as a participle formed like $\text{bb}^{\text{A}}\text{v}^{\text{A}} \text{ I I }^{\text{A}}[$, so that $\sim\text{m}^{\text{W}}\text{D}$ (perhaps assimilated to $\text{hm}^{\text{W}}\text{D}$) stands for original $\sim\text{m}^{\text{A}}\text{D}$.

⁴[1] The separation of the ה at the beginning of [Dt 32:6](#), expressly noticed by Qimhi (ed. Rittenb., p. 40 b) as an unique instance, is perhaps a protest against admitting a particle ה;

⁵[2] This form, which occurs in [Dt 29:14](#), [1 S 14:39](#), [23:23](#), [Est 3:8](#), is textually very doubtful, and cannot be supported by the equally doubtful [Nu 23:13](#). Most probably, with Stade, *Gramm.*, § 370 b, and P. Haupt, *SBOT* Numbers, p. 57, line 37, we should read [Nu 23:13](#).

§ 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.¹ Even without the connecting *waw* [Jb 24:19](#) *drought and heat consume the snow waters*, *Waj ʔ' l Aav*. so doth Sheol those who have sinned (cf. [§ 155 n](#)); cf. [Jer 17:11](#).

b

2. The conjunction *rvaK;†* (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 (Ob¹⁵), 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;[†] K²* 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 *rvaK;†* 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:

¹[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 bVXn] prop. *to be counted with some one*, y [Ps 88:5](#), and ~ [i | Vmnl] *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*.

²[2] In spite of its form this particle has originally nothing to do with | Kā - | 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.¹

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, $\text{rva} \text{ } \overline{\text{a}}$ see further in [§ 138 e](#). Similarly, incomplete relative clauses may also be introduced by $\text{rva} \text{ } \overline{\text{a}}$ 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.²

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 $\text{rva} \text{ } \overline{\text{a}}$ &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](#) ($\text{Anvd} . \text{ } [\text{m.v.ti} \text{ } \overline{\text{a}} \text{ } \text{ad} \text{ } \text{rva} \text{ } \overline{\text{a}}] \text{ } \text{yAG}$ *a nation whose tongue thou shalt not understand*; cf. [Is 66:13](#), and especially [1 S 3:11](#)), the addition of $\text{rva} \text{ } \overline{\text{a}}$ is explained from the special stress laid on the indeterminate substantive,³ *a nation of such a kind, thou understandest not their tongue*. On the other hand, in poetic style at least, $\text{rva} \text{ } \overline{\text{a}}$ 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. $\text{rva} \text{ } \overline{\text{a}}$ for 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.*⁸, 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 $\text{dm}\text{[}\text{ with the LXX.}$

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* Amv. [bvyi] *whose name was Sheba*; [Zc 6:12](#), [Jb 1:1, 3:15](#) *with princes* $\sim\text{h,l' bh}^{\text{z}}$ *that had gold*; y [Ps 11:4](#), [Pr 22:11](#); when referring to a noun-suffix, e. g. y [Ps 49:14](#) $\text{AmI h l sK\ddot{a} \sim K'r\ddot{o}}$; 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](#) $\text{vyat-ad \#ra\ddot{a}}$ I [; *on a land where no man is*, see § 152 u, and cf. for this very short form of the relative clause, [Gn 15:13](#) $\sim\text{h,l' ad \#ra\ddot{a}}$ *in a land that belongs not to them*; [Dt 32:17](#) $(\text{H:l \ddot{a}/ ad \sim ydM\ddot{a}})$; [Hb 1:6](#), [Pr 26:17](#) (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* AB-hshy) *that trusteth in him*; [Jb 3:3b](#) $\text{rm\ddot{a}' hly\ddot{a}}$; *the night which said*; after -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 $\text{ynh\ddot{a}}$ [Is 28:16](#), prop. *behold me, who have laid*, &c., but perhaps the participle $\text{dsy\ddot{a}}$ is to be read; [29:14](#), [38:5](#) (but probably again the participle @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](#) $\text{ba\ddot{z} > @rm\ddot{y}}$ *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](#) $\text{!ybjy"-ad t\sim ['}$ *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](#) *l 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 ~yhil 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; l [me xq:l ' ~yktq'l 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 *%rdB*) but y [Ps 32:8](#) *%l ete Wz-%rdK*; [Is 64:2](#); [Ec 10:5](#) (in [6:1](#) the same clause with *rva*); moreover, in [Jer 14:18](#) read with the LXX *W[dyt ad #rañl 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'*, as in [Jer 2:6](#) end. Thus after a determinate substantive, y [Ps 18:3](#) *AB-hsxh,tyrWC* 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 *~Ay* 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* ~ *TbC Xu* (whence) *ye were hewn, and to the hole of the pit* ~ *Tr Qnll* (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 ~AyB. [Lv 7:35](#), y [Ps 56:10](#); after ~AYmi [Jer 36:2](#); after simple ~Ay y [Ps 56:4](#), (aryai ~Ay *on the day when I am afraid*); after t [B. [2 Ch 29:27](#) (hI A [h'tl xhe t [B. *at the time when the burnt offering began*); [20:22](#), [24:11](#), [Jb 6:17](#); after t [d. [Dt 32:35](#); after t [ed [; [Mi 5:2](#); after t [ney [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 WhBj) *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 rxb.l j); [Jb 30:13](#), cf. [§ 152 u](#).

(b) As object, [Is 41:2](#), with a retrospective pronoun; [Mal 2:16](#) hSkil, and him *that covereth* (or read hsbw?); [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](#) $\chi \text{ } | \text{ } \nabla . \text{Ti} \text{ } \text{dyB} . \text{ an}''$ $\chi \text{ } | \text{ } \nabla . \text{ send, I pray thee, by the hand of him whom thou wilt send, i.e. by the hand of some one else; y } \text{Ps 65:5}$ and [Pr 8:32](#), verbal-clauses after $\gamma \text{r} \nabla \text{a}$ *O the happiness of the man, &c.*; y [Ps 81:6](#), [141:9](#), [Jb 29:16](#), [La 1:14](#); after $- \text{I K'}$ [Gn 39:4](#), but we must certainly read here, with the Samaritan and LXX, $\text{Al } - \text{vy} < \text{rva}$ $- \text{I K'}$ as in verses [5](#) and [8](#); [Ex 9:4](#); verbal-clauses after $- \text{I K'}$ [1 Ch 29:3](#), [2 Ch 30:19](#), [31:19](#), [Ezr 1:5](#).

(d) Governed by a preposition; so verbal-clauses after $\gamma \text{r} \nabla \text{a}$ [Jer 2:8](#); after $- \text{I a}$ (=to the place where), [1 Ch 15:12](#), but [Ex 23:20](#) before the same verb rva $\sim \text{AqMh}$; $- \text{I a}$; after B. [Jer 2:11](#), [2 Ch 1:4](#) ($\text{!ykhB} \text{ } \text{hhB}$ =to the place where); after I. [Is 65:1](#) Wl aiv' aAl I. by them *that asked not* for me ... $\text{ynlv} \text{ } \text{qbi ad I.}$ *them that sought me not*, [Ez 13:3](#) *that which they have not seen*, but the text is hardly correct; after I. y [Ps 119:136](#), cf. § [158 b](#); after \sim [i] [2 Ch 16:9](#).—A noun-clause follows I. 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:

¹[1]. In this exhaustive article the author shows that between ∇ (on tile pronunciation see § 36) and rva there is syntactically no primary difference, but only a secondary distinction which arose in the course of the development of the language, namely that rva is preferred in combinations which are customary in the old literary language, and ∇ in those which are derived from the popular language or from Aramaic.

²[1] The old view that all these cases arise from the *omission* of rva 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*.

³[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 rva (see § 36).¹ This is not, however, a relative pronoun in the Greek, Latin, or English sense, nor is it a mere *nota relationis*,² but an original *demonstrative* pronoun [as though *iste, istius*, &c.].³ 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](#) $\text{XSl } \text{vyl } \text{aWh} \text{ } \dots \text{ } \text{ynk} \text{ } \text{q'l} . \text{ } \text{rva} \text{ } \text{hAh} \text{ } \text{y}$ *the Lord, iste, he took me* &c. (= *who took me*); [Gn 2:2](#) *and God finished* $\text{hf' } \text{' } \text{rva} \text{ } \text{ATkal } \text{m.}$ *his work, istud, he had made (it)*. Such qualifying clauses may be called *dependent relative clauses*.

b

Rem. 1. In the above examples 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 (hWh), to which rva is added in apposition, is only resumed in the qualifying clause by the subject (*he*) inherent in $\text{ynk} \text{ } \text{q'l}$, while in [Gn 2:2](#) it is not resumed at all. This suppression of the retrospective pronoun⁴ 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](#) $[\text{qir' } \text{' } \text{ttx;Tmi } \text{rva} \text{ } \sim \text{yMh}]$ *the waters, those, under the firmament*, &c. In negative sentences, however, the retrospective pronoun is not infrequently added, e. g. [Gn 17:12](#) aWh ; [7:2](#) ayhi ; [1 K 9:20](#) hMh ; [Dt 20:15](#) hMh but cf. also $\text{yx; } \text{aWh } \text{rva}$ [Gn 9:3](#). The addition of 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*, $\sim \text{k,l' } \text{' } \text{!T} \text{ } \text{aTao } \text{hAh} \text{ } \text{y} \text{ } \text{ma' } \text{rva}$ *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 rva and the qualifying clause, expresses an idea of *place*, it may also be resumed by the adverbs of place $\sim V'$ *there*, hMVh *thither*, $\sim V'mi$ *thence*, e. g. [Gn 13:3](#) $\text{hl } \text{h}^{\text{a}}\text{t} \sim V' \text{ hyh'-rva}$ $\sim \text{AqMh}^{\text{h}}\text{-d}$ [*unto the place, that one, his tent had been there*, i. e. *where his tent had been*; cf. [Gn 3:23](#) $\sim V'mi$, [Ex 21:13](#) hMVh 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 hMVh 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*, $\text{yx}^{\text{h}} \text{ yvyt}^{\text{h}}\text{!B}$, 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*, $\text{yt}^{\text{h}}\text{a}^{\text{h}} \sim \text{Trkm-rva}$ *he—ye sold me*, i. e. *whom ye sold*; [Nu 22:30](#), [Is 49:23](#); [41:8](#) *thou, Jacob*, rva $\text{^yTir}^{\text{h}}\text{x}^{\text{h}}\text{B}$ *he—I have chosen thee*; [Jer 32:19](#), [Ec 10:16f.](#); [Gn 15:7](#) *I am the Lord*, $\text{^yt}^{\text{h}}\text{a}^{\text{h}}\text{h}^{\text{h}}\text{trva}$ *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 rva 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 rva 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](#) $\text{rally rad}^{\text{h}} \text{ rva}$ *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^{h}); 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. tanf* *into the hand of those—thou hatest (them)*; depending on a

preposition, e. g. rva||[†]; [Gn 44:4](#), [2 K 10:22](#); rvaB||[†]; [Gn 21:17](#), ~v' a||h rvaB||[†]; *in that* (place)—*he is there*, i. e. *where he is*; cf. [Ju 17:8](#) and [Ru 1:16](#) rva|| a, *whither*,⁶ [1 K 18:12](#) rva|| [[†]; *whither*, rva||[†] [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, ⁷ e. g. [Gn 44:9f.](#) *tṁw" ... ATai acṁyl rva]* *he—it (the cup) is found with him,—shall die* (for the *Waṁ* of the apodosis in *tṁw"* cf. [§ 143 d](#)). In such cases *rva]* preceded by the preposition is quite anomalous, as in [Gn 31:32](#) *acṁ.Ti rva]* ~ [*i with whomsoever thou findest*, where *rva]* is a relative pronoun in the English sense; on the other hand, in [Is 47:12](#) (and probably also [56:4](#)) *rvaḅṭs* is to be explained (with Baumann, op. cit., p. 37) by reference to [47:15](#), as a demonstrative pronoun, *stand now with thine enchantments…, with those—thou hast laboured* (with them).

[With regard to the preceding explanation of $\text{rva}]$ the student will of course understand that, in Hebrew as we know it, $\text{rva}]$ 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 $\text{rV}\bar{a}$, the demonstratives proper $\text{hZ}\bar{A}$, WZ (the last commonly),⁸ 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 $\text{hZ}\bar{c}$., the remarks on $\text{rV}\bar{a}$ under *a* and *e*, also hold good.

Examples:—

(a) hZ_{in} apposition to a governing substantive in the nominative, y [Ps 104:26](#)

There is *leviathan*, he—thou hast formed (him), i. e. whom thou hast formed; [Is 42:24](#) (וְיִצְרָא); in the accusative, [Is 25:9](#), וְיִצְרָא [Ps 74:2](#) (in both cases

with a retrospective pronoun; *ʾAz* is used without it in y [Ps 132:12](#)); in apposition to a genitive dependent on a preposition, [Pr 23:22](#) ^{^d}h y > hz < ^y bā' l . [m.v. *hearken unto thy father, him—he begat thee, i. e. who begat thee*; y [Ps 17:9](#) (WZ).—In y [Ps 104:8](#) ~h, l ' T d s j' hz < ~Aqm. - l a, *unto the place which thou hadst founded for them* (cf. § 130 c), hz < is in the genitive after the construct state ~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), y [Ps 78:54](#) (hz < rX) and [Ex 15:13](#) (T' l a t j' Wz - ~ [), [15:16](#), [Is 43:21](#), y [Ps 9:16](#), [10:2](#), [31:5](#), [32:8](#), [62:12](#), [142:4](#), [143:8](#) (all examples of WZ).

h

To introduce independent relative clauses hz < is used as a nominative in [Jb 19:19](#); as accusative, [Jb 15:17](#) and WZ [Hb 1:11](#), y [Ps 68:29](#) (after a preposition, 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 [1 Ch 26:28](#) l a m.v. v y D q h h t l K o *all that Samuel had dedicated, &c.*; [1 Ch 29:8](#) (where a C h n l can only be *perfect Niph'al*); [2 Ch 29:36](#), [Ezr 10:14](#). In connexion with a plural, [Jos 10:24](#) *the chiefs of the men of war* A T a i W k l h t h , *who went with him*; [Ezr 8:25](#), [10:17](#), [1 Ch 29:17](#). Finally, in the sense of *id quod*, [Jer 5:13](#) (where, however, we should read with the LXX r b D h). Cf. moreover, [1 S 9:24](#) *the thigh* h y l i f h t and *that which was upon it* (but see [k](#) below); [2 Ch 1:4](#) ! y k h B t equivalent to ! y k h e r v a B t , *to the place, that he had prepared*.

k

In all the examples adduced except [1 S 9:24](#) (where h y l a n t should probably be read for h y l i f h t) the 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 $hl Lhmh$; according to § 52 s, and in the other examples $dl ANh$ $harNh$ $hwI Nh$;

Footnotes:

¹[1] The etymology of the word is still a matter of dispute. Against the identification of rVa as an original substantive, with the Arabic 'at_ar, *trace*, Aram. rta *place, trace*, Nödeke urges (*ZDMG*. xl. 738) that the expression *trace of* … 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, 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 Va . According to Hommel (*ZDMG*. xxxii. 708 ff.) rVa is an original substantive, to be distinguished from $\cdot V$, and $\cdot V'$ (an original pronominal stem), but used in Hebrew as a *nota relationis*, or (as hZ and 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 V , the ground-forms, of which the Phoenician and Punic Xa (see above, [§ 36 note](#)) and the Hebrew rVa are developments.

²[2] E. g. like Luther's use of *so*, in *die fremden Götter, so unter euch sind*, [Gn 35:2](#).

³[3] This is the necessary conclusion both from the analogy of the Arabic 'allad_i, which is clearly a demonstrative (like the Hebr. zLh hzk), and from the use of hZ and W as relatives.

⁴[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.

⁵[2] The absolute use of rVa is very peculiar in the formula $yy rbd > hyh' rva$ - l a,

this (is it)—*it came* as the word of the Lord to …, [Jer 14:1](#), [46:1](#), [47:1](#), [49:34](#).

⁶[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 $\text{r}\text{v}\text{a}\} \text{I } \text{a}$, and refer the passage to this class.

⁷[2] Such a strong ellipse as in [Is 31:6](#), where $\text{W}\text{M}\text{m}\text{i}$ would be expected after !qym[h , is only possible in elevated poetic or prophetic language.

⁸[3] The etymological equivalent $\text{yD| D}\text{ā}$ in 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*,¹ 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,² 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^e-waḏ (cf. § 9 a, c, k; § 27 e-m); e.g. rbd' word, ~yhiḏ ḏ/ 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^{ae} e. g. ~ySWS horses, h[^{ae} p; ySWS the horses of Pharaoh; ~yhd^{ae} [e eyes. ynd^{ae} [e %l Mh; the eyes of the king.

d

Rem. The $y^{\alpha\epsilon}$ of the dual has evidently arisen from $y^{\alpha\epsilon}$ (cf. $\sim ydy^{\alpha}$), but the origin of the termination $y^{\alpha\epsilon}$ in the *constr. st. plur.* is disputed. The Syriac *constr. st.* in *ay* and the form of the plural noun before suffixes ($yS^{\alpha}S$; $\%yS^{\alpha}S$, &c., § 91 h) would point to a contraction of an original $y^{\alpha\epsilon}$, 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 $t^{\alpha\epsilon}$ is regularly retained as the feminine termination in the *construct state* sing. of those nouns which in the *absolute* state end in $h^{\alpha\epsilon}$, e. g. $hK^{\alpha}l m$; *queen*, *abv.* $tK^{\alpha}l m$; *the queen of Sheba*. But the feminine endings $t^{\alpha\epsilon} \tilde{h}$ $t^{\alpha\epsilon} \tilde{h}$ and also the plural $t^{\alpha\epsilon}$, remain unchanged in the *construct state*.

f

(c) Nouns in $h^{\alpha\epsilon}$, (cf. § 75 e) from verbs $h^{\alpha\epsilon}$ (§ 93, Paradigm III c) form their *constr. st.* in $h^{\alpha\epsilon}$, e. g. $har^{\alpha\epsilon}$ *seer*, *constr.* $har^{\alpha\epsilon}$. If this $h^{\alpha\epsilon}$ is due to contraction of the original $y^{\alpha\epsilon}$, with h added as a vowel letter, we may compare $yD^{\alpha\epsilon}$, *constr.* $yD^{\alpha\epsilon}$ *sufficiency*; $yX^{\alpha\epsilon}$, *constr.* $yX^{\alpha\epsilon}$ *life*; $ayG^{\alpha\epsilon}$ ($yG^{\alpha\epsilon}$), *constr.* $ayG^{\alpha\epsilon}$ ($yG^{\alpha\epsilon}$) *valley*.

On the terminations Λ and $y^{\alpha\epsilon}i$ in the *constr. st.* see § 90.

Footnotes:

¹[1] On some remains of obsolete case-endings see § 90.

²[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^{te} *from behind the flock*; [2 K 9:18](#) *turn thee* yr'xpa^{ti} a, *to behind me*, i. e. *turn thee behind me*; -- [mã tane *from being with ...*, as in French *de chez*, d'après quelqu'un.¹ 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 ynp.l i *before*, ynpmã ! [mi *on account of* (but e. g. ynp.Lmi *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*,² 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 ל omitted for the sake of brevity, e. g. [Jb 26:5](#) $\sim\text{ym}; \text{tX;Tm}$ *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 $-\text{לmi}$ in $\text{rxam}\dot{\text{a}} \text{yr}\dot{\text{x}}\dot{\text{a}}\text{rhe}$ (see above) *from behind* something; $\text{ta}\dot{\text{e}}\text{ne}$ and $\sim[\text{me}]$ *from with* (see above); !yBeni or tAnyBeni *from between* something (with motion in either direction, see e. g. [Gn 49:10](#)); $\text{ynp}\dot{\text{L}}\text{mi}$ *from before* (see above); sometimes also $\text{ל}\text{Wm}\text{mi}$ [Lv 5:8](#), &c.; $-\text{ל}$ $[\text{me}]$ *from upon*, i. e. *off from*; tX;Tm *away from under* (see [footnote 2 on p. 377](#)).

e

(b) With $-\text{לa}$ in $\text{yr}\dot{\text{x}}\dot{\text{a}}\text{;tl a}$ *to behind*, $\text{tAnyBe}\text{לa}$ *to between*; $\text{ל. tyBeni-}\text{לa}$ *forth between* [2 K 11:15](#); $\text{ל. \#Wxm}\text{-}\text{לa}$ *forth without*, i. e. *out in front of*, [Nu 5:3](#); $\text{tX;T}\dot{\text{a}}\text{לa}$ *down under*.³—In [Jb 5:5](#) the two prepositions of motion are combined in a peculiarly pregnant construction, $\sim\text{yn}\text{Cmi-}\text{לa}$ (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.⁴

g

(a) $-\text{לא}$ (yl a)⁵ *towards*, properly an expression of *motion* or at least *direction* towards something (either in the sense of *up to* = $\text{d}[\text{;}]$; or *into* = $\text{\%AT-}\text{לא}$), 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* $\sim\text{yBir}$; $\sim\text{ym}\dot{\text{a}}\text{לa}$ *by the great waters*; cf. [Dt 16:6](#), [1 K 13:20](#), and a still more remarkable instance in [8:30](#) $\sim\text{ym}\dot{\text{V}}\text{h-}\text{לא}$, $\text{\textasciicircum{Tb.vi}} \sim\text{Aqm-}\text{לא}$. 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 $\epsilon\iota\gamma$ ($\epsilon\gamma$ for ϵn , 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) *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 *וְרַבְרָבָא וְרַבְרָבָא תְּלִיבְתִּי* for in a comparison, as in [Gn 1:26](#) *וְהָיָה דְמוּתִי וְהָיָה צַבְרִי* *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 *B.* is explained—

(1) In the sense of *among* (in the domain of), e. g. [Mi 7:2](#) *לֹא־יָחַד ~דְּאִבְרָמִי* *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](#) *וְכָל־בָּשָׂר מָוֹתָהּ* *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 *B. essentiae* of the earlier grammarians, corresponding to the Greek *ἐν*, the Latin *in*,⁷ and the French *en*, e. g. [Ex 6:3](#) *וַיֹּאמֶר אֶל־אַבְרָהָם* *I appeared unto Abraham ...* *וַיֹּאמֶר אֶל־אַבְרָהָם* *as El Shaddai*; [Jb 23:13](#) *דָּכָא־בִּי אֱלֹהִים* *but he is (manifests himself as) one*, i. e. he remains always the same; [Dt 26:5](#), [28:62](#) *וְיָשְׁתָּהּ* *in the condition of being few*, cf. [10:22](#) *וְיָשְׁתָּהּ* *to the number of seventy*; [Is 40:10](#), *וְיָשְׁתָּהּ* *Ps 39:7*.—Cf. also such examples as [Ex 18:4](#) (*וְיָשְׁתָּהּ* *Ps 35:2*, *146:5*) *וְיָשְׁתָּהּ* *as my help*; [Dt 26:14](#) *וְיָשְׁתָּהּ* *being unclean*; [Is 28:16](#) *וְיָשְׁתָּהּ* *in Sion* (i. e. *I make Sion a foundation*); [Ez 20:41](#) *וְיָשְׁתָּהּ* *as a sweet savour*; [Pr 3:26](#), perhaps also [Ex 3:2](#) *וְיָשְׁתָּהּ* (i. e. *as*) *a flame of fire*; [Is 66:15](#) *וְיָשְׁתָּהּ* (i. e. *like*) *fire*; *וְיָשְׁתָּהּ* *Ps 31:22*, *37:20* (*102:4*). For the origin of all these forms of expression *וְיָשְׁתָּהּ* *Ps 54:6* is especially instructive, since *וְיָשְׁתָּהּ* *Ps 54:6* is not meant to refer to the Lord as *belonging to* the *~ykm's* but only to ascribe to him a similar character, i. e. *the Lord is one who upholds my soul*; so also *וְיָשְׁתָּהּ* *Ps 99:6*, *118:7*, *Ju 11:35* [the plur. as in § 124 g-i].⁸—Cf. Gesenius, *thes. Linguae Hebr.*, i. 174 f., and Delitzsch on *וְיָשְׁתָּהּ* *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. $\text{zx}\alpha'$, *anrühren*= B. $[\text{gn}''$, &c. To the same category belongs also the construction of verbs denoting *authority* ($\text{\%l m\AA l v m\AA fgn\AA h\delta r'}$, 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. b. ar^q to call *on* some one, B. $[\text{B}\text{vnl} \text{ iurare per aliquem}$, B. $\text{l a}\text{v}'$ to enquire of some one. Again; b. ha^r' to look upon, B. $[\text{m}\text{v}'$ 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 b. ha^r' 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. !ymiah^t to trust in (to cleave trustingly to) somebody or something; B. $\text{xj B}'$ to have confidences in ...; B. xm^f to rejoice in or at something, &c.; B. rBDl 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. $\text{l k}\alpha'$ to share in eating something, [Ex 12:43ff.](#), [Lv 22:11](#); also simply to eat, to taste of something, [Ju 13:16](#), [Jb 21:25](#); so also B. $\sim\text{x}^l$ to eat of, and b. htv^9 to drink of something, [Pr 9:5](#); B. $[\text{m}\text{v}'$ to hear a whisper of something, [Jb 26:14](#); B. acm' they found remaining of her only ..., [2 K 9:35](#); b. afh'' to bear a share of something, [Nu 11:17](#), [Ez 18:20](#), [Jb 7:13](#). Cf. also B. $\text{ql x}'$ to give a share of something, [Jb 39:17](#); b. hnB' to do building to, [Neh 4:4](#).

n

(5) With the idea of *tuching, striking against anything* is naturally connected that of proximity and vicinity *near*, and further that of association *with* something; cf. [Gn 9:4](#) AvpnB. *with the life thereof*; [15:14](#), [32:11](#) y l qmB. *with my staff*. Sometimes B. combined with a verb of motion (*to come with* something), expresses the idea of *bringing*, e. g. [Ju 15:1](#) Samson visited his wife *with a kid*, i. e. he brought her a kid; [Dt 23:5](#), y [Ps 66:13](#), [1 Ch 15:19ff.](#), [16:6](#).

o

(6) From the idea of connexion with something, being accompanied by something (see [n](#)), is developed, finally, the *instrumental* use of B, which represents the means or instrument (or even the personal agent), as something *with which* one has associated himself in order to perform an action; cf. [Mi 4:14](#) j bVB; *they smite with the rod*; [Is 10:24](#); y [Ps 18:30](#) ^B. *by thee* (so also [44:6](#), parallel with ^m.vB); [Is 10:34](#), [Ho 1:7](#), [12:14](#); cf. also B. dbi[' *to labour by means of* some one, i. e. to cause him to labour at it, [Ex 1:14](#), &c. On B. with the passive to introduce the means or the author, see [§ 121 f](#).

p

A variety of the B. *instrumenti* is B. *pretii* (the price being considered as the *means* of acquiring a thing), of. [Gn 23:9](#), [29:18](#) (l xrb); [30:16](#), [33:19](#), [34:15](#) (taB. *on this condition*); [37:28](#); also, in a wider sense, [Gn 18:28](#) B. *for the sake of*, [1 S 3:13](#).

q

Rem. The use of B. *instrumenti* to introduce the object is peculiar in such expressions as y [Ps 44:20](#) *and thou coveredst over us* twmll CB. *with the shadow of death*; [Jb 16:10](#) ~hypB. y l ;[' Wr [P't *they have opened wide their mouth against me* (prop. *have made an opening with their mouth*); cp. y [Ps 22:8](#), [Ex 7:20](#) *he lifted up* hJMB; *the rod*; [Lv 16:4](#) rgx' and @nC' followed by B. [Jos 8:18](#), [La 1:17](#). Analogous to some English expressions we find both *to gnash the teeth*, y [Ps 35:16](#), and *to gnash with the teeth*, [Jb 16:9](#); *to wink the eye*, [Pr 10:10](#), and *to wink with the eye*, [Pr 6:13](#); *shake the head*, y [Ps 22:8](#), and *to shake with the head*, [Jer 18:16](#), [Jb 16:14](#).—In all these instances the verb (intransitive)

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 !Aq !t\eta" *vocem emittere, to utter a voice, also to thunder*, while in !AqB. !t\eta"y [Ps 46:7](#) ([68:34](#), [Jer 12:8](#)), !t\eta" has an independent sense = *he thundered with his voice* (i. e. mightily).

r

(c) ! [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 ! as a periphrasis for the *genetivus possessoris* or *auctoris* (the idea of belonging to), see [§ 129](#); on ! with the passive, to introduce the author or the cause, see [§ 121 f](#); on ! in a purely local sense (e. g. ^nymitl i *at thy right hand*, prop. *towards thy right hand*), or temporal (e. g. br, [i] *at evening*, &c.) or distributive, see the Lexicon.

The following uses of ! properly belong to the government of the verb:

s

- (1) As a *nota dativi* [11](#) 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 ! , 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. [12](#) By far the most frequent use of this ! is with the pronoun of the 2nd person after imperatives, e. g. ^! :-% *go, get thee away*, [Gn 12:1](#), [22:2](#), [Dt 2:13](#) (also in the feminine, [Ct 2:10](#), [13](#)); ^! . h j *turn thee aside*, [2 S 2:21](#); $\sim k, \text{! ' W}$ *take your journey*, [Dt 1:7](#); $\sim k, \text{! ' Wrb. [i}$ *pass ye over*, ^! :-XrB *flee* (to save thyself), [Gn 27:43](#); $\% \text{! ' -y l i [}$ *get thee up*, [Is 40:9](#); $\sim k, \text{! ' WhP}$ *turn you*, [Dt 1:40](#); $\sim k, \text{! ' WbW}$ *return ye*, [Dt 5:27](#); $\% \text{! ' ymWqir}$ *rise up*, [Ct 2:10](#); $\sim k, \text{! ' WbV}$ *abide ye*, [Gn 22:5](#); ^! . l d x *forbear thee*, [2 Ch 35:21](#) (in the

plural, [Is 2:22](#)); ~k,l' Wbhl take you, [Dt 1:13](#), [Jos 18:4](#), [Ju 20:7](#), [2 S 16:20](#), and so almost regularly ^l . rm,Vhi (see above, [§ 51 n](#)) *cave tibi!* and ~k,l' Wrm,Vhi *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 bx l'w and puttest thy trust.—In the 3rd person, e. g. Hl' bV,Tw 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)* wgw l l'v' rhen; (cf. verse [3](#), where the l naturally is not used); [Ez 37:16](#).

v

(d) !mi originally (according to [§ 101 a](#)) *separation*,¹³ 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*¹⁴ 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](#) Wrsbau tvQmi *without the bow* (i. e. without one needing to bend a bow against them) *they were made prisoners*; cf. [Jer 48:45](#) XKmi *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](#))¹⁵; 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 [;¹⁶ The two original local meanings of this preposition are *upon* (epi)¹⁷ 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,

obligation, &c., is *laid upon* the object. The construction is self-evident in the case of *to lie, rest, lean, rely, press upon* something; cf. also, for the last, such examples as [Is 1:14](#), [Jb 7:20](#), [23:2](#), and especially [2 S 18:11](#) *y| ;[w>prop. upon me* would it have been, it would have been incumbent *upon me*, &c.

bb

(2) From the original meaning *over* is explained the use of -| [; after ideas of *covering, protecting, guarding* -| [; hSKÅ -| [; !nG"; also the combinations -| [; ~Xr| *to have compassion upon ...*, -| [; SWxÅ -| [; | mX' *to spare* some one, arise from the idea of a compassionate or protective *bending over* something. Cf. also -| [; ~X| n| [Ju 9:17](#) = *to fight for* some one, i. e. in his defence.

cc

(3) Moreover -| [; is used after verbs of *standing* and *going*, to express a *towering over* some one or something, sometimes in phrases, in which the original local idea has altogether fallen into the background, and which are therefore to be rendered in English by means of other prepositions (*by, with, before, near*), e. g. [Gn 41:1](#), &c., *Pharaoh ... stood ravn-| [; by the Nile* (above the water level; cf. [y Ps 1:3](#)), and so especially -| [; dm;[in the pregnant sense *to stand serving before* some one (prop. *over* one who sits or reclines at table) [Zc 4:14](#) (cf. [Is 6:2](#), where | . | [Mmi is used for -| [;); -| [; bCyt|hi *to present oneself by command before* some one, [Jb 1:6](#), &c. Cf. also dy:-| [Å ydy>| [; ([Jb 1:14](#)) *near, at (on) the side* of some one or something.

dd

(4) From the original meaning *above* (not, as formerly explained, *on to* something, *at* something) there arise finally all the various constructions with -| [; in the sense of *towards, against*. The original idea (which in many of these constructions has become wholly unrecognizable) starts from the view that the assailant endeavours to take up his position *over* the person attacked, so as to reach him from above, or *to overpower* him; cf. especially -| [; ~Wq *to rise up over*, i. e. *against* some one, then with a transference of thought applied to any kind of hostile approach, -| [; ~X| n| *to fight against ...*, -| [; hnX' *to encamp against ...*, -| [; @sañ) *to be gathered together, to assemble against* ([Mi 4:11](#); cf. [y Ps 2:2](#)), &c.; even after verbs which express a mental action, e. g. -

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](#) yntlt hnl[] ~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.fX' 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:ttk,l il' aLnyw: and he made full to walk i. e. walked fully after me; in [1 S 13:7](#) read with the LXX wyrxb:me 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. tarqli 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;¹⁸ e. g. B. [Is 40:19](#), [48:14](#) he

shall perform his pleasure | bḅB. 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](#); | Vḅ may, however, be taken here as a second accusative according to § 117 ii); ! [mīl . [Is 48:9](#); -!mī [Is 58:13](#), y [Ps 141:9](#) (unless tAVQMM is to be read); -d [; [Is 15:8](#); tX;Tmī [Is 61:7](#).

ii

6. Adverbs which have acquired a substantival value are sometimes governed by prepositions, e. g. ~Nxi-| a, in vain, [Ez 6:10](#); !keyrāḅ, after this; !kḅ. ([Ec 8:10](#), [Est 4:16](#)) then, on this condition; !kd and !ke| [; therefore; !Ked [; hitherto.

Footnotes:

¹[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 -| [mefrom upon, cf. e. g. [Is 6:6](#).

²[2] Hence not to be confounded with tX;Tmī from under, in such examples as [Pr 22:27](#), which is a real compound preposition. In the above-mentioned adverbs also the -!mī was originally by no means pleonastic; tX;Tmī denotes properly the locality, regarded primarily as a place from beneath which something proceeds, and so on. This original sense of the -!mī, 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 -| [mā tX;Tmī) in cases where it is really inadmissible, owing to the meaning of the adverb, e. g. in yde[] Bmā db'Lmī without, cf. also such examples as y| Bmā | Wmā dgmā ~Vmi (there), &c. Since a -!mī is not usually repeated after db'Lmī, it appears as if db'Lmī by a transposition of the -!mī stood for the usual -!mī db'| . In reality, however, the preposition which forms the adverb into a preposition is omitted here, as in | [mā tX;Tmī, without a following | . (see above). Properly db'Lmī has a purely adverbial meaning = *taken by itself*, like | [Mmī h| [mīLmī (Syriac *men leḥed*) above

(adv.), as distinguished from ל . ל [Mimi or ל . ל [me(Syriac leʿel men), over, upon something.—Also -למיל from ... on ward is not for ל . למי 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).

³[1] Also in [1 S 21:5](#) תX:תאֵל אֵל, by a pregnant construction is virtually dependent on the idea of *coming in to*, contained in the preceding -לַיֵּאֵל

⁴[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.

⁵[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 hebreewwsche voorzetsel ל א*, Leiden, 1896, a thorough examination of its uses, and especially of the relation between -ל א and -ל [;

⁶[1] Cf. Wandel, *De particulate Hebr. B.indole, vi, usu*, Jena, 1875.

⁷[2] e. g. *res in praeda captae*, i. e. things taken as spoil; see Nägelsbach, *Lat. Stilistik*, § 123⁴. On the Hebrew B. *essentiae*, see Hauschild in the *Festschrift Zur Einweihung des Goethegymn.* Frankf. a. M. 1897, p. 163.

⁸[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](#) אִמְו. הַיֵּב. *Jah is his name*, are textually very uncertain. Cf. Cheyne, *SBOT. Isaiah*, p. 173, on [Is 26:4](#).

⁹[1] To be distinguished from ב. הַתִּ' = *to drink from* (a cup, &c., [Gn 44:5](#), [Am 6:6](#)), as in Arabic and Aramaic ([Dn 5:2](#)). Cf. also *en pothriōij* (Xen. Anab. vi. 1, 4), *en cruswmasi pinein* ([3 Ezr 3:6](#)), *venenum in auro bibitur*, Seneca, Thyestes 453, and the French *boire dans une tasse*.

¹⁰[1] cf. Giesebrecht, *Die hebr. Präpos. Lamed*, Halle, 1876.

¹¹[2] Just as in the Romance languages the Latin preposition *ad* (Italian *a*, before vowels *ad*, French *à*, Spanish *á*) and in English *to* are used as a periphrasis for the dative.—On the introduction of the nearer object by ל , cf. [§ 117 n](#).

¹²[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.

¹³[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.

¹⁴[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* !ar'fyl yr'Fmi (*divers*) *of the princes of Israel*, [2 Ch 21:4](#); - !Kmi [Lv 4:2](#); [1 K 18:5](#); rPh ; $\sim\text{Dmi}$ *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 $\text{dx'a\ddot{a} txa}$ is equivalent to *ullus*; e. g. [Lv 4:2](#) *and shall do hnh\one txa\met* *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*).

¹⁵[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 \#yqh\me *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 ...*

¹⁶[1] Cf. Budie, *Die hebr. Präpos. \Al* (! [), Halle, 1882.

¹⁷[2] Since the placing *upon* anything is an addition to it, -! [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 ! [*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.

¹⁸[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,¹ 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)² is frequently found in the cases mentioned under f (sometimes also in those under g) or the preposition -إلى,³ especially before persons as the aim of the movement, or بـ, usually, to express being *at* a place.

f

Examples of (a): *hdFh; acd* *let us go out into the field*, [1 S 20:11](#); cf. [Gn 27:3](#), [31:4](#), [Jb 29:7](#); *vyvirT; tk,l il'* *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 *XQ;l'* [Nu 23:14](#); with *!tn* [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 *l arXy*; 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* *%yb'a' 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](#); *l han' xtP* *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 *xtP*) 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 *hxB* *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 to 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](#) & *Mini 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 ~m'Av, like br,[l'at evening, hl y'p' noctu, r'qB' in the morning, early, y [Ps 5:4](#), &c., ~yrl'nc) *at noonday*, y [Ps 91:6](#); dx'a, ~Av on one and the same day, [Gn 27:45](#); an'Ve in sleep, y [Ps 127:2](#); ~yrl'f. rycq. tLxiT. (Q'ed' B) *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., ym'>l K' ^y'x; *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[b'vi tae ~ym'lh; *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* @x'v'>~Ar [' *naked and barefoot*, cf. verse [3](#), [8:21](#), [Gn 15:2](#), [33:18](#) (~l' v'), [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'l 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 %Lhntmi [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) Substantives⁵ in the most varied relations: thus, as describing an external state, e. g. [Mi 2:3](#) hmAr Wkl.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 gr; ta, *in his feet* ([2 Ch 16:12](#) wyl grB), 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](#); ~yrVymet *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) ~yvih'a] WtWmñ" *they shall die as men*, i. e. *in the prime of life*; cf. [1 S 2:18](#) (r [nñ), [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 & 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*.⁶

s

6. To the expressions describing a state belong finally those nouns which are introduced by the comparative particle K,⁷ since the K. is to be regarded as originally a substantive⁸ 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.⁹ 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](#); ym^oKi *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.; hn^vb. hn^vK. *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](#) hY^x; 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:

¹[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*.

²[2] Hence e. g. in [1 S 9:26](#) the Masora requires hḡḡh; instead of the *Keth.* ḡḡh;

³[3] So in [Ju 19:18](#) for j tyBeta, the better reading is B-l a,

⁴[1] In y [Ps 2:12](#) %rDñ is 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](#).

⁵[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.

⁶[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.

⁷[3] On the use of K. as a prefix, cf. [§ 102 c](#).

⁸[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 l, and believes it to be probably connected with the stem !KK 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.

⁹[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](#) (hivvark. 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 l [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.¹ In the absence of case-endings,² this accusative can now be recognized only from the context, or by the particle -*tā*, (*tā* before suffixes also *tā* *tā*)³ 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 *#rāh' tā* ~ *ymv'h; tā* the heaven and the earth (but [2:4](#) ~ *ymv'w>#rā*; [1:25](#) and God made *tlyx-tā*, *#rāh'* 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 q](#)) 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.⁴ 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 hwcī rva] l kK*. [Gn 6:22](#) in the *Priestly Code*, beside *hAh'y>whwcī rva] l 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 lk^0 entirety, without a following article or determinate genitive, inasmuch as the meaning of lk^0 includes a determinative sense, cf. e. g. [Gn 1:21](#), [30](#), [8:21](#), [Dt 2:34](#), [2 K 25:9](#). lk^0 ta is used absolutely in [Gn 9:3](#), cf. [39:23](#); similarly, ym^i is determinate of itself, since it always denotes a person, hence ym^i -ta, *quem* ? e. g. [Is 6:8](#), [37:23](#), &c., but never hm^i -ta, *quid* ? so also the relative rv^a 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 rv^a ta is equivalent to *the circumstance, that*, &c.—Elsewhere 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 $\sim\text{yq}^i\text{Dc}$ are to be regarded as a distinct class); [Jb 13:25](#) (unless, with Beer and others, we read $\sim\text{a}^i$ or -ta); also [Ec 7:7](#) may be a quotation of an ancient maxim.

d

On the other hand ta occurs very seldom in prose before a noun actually or apparently undetermined. In [1 S 24:6](#) an^k is more closely defined by means of the following relative clause; in [2 S 4:11](#) qy^iDc vyai refers to Ishbosheth (as if it were *him, who was an innocent man*); in [1 K 6:16](#) hm^i a; $\sim\text{yrlf}^i$ refers to the particular twenty cubits. In [Ex 21:28](#) (otherwise in verse [29](#)) perhaps the -ta is used in order to avoid the combination vyai rAv (as in [Nu 21:9](#) to avoid the cacophony vyai vxN^h; %vⁿ"); in [Lv 7:8](#) and [20:10](#) the accusatives are at any rate defined by the context.—In [Nu 16:15](#) $\sim\text{hme dxa}$ -ta, probably means *even a single one* (and then *ipso facto* a definite one) *of them*, as also in [1 S 9:3](#) $\sim\text{yrl}^i$ [N^hmetdxa]-ta, may refer to some definite one of the men-servants. In [Gn 21:30](#) we should read tfb^kKh ; [bv^hta, with the Samaritan, since the seven lambs have been already mentioned; in [Ex 2:1](#) translate with Meyer, *Die*

Israeliten, p. 79, $yml\ etB\text{-}ta$, *the daughter of Levi*; in [Ex 28:9](#) read $\sim hVh$; with the Samaritan; in [Lv 20:14](#) $hVai\text{-}ta$, is probably a scribal error due to $hMai\text{-}ta$; in [1 S 26:20](#) read $yVpn$; with the LXX for $dx'a$, $v[rP$; in [2 S 5:24](#) read $hd'[Ch$; as in [1 Ch 14:15](#); in [2 S 15:16](#) the $-ta$, is incorrectly inserted from [20:3](#), where it refers to the women already mentioned; in [2 S 18:18](#) read $tbCMh$; or omit both $-ta$, and rva] with the LXX and Lucian; in [1 K 12:31](#) omit $-ta$; in [2 K 23:20](#) probably $\sim tAmc.[\text{-}ta$, is to be read; in [2 K 25:9](#) the text is corrupt. In [Ez 16:32](#) $\sim yr\text{-}ta$, might refer to *the strangers in question*; but see Smend on the passage.

e

3. The pronominal object *must* be represented by ta with a suffix (instead of a verbal suffix), when (a) it precedes the verb, e. g. [Nu 22:33](#)

$yTgrh' hktay\ ytiy\text{-}h, tHtAaw$ *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 W follows, e. g. [2 S 15:25](#) $Atao\ yna\text{-}h$ *and he will show me it*, [Ex 17:3](#) $ynB'\text{-}ta$ *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](#) $Ata\text{-}tAKh$; $yTil\ bil$ *lest one should smite him*, &c., where $AtAKh$; $yTil\ bil$ 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* ($[mV]$) and *dicendi*, e. g. [Gn 9:22](#), &c., dGV *and he told (it)*; also after $!tn$ *to give*, [Gn 18:7](#), [24:41](#), &c., $Xqil$ *to take*, $aybh$ *to bring*, $\sim yfi$ *to lay*, [Gn 9:23](#), &c. ach *to find*, [Gn 31:33](#), &c. A personal object is omitted, e. g. in [Gn 12:19](#), [24:51](#) (after

Xq;l'.—The omission of the plural object is remarkable, because it leaves an opportunity for a misunderstanding, in [Gn 37:17](#) ~yrmaḏ yTi[mv'5 / *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 up 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](#) hvḡm [mvYh: hkB0 ~ [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

Mishna⁶ (see above, § 3 a) *ʾAta* 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 *tā* is not the *nota accusativi*, but a preposition (on *tā* with, cf. § 103 b), e. g. [Is 57:15](#), [1 S 17:34](#) (*bād h-tāw* and that, with a bear, -*tā*, 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 *~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*⁷; [Jer 36:22](#) and he had the brazier before him; in [Ec 4:3](#) a verb like *I esteem* is mentally supplied before *rva]* *tā*. 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 *~T,[m.v.* or *W[m.v.Ti(Wf [IT]* is to be supplied.

m

Setting aside a few undoubtedly corrupt passages⁸ there still remain the following examples, in which -*tā*, 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 *tāw* for -*tā*, according to verse [20](#). However, even the LXX, who have *tauta* only in verse [18](#), can hardly have known any other reading than *tā*;

consequently in all these passages *tā* must be regarded as virtually dependent on some governing word, such as *ecce* (LXX 43:7 *ēwṛakaj*), 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 Ethiopic⁹ and very commonly in Aramaic.¹⁰ 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*, *ayGlfhi* 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 *hj yl P*. with the LXX for *hj yl pl* and take *~k, l'* 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; dBKiy Ps 86:9; xq: l' Jer 40:2, 2 Ch 23:1; %yl mhi and xvm' 1 Ch 29:22; l hnE 2 Ch 28:15; %ms'y Ps 145:14; bz: l' 1 Ch 16:37 hl' [h, t Ez 26:3; xTPiy 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 *~k, l' 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; tyviy Ps 73:18; x l 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,¹¹ 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[yaīt et me, I pray thee, give thee counsel [1 K 1:12](#).¹²

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*!¹³ 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[; hrhmW he cried (with) an exceeding great and bitter cry; cf. the Greek noseih̄ nōson kakhn̄(̄ evarhsan caran megalhn̄ ([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](#), ¹⁴ 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 [I AdG- I Aq\) q \[waw\]](#) and *I 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 Ps 109:2](#) *they have spoken unto me* [r qvñ !Av I](#) . *a tongue of deceit*, i. e. with a lying tongue; [Pr 10:4](#) *he becometh poor* [h ymir >@k; hvd](#) *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 [yPi- I Lhy> tAnn'r> ytp. fi](#) *my mouth shall praise with joyful lips*, [y Ps 63:6](#); cf. [y 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. [byrl](#) *to strive*, but also with an accusative *causam alicuius agere* (so even in [Is 1:17](#), &c.; elsewhere with *I*. of the person for whom one strives); [I ky"](#) *absolutely to be able*, with an accusative *to prevail over any one*; [#px'](#) *to be inclined* and [hcr'](#) *to have pleasure* (usually with *B*), with an accusative *to wish for some one or something*; [bkv'](#) *cubare*, then in the sense of *concumbere*, originally joined with *-- [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 [ta](#) is intended, e. g. [HT'ai](#) for [Ht'a](#) 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*.¹⁵ 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 *Vbd'* *to be clothed* along with *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. *aBhl* *to prophesy*, [Jer 25:13](#); *bSn'* (prop. *to put oneself round*) *to surround*, [Ju 19:22](#); *~X:l nl* *to fight*, [y Ps 109:3](#) (where, however, the *Qal ynWmāx]l Yh:* should be read; cf. [y Ps 35:1](#)); also *XLg:thi* *to shave* (something) *for oneself*, [Num 6:19](#); *l Xa:thi* *to take some one for oneself as a possession*, [Is 14:2](#); *l Ka:thi* *to make some one an object of craft*, [Gn 37:18](#); *l Ca:thi* *to strip a thing off oneself*, [Ex 33:6](#); *rB[':thi* *to bring on oneself the anger of anyone, to anger him*; *l nAB:thi* *to consider something*, [Jb 37:14](#); *qrP'thi* *to break something off from oneself*, [Ex 32:3](#). In [Gn 34:9](#) after *WhTx:thi* *make ye marriages*, read *WhTāi* instead of *WhTāo* 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 *l*) is directly subordinated in the form of an accusative suffix, e. g. [Zc 7:5](#) *ynlahi ynTānc*; *~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. ynl ḥdē* 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 *ynl ḥdē* *bgm*; #*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'al, read *ynl ḥdē*; 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 *^bhj* as *he has given it to thee*) we must certainly assume a substantive *bhj* (= *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 *bhž'* *~ycBvm* *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.*¹⁶

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](#); [*rZal* *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](#) *yṇly [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 ḥ' *to run over with, to flow with*, [Jo 4:18](#); l zñ" *to gush out with*, [Jer 9:17](#); @j ṇ" *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](#); bVh *to bud with*, [Pr 10:31](#); so perhaps also rbi[' *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 tyVw" rymiv' ḥl '[w> *but it shall come up (it shall be overgrown) with briers 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 VhI ḥj [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 rVg; 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 rVg, [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 (PiCe, HiphCe, 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" yṇlāḥ; *show me, I pray thee, thy glory*. Thus very frequently [ydaḥ *to cause* some one *to know* something; dM:l i *docere aliquem aliquid*, &c.; cf. further, [Gn 41:42](#) Atao vBd Ym: vveydabi *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](#); $hq\phi$ to make some one drink something, [Gn 19:32](#) ff.

dd

(b) Many verbs (even in *QaI*) 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, rgX' [Ex 29:9](#), $hP\phi$ [Ex 26:29](#), &c., XWj [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 $!tn'$ [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](#); $\%r\phi$ 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, lmg'' [Gn 50:15](#), [17](#), [1 S 24:18](#); cf. also $\sim Dq'$ to come to meet any one with something, y [Ps 21:4](#), $\sim L\phi$ to repay some one with something (with two accusatives, y [Ps 35:12](#), [Pr 13:21](#)), and for the accusative of the person cf. $eu=(kakw\phi\text{ prattein tina}$, 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 *l. dyGhi*; *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 *rcyVh* also in [1 K 7:15](#); further [Ex 38:3](#)

tvxñ>hf[' wyl 'Kel 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 *hp'a'*, 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 *l. 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](#)

hvwxn>qwcy" !baña stone they smelt into brass; [1 K 11:30](#)

rf[' ~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 ~ynbaha'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,¹⁸ 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 Vpñ in the life, i. e. let us not kill him; [Dt 22:26](#), [2 S 3:27](#); also with @VV [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:

¹[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 $\#p\bar{x}'$ (*to have pleasure*, usually with B) *to desire*, $\bar{a}l\bar{m}'$ (*to be full of* something, also transitive) *to fill*, were originally intransitive. Cf. also such cases as hkB' *to weep* (generally with -l [\bar{A} -l \bar{a} , or l), 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 $\bar{a}AB$ *intrare*, also *aggredi*, $\bar{a}Cy''$ *egredi* (cf. [§ 116 h](#) above), $b\bar{w}w$ *redire*, [Is 52:8](#), take an accusative of the aim of the motion, while $\bar{a}AB$ according to the Old Semitic usage, even takes an accusative of the person (at least in poetry, equivalent to -l \bar{a} , $\bar{a}AB$ in prose).

²[3] On traces of these endings, especially the remains of a former accusative ending in \bar{a} , cf. [§ 90 c](#).

³[4] - $\bar{t}a$, (toneless owing to the following Maqqeph), and $\bar{t}ae$ (with a tone-long e) - $\bar{t}ae$ only in [Jb 41:16](#)), $\bar{t}a\bar{o}$ or $\bar{t}A\bar{a}$ before the light suffixes (on all these forms cf. [§ 103 b](#): the underlying form $\bar{a}\bar{h}$ was obscured in Hebrew to $\bar{o}\bar{h}$, shortened to $\bar{a}\bar{h}$ before suffixes beginning with a consonant and then modified to - $\bar{t}a$, whence finally the secondary form $\bar{t}a\bar{e}$ with the tone), Phoenician $\bar{t}ya$ i. e. probably $iyya\bar{h}$ (for the Phoenician form, cf. G. Hoffmann, *Einige phönik. Inschriften*, Göttingen, 1889, p. 39 f.), Punic $y\bar{t}h$ or (according to Euting) pronounced even as a mere prefixed t , Arabic, before suffixes, 'iyya \bar{o} Aram. $\bar{t}y\bar{A}$ $\bar{t}y$. It was no doubt originally a substantive, meaning *essence*, *substance*, *self* (like the Syriac $ya\bar{h}$; on the other hand, any connexion with the Hebrew $\bar{t}A\bar{a}$, Syriac 'a \bar{a} Arabic 'a \bar{y} at, *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*, $\bar{a}u\bar{o}j$. In common use, however (cf. Wilson, 'The particle $\bar{t}a$ in Hebrew,' *Hebraica*, vi. 2, 3, and the precise statistics of the use of $\bar{t}a$ on p. 140 ff.), it has so little force (like the oblique cases $\bar{a}u\bar{t}ou$ $\bar{a}u\bar{t}w\bar{o}$ $\bar{a}u\bar{t}on$, sometimes also *ipsius*, *ipsum*, and the Germ. *desselben*, &c.) that it merely serves to introduce a determinate object; $\sim y\bar{m}\bar{v}\bar{h}$; $\bar{t}ae$ prop. $\bar{a}u\bar{t}on$ $\bar{t}on$ $\bar{o}u\bar{r}an\bar{o}$ (cf. $\bar{a}u\bar{t}hn$ *Crusida*, *Iliad* i. 143) is no stronger than the simple $\sim y\bar{m}\bar{v}\bar{h}$; $\bar{t}on$ $\bar{o}u\bar{r}an\bar{o}$. Cf., further, P. Haupt on [Pr 18:24](#) in his

Rainbow Bible, and also in the *Notes on Esther*, p. 191.

⁴[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 Mešā' inscription, seven stand directly and four indirectly before proper names.

⁵[1] According to the ordinary rules of syntax (cf. [§ 116 t](#)) we should translate, *I heard men who said, &c.*

⁶[1] Cf. Weiss, *hnXmh !wXl j pXm* (Vienna, 1867), p. 112.

⁷[2] So also in [1 S 20:13](#) the Qal (*bj yb*) is, with Wellhausen, to be read instead of the Hiph'el.

⁸[3] Thus [1 S 26:16](#), where *yaw* is to be read for *taw*; [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.vt* for *~knyae* for the *l a*, cf. [2 K 6:11](#), [Jer 15:1](#), [Ez 36:9](#)].

⁹[1] Dillmann, *Grammatik der äthiopischen Sprache*, p. 349.

¹⁰[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.

¹¹[1] On a kindred use of the infinitive absolute as an *internal object*, see above, [§ 113 w](#).

¹²[2] Cf. *boulaj bouleuein*, *Iliad* x. 147.

¹³[3] The Arab grammarians assign to the indeterminate cases generally an intensive sense in many instances; hence the commentators on the Qorān usually explain such cases by adding *and what ... !* see [§ 125 b](#).

¹⁴[4] Also in *y Ps 13:4* *lest I sleep the sleep of death*, *twaMh;* is only used pregnantly for *twaMh; tn.v.* (cf. [Jer 51:39](#)), as *tAqd'c. is 33:15* for *tAqd'c. %rDñ* On the similar use of

~ymiT' %l hoin y [Ps 15:2](#), see [§ 118 n.](#)

¹⁵[1] Thus e. g. hn"[' to *reply to* (amēibesqai, 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 @aB) to *commit adultery* (adulterare matronam); dbi[' to *serve* (colere); br: [' to *become surety for ...* , and many others.

¹⁶[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;

¹⁷[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,[o yLi hT'tñ" ybya) *thou hast given mine enemies unto me as a back*; cf. [Jer 18:17](#).

¹⁸[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 yēh; *this night*, Gn 19:34; ~[Ph; *this time*, Gn 2:23; hnVh; *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 hMhā) as the subject of a nounclause; e. g. y Ps 19:10 *the judgements of the Lord are true* verse 11 gw ~ydm'xVh; 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*,¹ &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 (~yximBh; 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* (!tVh) *rain*, &c., *and sendeth* (X' VV), &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' rVCh; 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 ryvi['l, † must be read.)

(b) With a title understood and recognized by every one, e. g. himl {v. %l Mh; o` basil enj Sal wmw: [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; !hKk; *the high priest*, Vm,Vh; *the sun*, #rah' *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 [Bñord, 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 rhNh; *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; !hKk; [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](#) (~ymñ' and #rah; [23:16](#), [Ho 13:14](#) [Jo 1:5](#), y [Ps 34:12](#), [Ec 10:17](#), [11:9](#) &c.³ 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 [q-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;⁴ 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](#); arʾAnw> l 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. ~ymV/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](#) l 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](#) bbšh; 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` lalouh'tej 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](#) !ymVmi and l 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*; #Wl %h't *the armed man*, i. e. *soldiers*; @Samh't *the rearguard*; tyxvMh' *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 o`Vqhnaiobj(o`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 bhWbW @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 oil 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 ... ~yrWESB; 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 VK; as snow, rmCK; as wool; red [l ATK; like crimson; [Is 34:4](#) and the heavens shall be rolled together

rpSK; as a scroll; cf. [Nu 11:12](#), [Ju 8:18](#), [16:9](#) as tr, [Nh; l ytP. 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](#) xLVm. !qe ddAn @A[K. as wandering birds, (as) a scatterea nest (but cf. [10:14](#) !QK); [14:19](#), [29:5](#) rbe[0 #mK. (but y [Ps 1:4](#) #MK); [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 rABgK. [Jb 16:14](#) and seven other places (rABGK; only in [Is 42:13](#)), baK. [Jb 31:18](#), rbgK. [Jb 38:3](#), [40:7](#).

q

4. Peculiar to Hebrew⁷ 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 (yrbh^{ti}, i. e. the particular lion pursuing him at the time), and a bear (bDh) met him, &c., cf. [3:12](#), [1 K 20:36](#) ([John 10:12](#)); also [Gn 8:7f.](#), [14:13](#) (j yl Ph; 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 r [Nh; [Nu 11:27](#) is used like j yl Ph; above); [Gn 19:30](#), unless hr'[MB; means in the well-known cave; ~AqMB; [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 yl ar fyl without the article); [Nu](#)

[17:11](#), [21:6](#), [9](#), [25:6](#), [Dt 19:5](#), [Jos 2:15](#), [Ju 4:18](#), [8:25](#), [13:19](#), [16:19](#), [19:29](#), [20:16](#), [1 S 17:34](#), [19:13](#), [21:10](#), [2 S 17:17](#), [1 K 6:8](#), [13:14](#) (? most probably a particular tree is meant); [19:9](#), [Is 7:14](#) (חמ"ל .[ח"ל. e. *the particular maiden*, through whom the prophet's announcement shall be fulfilled; we should say a *maiden*[cf. Driver on [1 S 1:4](#), [6:8](#), [19:13](#)]; [Jb 9:31](#).

S

So always *to write in the book* (or *on the scroll* [Nu 5:23](#), [Jer 32:10](#)), i. e. not in *the* book already in use, but in the book which is to be devoted to that purpose, equivalent to *in a book*, *on a scroll*, [Ex 17:14](#), [1 S 10:25](#), [Jb 19:23](#). Especially instructive for this use of the article is the phrase ~אִתְּךָ; יְחִיָּךְ, which does not simply refer back to the previous narrative in the sense of *the same day*, but is used exactly like our *one day* (properly meaning on the particular day when it happened, i. e. *on a certain day*), [1 S 1:4](#), [14:1](#), [2 K 4:8](#), [11](#), [18](#), [Jb 1:6](#), [13](#). In [Gn 39:11](#) even חַמְלָה; ~אִתְּךָ.

t

The article is sometimes used in this way before collectives in the singular, which are not meant to denote (like the examples given under *l*) a whole class, but only that part of it which applies to the given case; thus בְּרֵאשִׁית הַיָּמִים; [Gn 8:7](#), הַרְעֵה; [Ex 23:28](#).

u

5. When a substantive is defined by the article, or by a suffix, or by a following genitive determinate in any way (see the examples below), the attribute belonging to it (whether adjective, participle, ordinal, or demonstrative pronoun) necessarily takes the article (see, however, the Rem.), e. g. [Gn 10:12](#) הַלְלוֹת; רַיָּהּ *the great city*, [Dt 3:24](#) הַקֹּזֶחַת; יָדָךְ *thy strong hand*. A genitive following the substantive may, according to [S 127 a](#), be determined either by the article, e. g. [1 S 25:25](#) אִישׁ יָדָהּ; וַיֵּאֱרָא הָאִישׁ; *this worthless man* (prop. *man of worthlessness*; cf. also such examples as [2 Ch 36:18](#), where the article is prefixed only to a second genitive following the noun); or as a proper name, e. g. [Dt 11:7](#) הַפְּעֻלָּה הַגְּדוֹלָה; הַאֲמֵרָה *the great work of the Lord*; or by a suffix, e. g. [Is 36:9](#) יְדֵבָר; ~יְמֵיךְ; וְיַבְדֵּא *the least of my master's servants*.

v

When several attributes (whether connected by *WaW* or not) follow a determinate substantive, each of them takes the article, e. g. [Dt 10:17](#) אֲרָאָה; רְבֹחַ; לְדֹחַ; לְאֵה

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.⁸

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,⁹ 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 ~AyB; 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^eth. (*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' T'a; 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 $\text{b}^{\text{h}}; \text{!b}^{\text{a}}\text{h}^{\text{h}}$), [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 y^{AG} or omit $\sim\text{y}^{\text{AG}}$ with Cornill), [Mi 7:11](#), 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) $\text{b}^{\text{A}}\text{J}^{\text{h}}$; is the genitive of a substantive, *aromatic oil, sweet cane* (in [Jer 6:20](#) read $\text{h}^{\text{n}}\text{b}^{\text{q}}\text{w}$), *like spiced wine*. In [Is 39:2](#) read $\text{b}^{\text{A}}\text{J}^{\text{h}}$; $\text{!m}^{\text{v}}\text{f}$ and in y [Ps 133:2](#) v^{h} ; $\text{!m}^{\text{v}}\text{K}$.

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 Mešāc inscription, l.3, 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 ayhi [Gn 38:21](#); with w^{z} y [Ps 12:8](#) (according to the Masora w^{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 $\text{h}^{\text{w}}\text{hy} \sim [\text{;I K'}$ became $\sim\text{y}^{\text{h}}\text{il } \text{a}/ \sim [\text{;I K'}$ and $\sim\text{y}^{\text{h}}\text{il } \text{a}/$ 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 y^{I} X, as in [Jer 10:19](#), has arisen by contraction from $\text{y}^{\text{y}}\text{ll X'}$, or we should simply read $\text{y}^{\text{I}}\text{ll X'}$ (in all these passages with h^{z} ; [Gn 24:8](#) (with ta^{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,¹⁰ 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 $\text{!AyI } .[\text{, } \text{I } \text{a}^{\text{e}}$ *the most high God* and $\text{y}^{\text{x}}; \sim\text{y}^{\text{h}}\text{il } \text{a}/$ *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 ~Yl̄; In [Ez 34:12](#), Hag. 14 (as Wellhausen says, a good instance of a Hebrew adjective in the stative form = ~yḥw̄p̄S. ~Xw̄), 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 ʾ, a, [may at the same time be due to considerations of euphony (as also in [Jos 16:1](#) before [, [Nu 14:37](#) before ʾ, [28:4](#), [Ez 10:9](#) before a, [21:19](#) before X).¹¹ In [1 S 13:17](#) t. (dx'a) and [2 K 25:16](#) (~yḥw̄. after a determinate substantive), the attribute again, being a numeral, is determinate in itself (see above, x); in [Is 65:2](#) the ad prevents the use of the article; finally, in [2 Ch 26:15](#) ~yCxB. and ~yḥb'aB. are to be read, as in [Jer 2:21](#) !pGh; for !pGh; in [22:26](#) #rañ for aḥ; in [2 S 6:3](#) omit hv'dx], and in [Ez 39:27](#) omit ~yBīr; Without any apparent reason the article is omitted in [Dn 8:15](#) and [11:31](#).

aa

2. When, as in [Mi 7:12](#) (aWh ~Ay in that day ?), the article is omitted from both substantive and demonstrative, and in [Ezr 3:12](#), the demonstrative even precedes (tyBñ; hz< hWh; tyBñ), this is obviously due in both cases to a radical corruption of the text (not only in the words quoted). In [Jos 9:12](#) Whm̄x. l̄; is either in apposition to the independent demonstrative hz< (= *this our bread*, &c.), as in verse [13](#) tAdan is to hLañ or they are complete sentences, *this is our bread*, &c. So also in [Ex 32:1](#) hv̄m (= *that [iste] Moses*, &c.), and in y [Ps 48:15](#) ~yḥil a/ are to be taken in apposition to hz< On y [Ps 68:8](#) and [Is 23:13](#) cf. § 136 d.

Footnotes:

¹[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.

²[1] On the subsequent change of !j 'fā ~r'aā ~yhił ă/into real proper names by the omission of the article, cf. above, [§ 125 f.](#)

³[2] For further exceptions see Nestle, *ZAW.* 1904, p. 323 ff.

⁴[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.

⁵[1] But in [Ex 12:23](#) ʾnh 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 ʾnh even in [Ex 12:23](#) impersonally = *destruction*.

⁶[2] In nearly all the above examples the presence of the article is only indicated by the vowel of the prefix (Bā Kā I) 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*.

⁷[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.

⁸[1] The demonstrative used adjectivally is generally placed *after* the adjective proper; in such cases as I AdGh; hwh; ^M.[: [2 Ch 1:10](#) the adjective forms a further (fresh) addition to hwh; ^M.[:

⁹[2] Cf. Driver, *Tenses*, 3rd 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. hI AdGh; tsnK. *the great synagogue*, in the Mishna; cf. Segal, *Mishnaic Hebrew*, p. 19 ff.) is certainly a later idiom.

¹⁰[1] Of. Nöldeke, *Beiträge zur semit. Sprachwiss.*, p. 48, n. 1.

¹¹[1] The same reason no doubt also favoured the omission of the article before awh and hLa see above, under [y](#). Also in [Is 23:7](#) (*is this your joyous?*) the article is omitted before hzyLi[: probably only for euphony.

§ 93. *Paradigms of Masculine Nouns.*¹

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. ברִּחִיף. *sword*, like מֶלֶךְ. *king*, except that in the *plural* they usually take the termination תֵּאָ; thus תֵּאֲבִרִּי constr. תֵּאֲבִרִּי (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 ~יָאֵל. 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 (§ 84^a *a–e*). In the first three examples, from a strong stem, the groundforms, מֶלֶךְ, סִיפֵּר, קִדְּשֵׁי have been developed by the adoption of a helping *S^eghol* to מֶלֶךְ (with *aç* modified to *e*), קִדְּשֵׁי (lengthened to *e*), וְדָבָר (with *uç* lengthened to *o*).² The next three examples, instead of the helping *S^eghol*, 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 *Hateph* (יְרִיחַ יְלִיחַ) before a following *S^ewa* (this *Hateph* passes into a simple helping vowel (*aç oç*), according to § 28 *c*; hence יְרִיחַ &c.

d

In the plural an *a*-sound almost always appears before the tonebearing affix ~יָאֵל (on the analogy of forms with original *a* in the second syllable; cf. § 84^a *a*), in the form of a pretonic *Qames*, whilst the short vowel of the first syllable becomes vocal *S^ewa*. 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^a c, *g* and *d*); the ground forms *maut* and *zait* are always contracted to mo^h, ze^h, 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 h³ (§ 84^a c, *e*).

f

Paradigms *l*, *m*, *n* are forms from stems [³], and hence (see § 67 a) originally biliteral, *yam*, 'im, h^lq, with the regular lengthening to ~yā ~aā QX0 Before formative additions a sharpening, as in the inflexion of verbs [³], takes place in the second radical, e. g. yMāā ~yMiy, &c. (see § 84^a c, *b*).

REMARKS.

g

1. A. On l. *a* and *d* (ground-form qat^l). In *pause* the full lengthening to a^h generally takes place, thus ~r^hl vineyard, r^h [nā [r^hl seed (from [r^h], and so always (except y Ps 48:11), in #r^hl earth,—with the article, #r^hl, according to § 350 (cf. also in the LXX the forms VAbel (Vafeq for l bhā tpy). However, the form with e^h is also sometimes found in *pause*, along with that in a^h e. g. dSX^h together with dSX^h and very frequently only the form with S^eghol, e. g. %l mā avD^h grass, XCnè perpetuity, al P^h a wonder, qdc^h righteousness, ~dq^h the East, [vyè help, &c.—With two S^eghols, although with a middle guttural, we find ~X^hl bread (in *pause* ~X^hl) and ~X^hl womb (in *pause* ~X^hl, besides ~X^hl Ju 5:30 (in *pause*

~Xr̥h̥. A helping S^egho̥ always stands before a final a, as avDā̃ anj̥h̥ (with *suff.* ^ah̥j̥), al Pā̃ arPā̃ (also written hrPā̃, 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 ħ, Pathah appears in the second syllable as the principal vowel (see below, [s](#)), e. g. rbḡy [Ps 18:26](#); [rʔ>

Paradigms of

h̥	a.	b.	c.	d.	e.	f.
<i>Sing. absolute</i>	%l m̥h̥	rps̥h̥	vdq̥h̥	r [n̥h̥	xçn̥h̥	l [P̥h̥
	(king)	(book)	(sanctuary)	(a youth)	(perpetuity)	(work)
<i>Sing. construct</i>	%l m̥h̥	rps̥h̥	vdq̥h̥	r [n̥h̥	xçn̥h̥	l [P̥h̥
<i>Sing. with light suff.</i>	ykil m̥;	yrb̥si	yvd̥q̥'	yrl[h̥)	yx̥çnl	yl i[P̥†
	^K.l m̥;	^r̥p̥si	^vd̥q̥'	^r̥[h̥n̥)	^x̥çnl	^l .[P̥†
<i>Sing. with grave suff.</i>	~kK.l m̥;	~kr̥p̥si	~kvd̥q̥'	~kr̥[h̥n̥)	~kx̥çnl	~k.l .[P̥†
<i>Plur. absolute</i>	~ykil m̥.	~yrb̥s̥.	[~yvd̥q̥]	~yrl[h̥>	~yx̥çh̥>	~yl i[P̥.
<i>Plur. construct</i>	ykd̥ m̥;	yrb̥si	yvd̥q̥'	yrl[h̥)	yx̥çnl	yl ɛ[P̥†
<i>Plur. with light suff.</i>	yki:l m̥.	yrb̥s̥.	[yvd̥q̥]	yri:[h̥>	yx̥çh̥>	yl ;[P̥.

<i>Plur. with grave suff.</i>	~kykɛl m;	~kyrɔsi	~kyvedəq'	~kyrɛ[h]	~kyxenl	~kylɛ[Pʰt
<i>Dual absolute</i>	~yll ḡṣ;	~ylobqi	~yhət m'	~yll r[h]		
	(feet)	(two heaps)	(loins)	(sandals)		
[Proper name.]						
<i>Dual construct</i>	yl ḡṣ;		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>	~kX]	!qz>	@tKñ	rcX]	hdɸ.
<i>Sing. with light suff.</i>	yrbD>	ymik'X]	ynlqz>	ypitk.	yrbæ]	ydlf'
	^rbD>	^mk'X]				^dɸt
<i>Sing. with grave suff.</i>	~krbD>	~kmkX]				
<i>Plur. absolute</i>	~yrbD>	~ymik'X]	~ynlqz>		~yrbæ]	~ynP'
<i>Plur. construct</i>	yrbDI	ymkX;	ynlqzl		yrcX;	ynP.

<i>Plur. with light suff.</i>	yr ḅ D>	ym k 'X]	yn q z>		yr c æ]	yn P '
<i>Plur. with grave suff.</i>	~k yr ḅD|	~k ym kX;	~k yn qz|		~k yr cæ;	~k yn P.
<i>Dual absolute</i>	~y p ñK.	~y l ḅ'X]	~y k ñz>			
	(wings)	(lions)	(thighs)			(face)
<i>Dual construct</i>	y p æK;					

Masculine Nouns

I.{						
<i>g.</i>	<i>h.</i>	<i>i.</i>	<i>k.</i>	<i>l.</i>	<i>m.</i>	<i>n.</i>
t w mñ	ty l ñ	j Av	yr P .	~y"	~ae	qx0
(death)	(olive)	(whip)	(fruit)	(sea)	(mother)	(statute)
t A m	ty z Ē	j Av	yr P .	~y", ~y:	~ae	-qx'
y t Ām	y t ijzĒ	yj Āv	y l r P i	y M ij:	y M iai	y Q ixu
^t A m)	^t yz et	^j Av)	^y r P,	^ M y:	^ M ai	^q x '
~k,t A m)	~k,t yz et	~k,j Av)	~k yr P,	~k M y:	~k M ai	~kq x '
[~y t Ām]	~y t ijzĒ	~yj Āv	~y l dG>	~y M ij:	t A Mai	~y Q ixu

ytAm	ytɤzɛ	yj Av	yyɛG>	yMɤ:	tAMai	yQxu
	ytyzɛ	yj Av	(kids)	yMy:	ytAMai	yQxu
	~kytɤzet	~kyj Av)		~kyMɤ:	~kytAMai	~kyQxu
	~yhɤ [e	~ymAy	~yɤx'ɪ .	~yPK;	~yNɔvi	
	(eyes)	(two days, biduum)	(cheeks)	(hands)	(teeth)	
	ynɛ [e		yyɛx'ɪ .	yPK;	yNɛvi	
	III.{			IV.{		

a.	b.	c.	a.	b.	c.
~ɪ A[	byɛa0	hzxu	dyqP'	ynɪ[]	bt'K.
(eternity)	(enemy)	(seer)	(overseer)	(poor)	(writing)
~ɪ A[	byɛa0	hzxu	dyqP.	ynɪ[]	bt'K.
ymil A[]	ybiyʌ0	yzxu	yɔɫyqP.		ybit'K.
^m.ɪ A[	^byɛʌ0	^zx0	^ɔyqP.		^b.t'K.
~km.ɪ A[]	~kbyɛʌ0	~kzx0	~kɔyqP.		~kb.t'K.
~ymil A[]	~ybiyʌ0	~yzxu	~yɔɫyqP.	~yɤɪɪ[]	[~ybit'K.]

ymd A[)	ybya)	yzxo	ydyqP.	yVh[)	[ybət'K]
ym;l A[)	ybya)	yzxo	ydyqP.		[yb;t'K]
~kymd A[)	~kybya)	~kyzxo	~kydyqP.	~kyVh[)	[~kybət'K]
~yḵṣṣ' m,	~yhāam)		~yl[ḵw.		
(pair of tongs)	(balance)		(two weeks)		
	ynāam)				

(only in [Nu 11:7](#), before Maqqeph), rdX] [Ju 3:24](#) (but [Ct 3:4](#) rdX], [j n>rxS. as well as [rZā &c.; cf., moreover, tXq. [2 K 12:9](#) (for tXqā infin. constr. from Xq:l').

i

C. The h^{α'} locale is, according to [§ 90 i](#), regularly added to the already developed form, e. g. hḏḡny [Ps 116:14](#), [18](#): hxtPn; [Gn 19:6](#), to the door, but also with a firmly closed syllable hBḡn [Ex 40:24](#); under the influence of a guttural or rā hr'dxā hcrā in pause hcrā (cf. hr'Zā [1 Ch 14:16](#), from rZā).

k

D. The suffixes of the singular are likewise added to the ground-form, but forms with middle guttural take Hāteph–Pathah instead of the Səwā quiescens; yr l[h) &c. (but also ymḵ.l ā ymi[z; &c.). In a rather large number of qatī-forms, however, before suffixes in the sing., as well as in the constr. st. plur. and dual, the a of the first syllable is attenuated to ii, [3](#) thus ynlj Bī my womb, Ar ty l so in dgBā [cBā [zGā xbzā xbj ā [vPā xtPā qdcā rbqā brqā [vrā vmvā and many others. In some cases of this kind besides the form with a there most probably existed another with original i in the first syllable; thus certainly with [vyḥ beside [vyā XCnā beside XCnā &c. (According to the *Diqduqe ha-tPamim*, [§ 36](#), the

absolute st. in such cases takes *e* the *constr. e* cf. *rđnə* [Nu 30:4](#) (*absol.*) and *rđnə* [30:10](#) (*constr.*); *rbvñ* [Lv 24:20](#) (*absol.*) and *rbvñ* [Am 6:6](#) (*constr.*). According to this theory⁴ *al Pñ* (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 *yđhBi*, &c. from, *dqBñ* and *^bñyl* [Dt 15:14](#), [16:13](#), in both cases evidently owing to the influence of the palatal in the middle of the stem. With *S^egho* for *i*; *yl bhñ* *^* [*vyñ* *yDhñ*, &c.

I

E. In the plural the termination *tA* is found as well as *~yṛi*, e. g. *tAvphñ* *tAmc'* together with *~yvphñ* [Ez 13:20](#) [but read *~yvpx'*; see comm.]), &c., *constr. st.* *tAvpn*. Other nouns have only the ending *tA*, e. g. *tAcra'* *constr. tAcra*; from *#rañ* Without *Qames* before the ending *~yṛi* we find *~ymixr*; (*bowels*) *mercy*. On the numerals *~yrñf.* [*twenty*, &c., cf. [§ 97 f, note 2](#). Moreover *a* is not inserted before plural suffixes with the tone on the penultima in *^yrñva*, &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. *~hyPṣK*; [Gn 42:25](#), [35](#); *yPwrl* [Ct 8:6](#) (*ypwrlly* [Ps 76:4](#)); *yPrj*; [Ez 17:9](#); *yDenci* [Is 5:10](#), and so always in *~kyKṣnl* [Nu 29:39](#), *~hyKṣnlly* [Ps 16:4](#), &c. (on the other hand, according to the best authorities *not* in *yDṣX*; [Is 55:3](#), &c., though in *y* [Ps 107:43](#) Ginsburg reads *yDṣX*); cf. [§ 46 d](#). Even with a middle guttural *!hy* *l* *B*; [Est 1:17](#), [20](#).—The attenuation of *a* to *i* also occurs sometimes in this form (see above, [k](#)), e. g. *yxbzl* &c., even *yddyl* [Is 57:4](#) beside *yddyl*; [Ho 1:2](#), &c.

n

G. In the *dual absol.* beside forms like *~yll ḡṣ*; *feet*, with suff. *^yl ḡṣñ wyl ḡṣ*; &c. *~yPñ* *a*; *two thousand*, *~yll ṛ[h]* *sandals*, *~yKñBi* *knees* (*a* attenuated to *i* *constr. st.* *yKñBi* with a firmly closed syllable), with suffixes *yKñBi* &c. (cf., however,

~hykrBī [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'h'q. ([Dn 8:3](#) ff.; elsewhere always ~yhr'qā wnr'h'q; &c.), and so always ~ytl' D; *constr. st. ytd' D; folding-doors*, ~ykr'Dx(?) *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^eghol instead of the original i; e. g. yqil xā yr'x, &c., so in the *constr. st. plur.* yl qx, &c.; aj Xē forms yaaj' x] [2 K 10:29](#), &c., retaining the Qamesl of ~yaji' x] before the weak ā.—The pausal forms rtsā and j bvr' (out of pause always rtsā j bvr') go back to by-forms rtsā j bvr'—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, [j](#)), 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 dsk (y [Ps 150:2](#)) beside Al dš, from l dGā *greatness*; Al Bsu (with Dages forte *dirimens*, and the u repeated in the form of a Hāteph-Qamesl, cf. [§ 10 h](#)) [Is 9:3](#), &c.; Hm'vGu [Ez 22:24](#).—Corresponding to the form ~k,l.[P' pot' ekhem we find ^bj' q' [Ho 13:14](#), even without a middle guttural; similarly ynlj' 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, ynlj' 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 b̄) (Baer and Ginsburg) is probably not due to a confusion of the above two readings, but ʾ is merely intended to mark the vowel expressly as oṯ. In the forms Al [P] [Is 1:31](#) (for Al [P]ṯ and Araṯ) [Is 52:14](#) (for Araṯ) [1 S 28:14](#)), the lengthening of the original uṯ to oṯ has been retained even before the suffix; cf. [§ 63 p](#) and [§ 74 h](#) (~kəpMB. [Gn 32:20](#)).—In the same way oṯ remains before hʾ locale, e. g. hnrʾšp h' h' [Gn 18:6](#), [24:67](#), &c. Dissimilation of the vowel (or a by-form Xkṇ?) seems to occur in AXkṇ [Ex 14:2](#), [Ez 46:9](#), for AXkṇ.

r

In the *absol. st. plur.* the original uṯ generally becomes Šəwā before the Qames, e. g. ~yrbB. from rqb 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 uṯ sound reappears as Hāteph Qames, e. g. ~yvd'x months, ~yrp' gazelles, tAxr'a ways; and so even without an initial guttural, tAnr'g the threshing-floors, [1 S 23:1](#), [Jo 2:24](#); ~yvd'q sanctuaries, and ~yvir' roots (qodhāš 140; m, &c., with oṯ for ʾ); also yvd'q but ^yvd'q wyvd'q, once qṯ where, however, the reading frequently fluctuates between qṯ and q, with the article qhā qBā qV; according to Baer and Ginsburg. On these forms cf. especially [§ 9 v](#). From l ha 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, wytXr'a (also ytXr'a)—hence only with initial ā, '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. (ā\Qere).—The *constr. st. plural* of !hB thumb is tAnhB. [Ju 1:6f.](#), as if from a sing. !hB: of Hgn brightness, [Is 59:9](#) tAhg on these qetb-forms, cf. [t](#).—If wynpa' [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 Qameṣ; cf. ~ymlj B' *pistachio nuts*, probably from a sing. hmlj B'. According to Barth, *ZDMG.* xlii, 345 f. ymlpa' is a sing. (ymlpa', the ground-form of hmlj a', with suffix).

In the *constr. st. plur.* the only example with original uṣ is yskrl by [Ps 31:21](#); otherwise like yvda' ylh' &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^a e](#)). Thus (a) of the form l j q. ĕ vbD > *honey*, j [m. *little*; in *pause*, vbD j [m. ĕ 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*, aṣ being modified to eṣ (but in *pause* ~kV; locative hmkV, also hmkV [Ho 6:9](#). With suffixes in the usual manner ymkV Hb'kvi, [Gn 19:33, 35](#) (an infin. with suffix, therefore not HB'kvi). On the other hand, the aṣ is retained in the *plur. absol.* by sharpening the final consonant: ~yMga] (*constr. ymga*) *marshes*, ~ySidh] *myrtles*, ~yJi [m. *few*.

t

(b) Of the form l j q. ĕ raB. *a well*, baB > *wolf*, &c. [5](#); locative hraB, with suff. yraB, *plur.* ~ybaB ybaB, but tArab, *constr. tArab* on the *infin. constr. taṣ*, cf. [§ 76 b](#).

(c) of the form l j q. ĕ vaB. *stench* (with suff. AvaB', just as AkBS occurs in [Jer 4:7](#) along with the *constr. st.* -%b's. y [Ps 74:5](#); cf. for the Dages [§ 20 h](#)), perhaps also ~aḏ. *nation*, pl. ~yMaḏ.

u

5. Paradigms *g-i* comprise the segholate forms with middle W or Y: (a) of the form qaḏ with Waḏ as a strong consonant, in which cases the original aṣ is almost always lengthened to aḏ ([Paradigm g](#)), thus twnā !waḏ *vanity*, l wḏ *iniquity*, %wḏ

midst, with final $\text{a}\tilde{\text{a}}$ $\text{a}\tilde{\text{a}}\text{w}'$ *falsehood*; cf. however, also $\text{Xw}\tilde{\text{r}}\tilde{\text{a}}$ *space*. In the *constr. st.* contraction always occurs, tAm , &c. (from original *maut*), and likewise before suffixes AtAm , &c. Exception, $\text{I w}\tilde{\text{e}}\tilde{\text{h}}$ *has constr. st.* [Ez 28:18](#) (according to Qimh) and with suff. $\text{Al w}\tilde{\text{e}}\tilde{\text{h}}$; The contraction remains also in all cases in the plural (but see below, [w](#)).

V

(b) Of the form $\text{qa}\tilde{\text{t}}$ with consonantal $\text{Yo}\&198\text{dh}$ ([Paradigm h](#)). With final $\text{a}\tilde{\text{a}}$ $\text{ay}\tilde{\text{e}}$ (also $\text{y}\tilde{\text{e}}$), in [Is 40:4](#) $\text{ay}\tilde{\text{e}}$, in the *constr. st.* (also *absol.* [Zc 14:4](#)) $\text{ay}\tilde{\text{e}}$ (also $\text{y}\tilde{\text{e}}$; plur. [2 K 2:16](#) and [Ez 6:3](#) *Keth.* according to Baer twag , i. e. doubtless $\text{tAa}\tilde{\text{e}}$ (cf. $\text{^ytAay}\tilde{\text{e}}$ [Ez 35:8](#); according to another reading [and so Ginsburg] twayg , i. e. doubtless $\text{tAay}\tilde{\text{e}}$; but in *Qere* and all other passages, $\text{tAya}\tilde{\text{e}}$) The uncontracted form (in the *absol. st.* with helping Hreq) remains also before $\text{h}\text{a}'$ *locale* e. g. $\text{hty}\tilde{\text{B}}\tilde{\text{a}}$ (but in the *constr. st.* e. g. $\text{@SAy hty}\tilde{\text{B}}\tilde{\text{a}}\text{—hry}\tilde{\text{a}}$ [i (from $\text{ryl}\tilde{\text{a}}$] [Gn 49:11](#) is peculiar, so also $\text{Aty}\tilde{\text{v}}\tilde{\text{a}}$ [Is 10:17](#) (from $\text{ty}\tilde{\text{v}}\tilde{\text{a}}$).—In the *plural absol.* uncontracted forms occur, like $\sim\text{yl}\tilde{\text{a}}$ $\text{y}\tilde{\text{x}}$ *hosts*, $\text{tAny}\tilde{\text{a}}$ *springs*, $\sim\text{yrl}\tilde{\text{a}}$ *young asses*, $\sim\text{yvl}\tilde{\text{a}}$ *he-goats*, &c.; as *constr. st.* [Pr 8:28](#) $\text{tAny}\tilde{\text{a}}$ [i for $\text{tAny}\tilde{\text{e}}$

W

(c) With the contraction of the w and y even in the *absol. st.* sing. ([Paradigm i](#)). In this way there arise formations which are unchangeable throughout; thus from the ground-form $\text{qa}\tilde{\text{t}}$: $\sim\text{Ay}$ (cf., however, [§ 96](#)), $\text{@AS}\tilde{\text{a}}$ rAV , &c.; with middle $\text{Yo}\&198\text{h}$, I yxe [Ch 9:13](#) (elsewhere $\text{I yk}\tilde{\text{a}}$), I yl [Is 21:11](#) (elsewhere I yll $\tilde{\text{a}}$ in prose $\text{hl}\tilde{\text{a}}$ $\tilde{\text{a}}$ see above, [§ 90 f](#)); from the ground-form $\text{qu}\tilde{\text{t}}$, $\text{!rD}\tilde{\text{a}}$ $\text{ryv}\tilde{\text{a}}$ $\text{ry}\tilde{\text{a}}$ (see, however, [§ 96](#)); from the ground-form $\text{qu}\tilde{\text{t}}$, $\text{r}\tilde{\text{w}}\tilde{\text{a}}$ $\text{Xw}\tilde{\text{r}}$, &c. The plurals $\sim\text{yrl}\tilde{\text{a}}$ *pots*, $\sim\text{yql}\tilde{\text{a}}$ *streets*, $\sim\text{yrl}\tilde{\text{a}}$ *oxen*, have a strong formation (but for $\sim\text{yxl}\tilde{\text{a}}$ [1 S 13:6](#) read $\sim\text{yrl}\tilde{\text{a}}$ in [14:11](#)). Finally, forms with a quiescent middle $\tilde{\text{a}}$ also belong to this class, such as $\text{Va}\tilde{\text{r}}$ *head* (obscured from Var' = *rais*; see [§ 96](#)) and $\text{!a}\tilde{\text{a}}$ *sheep*.

X

6. On [Paradigm k](#): segholate forms from h^3 stems. Besides the formations mentioned in [§ 84^a c, e](#), like $hkB\tilde{n}$ &c., and $Wx\tilde{f}h$ [Ez 47:5](#), with the original W resolved, according to [§ 24 d](#) (cf. the *constr. plur.* $yw\tilde{g}X$; *clefts*, Ob^3 , &c., and $yw\tilde{c}Q$; ends, y [Ps 48:11](#), &c., where the W becomes again a strong consonant, ⁶ from $wg\tilde{x}\tilde{n}$ and $wcQ\tilde{n}$ or $wg\tilde{x}\tilde{h}$ and $wcQ\tilde{h}$, there occur also (a) commonly, of the ground-form $gat\tilde{l}$, forms like $yrP\tilde{a}$ $ykB\tilde{a}$ $dG\tilde{a}$ $yxil\tilde{a}$ $ybc\tilde{a}$ $yr\tilde{a}$ &c.; in *pause* $yrP\tilde{a}$ $ykB\tilde{a}$ $yxil\tilde{a}$ $ybc\tilde{a}$ (cf. [§ 29 m](#)), but $yr\tilde{a}$ [Ju 14:18](#); with suffixes $AyrP\tilde{i}$ (attenuated from $pa\tilde{r}yo$), $yykBi\tilde{y}$ [Ps 6:9](#), but also $^yP\tilde{a}$ $Ayx.I$, &c.; before a grave suffix $\sim hyrP$, but also $\sim kyrP$, *Plur.* $\sim y\tilde{d}G$ (*constr.* $y\tilde{d}G$; see above, [o](#), $yaj\tilde{x}$), $\sim yr\tilde{a}$ and $tAyr\tilde{a}$ with softening of the y to \tilde{a} (as elsewhere in $ya\tilde{a}$ B. [Jer 38:12](#) for which there is $y\tilde{a}$ B. in verse [11](#), according to [§ 8 k](#); $\sim yaj\tilde{b}r\tilde{x}$; [2 Ch 17:11](#), cf. [26:7 Keth.](#); probably in $\sim ya\tilde{d}wD\tilde{a}$ $tAa\tilde{l}$ 'l from $yd\tilde{w}$ and $yl\tilde{w}$; also $\sim yak\tilde{l}$ X y $Ps 1C^{10}$ *Keth.*, divided into two words by the Masora, is to be referred to a sing. $yK\tilde{l}$ X , *hapless*): $\sim yail\tilde{x}$ *jewels*, [Ct 7:2](#) (from $yl\tilde{x}$), $\sim yail\tilde{j}$ *lambs*, [Is 40:11](#) (from $yl\tilde{j}$); but instead of $\sim yaitP$ and $\sim yab\tilde{c}$ (from ytP and ybc) the Masora requires $\sim yatP$ and $\sim yab\tilde{c}$; dual: $\sim y\tilde{x}$ 'l, *constr. st.* $y\tilde{x}$ 'l, with *suff.* $y\tilde{x}$ '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 $git\tilde{l}$, $yC\tilde{x}$ *half*, in *pause* $yC\tilde{x}\tilde{a}$ with *suff.* $AyCX$, &c.— From stems with middle $Wa\tilde{w}$ arise such forms as $yal\tilde{i}$ (from $'iwy$), $y[\tilde{a}]$ yCi *ship*, *plur.* $\sim yla\tilde{a}$ $\sim ylc\tilde{i}$ &c.; instead of the extraordinary *plur.* $\sim yCi$ [Nu 24:24](#) read with the Samaritan $\sim ya\tilde{c}Ay$) and for $\sim yCB$; [Ez 30:9](#) read probably with Cornill $\sim yC\tilde{a}$ 'l.

z

(c) From the ground-form $qu\tilde{l}$ sometimes forms like $WhT\tilde{a}$ $WhB\tilde{a}$ (from $tuhw$, $buhw$), sometimes like $yl\tilde{x}\tilde{a}$ $ynl[\tilde{a}]$, and even without an initial guttural $ymD\tilde{a}$ $ypj\tilde{a}$ $yr\tilde{c}\tilde{o}$ (also $ymD\tilde{a}$ $ypj\tilde{a}$ $yr\tilde{c}$), $yair'$ &c; in *pause* $yl\tilde{x}\tilde{a}$ &c., with *suff.* $Ayl\tilde{x}$ 'l, *plur.* $\sim yll\tilde{x}$ 'l. From $ypi[\tilde{a}]$ *branch*, there occurs in y [Ps 104:12](#) the *plur.* $\sim ylap[\tilde{a}]$ (analogous to

~yātP, &c., see above, [x](#)); the *Keth.* evidently intends ~yāp'[\ (so Opitius and others). Dual, with *suff.* Wy' D' [Nu 24:7](#), *bucket* (from yI D> for yI D), more correctly, with the Masora, Wy' D 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 [ʔ] (see [§ 84a c](#), b).

(a) In the qatl-form the a 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*, XI 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[ir Ā y[er'. In the *constr. st.* yX; *living* (in the plural ~yVX; 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 qat-forms) [Jer 17:3](#) (but in y [Ps 30:8](#) for yrh'; read yrh') and ~r'h'; [Gn 14:6](#); plur. *constr.* yrh'; [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. a is sometimes attenuated to i; e. g. yTP Ā ~yTP; from tP; Ē ~yP; and tAPSi (also tAPSi; [2 S 17:28](#)) from @S; Before X, a is retained in a virtually sharpened syllable, e. g. ~yXP; *traps*.

bb

(b) Qitl-forms: ~a Ā va *fire* (with *suff.* yVā; but cf. also ~kva, [Is 50:11](#)), !Xe *favour*, &c.; of a trilateral form, the plur. ^yC[X]y [Ps 77:18](#).

(c) Qutl-forms: qXĀ | K0totality, before Maqqeph -pXĀ -| K', with suff. yQixl &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 triliteral 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 hīqq.

cc

The forms with assimilated middle Nuḥ likewise follow the analogy of Paradigms I-n, e. g. @a; nose, anger (yPā; dual ~yPā; also face) for 'anp; %Xēpalate for hīnk, ~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^a 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 a³⁴-forms, e. g. ab'c' army., ab'c. For the construct forms b| x] milk, -!b| . white, Gn 49:12, instead of the ordinary absolutes b| xĀ !b'|, a secondary form b| 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 Vrp' 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 *a* before a tone-bearing termination, but cf. [§ 88 c](#).

ff

B. From [ʃʰ] stems, forms like [ʃʰ] *!ʃʰ* *!nʰ*, &c., belong to this class.

gg

C. The few nouns of the ground-form *qatit* follow the same analogy, such as *bbʰ* *e* *heart*, *rʰkʰ* *strong drink*, *bnʰ* *e* *grape*, &c. From *rʰ* *ʰe* *hair*, in the *constr. st.* besides *rʰ* *ʰ*, the form *rʰ* *ʰ* is also found (perhaps a survival of a secondary form like those in Paradigm I, *d*); so from [ʃʰ] *ʰerib*, [ʃʰ] *ʰ* and even [ʃʰ] *ʰ* [2 S 16:13](#) (so ed. Mant., Ginsb.; but Baer [ʃʰ] *ʰ*), both, probably, old secondary forms (also used for the *absol. st.*) of [ʃʰ] *ʰ* cf. also *y* *ʰ* *ʰ* and *A* *ʰ* *ʰ*; as well as the *constr. st. plur.* *tA* *ʰ* *ʰ*; also from *rʰkʰ* *ʰ* *strangeness*, the *contr. st.* -*rʰkʰ* *ʰ* is found, [Dt 31:16](#).

hh

2. On Paradigms c–e: ground-form *qatit*, developed to *qatit*; with a final guttural, e. g. [ʃʰ] *satisfied*. In the *constr. st.* the original *i* of the second syllable, probably on the analogy of the forms discussed in [§ 69 c](#), becomes *a*; e. g.

!qzʰ *!dxʰ* *rsxʰ*, &c., but not before suffixes, *ypitʰ*, &c., nor in forms from *aʰ* stems, e. g. *a* *ʰ* *full*, *a* *ʰ*; cf., moreover, *bqʰ* [Gn 25:26](#) from *bqʰ* *heel*, and -*!ba* *y* [Ps 35:14](#), *mourning*. [Paradigm d](#) represents forms which in the *constr. st.*

instead of the ordinary *@tʰ*, &c., have a segholate form, as

%raʰ *rdʰ* *%ryʰ* *!zʰ* *!rʰ* ([Ez 44:9](#)), *constr. st.* of *%raʰ* *long*, *rdʰ* *wall*, *%ryʰ* *thigh*, *!zʰ* *robbery*, *!rʰ* *uncircumcised*. In [Is 11:14](#) *@tʰ* would be altogether without precedent as a *constr. st.* (for *@tʰ*); most probably the *absol. st.* is intended by the Masora (according to Nöldeke, *Gött. Gel. Anzeigen*, 1871, No. 23 [p. 896] for *dxʰ*, *kb* *with one shoulder*, i. e. *shoulder to shoulder*); [cf. Driver, *Tenses*, § 190, *Obs.*].

ii

In the *plur. constr.* the *e* lengthened from *i* is frequently retained in verbal adjectives of this formation, e. g. *yxʰ* *yxʰ* *y* *beaʰ* *ynʰ* *yCʰ* cf. also

wytdt³ (with e under the protection of the secondary tone) from dt³ *tent-peg*. On the other hand from ar³ *fearing*, always yar³, cf. also y[gr]y [Ps 35:20](#) from [gr].—With a retained in the initial syllable cf. rXa³ *alius* (with a virtual sharpening of the X).—From W³ stems come forms like tme *dead person*, rGE *resident stranger*, d[ew]itness, with unchangeable Se³ hence ~ytma³ ytene &c.

kk

Kindred in character are the formations from the ground-form qat³. This ground-form is regularly lengthened to qaa³, e. g. l g[³] *round*, qmd³ *deep*, ~da³ *red*; but before formative additions the short u returns, protected by the sharpening of the following consonant (see [ee](#) above), as ~yLg[³] &c. (but in stems with a third guttural or r³ hhb³ ~yrk³). The form l Ag³, [1 K 10:19](#), is abnormal; likewise hq[³] [Pr 23:27](#), Jablonski (ed. Mant. hq[³] Baer and Ginsburg hQ[³]).

II

3. On [Paradigm f](#): ground-form qat³ from h³ stems. As in verbs h³ [§ 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 h³ the form yd³, with the final Yodh retained, is also found in poetry (cf. also the singulars with suffixes, like ~hyT³mi in ss); in the same way final W is retained in ~ywh³ *the poor*, constr. ywb³; The plur. of h³ is tAd³, constr. tAd³. (also yd³, unless this is a *sing.*, contracted from yd³; so Barth, *ZDMG*. xlii, p. 351). The qat³-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 ~ynP³ *face* (only in *plur.*), ynP³ ynP³ ~kynP³, &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 dy³ *hand*, constr. dy³, with suff. Ady³, but ~kdy³ plur. tAdy³, constr. tAdy³ dual ~ydy³ ydy³ with suff. ydy³ ~kydy³ &c., and in ~D³ *blood*, constr. ~D³, with suff.

ymD', but ~kmDl (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 Sēwaō (Paradigm a, but cf. also examples like ~ynpāa) *wheels*, for ~ynpāa) and ~yMil *at porches*), secondly, the cases in which the vowel becomes Sēwaō even *before* the tone (Paradigm b), and finally, those in which the termination of h³, formations is entirely lost (Paradigm c).

oo

Rem. 1. On the model of ~l'ā [(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 Axj bmi Jer 17:7, y Ps 40:5 Jb 8:14, &c.; a³ nouns of this form maintain the Qames in the *constr. st. plur.*, e. g. yar'qmi from ar'qmi^B; on the other hand, in the plur. of the *participles Niph.* (§ 85 n) of verbs a³ (which likewise belong to this class), are found not only regular forms like ~yair'qnl but also ~yaBxn Jos 10:17, ~yamj nl Ez 20:30 f., and so always ~yaBnl (except Ez 13:2 ~yaBNh) and ~yācmnl 1 S 13:15, 2 K 14:14, &c. (except Ezr 8:25 ~yācmnh; in pause).⁹

pp

Moreover, the other participles in a⁰ also follow the analogy of ~l'ā [as regards the final syllable (l j 'qmā l j 'qm'; cf., however, bv³h; Gn 43:12 in close connexion; see the analogous cases in § 65 d); also !X'l .Vl table (§ 85 u; plur. tAnx'l .Vl constr. tAnx'l .Vl, !Brq', constr. !Brq', hence in plur. constr. with suff. ~hynBrq' 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[]h; nakedness, 2 Ch 28:15; ~D̄r̄q̄Ā AMD̄r̄q̄; È yQ̄m̄[]h; Is 51:10; yDB̄knl Is
 23:8 f.; yBN̄fmiy 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), !ḡh̄n̄ (§ 85 i), z [m̄] (§
 85 k), inasmuch as they retain the ā of the first syllable, contrary to rule, even
 when not pretonic, e. g. yN̄ghm̄Āt̄ yZi [m̄]t̄È bv̄Am̄ (§ 85 g); bv̄AT (§ 85 p), constr. st.
 plur. yb̄w̄T̄) 1 K 17:1; also isolated forms according to § 84^a t, and § 84^b b, c, k,
 m, n, o. Cf. finally, r̄āw̄C̄; neck (from sw̄ar̄), constr. st. r̄āw̄C̄; Jer 28:10 ff., constr.
 st. plur. yr̄āw̄C̄; Gn 45:14, &c.

qq

2. (Paradigm b; cf. § 84^a s.) Instead of the original i; in such forms as ~kb̄yā) (cf.
 2 K 22:29), the second syllable more frequently has e; e. g., ^r̄ēȳb̄thy creator;
 with a closing guttural (according to § 91 d; but cf. also r̄b̄ā) Dt 32:28) forms are
 found sometimes like ^x̄j̄) sometimes like ^ār̄b̄) 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 J̄qm̄Ā l̄ J̄q̄t̄m̄i, &c.), see further, in § 84^b d,
 !B̄) &c. (but with exceptions, as ~yV̄L̄w̄Ā ~y [B̄r̄), and ibid. l, p; § 85 i, k (XB̄z̄m̄i
 altar, constr. st. XB̄z̄m̄i plur. t̄AX̄B̄z̄m̄i), and ibid. q, but here also there are
 exceptions like ~yl̄ h̄q̄m̄; y Ps 26:12.

rr

3. (Paradigm c: part. Qal of verbs h̄³⁷¹, 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 S̄ēghō 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.; hr̄q̄m̄i Ec 3:19 is
 in the absol. st.). To this class belong, as regards their formation, the h̄³⁷¹-forms
 mentioned in § 84^a r, § 85 g (with suff., e. g. ^l̄ . [M̄h̄; 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 $\sim hyT\bar{m}i$ [Is 5:12](#), [Dn 1:10](#), [16](#); $\sim hya\bar{r}m$; *their appearance*, [Dn 1:15](#), [Gn 41:21](#), cf. [Na 2:5](#); $\sim hyj\ \bar{a}n^*$ *who stretched them forth*, [Is 42:5](#); defectively $\sim hpa\bar{b}$ [Ho 7:5](#) (cf. $\sim hwb$ [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 $\wedge yn\bar{x}m^t$ *thy camp*, [Dt 23:15](#) ($\wedge n\bar{x}m^t$ occurs just before), $\wedge yn\bar{q}mi$ *thy cattle*, [Is 30:28](#) (probably also $\wedge yd\bar{r}f$ [1 K 2:26](#)), $\%y\bar{a}rm$ [Ct 2:14](#), and $wy\bar{a}rm$; *the sight of him*, [Jb 41:1](#) (with the *y* here retained orthographically), $wy\bar{l}\ [\bar{h}]$ [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 $\sim yk\bar{m}a\bar{h}$ [Is 25:6](#) (*part. Pu.* from $hX\bar{m}$).

tt

4. Paradigm IV comprises the forms with a changeable vowel (*a*, *b*), or a vowel which has already become *Sēwa*(*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 btK) cannot undergo any vowel changes.

uu

Rem. 1. Analogous to $dyqP'$ (ground-form $paq\bar{i}\bar{a}$) are [§ 84a k](#), $l\ AdG''$, &c. (with *o* not changeable *o* for *u*); in substantives like $\sim Al\ V'$, this *o* is demonstrably obscured from *a* (Arab. $sa\bar{t}a\bar{m}$); *ibid.* *l*, *m*, $r\ wsa\bar{a}\ rys\bar{a}'$, &c.; [§ 85 u](#), $!ArKz\bar{l}$ *constr.* $!Arkz\bar{l}\ \bar{e}$ $!AyZ\bar{x}i$ *constr.* $!AyZ\bar{x}$, \bar{e} $!AL\bar{K}i$ *constr.* $!Ay\bar{l}\ Ki$ (cf., however, the forms in the *constr. st.* $!AbC.\bar{[A]}\ !AmN\bar{q}i$ and with the plural suffix $\%y\bar{h}abZ\bar{[i]}$ [Ez 27:12 ff](#)); [§ 85 w](#), $vym\bar{l}\ X$; *constr.* $vym\bar{l}\ X$; [§ 85 l](#), $\sim Aq\bar{m}'$, &c.

vv

2. $yn\bar{l}\bar{[']}$ (ground-form $\bar{a}n\bar{i}y$, stem $hn\bar{l}\bar{[']}$) represents forms in which a final *Yo* has been resolved into *i* before formative additions the original *Yo* under the protection of a *Dages forte* again becomes audible as a firm consonant, whilst the

(originally short) vowel of the first syllable becomes *Sewa* cf. § 84a *i*, *yqñ*, plur. *~yḡñ* and § 87 *a*

ww

3. *btK*. with unchangeable *a* in the second syllable, whilst the *Sewa* is weakened from a short vowel (Arab. *kitāb*); *constr. st.* -*btK*. [Est 4:8](#) (readings like *btK*. [2 Ch 35:4](#) are incorrect, although *rqq* [Est 1:4](#) and -*brK*. [4:8](#) are supported by fairly good authority; however, these *qeta*-forms in Hebrew are probably all loan-words from the Aramaic). The only plural form found in the O. T. is *~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* (*l 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 *i* and *r*).

xx

In opposition to the anomalous shortening of the form *l 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 *l yj q'* (properly *qatli*) the examples *~ysjrb* *~ycjrp* *~yvj l v'*, whilst the *constr. st. sing.* according to the rule, changes the *a* into *Sewa* (*syrbs* *#yRP*). (These are not to be confounded with forms like *#yr l'* *tyrant*, which is for *#yR l'*; and consequently has an unchangeable *Qames*). Of the form *l Wj q'* (*qatli*) in this class are *[wbv'* *week*, plur. *~y[bw]* and *tA[bw]*, *constr. tA[bw]*, but with *Metheg* of the secondary tone in the fifth syllable from the end, *~kyte[bw]* — On *zA[mā yz l m'* &c., cf. § 85 *k*.

Footnotes:

¹[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.

²[2]. According to P. Haupt 'The book of Nahum' in the *Journ. of Bibl. Lit.*, 1907, p. 29, the *e* in *rps* and the *o* in *vdq* are not long but accented, and hence to be pronounced

sefr(ozn (!zā), a theory unknown at any rate to the Jewish grammarians.

³[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.

⁴[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.

⁵[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 Wbhā, no doubt on the analogy of raB, &c., for WbhāTē which was probably intended, see [§ 63 m.](#)

⁶[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.

⁷[1] yXe only in [Dn 12:7](#) as *constr. st.*, since in the asseverative formulae (cf. [§ 149](#)) d[^{op}; yxā ^v^{pn}: 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 ynāh yx; (yknā'tyx; [Dt 32:40](#)) and hAhy>yx; (= yn'dā] yx;).

⁸[1] ~hyv^{dqm}. [Ez 7:24](#) for v'D^{dqm} (from vD^{dqm}) is wholly irregular; perhaps, however, the *part. Pi^{el}* is intended, without Dages in the d (according to; [§ 20 m.](#)).

⁹[1] Brockelmann, *Grundriss*, p. 659, observes that except in [2 Ch 5:11](#), [35:17](#) ~ya'cm^{nh} 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. Xa' *brother*, tAXa' *sister*; $\sim\text{l}[\text{,}]$ *a young man*, $\text{hm'l}[\text{,}]$ *a young woman, maid*; rP' *iuvencus*, hrP' *iuvenca*; $\text{l g}\{\text{e}\}$ *vitulus*, $\text{hl g}\{\text{e}\}$ *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: ba' *father*, $\sim\text{a}$ *mother*; l ya' *ram*, l xr' *ewe*; vyll *he-goat*, z[e] *she-goat*; rAmx *he-ass*, !Ata' *she-ass*; hyra *lion*, aybil' *lioness*. Sometimes with the feminine ending as well, e. g. $\text{db}[\text{,}]$ *male slave, man-servant*, hm'a' or hxpvi *female slave, maid*; !tX' *bridegroom*, hLK *bride*.

d

Of (b): m^{G} camel. Plur. $\sim \text{y}^{\text{L}} \text{m}^{\text{G}}$ construed as masculine, [Gn 24:63](#); as feminine, [Gn 32:16](#); $\text{r}^{\text{q}} \text{B}^{\text{'}}$ 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 $\text{h}^{\text{r}} \text{P}^{\text{f}}$ wild ass, changes directly from the masculine (intended as epicene) to the feminine. Cf. the Greek $\alpha(\text{h}^{\text{'}} \text{paij} \cdot \alpha(\text{h}^{\text{'}} \text{bouj}$

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. $\alpha^{\text{'}} \text{l}^{\text{u}} \text{k}^{\text{o}} \text{j}$ ($\text{h}^{\text{'}} \text{cel}^{\text{id}} \text{w}^{\text{n}}$, and the German *der Löwe*, *der Adler*, &c., but *die Katze*, *die Taube*, &c. Similarly in Hebrew, e. g. $\text{@}^{\text{W}} \text{L}^{\text{a}}$ 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, $\text{b}^{\text{l}} \text{K}^{\text{n}}$ dog, all masculine; but $\text{t}^{\text{b}} \text{n}^{\text{r}} \text{a}$ 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 $\text{!A}^{\text{t}} \text{a}^{\text{'}}$; $\text{I}^{\text{Y}} \text{a}^{\text{'}}$ hart, y [Ps 42:2](#) for $\text{h}^{\text{l}} \text{Y}^{\text{a}^{\text{'}}}$; 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*¹ spouse, also for fem. *Gemahlin*, &c.).

g

2. Of words denoting persons $\text{r}^{\text{'}} \text{[n}^{\text{o}} \text{paij}$, according to the formerly common opinion, was in early times used as epicene (see, however, above, [§ 2 n](#)). The use of the plural $\sim \text{y}^{\text{r}} \text{I}^{\text{'}} \text{[h}^{\text{e}}$ 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.²

h

3. The following classes of ideas are usually regarded as feminine,³ although the substantives which express them are mostly without the feminine ending:⁴

(a) Names of *countries* and *towns*, since they are regarded as the mothers⁵ and nurses of the inhabitants; e. g. $\text{rW}^{\text{W}}\text{a}$; *Assyria*, $\sim\text{d}\text{a}$ / *Idumaea*, rCO *Tyre*; cf. also such expressions as $\text{I bB}' \text{ tB}\tilde{\text{A}}$!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](#) $\text{I aetyB}\tilde{\text{A}}$ 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 $\text{hdW}^{\text{W}}\text{hy}$ > 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 $\text{hdW}^{\text{W}}\text{hy}$ > [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., !AYci tB ; &c. (see above) as collective poetical personifications of the people.

k

(b) Appellative nouns, which denote a *circumscribed space*, such as $\#\text{r}\tilde{\text{a}}$ *earth*, *land*, $\text{I b}\tilde{\text{e}}\text{T}$ *world*, I aW . *the abode of the dead*, $\text{rK}\text{K}\text{i}$ *circle* (of the Jordan valley), $\text{ry}[i$ *a town*, raB . *a well*, !ApC' *the north*, !myT *the south*.

l

In the majority of nouns denoting place the gender is variable, e. g. $\text{Xr}\tilde{\text{a}}$ *land* $\%\text{rD}\tilde{\text{n}}$ *a way* (usually feminine; the masculine gender only begins to predominate with Ezekiel; cf. Albrecht, l. c., 1896, p. 55), $\text{ay}\tilde{\text{S}}$ (yG) *valley*, !G *garden* (fem. [Gn 2:15](#), unless $\text{hd}\text{b}.\text{[I}$, &c., is to be read), I kyh *palace*, *temple*, $\text{rC}\tilde{\text{X}}$ *court*, $\sim\text{rK}\tilde{\text{n}}$

vineyard, Γ [Vñdoor,⁶ &c.; also ~Aqm' *place*, at least in [Gn 18:24](#) (referring to Sodom), [Jb 20:9](#), and [2 S 17:12](#) Kethibh, 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, l [nòshoe, fr,[ñbcd, &c.; in other cases, as !Ara]chest, ark (with the article !Arah't rñNT; 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, l gññ foot, %rBñknee, %rñ 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](#)).⁷

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 ðesañ) 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) Abstracts⁸ (sometimes along with masculine forms from the same stem, as

hm'qh >vengeance, as well as ~qh' h'z', help, as well as rz' e. g. hn'ma/ firmness, faithfulness, hr'wg >strength, hl'wg >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 >a light thing (i. e. a trifling thing), [Jer 6:14](#); so especially in the plural, e. g. tAl d' >great things, y [Ps 12:4](#); tAsr'h'h; the ruined places, [Ez 36:36](#), along with hMv'h; that which was desolate, tAbj o'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'revain things, [Pr 12:11](#), [28:19](#)). Cf. moreover, the very frequent use of ta' ayhi (as well as hz' and a'h), [Ju 14:4](#), y [Ps 118:23](#), &c., in the sense of *hoc, illud* (also h'h' equivalent to *illa*, [Is 51:19](#)): also the use of the feminine form of the verb in [Is 7:7](#) hyk.tita'd >~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.⁹

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, *viceroy*; in the plural tAn'K.prop. *cognomina*, then *like-named, colleagues*; tA[rP.princes (if this be the true meaning).¹⁰ All these words, in accordance with their meaning, are construed as masculine (in [Ec 7:27](#) instead of q' hrma't the words should rather be divided as q'h; rma'; cf. [12:8](#)).

s

Abstract ideas include also —

(c) *Collectives* in the fem. form, ¹¹ generally fem. Participles used substantively, especially as the comprehensive designation of a number of *persons*, e. g. *hxrā* (fem. of *travelling*), prop. *the travelling* (company), i. e. travelling persons (a caravan); *hl'AG* (fem. of *hl'GO* *one going into exile*) *the company of exiles* (also frequently used of those who had returned home again); *tbv'AY* (that which inhabits) i. e. *the population*, [Is 12:6](#), [Mi 1:11](#) f.; *tb'yē* (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.); *hLD'* (the abject) *the poorest sort*, of living beings which are not persons, cf. *hY'X'* (that which lives) in the sense of *cattle, beasts*; *hgD'* *a shoal of fish*, [Gn 1:26](#) (but in [Jon 2:2](#) as a *nomen unitatis*, cf. *t*, for *gD'* *a fish*, which in verses 1 and 11 is used as the *nomen unitatis*). Cf., moreover, *hl'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 *tB'* *daughter*, in *l bB' tB' yMi'*; *tB'* (equivalent to *yMi'*; *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. *ynla* *a fleet* ([1 K 9:26](#)), *hYhla* *a single ship* ([Jon 1:3](#) ff.); *dyc'* *hunting, game*, *hdyce* [Gn 27:3](#) *Keth.* (*dyc' + cēre*) *a piece of venison*; *r[ʿfē* *hair* (coll.), *hr'[ʿf* *a single hair* ([Ju 20:16](#); in the plural, *y* [Ps 40:13](#), [69:5](#)); *ryvi* *a poem*, frequently collective, *hryvi* *a single song*; so probably also *hn'aē* *a fig* (the corresponding masculine *ti* is collective in Arabic); *hNVAV* *a lily* (also *!vAV*); *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. *%ry* *side* (of the body), *thigh*, *hkrv* or *hkrv* *back part, border* (of a country, house, &c.); *Xcmā* *forehead*, *hX'cmi* *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](#) $\text{h}n^{\text{t}}[\text{w}m] \text{!}[\text{w}m]$; *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:

¹[1] So in early Arabic, ba^{t} (lord) and $\text{z}^{\text{a}}\text{u}^{\text{g}}\text{a}^{\text{t}}$ (conjux) are used both for *maritus* and *uxor*, ḡaru^{t} 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 ḡam^{il} , $\text{ba}^{\text{t}^{\text{in}}}$ (gravida), and the like, which from the nature of the case can only be used of females. Thus also !ma^{a} at least in [Nu 11:12](#) ([Is 49:23](#) ?), probably means *nurse* (for tnm^{a} [2 S 4:4](#), &c.), not *nursingfather*.

²[2] The Arab grammarians call this use of the masculine plural and dual (e. g. $\text{el-abawa}^{\text{ni}}$, the two fathers, i. e. *parentes*) taghl^{il} or *the making* (the masculine) *prevail* (over the feminine).—Cf. M. Grünert, *Die Begriffs-Präponderanz und die Duale a potiori im Altarab.*, Vienna, 1886.

³[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.).

⁴[4] When, on the other hand, words *with* a feminine-ending, such as $\text{t}^{\text{v}}\text{q}^{\text{il}}\text{a}$ *bow* (stem Xwq), t^{t} *etime* (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 t^{t} of the feminine being regarded as a radical.

⁵[5] Cf. *a city and a mother* ($\sim \text{a}^{\text{t}}$ in Israel, [2 S 20:19](#)). In the same way $\sim \text{a}^{\text{t}}$ (like $\text{m}^{\text{t}}\text{thr}$, *mater*) on Phoenician coins stands for *mother-city*, $\text{m}^{\text{t}}\text{ropol}^{\text{ij}}$. 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] חֲנִיכָּה, *camp* is feminine only when it is a collective, denoting the persons in a camp.

⁷[2] אֶזְרָא, *nose*, דֹּגֵל *sinew*, כִּנּוּי *tail*, שָׁפָה *palate*, דִּבְכָּל *liver*, בִּלְבָב *heart*,
יֵמֶי *bowels*, חֲמִיץ *forehead*, רֶאשׁ *skin*, אַחֲרֵי *back of the neck*, חֵפֶץ *mouth*,
רֶגֶל *neck*, זֶרֶק *head*, כֹּתֵף *shoulder*, also חֲוִי *womb*, except in [Jer 20:17](#), are
invariably construed as masculine.—עֶצֶם *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 ἵππικον), 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, a 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^emother, !Ata' a she-ass, z[^ea she-goat, |X^e' an ewe (cf. [§ 122 b](#)). As a rule, however, the *feminine* had originally the ending t[⌘], as in the 3rd *sing. perfect* of verbs ([§ 44 a](#)). This t[⌘], 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 t¹ (see below, [d](#)). Otherwise, the feminine ending of the independent form (the *absolute state*, [§ 89a](#)) is —

c

(a) Most commonly a tone-bearing h[⌘], e. g. S^{ll}S *equus*, hS^{ll}S *equa*. Of nouns ending in ⌘i like yr^b.[i the feminine (by [§ 24 b](#)) is hY^rb.[i cf. [§ 86 h](#). As in the 3rd *sing. fem. perfect* (h|j^q) &c.), this h[⌘] seems to have arisen by the rejection of the final t, and the lengthening of the a^l 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|^l ^l for y|^l ^l, [§ 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[⌘].

d

(b) Simple t with nouns ending in a vowel, e. g. $\text{y}d\text{mhy} > \text{Jew}$, $\text{ty}d\text{mhy} > \text{Jewess}$. The same ending 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 S^eghol , but after gutturals *Pathah*, e. g. $\text{l j } \text{q} \text{ fem. } \text{t l j } \text{q} \text{ killing}$; before suffixes, e.g. $\text{yTil j } \text{q}$ according to the rule given in [§ 69 c](#), cf. also [§ 84^a s](#): $\text{[dAm]} \text{ an acquaintance, fem. } \text{t [dAm]}$. 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 $\text{Td} \text{ } \text{y} >$ (for $\text{td} \text{ } \text{y}$ which is used elsewhere) [Gn 16:11](#), [Ju 13:5](#), [7](#); cf. [Jer 22:23](#) and [51:13](#). Qere also trvm . [1 K 1:15](#), *participle fem.* $\text{Pi} \text{ } \text{e}$, properly $\text{meslatatt} = \text{ttrvm}$; also $\text{Tr} \text{ } \text{bm}$. (*participle fem.* $\text{Pi} \text{ } \text{e}$ with suffix) arises from the form $\text{T} \text{ } \text{bm}$ which was developed into $\text{tt} \text{ } \text{bm}$.

e

Rem. 1. The fem. form in $\text{t}^{\alpha} \text{ } \text{is}$ in general less frequent, and occurs almost exclusively when the form in h^{α} is also in use. It is only in the participles and infinitives that it is the commoner, e. g. $\text{t l j } \text{q}$ more common than $\text{hl j } \text{q}$, $\text{tr l } \text{n}$ than $\text{hr l } \text{e}$.

f

2. Rarer feminine endings are — (a) t^{α} with the tone, e. g. tqrB^{t} *emerald*, [Ez 28:13](#) (also tqrB [Ex 28:17](#)); t [pvi] *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 t^{α} was the usual fem. ending, [§ 2 d](#)) and other neighbouring tribes, ² e. g. tpire *Zarephath*, t [bgl] *Gibeath*, tybrqi *Kiriath*, t l jae Greek *Ailana* in Idumea; tZx [Gn 26:26](#): on the reading $\text{ty:l } \text{G}$ cf. [g](#). Cf., moreover, tnygh [Ps 61:1](#) (prob. originally tnygh), tYX (LXX tAYX) [74:19a](#); tgWP [La 2:18](#); [tBr] *much*, in 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.]

g

(b) t^{a} , which likewise occurs in some names of places, e.g. $\text{tl} [\text{B}^{\text{t}}\text{tq}] \text{x}$, as well as in the *masc.* proper name $\text{tyl} \text{G}^{\text{a}}$ [1 S 17:4](#), &c. (in [17:23](#), and 21:10, ed. Mant. has $\text{tyl} \text{G}^{\text{a}}$), and in the *fem.* proper name $\text{t} [\text{m.vi}]$; otherwise, almost only in poetry, viz. trmzl [Ex 15:2](#), [Is 12:2](#), y [Ps 118:14](#) (really for ytirmzl *my song*; the absorption of the i^{h} however, can scarcely have 'taken place in the Aramaic manner', as suggested by Duhm on [Is 12:2](#), nor is it due merely to the following Yo^{h} , but is intended 'to facilitate the absorption of Hy^{a} '; so Geiger, *Urschrift*, p. 277 f.); $\text{tl} \text{x}^{\text{h}}$ *heritage*, y [Ps 16:6](#) (either again for $\text{ytil} \text{x}^{\text{h}}$ *my heritage*, or for $\text{htl} \text{k}^{\text{h}}$) cf. [§ 90 g](#), as probably also tr^{z} *help*, y [Ps 60:13](#), [108:13](#) for htr^{z}). These forms are possibly survivals from a period when even final vowels were not supported by a vowel-letter. Cf. also trP^{o} *fecunda* (a fruitful tree) [Gn 49:22](#); tr^{t} *abundance*, [Jer 48:36](#) (before $[\text{;}]$; but in [Is 15:7](#) hr^{t}); tn^{v} *sleep* (for hn^{v}) y [Ps 132:4](#); and (unless the t is radical) in prose taq^{a} *pelican* (which reading is also preferable, in [Is 34:11](#), to the form taq), also $\text{tr}^{\text{xm}^{\text{t}}}$ *the morrow*, but in *construct state* always tr^{xmm} .³ — tLh^{it} . [Jer 49:25](#) Qere^{a} is no doubt intended to indicate the reading $\text{ytil}^{\text{h}^{\text{it}}}$, parallel to yfA^{fm} ; cf. above, on trmzl &c.

h

(c) a^{a} , the Aramaic orthography for h^{a} , chiefly in the later writers; ar^{z} *loathing*, [Nu 11:20](#); aG^{x} *a terror*, [Is 19:17](#); an^{v} *sleep*, y [Ps 127:2](#); aybil *a lioness*, [Ez 19:2](#) (unless aybil 'is intended); ar^{Jm} *a mark*, [La 3:12](#); cf. also avD^{a} *threshing* (*participle Qal* from VWD) [Jer 50:11](#); arm^{a} *bitter*, [Ru 1:20](#). On the other hand, according to the western Masora, $\text{hx}^{\text{r}^{\text{a}}}$ *baldness* is to be read in [Ez 27:31](#); see Baer on the passage.

i

(d) h^{a} , an obtuse form of h^{a} ([§ 27 u](#)), only in hr^{wzh} ; for hr^{wzh} ; [Is 59:5](#) (unless it is again a *forma mixta* combining the *active ptcp. masc.* hr^{azh} ; and the *passive ptcp. fem.* hr^{wzh}); cf. hnk^{h} for hn^{h} ' [Zc 5:4](#); hn^{a} [1 K 2:36](#), [42](#) ([§ 90 i](#), and [§ 48 d](#)).

k

(e) $h^{\alpha'}\tilde{w}$ without the tone, e. g. $hm^{\alpha'}\tilde{x}r'$ [Dt 14:17](#) [[Lv 11:18](#) ~ $x'r'$]; 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 çesray ; so Wright, *Comparative Grammar*, p. 138; König *Lehrgebäude*, ii. 427.

m

3. It is wholly incorrect to regard the *vowel*-ending $h^{\alpha'}\tilde{u}$ 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 \tilde{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:

¹[2] In [Mal 1:14](#) $tX^{\alpha'}Vm'$ (so e.g. ed. Mant.) would stand for $t\tilde{t}X^{\alpha'}Vm'$, the ptcp. fem. Hoph $\tilde{\text{ç}}$ al; but $tX^{\alpha'}Vm'$ (so Baer and Ginsb.) is also supported by good authority.

²[1] In the list of Palestinian towns taken by Pharaoh Shoshenq, the feminine town-names all end in t Cf. also the Me $\tilde{\text{š}}$ a' inscription, line 3, $taz\ tmbh$ *this high place* line 26, $t\tilde{l}smh$ *the highway* [see also Driver, *Tenses*, § 181, *note*].

³[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, trxmm .

⁴[2] In this ending the h h can only be considered consonantal in the sense that the t was originally aspirated, and afterwards 'the mute t was dropped before h , just as the old Persian *mithra* became in modern Persian' *mihr*'; 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 ^α i my.
2. {m. ^	^ ^α . (pause ^ ^α ñ }
{f. %	% ^α thy.
3. {m. WhÄ w	A ;h·Ä Wh ^α his.
Ïj` h'	H ^α h ^α her.

vowel.	Consonant.
Plur. 1. c. Wh	Wh ^α our.
2. {m. ~k,	181k ^α]your.
{f. !k,	!k ^α]
3. {m. ~h,	181 ^α } eorum.
Am	(poet. Am ^α ñ }

{f. !h, j!hā !ā' 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 [^]ybiā Whybiā and wybiā hybiā Whybiā ~kybiā !kybiā ~hybiā !hybiā, sometimes also to segholate forms ending in i from h³ stems (see § 93 x, y), e. g. ~hyrP. *the fruit of them*, Am 9:14 (also ~yrP. Is 37:30, &c.), !hyrP. Jer 29:28 (also !yrP. verse 5); cf., moreover, !hB. l X, Lv 8:16, 25 and similar examples with !h, (Is 3:17 !h, Gn 21:28, Ez 13:17, 16:53.¹ Also in Gn 1:21, 4:4, Ez 10:12, Nah 2:8, &c., the *Keth.* perhaps intends the singular, ~hymitt. &c., but the Masora requires the plural with defective e⁰

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 3rd sing. fem. H^ā' (for *aha*) and 3rd plur. ~ā Amā !ā', also in the 3rd sing. masc. A jhā, since the o⁰s contracted from a[h]u⁰ and in the pausal form of the 2nd masc. [^]ā (a modification of original [^]ā).

The forms with e⁰ in the above-mentioned persons are common only with nouns in h^ā, (from stems h³), *constr. st.* h^āe (cf. § 89 f), e. g. Whd^f (from *sadaihu*) *his field*; hl^f *its leaf*, Is 1:30; hāim *the appearance thereof*, Lv 13:4 (from *marlaiha* on the S^eghol see k); but Hd^f *her field*. The orthographic retention of the y, e. g. [^]yfi[mā] wyf^f [h^t gives to many forms the appearance of plurals; see the instances in § 93 ss.

Apart from these h³ forms the connecting vowel e⁰ in the 3rd pers. occurs only in isolated cases; Whrā *his light*, Jb 25:3; Whn^fmil *after its kind*, Gn 1:12, 25 [+ 12 times]; Na 1:13; in Ju 19:24 read Avgt yPit as in vv. 2, 25. On the other hand

%^ṣ in the 2nd sing.fem. and %^ṣ in the 1st plur. are by far the more common forms, while %^ṣ and %^ṣ are of rare occurrence; see e.—Instead of [^]ṣ. jhk^ṣ in [Gn 10:19](#), [Ex 13:16](#), [Jer 29:25](#), &c., cf. hkB^ṣ hk^ṣ [§ 103 g](#)), ~k^ṣ !k^ṣ (with *S^eua⁰mobile*), if the last consonant of the noun is a guttural, the forms are [^]ṣ ~k^ṣ !k^ṣ, e. g. [^]xw^ṣ thy spirit, [^]ar^ṣ thy creator, [Is 43:1](#), ~k^ṣ your friend, [Jb 6:27](#) (on such cases as ~kAXB^ṣ [Hag 2:5](#), see [§ 10 g](#)).—With *Nun energicum* (cf. [§ 58 i](#), and on &hA^ṣ [Jb 5:1](#), &c., cf. [§ 61 h](#)) &YD^ṣ occurs in [Pr 25:16](#), in principal pause.

2. Rare or incorrect forms are—

e

Sing. 1st pers. ynb^ṣ in ynbwB^ṣ [Ez 47:7](#) (certainly only a scribal error, caused by ynb^ṣ in verse 6).

2nd pers. *m.* in pause hk^ṣ e. g. hkP^ṣ (thy hand), y [Ps 139:5](#), cf. [Pr 24:10](#); once %^ṣ [Ps 53:6](#) (cf. the analogous cases in the verbal suffix [§ 75 ll](#)); *fem.* %^ṣ [Ez 5:12](#) (in [16:53](#) also for %^ṣ probably %^ṣ is intended), yk^ṣ [Jer 11:15](#), y [Ps 103:3](#), [116:19](#), [135:9](#) (corresponding to the Aramaic suffix of the 2nd fem. sing.; on the wholly abnormal hke^ṣ [Na 2:14](#), cf. [I](#), ykil *Keth*, [2 K 4:2](#), [Ct 2:13](#). Also %^ṣ [Is 22:1](#), [Ez 23:28](#), [25:4](#)).

3rd pers. h^ṣ (cf. [§ 7 c](#)), e. g. hd h'a^ṣ [Gn 9:21](#), [12:8](#), [13:3](#), [35:21](#) (always with *Qere* Al h'a^ṣ hxd [Nu 10:36](#); hxd [Dt 34:7](#); hL^ṣ [Jer 20:7](#), [Na 2:1](#) *Qere* hC^ṣ [2 K 19:23](#) *Keth.*, for which AC^ṣ is read in [Is 7:24](#); hry^ṣ and ht^ṣ [Gn 49:11](#), cf. [Ex 22:26](#) (*Qere* Ary^ṣ At^ṣ); hK^ṣ [Ps 10:9](#), [27:5](#) *Keth.*; hnAmh^ṣ [Ez 31:18](#), &c., *Keth.*; ht^ṣ [Ez 48:8](#) [altogether fourteen times in the Pentateuch, and some forty times in other books: see Driver, *Samuel*, p. xxxv, and on [2 S 2:9](#), [21:1](#)].

3rd fem. h^ṣ for H^ṣ (with the softening of the *Mappiq*, cf. [§ 23 k](#), and the analogous cases in [§ 58 g](#)) occurs repeatedly before *B^eghadhk^ephath* and other soft consonants, [Ex 9:18](#) (before w^ṣ if the text is right), [Lv 13:4](#) (before l^ṣ), [Nu](#)

[15:28](#), [31](#), [1 S 1:9](#) (unless $hl'ka'$, the infin. with fem. termination, is intended; htw' 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 W), y [Ps 48:14](#) (before ρ), [Ez 47:10](#), [Jb 31:22](#) twice (before t), [Is 21:2](#), [Jer 20:17](#) (before h), [Nu 32:42](#), [Am 1:11](#) (before η), [Lv 6:2](#) (before $[$); even in *pause*, [Lv 12:4a](#) and ^{5b}; [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 $Ht'Ch\tilde{a}$ $HNPI$ [Pr 7:8](#) for $HtNPi$; also $\sim\alpha'$ for $\sim t^{\alpha'}$ in $\sim nWbtKi$ [Ho 13:2](#), and $\sim mr\{'$ [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 $hrWKBi$, and in [Zc 4:2](#) to $hLGJ$ [Jb 11:9](#) to $hDmi$, [Neh 5:14](#) to hXP , [See also, after prepositions, § 103 *g*.]

f

Plur. 1st pers. $Wh^{\alpha'}$ in *pause* $Whm\tilde{t}qi$ [Jb 22:20](#) (where, however, $Whm\tilde{a}'$ is certainly to be read); cf. [Ru 3:2](#) [[Is 47:10](#), cf. § 61 *c*, *h*], and so always $WhLK$ *all of us*, [Gn 42:11](#), &c [cf. $WhB\tilde{a}$ $WhI\tilde{a}$ $WhT'a\tilde{a}$ $WhM'[i$]

2nd pers. *fem.* $hnk\tilde{a}$ [Ez 23:48](#), [49](#).

3rd pers. *masc.* $Am^{\alpha'}$ ty [Ps 17:10](#) (on Am in $AmyP\tilde{h}$ in the same verse, and in y [Ps 58:7](#) see *l*); $\sim h^{\alpha'}$ [2 S 23:6](#), according to Sievers probably to call attention to the reading $\sim hl'k$. *Fem.* $hn^{\alpha'}$ $h^{\alpha'}$ [1 K 7:37](#), [Ez 16:53](#) (in *pause*); $hn^{\alpha'}$ [Gn 41:21](#); $hN^{\alpha'}$ [Gn 30:41](#); $hn^{\alpha'}$ [Ru 1:19](#); elsewhere generally in *pause* ([Gn 21:29](#), [42:36](#), [Jer 8:7](#), [Pr 31:29](#), [Jb 39:2](#)); finally $!he$ 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 $\text{Why}^{\alpha}\tilde{\text{a}}$ (of the 3rd sing. masc.); in the 2nd masc. and 3rd fem. sing. it is y^{α} , (cf. [k](#)). On the 1st pers. and 3rd masc. sing. see *i*.—Thus there arise the following

h

suffixes of Plural Nouns.

Singular.

1. c. y^{α} ; pause y^{α} ' *my*.

2. {m. $\text{^y}^{\alpha}\tilde{\text{a}}$ *thy*.

{f. $\text{\%y}^{\alpha}\tilde{\text{a}}$ pause $\text{\%y}^{\alpha}\tilde{\text{a}}$

3. {m. wy^{α} ' poet. $\text{Why}^{\alpha}\tilde{\text{a}}$ *his*.

{f. $\text{h}^{\alpha}\text{y}^{\alpha}\tilde{\text{a}}$ *her*.

Plural.

1. c. $\text{Why}^{\alpha}\tilde{\text{a}}$ *our*.

2. {m. $\sim\text{ky}^{\alpha}\tilde{\text{a}}$ *your*.

{f. $\text{!ky}^{\alpha}\tilde{\text{a}}$

3. {m. $\sim\text{hy}^{\alpha}\tilde{\text{a}}$ poet. $\text{Amy}^{\alpha}\tilde{\text{a}}$ *their*.

f. $\text{!hy}^{\alpha}\tilde{\text{a}}$

i

Thus the original y^{α} is (a) contracted in the 3rd sing. masc. $\text{Why}^{\alpha}\tilde{\text{a}}$ and throughout the plural, as $\text{Whys}^{\alpha}\tilde{\text{a}}$ $\text{Whys}^{\alpha}\tilde{\text{a}}$, &c.; (b) retained unchanged in the 1st sing. $\text{ys}^{\alpha}\tilde{\text{a}}$, the real suffix-ending y (see *b*) being united with the final $\text{Yo}^{\alpha}\tilde{\text{a}}$ of the ending y^{α} ; and in the 2nd fem. sing. $\text{\%ys}^{\alpha}\tilde{\text{a}}$, with a *helping*- $\text{H}^{\alpha}\text{req}$ after the $\text{Yo}^{\alpha}\tilde{\text{a}}$. On the other hand (c) the $\text{Yo}^{\alpha}\tilde{\text{a}}$ of y^{α} is lost in pronunciation and the a lengthened to a^{α} in the 3rd masc. sing. $\text{wys}^{\alpha}\tilde{\text{a}}$, i. e. $\text{su}^{\alpha}\text{a}^{\alpha}\text{w}$ (pronounced $\text{su}^{\alpha}\text{a}^{\alpha}\text{u}$).² The 2nd masc. sing. $\text{^ys}^{\alpha}\tilde{\text{a}}$ and the 3rd fem. sing. $\text{hys}^{\alpha}\tilde{\text{a}}$ were formerly also explained here as having really lost the y , and modified the a of $\text{su}^{\alpha}\text{aka}^{\alpha}$ $\text{su}^{\alpha}\text{uha}^{\alpha}$ to $\text{S}^{\alpha}\text{gho}^{\alpha}$; but cf. the view now given in [g](#) and [k](#).

k

Rem. 1. As $\text{Whys}^{\alpha}\tilde{\text{a}}$ represents $\text{su}^{\alpha}\text{ai-nu}^{\alpha}$ so $\text{^ys}^{\alpha}\tilde{\text{a}}$ and $\text{hys}^{\alpha}\tilde{\text{a}}$ represent $\text{su}^{\alpha}\text{ai-ka}^{\alpha}$ $\text{su}^{\alpha}\text{ai-ha}^{\alpha}$ and the use of $\text{S}^{\alpha}\text{gho}^{\alpha}$ instead of the more regular $\text{S}^{\alpha}\text{ere}$ 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 y is only orthographically retained, too much stress must not be laid on the fact that it is sometimes omitted,³ 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. [^]kīrD^{thy} ways (probably [^]KrDⁱ is intended), [Ex 33:13](#), [Jos 1:8](#), y [Ps 119:37](#); for other examples, see [Jos 21:11](#) ff. (hVīr^{gm}i, but in [1 Ch 6:40](#) ff. always h^yā^ñ, [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^rš'a/[Nu 30:8](#) (cf. v. [5](#)); h^tKm; [Jer 19:8](#), [49:17](#); h^aā^ñbm. [Dn 11:6](#). For the orthographic omission of y before suffixes cf. Wh [īr for Why [īr 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](#) (Why^ñ from ~Y^ñ which is always written defectively); ~kKsnl [Nu 29:33](#); ~k^tē^r [Jer 44:9](#); ~k^dy [Ps 134:2](#); ~hⁿf^mitt. after their kinds, [Gn 1:21](#) (but see c), cf. [4:4](#) and [Na 2:8](#). The defective writing is especially frequent in the 3rd masc. sing. W^ā, which in Qere^ñ is almost always changed to Wy^ā, e. g. W^CXi his arrows, y [Ps 58:8](#), Qere^ñWy^CXi On W^DXy, only three times Wy^DXy, cf. § 135 r.

I

2. Unusual forms (but for the most part probably only scribal errors) are— Sing. 2nd pers. fem %y^āē (after y^rW^a; happy! [Ec 10:17](#), which has become stereotyped as an interjection, and is therefore unchangeable; cf. Delitzsch on the passage); yk^jā^ñ (cf. Syr. yk^ā [2 K 4:3](#), and [7](#) in *Keth.*, y [Ps 103:3–5](#), [116:7](#) (yk^jā^ñlin pause).—In [Ez 16:31](#) %y^āē (so ~ky^āē in [6:8](#)) occurs with an infin. ending in t^A, the t^A being therefore treated as a plural ending; similarly, the plural suffix is sometimes found with the feminine ending t^W ([Nu 14:33](#), [Is 54:4](#), [Jer 3:8](#), [Ez 16:15](#), [23:7](#), as well as in [16:20](#) Qere^ñ and [Zp 3:20](#)), with the ending i^ñh ([Lv 5:24](#), reading At^vmⁱē), and even with the ordinary feminine ending ath; [Is 47:13](#), [Ez 35:11](#), y [Ps 9:15](#), [Ezr 9:15](#).—Wholly abnormal is h^kkā^l m; thy messengers. [Na 2:14](#), evidently a case of dittography of the following h: read %y^kkā^l m;

3rd masc. Why^ā [Hb 3:10](#), [Jb 24:23](#); Wh^ā [1 S 30:26](#), [Ez 43:17](#), [Na 2:4](#); yh^āñ (a purely Aramaic form) y [Ps 116:12–3rd fem. ah^yā^ñ \[Ez 41:15\]\(#\).](#)

Plur. The strange *2nd pers. masc.* ~kytĀĀpT. (with ið so Qimhî; cf. Norzi) [Jer 25:34](#), is probably a mixed form combining WĀpīT' and ~kytĀĀyph} *fem.* hnĀjāe [Ez 13:20](#).

3rd masc. hmĀjāe [Ez 40:16](#); *fem.* hnĀjāe [Ez 1:11](#).

3. The termination Amā (also with the *dual*, e. g. y [Ps 58:7](#), [59:13](#)), like Am and Amā 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 Yoðh, 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 yāe even to the feminine plural in tĀ (WytĀSWSĀ ^ytĀSWS) &c.), so that in reality the result is a double indication of the plural.⁴

n

Such is the rule: the singular suffix, however (see *b*), also occurs with the ending tĀ (probably through the influence of Aramaic), e. g. ytĀd[et [Ps 132:12](#) (unless it be *sing.* for ytWd[et as, according to Qimhî in his Lexicon, ytñx]T; [2 K 6:8](#) is for ytWx]T; ^tKñ; [Dt 28:59](#) (treated on the analogy of an *infin.* hñ); %tAyxpā [Ez 16:52](#). On the other hand ^tĀCmi (so Baer, Ginsb.; but Opit. ^yā y [Ps 119:98](#), [Dn 9:5](#) is merely written defectively, like ^tñrñ; according to Baer (not Ginsb.) in [Pr 1:9](#), &c. In the *3rd 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, ~tʰabə] 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, ~hyʔə can only subsequently have taken the place of ~ʔʰ.

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 tʔʰ; 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 aʔ

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. WWS 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.

ytʰsWS my mare.

^tsWS thy mare.

%tsWS thy mare.

AtsWS equa eius (sua).

HtʰsWS equa eius (sua).

WhtʰsWS our mare.

~k,tsWS your mare.

!k,tsWS your mare.

~tʰsWS equa eorum (sua).

!tʰsWS 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.

~hytA SWS equae eorum (suae).

!hytASWS) equae earum (suae).

Footnotes:

¹[1] Also in [Jer 15:10](#) read (according to [§ 61 h](#), end) ynWI Lqi ~hLKu in [Ho 7:6](#) probably ~hPa; for ~hpæ

²[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).

³[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 oñ? Cf. below, n.

⁴[1] See an analogous case in [§ 87 s.](#) Cf. also the double feminine ending in the 3rd *sing. perf.* of verbs ³⁷¹h₇₁, [§ 75 i.](#)

§ 33. *Pronominal Suffixes.*

Brockelmann, *Semit. Sprachwiss.*, p. 100 f.; *Grundriss*, i. 306 ff. J. Barth, 'Beiträge zur Suffixlehre des Nordsemit.', in the *Amer. Journ. of Sem. Lang.*, 1901, p. 193 ff.

a

1. The independent principal forms of the personal pronoun (the *separate pronoun*), given in the preceding section, express only the nominative.¹ The accusative and genitive are expressed by forms, usually shorter, joined to the end of verbs, nouns, and particles (*pronominal suffixes* or simply *suffixes*); e. g. Wh (toneless) and A (from ahu) *eum* and *eius*, WhyTil j q. *I have killed him* (also wyTil j q.), AhTil j q. or (with ahu) contracted into $\text{o} \text{ATil j q.}$ *thou hast killed him*; ArAa (also WhrAa) *lux eius*.

The same method is employed in all the other Semitic languages, as well as in the Egyptian, Persian, Finnish, Tartar, and others; in Greek, Latin, and German we find only slight traces of the kind, e. g. German, *er gab's* for *er gab es*; Greek, pathr mou for pathr emou ; Latin, *eccum*, *eccos*, &c., in Plautus and Terence for *ecce eum*, *ecce eos*.

b

2. The case which these suffixes represent is—

(a) When joined to verbs, the accusative (cf., however, § 117 x), e. g. WhyTil j q. *I have killed him*.

c

(b) When affixed to substantives, the genitive (like pathr mou , *patereius*). They then serve as *possessive pronouns*, e. g. yba' (abh-i) *my father*, ASWS *his horse*, which may be either *equus eius* or *equus suus*.

d

(c) When joined to particles, either the genitive or accusative, according as the particles originally expressed the idea of a noun or a verb, e. g. ynlyBe literally *interstitium mei*, *between me* (cf. *mea causa*); but ynhbi *behold me*, *ecce me*.

e

(d) Where, according to the Indo-Germanic case-system, the dative or ablative of the pronoun is required, the suffixes in Hebrew are joined to prepositions expressing those cases (I . sign of the dative, B. in , !mi from, § 102), e. g. Al *to him* (*eî*) and *to himself* (*sibi*), AB *in him*, ANmi (usually yNMmi) *from me*.

f

3. The suffixes of the 2nd person ([^]ṣ. &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. 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. ነገሁ *me*, ነገሁኝ *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:

¹[1] On apparent exceptions see [§ 135 d](#).

§ 102. *Prefixed Prepositions.*

a

1. Of the words mentioned in [§ 101](#), -!mī *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. r [Ymī *out of a forest*.

b

Rem. The separate -!mī (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'-!mī, and sometimes occurs before the softer consonants, e. g. za'-!mī [Jer 44:18](#), ynB'-!mī [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 r; also before q in y [Ps 18:49](#)), and elsewhere in the later books (as in Aramaic)¹; there is besides a poetic by-form yNmī (cf. [§ 90 m](#)) and yNēnī [Is 30:11](#). Its form is most commonly ·mī with a following *Dages forte* which may, however, be omitted in letters which have *Sewaḥ* (cf. [§ 20 m](#)). With a following y the mī is, as a rule, contracted to ymī, e. g. ydyṁmī = ydyṁmī or ydyṁmī (but cf. ynēṁmī [Dn 12:2](#); ^t.Vtṁmī [2 Ch 20:11](#)); before gutturals it becomes mē (according to [§ 22 c](#)), e. g. ~d'amāt ~ [mē before X the mī occurs with the guttural virtually sharpened in #Wxmī *on the outside*, and in j Wxmī [Gn 14:23](#); before h in tAyhmīt (cf. [§ 28 b](#) and [§ 63 q](#)). The closed syllable here is inconsistent with the required, virtual sharpening of the h; probably tAyhmīt is merely due to the analogy of tAyh.līt similarly [Is 14:3](#) before r; but in [1 S 23:28](#), [2 S 18:16](#) @dRmī 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 *Sewaḥ* (but see below, and [§ 103 e](#)), viz.: B. [poet. AmB] *in, at, with*. l. [poet. Am l] *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

With regard to the pointing it is to be observed that—

(a) The *Sewa*mobile, with which the above prefixes are usually pronounced, has resulted from the weakening of a short vowel (an original *a*; according to [f](#) [2](#); the short vowel is regularly retained before *Sewa* before *Sewa*simplex in the form of an *i*; attenuated from *a*; before a *Hateph* the prefix takes the vowel of the *Hateph*, e. g. *yrp.l* for *fruit*, *yrh.k* as a *lion*, *ynl[B'bo'oni* in *affliction* (sometimes with the syllable subsequently closed, cf. [§ 28 b](#), and the infinitives with *l*; [§ 63 i](#)): before weak consonants it follows the rule given in [§ 24 c](#), e. g. *hdwyl* for *to go*. When the prefixes *bā wā kā l* precede *~yha*/God, the *Sewa* and *Hateph Seghol* regularly coalesce in *Se*. e. g. *~yhaBe* &c., for *l aB*; so with suffixes *wyha* &c. (once also in the sing. *Aha* [Hb 1:11](#)); also regularly *rmal* to say, for *rmal*, see [§ 23 d](#).

e

(b) When the prefixes precede the article, the *h* is almost always dropped, and they take its vowel. See further in [§ 35 n](#).

f

(c) Immediately before the tone-syllable, i. e. before monosyllables and dissyllables with the tone on the penultima (in the fore-tone), they take *Qames* (undoubtedly a lengthening of an original *a*; cf. [§ 26 e](#), [§ 28 a](#)), but only in the following cases:

(aa) *l* before infinitives of the above-mentioned forms, as *tt* 'to give', *!ydll* 'to judge', *zbd* 'to plunder', *zq* 'to shear', *qxd* 'to keep a festival', *tdl* 'to bring forth', *lk* 'to go', *txq* 'to take', except when the infinitive (as a *nomen regens*) is closely connected with another word (especially its subject, [§ 115 e](#)), and consequently, as being in a sort of *constr. state*, loses the principal tone, e. g. *tacd* [Ex 19:1](#), *tbv* [Gn 16:3](#), and so always *tmx* *abd* [Nu 13:21](#), &c. (in such cases as *brx* *tt* [Ex 5:21](#) the *a* is protected by the secondary tone; before infinitives of verbs *W*, the *l* is retained even in close connexion; cf. [Ez 21:20](#), [25](#), [22:3](#));

g

(bb) before many pronominal forms, e. g. hzB' (so also in [1 S 21:10](#); not hzB), hzġġ hzKġ taġl' (in close connexion, however, taġl. [Gn 2:23](#); taġK. [Gn 45:23](#)); hLaK' as *these*; and especially ~kBġ ~k,lġ ~kK' (~kK') and ~hBġ ~h,lġ ~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](#), ~ymġl' ~ymġi !yBe *between waters and waters*, [Gn 1:6](#); Xr'j ġl' *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*, brd' *in multitude*, Xj bġl' *in security*, XCnġl' *to eternity*, but ~yxich>XCnġl' *to all eternity*, [Is 34:10](#). Cf. also Vpnġl' *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^{egho} 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 ħ ([Jb 7:20](#) hm'l ħ [1 S 1:8](#) hm,l ħ all Milġeġ, and hence the a; in the tone is lengthened to a) *for what? why?* Before the gutturals a ġ hġ [ġ hmġl' 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); hM' h however, remains before X. Before letters which are not gutturals, hm' 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 (hwwy) but those of yn'da] (see [§ 17 c](#)), except that the y has simple not compound Sēwa] takes the prefixes also, after the manner of yn'da], thus hAhywā hAhyI ā hAhyBā hAhyet (since they are to be read yn'dawā yn'da] ā yn'daBā yn'da]et for the a of yn'da], as of yn'da] ~yn'da] &c. (see below), *quiesces* after the prefixes Bā Kā I ā w; but is *audible* after me (for !mi), V, (no instance in the O.T.), and h' (in ~yn'dah' [Dt 10:17](#), y [Ps 136:3](#), the article, not h' interrog., is intended; the only example with h' interrog., [Jer 8:19](#), is to be pointed hAhyh;ti. e. yn'dah;ti not hAhyh). Hence the rule, aycām hvm *Moses brought out* (i. e. mā vā h make the a audible), synkm; b l kw and *Caleb brought in* (i. e. wā kā I ā b allow it to quiesce).³—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] ā ^yn'da] ; &c.; but yn'da] ; &c., whyn'da] ; &c., ~hyn'da] ; &c.

Footnotes:

¹[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.

²[2] Jerome (see Siegfried, *ZAW*. iv. 79) almost always represents B. by *ba*.

³[1] Another *vox memor.* is ~I '[n] AB-I 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 *τὸν αὐτοῦ* *καὶ*, in Latin *huius rei causa*, or *gratia*, *montis instar*.¹ Cf. *אַחֲרָיָה* (hinder part *) *behind*, *after* (Milch. in *!Ke r x a n* [Lv 14:36](#), [Dt 21:13](#), [1 S 10:5](#); *חֲצִי* *between* [2 Ch 32:9](#)); *לְצֶדֶק* (side) *close by*; *בֵּין* (intermediate space*) *between*; *אַחֲרָיָה* *behind*, *around*; *עַד* (distance²) *behind*, *around*; *עַד* *until*, or with *חֵרֶק* *compaginis* *yt il w z* (removal, want) *except*; *לְ* (purpose) *on account of*; *לְפָנַי* (I Am only in [Dt 1:1](#)) *before*, *over against*; *מִ* (separation; cf. [§ 119 v](#)) *from*, *out of*; *בְּ* (coming in front, that which is over against) *before*, *over against*; *עַד* (progress, duration *) *during*, *until*; *עַל* (height, upper part *) *upon*, *over*; *עִם* (connexion ?) *with*; it is doubtful whether this is to be derived from the same stem as *עִם* *near*, *beside*, *like*; *תַּחַת* (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. *בְּ* *in the face of* *) *before*; *בְּ* *according to the mouth*, i. e. the command of *) *according to*; *בְּ* *in the concern of* *on account of*; *לְ* *for the purpose of* *on account of*.

c

2. Substantives used adverbially very frequently become prepositions in this way, e. g. *בְּ* *without*, *עַד* *in the duration of* *during*; *בְּ* *according to the requirement of* *for*, *according to*.

Footnotes:

¹[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.

²[2] So also J. Hoch de Long, *Die hebr. Präpos.* d[B, Lpz. 1905.

§ 90. *Real and Supposed Remains of Early Case-endings.* הַ' local, װ in compound proper names, ן 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 הַ' 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 ן 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;¹ 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 הַ' originally אַ, 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*,² 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](#), hcrāñ to the earth, htyBñ to the house, htcDrTi to Tirzah (hcrTi) [1 K 14:17](#), &c., htZl; to Gaza (hZl) [Ju 16:1](#); with the article hrhñ' to the mountain, htyBñ into the house, hr'dxñ into the chamber, [1 K 1:15](#); hl hāñ³ into the tent, [Gn 18:6](#), &c.; similarly with adverbs, as hMVñ thither, hnāñ whither?; even with the constr. st. before a genitive htyBñ @Sāy into Joseph's house, [Gn 43:17](#), [24](#); bgñ; hcrāñ toward the land of the south, [Gn 20:1](#); ~yrēmi hcrāñ to the land of Egypt, [Ex 4:20](#); qfMō; hrBōmi to the wilderness of Damascus, [1 K 19:15](#); fmvñ hxlzmi toward the sunrising, [Dt 4:41](#); and even with the plural hmyDfK; into Chaldea, [Ez 11:24](#); hmylmVh; 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. hmyxñ; 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 hxBāñ; 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 l 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^α' is also disregarded when it is added to a substantive with a preposition prefixed (cf. also hnāñ d[; 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. hB'ND; *in the south*, [Jos 15:21](#), cf. [Ju 14:2](#), [1 S 23:15](#), [19](#), [31:13](#), [2 S 20:15](#), [Jer 52:10](#); hI b'Bi *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) hI y'ā in *pause* hI y'ā the usual word in prose for *night*, which is always construed as masculine. The nominative of this supposed old accusative⁴ appeared to be preserved in the form l yll ā only used in poetry, [Is 16:3](#), *constr. st.* l yl ē (even used for the *absol. st.* in *pause* [Is 21:11](#)). Most probably, however, hI y'ā is to be referred, with Nöldeke and others, to a reduplicated form yI yI; cf. especially the western Aramaic ayI yI ē Syr. *lilya*, &c.— Another instance is hmWān. *something*, probably from ~Wam; ~Wm *spot, point*, generally with a negative = *nothing*. Similarly hcrān [Is 8:23](#) and (in *pause*) [Jb 34:13](#), htpW [Ho 8:7](#), and the place-name hchyd [1 Ch 6:63](#), might be explained as accusatives. Elsewhere, however, the toneless hā' can be regarded only as a meaningless appendage, or at the most as expressing poetic emphasis; thus hcrāh (in *pause*) [Jb 37:12](#); htWāh; *death*, y [Ps 116:15](#); al-hDgāy [Ps 116:14](#), [18](#); hI XnD *stream*, y [Ps 124:4](#); hI mīvxh; *amber*, [Ez 8:2](#) [in [1:4](#) l mīvxh; 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 hsr'xh; (towards the sun ??) read as in [15:1](#) hr'dxh; *to the bride-chamber*.

g

(b) In the termination ht'ā often used in poetry with feminines, viz. htmjā *terror* (= hmyā, [Ex 15:16](#); htrā, *help* (= hrz), y [Ps 44:27](#), [63:8](#), [94:17](#); ht'Wvy> *salvation* (= h[Wvy], y [Ps 3:8](#), [80:3](#), [Jon 2:10](#); ht'l h; *unrighteousness* (= hI h), [Ez 28:15](#), [Ho 10:13](#), y [Ps 125:3](#); ht'l h; *Ps 92:16* *Keth.* [Jb 5:16](#); htrā y [Ps 120:1](#); htpj [*darkness*, [Jb 10:22](#); htMāh; [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 htr^{a} [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.⁵

h

This termination h^{a} usually has reference to *place* (hence called h^{a} *locale*⁶); sometimes, however, its use is extended to time, as in hm^{a} *from year to year*. Its use in hl^{a} , properly *ad profanum* ! = *absit* ! is peculiar.

i

As the termination h^{a} is almost always toneless (except in hxr^{a} *constr. st.* [Dt 4:41](#); hTGl and hT^{a} [[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^{a} [Jos 18:12](#), [1 K 19:15](#), and in the proper names ht^{a} [1 K 2:40](#), hn^{a} [2 S 24:6](#) (so Baer; ed. Mant. and Ginsb. hn^{a}), htp^{a} [2 Ch 14:9](#), htp^{a} [1 K 17:9](#), hnt^{a} [1 K 4:12](#), an *a* is retained even in an open tone-syllable (cf., however, hr^{a} [Gn 14:10](#), hn^{a} [Gn 28:2](#) from !DP^{a} , with modification of the *a* to *e*; also hl^{a} [1 S 25:5](#) from !mr^{a}). In segholate forms, as a general rule, the h^{a} *local* is joined to the already developed form of the *absol. st.*, except that the helping-vowel before h^{a} naturally becomes *Se* *wa* e. g. hty^{a} hl^{a} [Gn 18:6](#), &c.; hr^{a} [[Jos 17:15](#)], hr^{a} [[Ju 20:16](#)], &c., but also hl^{a} [Nu 34:5](#) (*constr. st.*; likewise to be read in the *absolute* in [Ez 47:19](#), [48:28](#)) and hr^{a} [[Is 28:6](#)] (with *Silluq*); cf. hB^{a} [Ez 47:19](#) and hn^{a} (Baer, incorrectly, hn^{a}) [Mi 4:12](#) (both in *pause*).—In the case of feminines ending in h^{a} the h^{a} *local* is added to the original feminine ending t^{a} ([§ 80 b](#)), the *a* of which (since it then stands in an open tone-syllable) is lengthened to *a* e. g. ht^{a} t^{a} .—Moreover the termination h^{a} is even weakened to h^{a} , in hbn^{a} *to Nob*, [1 S 21:2](#), [22:9](#); hna^{a} *whither*, [1 K 2:36](#), [42](#) and hnd^{a} *to Dedan*, [Ez 25:13](#).

3. Of the three other terminations 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,⁸ viz. ymWxa] (if compounded of WXa and ym), I j Wmx] (for which in [Jer 52:1](#) Keth. I j ymix], $\text{raev;Wt}(\sim? \sim)\text{m}$] and XI V Wtm . (otherwise in Hebrew only in the plur. $\sim\text{ytm}$. *men*; to Wtm . corresponds most probably WtB . in I aWtB), I aWhP . [Gn 32:31](#) (but in ver. [32](#) I aynP) *face of God* (otherwise only in the plur. $\sim\text{ynP}'$ *constr. s.t ynP*).⁹— WmVG : [Neh 6:6](#) (elsewhere $\sim\text{VG}$ is the name of an Arab, cf. [6:1](#)). On the other hand the terminations y^αI and 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 y^αI and A are obsolete (and hence no longer understood) case-endings, i^α being the old genitive and o for the nominative sign *u*. Barth objects that the i^α and o almost invariably have the tone, whereas the accusative h^α is toneless, and that they are long, where the Arab. i^α and u^α 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 i^α or u^α 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, yba^α yxa^α ymix] from ba' *father*, Xa' *brother*, $\sim\text{X}'$ *father-in-law* (cf. [§ 96](#)). The instances given under *l* and *m* followed this analogy.

Like i^α 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 A corresponds to a primitive Semitic a^α (cf. [§ 9 q](#)) and is traceable to 'aba^α 'ah^α the accusatives of terms of relationship in the *constr. st.*, which have a^α only before a genitive. Against this explanation it may be objected that there is no trace of the supposed Hebrew accusatives Aba^α Axa^α Amx] and only of the analogous 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 l 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 l aWnPÄ l aWtB, &c., the original common nominative sign has simply been preserved.

The instances found are:

I
(a) Of the ending y^{ai} Anta] ynB. *his ass's colt*, [Gn 49:11](#); !aCh; ybiz] *that leaveth the flock*, [Zc 11:17](#) (cf. the preceding l y l a h' ty [i r; hns. ynK.vot *the dweller in the bush*, [Dt 33:16](#) (on ynK.v) cf. below [Jer 49:16a](#), Ob³); appended to the feminine hl y^h h y t b n g W ~Ay y t b n g W *whether stolen by day or stolen by night*, [Gn 31:39](#) (in prose, but in very emphatic speech); j P v m i y t a l l m. *plena iustitiae*, [Is 1:21](#); ~ [' y t B i r ; *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 y t b r and y t i r f', see below, follow the example of y t B i r ; although no tone-syllable follows; cf. also [Ho 10:11](#) below); q d c è y K i l m ; y t i r b D f l [; *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; y t B i r ; *she that was great among the nations*, y t i r f' t A n y d M b ; *princess among the provinces*, [La 1:1](#); v W d l ' y T b h a o *that loveth to tread*, [Ho 10:11](#); cf. also [Jer 49:16a](#), Ob³.—In [Ex 15:6](#) y r D ' a n < can only be so explained if it is a vocative referring to h w h y , but perhaps we should read h r D ' a n < as predicate to ^ n y m j >

Further, the H i r e q *compaginis* is found with certain particles which are really also nouns in the *constr. st.*, as y t i l W z (= t l W z) *except*, y n m i (poetical for ! m i) *from*, y T i l B i *not*, y s p a ; *not* (thrice in the formula y n l a] d A [y s p a w > *am, and there is none else beside me*; but many take the y^{ai} as a suffix here), [Is 47:8](#), [10](#), [Zp 2:15](#). [The above are all the cases in

which this γ^{α} is attached to independent words in the O.T.; it occurs, however, besides] in compound proper names (again attached to the *constr. st.*), as $qdc^{\alpha}yKil m;$ (*king of righteousness*), $l a\gamma r b^{\alpha}g;$ (*man of God*), $l a\gamma n k^{\alpha};$ (*favour of God*), and others (cf. also the Punic name *Hannibal*, i. e. $l [b^{\alpha}n^{\alpha}p^{\alpha};$ *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](#) ($y b^{\alpha}c^{\alpha}x^{\alpha}$) and $y q^{\alpha}q^{\alpha}x^{\alpha}$ (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 $y t b^{\alpha} X^{\alpha} y$, i. e. $y T b^{\alpha} v^{\alpha} A y^*$, [Jer 10:17](#), [22:23](#) (before B), [Ez 27:3](#) (before $-l [$), [La 4:21](#) (before B). The *Qere* always requires for it $t b^{\alpha} v^{\alpha} A y$ (or $\ddot{a} y$), except in [Jer 22:23](#) $T b^{\alpha} v^{\alpha} y$; cf. *ibid.* $y t n n q m$ *Keth.*, $T n n q m$ *Qere*, and finally [Jer 51:13](#) $y t n k^{\alpha} v$ *Keth.*, $T n k^{\alpha} v$ *Qere*. Perhaps $y T b^{\alpha} v^{\alpha} y$ and $y T n k^{\alpha} v$ are *formae mixetae*, combining the readings $t b^{\alpha} v^{\alpha} y$, &c. and $T b^{\alpha} v^{\alpha} y$ (*2nd fem. perf.*), &c., but $y T n n q m$ may be merely assimilated to $y T b^{\alpha} v^{\alpha} y$ which immediately precedes it.

The following are simply textual errors: [2 K 4:23](#) $y t k l h h$ *Keth.*, due to the preceding $y t a$, and to be read $t k l h n h t$, as in the *Qere*; y [Ps 30:8](#) (read $y r e h t$ [113:8](#) (read $A b y v^{\alpha} A h$)), [116:1](#) (read $\ddot{a} t l A q$, as in five other places). On $y t j r B$, thrice, in [Lv 26:42](#), cf. [§ 128 d](#).

o

(b) Of the ending A^{10} (always with the tone): in prose only in the Pentateuch, but in elevated style, [Gn 1:24](#) $\# r a^{\alpha} A t y^{\alpha} x$; *the beast of the earth* (= $\# r a h' t y^{\alpha} x$; 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](#); $r [b^{\alpha}$ *AnB.* *son of Beor*, [Nu 24:3](#), [15](#); and $\sim y m n$ *Any* $\{ m;$

a fountain of waters, y [Ps 114:8](#).

Footnotes:

¹[1] This rule is almost always observed in the Tell-el-Amarna letters (see [§ 2 f](#)); cf. the instances cited by Barth, 1.c., p.595, from Winckler's edition.

²[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*.

³[3] $h\bar{l} h\bar{n}h'$ in Baer's text, [Gn 18:6](#), is an error, according to his preface to Isaiah, p.v.

⁴[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 $h\bar{n}a$.

⁵[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](#); $h\bar{t}l' h\bar{q}$ [Nu 33:22](#) f.; $h\bar{t}B\bar{j} y''$ verse [33](#) f.; $h\bar{t}h\bar{n}Ti$ [Jos 19:43](#), &c.; $h\bar{t}r\bar{p}a$ [Mi 5:1](#), &c.]

⁶[2] Cf. Sarauw, 'Der hebr. Lokativ,' ZA. 1907, p. 183 ff. He derives the $h\bar{\alpha}'$ from the adverbs $h\bar{m}V\bar{h}$ $h\bar{n}a\bar{h}$ and holds that it has nothing whatever to do with the old accusative.

⁷[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 $h\bar{\alpha}'$.

⁸[1] Cf. the list in L. Kaila, *Zur Syntax des in verbaler Abhängigkeit stehenden Nomens im alttest. Hebr.*, Helsingfors, 1906, p. 54.

⁹[2] The name $l a\bar{w}mV$ formerly regarded as a compound of $WmV = \sim V\bar{e}name$ and $l a\bar{e}$ is better explained with Prätorius, ZDMG. 1903, p. 777, as a name of affection, for $l a\bar{e} [WmV = l a[\bar{e}nVyl]$ [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.

¹⁰[1] Cf. Kaila, l.c., p. 59 ff.

II. The Weak Verb.¹

§ 66. *Verbs Primae* Radicalis Nuḥ (~³/₄), e. g. Vgn" *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 Vgn, *imperfect* Vgyl, *infinitive* properly Vḡ; but always lengthened by the feminine termination *t* to the segholate form *t*Vḡ; with suffix AT Vḡ Gn 33:3; with the concurrence of a guttural [gn" *to touch*, *imperfect* [Gyl, *infinitive* *t* [ḡ; (also [gḥ; see below); [j n" *to plant*, *infinitive* *t* [j ṇ (also [j ḥ; 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 *o* in the *imperfect*, e. g. l p n" *to fall*, *imperfect* l Pyl, *infinitive* l pḥ; with suffix Al p n", also Al p nṭ r Dḥ i Nu 6:2, &c.; cf., moreover, [Gḥ i Gn 20:6, &c., [gḥ Ex 19:12 (even [AGṇ i Jb 6:7; cf. Jer 1:10); with suffix A [gḥ B. Lv 15:23. Also [j ḥ i Is 51:16 (but *t* [j ḥ ' Ec 3:2); a f n s 1:14, 18:3; with suffix yaif n B. y Ps 28:2 (elsewhere *t*a f, cf. § 74 *i* and § 76 *b*), -q v h 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. Vgn, *imperative* Vḡ; (more frequently with *paragogic a*) ḥ Vḡ; before *Maqqeph* also - Vḡ Gn 19:9), *plur.* Ḥ Vḡ &c. Parallel with these there are the curious forms with *o* ḡ Vḡ Ru 2:14 (with *retarding* Metheg in the second syllable, and also *nasog* 'ahbr, according to § 29 *e*, before ~ l ḥ) and Ḥ Vḡ Jos 3:9 (before ḥ ḡ ḥ, 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, ḡ ḥ n drive, 2 K 4:24 (*imperfect* ḡ ḥ n y, without assimilation of the Nuḥ), Ḥ [j n 2 K 19:29, Is

[37:30](#), [Jer 29:5](#), [28](#); cf. also the verbs h^{374} , which are at the same time $\text{!}^{\text{370}}\text{h}^{\text{374}}$ [Ez 32:18](#), $\text{h}^{\text{374}}\text{x}^{\text{374}}$ [Ex 32:34](#), $\text{h}^{\text{374}}\text{j}^{\text{374}}$ [Ex 8:1](#), &c.; the verb $\text{a}^{\text{374}}\text{f}^{\text{374}}$ [Ps 10:12](#) (usually $\text{a}^{\text{374}}\text{f}^{\text{374}}$); cf. [§ 76 b](#). But, as in the infinitive, the *aphaeresis* never takes place in verbs which have o in the *imperfect*, e. g. $\text{d}^{\text{374}}\text{c}^{\text{374}}\text{a}^{\text{374}}\text{#}^{\text{374}}\text{t}^{\text{374}}$ &c.

d

2. When, through the addition of a *preformative*, Nu^{374} stands at the end of a syllable, it is readily assimilated to the second radical ([§ 19 c](#)); thus in the *imperfect Qal*,³ e. g.

$\text{!}^{\text{374}}\text{P}^{\text{374}}\text{y}^{\text{374}}$ for $\text{y}^{\text{374}}\text{in}^{\text{374}}\text{p}^{\text{374}}\text{o}$, *he will fall*; $\text{V}^{\text{374}}\text{G}^{\text{374}}\text{y}^{\text{374}}$ for $\text{y}^{\text{374}}\text{in}^{\text{374}}\text{g}^{\text{374}}\text{a}^{\text{374}}\text{s}^{\text{374}}$; $\text{!}^{\text{374}}\text{T}^{\text{374}}\text{y}^{\text{374}}$ for $\text{y}^{\text{374}}\text{in}^{\text{374}}\text{t}^{\text{374}}\text{e}^{\text{374}}$, *he will give* (on this single example of an *imperfect* with original *i* in the second syllable, cf. [h](#)⁴); also in the *perfect* $\text{N}^{\text{374}}\text{ip}^{\text{374}}\text{h}^{\text{374}}\text{c}^{\text{374}}\text{a}^{\text{374}}$ $\text{V}^{\text{374}}\text{G}^{\text{374}}\text{n}^{\text{374}}$ for $\text{n}^{\text{374}}\text{in}^{\text{374}}\text{g}^{\text{374}}\text{a}^{\text{374}}\text{s}^{\text{374}}$ throughout $\text{H}^{\text{374}}\text{ip}^{\text{374}}\text{h}^{\text{374}}\text{c}^{\text{374}}\text{i}$ ($\text{V}^{\text{374}}\text{G}^{\text{374}}\text{h}^{\text{374}}$ &c.) and $\text{H}^{\text{374}}\text{op}^{\text{374}}\text{h}^{\text{374}}\text{c}^{\text{374}}\text{a}^{\text{374}}$ (which in these verbs always has *Qibbus*, in a sharpened syllable, cf. [§ 9 n](#)) $\text{V}^{\text{374}}\text{G}^{\text{374}}\text{h}^{\text{374}}\text{u}$

The other forms are all quite regular, e. g. the *perfect*, *infinitive absolute* and *participle Qal*, all $\text{P}^{\text{374}}\text{i}^{\text{374}}\text{c}^{\text{374}}\text{e}$, $\text{P}^{\text{374}}\text{u}^{\text{374}}\text{a}^{\text{374}}$, &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 *Dages* following it in the second radical. Such forms, however, are also found in certain verbs $\text{y}^{\text{374}}\text{p}^{\text{374}}\text{o}$ ([§ 71](#)), and even in verbs $\text{!}^{\text{374}}\text{T}^{\text{374}}$ ([§ 67](#)). The *infinitive* $\text{t}^{\text{374}}\text{V}^{\text{374}}\text{c}^{\text{374}}\text{e}$ and the *imperative* $\text{V}^{\text{374}}\text{G}^{\text{374}}$, also $\text{-V}^{\text{374}}\text{G}^{\text{374}}$ ([Gn 19:9](#)) and $\text{!}^{\text{374}}\text{T}^{\text{374}}$ resemble the corresponding forms of verbs $\text{W}^{\text{374}}\text{p}^{\text{374}}\text{o}$ ([§ 69](#)).— On $\text{x}^{\text{374}}\text{Q}^{\text{374}}\text{y}^{\text{374}}\text{a}$ $\text{x}^{\text{374}}\text{q}^{\text{374}}$, and $\text{t}^{\text{374}}\text{x}^{\text{374}}\text{q}^{\text{374}}$ from $\text{x}^{\text{374}}\text{q}^{\text{374}}\text{!}^{\text{374}}$ 'to take', see [g](#).— In $\sim\text{A}^{\text{374}}\text{Q}^{\text{374}}\text{y}^{\text{374}}$ (*imperfect Niph* of $\sim\text{W}^{\text{374}}\text{q}$), and in similar forms of verbs $\text{W}^{\text{374}}\text{p}^{\text{374}}\text{a}$ ([§ 72](#)), the full writing of the o indicates, as a rule, that they are not to be regarded as *imperfects Qal* of $\sim\text{q}^{\text{374}}\text{n}^{\text{374}}$, &c.— Also $\text{q}^{\text{374}}\text{S}^{\text{374}}\text{a}$, ([y Ps 139:8](#)) is not to be derived from $\text{q}^{\text{374}}\text{S}^{\text{374}}\text{h}$, but stands for $\text{q}^{\text{374}}\text{!}^{\text{374}}\text{S}^{\text{374}}\text{a}$, (with a sharpening of the S as compensation for the loss of the !^{374}), from $\text{q}^{\text{374}}\text{!}^{\text{374}}\text{S}^{\text{374}}$ 'to ascend', see [§ 19 f](#), and Kautzsch, *Gramm. des Bibl.-Aram.*, [§ 44](#).

Similarly the $\text{H}^{\text{374}}\text{ip}^{\text{374}}\text{h}^{\text{374}}\text{c}^{\text{374}}\text{i}$ -forms $\text{W}^{\text{374}}\text{q}^{\text{374}}\text{F}^{\text{374}}\text{h}^{\text{374}}$ [Ez 39:9](#), $\text{q}^{\text{374}}\text{y}^{\text{374}}\text{F}^{\text{374}}\text{i}$ [Is 44:15](#), and the $\text{N}^{\text{374}}\text{ip}^{\text{374}}\text{h}^{\text{374}}\text{c}^{\text{374}}\text{a}$ $\text{h}^{\text{374}}\text{q}^{\text{374}}\text{F}^{\text{374}}\text{n}^{\text{374}}\text{y}$ [Ps 78:21](#) are most probably from a stem $\text{q}^{\text{374}}\text{!}^{\text{374}}\text{f}$, not $\text{q}^{\text{374}}\text{f}^{\text{374}}\text{n}$.

f

Rem. 1. The instances are comparatively few in which the forms retain their Nu^{374} before a firm consonant, e. g. $\text{r}^{\text{374}}\text{j}^{\text{374}}\text{n}^{\text{374}}$, imperfect $\text{r}^{\text{374}}\text{j}^{\text{374}}\text{o}$ [Jer 3:5](#) (elsewhere $\text{r}^{\text{374}}\text{j}^{\text{374}}\text{y}$); also

from $\Gamma C\eta$ the pausal form is *always* $WrC\tilde{a}l$ (without the *pause* $WrCyl$ [Pr 20:28](#)); similarly in [Is 29:1](#), [58:3](#), y [Ps 61:8](#), [68:3](#) (where, however, $@d\tilde{a}T\tilde{a}$ is intended), [140:2](#), [5](#), [Pr 2:11](#), [Jb 40:24](#), the retention of the $Nu\tilde{h}$ is always connected with the *pause*. In Niph $\tilde{c}al$ this never occurs (except in the irregular *inf.* $@D\tilde{a}hB$, y [Ps 68:3](#), cf. [§ 51 k](#)), in Hiph $\tilde{c}i\tilde{h}$ and Hoph $\tilde{c}al$ very seldom; e. g. $\%yT\tilde{h}h\tilde{a}l$ [Ez 22:20](#), $WqT\tilde{h}h'$ [Ju 20:31](#); for $I P\tilde{h}h$ [Nu 5:22](#) read $I P\tilde{a}h$ according to [§ 53 q](#). On the other hand, the $Nu\tilde{h}$ is regularly retained in all verbs, of which the second radical is a guttural, e. g. $I X\tilde{n}y\tilde{h}$ *he will possess*, although there are rare cases like $tXy\tilde{h}$ (also $tX\tilde{n}y\tilde{h}$) *he will descend*, [Jer 21:13](#) (even $tX\tilde{a}T\tilde{h}$ [Pr 17:10](#); without apparent reason accented as $Mil\tilde{c}e\tilde{h}$), *plur.* $WT X\tilde{y}\tilde{h}$ [Jb 21:13](#) (cf. [§ 20 i](#); the Nasora, however, probably regards $tXy\tilde{h}$ and $WT X\tilde{y}\tilde{h}$ as *imperfect* Niph $\tilde{c}al$ from $t tX'$; Niph $\tilde{c}al$ $\sim X\tilde{n}l$ for $\sim X\tilde{n}h$ *he has grieved*.

g

2. The I of $XQ\tilde{a}l'$ *to take* is treated like the $Nu\tilde{h}$ of verbs $!T\tilde{h}$ ([§ 19 d](#)). Hence *imperfect* Qal $XQy\tilde{h}$, cohortative ([§ 20 m](#)) $hXq\tilde{a}$, *imperative* $XQ\tilde{a}$, in *pause* and before *suffixes* XQ' (on $a\tilde{n}'' \sim XQ'\tilde{a}$ [Gn 48:9](#), see [§ 61 g](#)), *paragogic* form $hXq\tilde{a} \ yx\tilde{q}$, &c. (but cf. also $XQ\tilde{a}l$ [Ex 29:1](#), [Ez 37:16](#), [Pr 20:16](#), $yx\tilde{q}l$ [1 K 17:11](#), perhaps a mistake for $yx\tilde{q}$. HI' , cf. LXX and Lucian); *infinitive construct* $tXq\tilde{a}$ (once $tXq\tilde{a}$ [2 K 12:9](#), cf. [§ 93 h](#)); with $I \tilde{a}$ $tXq\tilde{a}l'$; with *suffix* $yT\tilde{a}XQ\tilde{a}$; Hoph $\tilde{c}al$ (cf., however, [§ 53 u](#)) *imperfect* $XQy\tilde{h}$ Niph $\tilde{c}al$, however, is always $XQ\tilde{a}l \ n\tilde{l}$ — The meaningless form XQ' [Ez 17:5](#) is a mistake; for the equally meaningless $\sim X'q'$ [Ho 11:3](#) read $\sim XQ'a\tilde{w}$

h

3. The verb $!t\tilde{n}$ *to give*, mentioned above in [d](#), is the only example of a verb $!T\tilde{h}$ with *imperfect* in $e\tilde{h}$ ($!T\tilde{y}$ for $y\tilde{a}t\tilde{e}h$; $!T\tilde{n}$ only in [Ju 16:5](#), elsewhere before *Maqqeph* $!T\tilde{y}$, &c.), and a corresponding *imperative* $!T\tilde{e}$ or (very frequently) $h\tilde{n}T$. (but in y [Ps 8:2](#) the very strange reading $h\tilde{n}T$ is no doubt simply meant by the Masora to suggest $h\tilde{n}t\tilde{n}$); before *Maqqeph* $!T$, *fem.* $y\tilde{n}T$, &c. Moreover, this very common verb has the peculiarity that its final $Nu\tilde{h}$, as a weak nasal, is also assimilated; $yT\tilde{a}t\tilde{n}$ for $na\tilde{h}a\tilde{h}t\tilde{a}t\tilde{h}$ $T\tilde{a}t\tilde{n}$ or, very frequently, $hT\tilde{a}t\tilde{n}$, with a kind of

orthographic compensation for the assimilated Nuḥ (cf. § 44 g); Niphʿal perfect ~T,ṭṭl [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 *yTṭā* *ATTi* &c.; before *Maqqeph* with the prefix *l* = -*tṭl*, 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 *!tā* [Nu 20:21](#) and *!th* [Gn 38:9](#); cf. § 69 m, note 2. On the other hand, for *!Tṭil* [1 K 6:19](#) read either *ATṭil* or simply *tṭl*, just as the Qere [1 K 17:14](#), requires *tTe* for *!tt*.

k

In other stems, the *l* is retained as the third radical, e. g. *ThkVā* *yThqā*, cf. § 19 c and § 44 o. On the entirely anomalous aphaeresis of the Nuḥ with a strong vowel in *hTTñ* (for *Tṭñ*) [2 S 22:41](#), cf. § 19 i. — On the *passive imperfect* *!Ty* cf. § 53 u.

Footnotes:

¹[1] Cf. the summary, § 41.

²[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).

³[1] Cf. Mayer Lambert, 'Le futur qal des verbes *ṭpā* ~ *pā* *aṭp*, ' in the *REJ.* xxvii. 136 ff.

⁴[2] An imperfect in *a* (*Vḡy*) is given in the Paradigm, simply because it is the actual form in use in this verb.

⁵[1] P. Haupt on [Ju 16:5](#) in his Bible, compares the form of the Assyrian imperfect *iddan* or *ittan* (besides *inaḥin*, *inaḥdin*) from *nadaḥu* = *!tn*. But could this one passage be the only trace left in Hebrew of an imperf. in *a* from *!tn*?

§ 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. $\text{h}|\text{g}'[]$ (ground-form ' *agat*) *a waggon*, $\text{h}|\text{q}'\text{d}'\text{c}$. (groundform *šadaqat*) *righteousness*, $\text{W}|\text{j}|\text{q}'\text{t}$ (Arab. *qatatu*), $\text{W}|\text{J}|\text{q}'\text{y}$ (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 *ē*, *u* into *ō* (see [§ 9 a–e](#), [k](#), [r](#)). If, however, the tone be shifted or weakened, these tone-long 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. $\text{r}|\text{j}|\text{m}'$ (Arab. *maṭar*) *rain*, when in close dependence on a following genitive in the *construct state*, becomes $\text{r}|\text{j}|\text{m}|\text{.}|\text{.}|\text{b}|\text{q}'\text{e}'$ (Arab. *°aqib*) *heel*, dual $\sim \text{y}|\text{b}|\text{q}'\text{e}'[]$ dual *construct* (with attenuation of the original *a* of the first syllable to *i*) $\text{y}|\text{b}|\text{q}'\text{e}'[]$ [on the *Q*, see [§ 20 h](#)]; $\text{I}|\text{j}|\text{q}'\text{y}$ (Arab. *yaqtut*), plur. $\text{W}|\text{j}|\text{q}'\text{y}$ (Arab. *yaáqtuáluá*). For instances of complete loss, as in $\text{y}|\text{P}|\text{S}|\text{B}$; 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, $\text{d}|\text{y}'$ hand, but $\text{h}|\text{A}'\text{h}|\text{y}' > \text{d}|\text{y}'$ *the hand of Yahwe*; $\text{!B}|\text{e}'\text{son}$, but $\%|\text{M}|\text{h}'$; !B *the son of the king*; $\text{I}|\text{K}|\text{o}$ *the whole*, but $\sim [\text{h}'-|\text{I}|\text{K}'$ *the whole of the people*; so also when a tonebearing closed syllable loses the tone on

taking a suffix, e.g. *byʔa* enemy, but *ˆbyʔa* my enemy; finally, when the tone recedes, ~qʔ, but ~qʔi: (*wayya*om); %l ʔe but %l ʔi:

(b) To the same category belong cases like *rpsā*book, but *yrpsī*my book; *vdqā*holiness, but *yvdqī*my holiness. In spite of the helping vowel, *rpsē* and *vdqō* 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. ~a mother, but *yMaī*my mother, *qX*law, plur. ~yQX but *z[* strength, *yZi[* (and *yZi[* 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 qā* Al *Yj* q. *he has killed him*; *ytī* primarily from *tī*. Similarly *a* mostly becomes *a* even before a suffix beginning with *Sewa*mobile; e.g. *ˆl j q* from *l j qā* *ˆts* from *tī*.

f

(b) When a syllable has become open by complete loss of the strengthening of its final consonant (a guttural or *Re*), e.g. %rī for *birrah*, see § 22 c. Cf. also § 20 n.

g

(c) When a weak consonant (*a* *wā* *y*) following the short vowel quiesces in this vowel, according to § 23 a, c, d, § 24 f, e.g. *a* for *a*, 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. *tʰaj vɛ* but *ymiv*. *my name*, ~*tʰamv*. *their names*, *rbD'* *word*, constr. st. *rbD>È hq'd'c*. *righteousness*, constr. st. *tqdsɛ*; an example of the second case is, *hkr'B*. *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. ~*yrʰbD>È* | *AdG*" *great*, fem. *h | AdG>È* *bbʰ* *the heart*, *ybbʰl* . *my heart*; but also in the verb, *bWvT'* *She will return*, plur. *hnʰybWvT*, 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. *Tʰ j qʰt* cf. [§ 49 i](#).

l

(b) The short, or merely tone-long, vowels *a*, *e*, *o* of the ultima, especially in verbal forms, e.g. *l j q'*, fem. *h | j q't* *qʰa* *qʰa* | *j qʰyʰ* | *j qʰyʰiqʰt* *1u* but note also *!Wj qd yʰ* | *yqBdʰT* | &c., according to [§ 47 m](#) and [o](#). The helping vowels are either entirely omitted, e.g. *% | mʰking* (ground-form *malk*), *yKil m*; *my king*; or, under the influence of a guttural, are weakened to *Hâteph*, e.g. *r [nò* *boy*, *Ar [h*: *his boy*. If the tone remains unmoved, the vowel also is retained, notwithstanding the lengthening of the word, e.g. *Wl j qʰyʰ* *pausal-form* for *Wl j qʰyʰ*

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. ~*yrʰbD>* with heavy suffix ~*hʰyrʰbDl* (cf. [§ 28 a](#)) *their words*. On the attenuation of the *a* to *i* see further, [s](#), [t](#).

n

Rem. 1. An *o* arising from *aw* = *au*, or by an obscuring of *a* (see § 9 b), sometimes becomes *u* when the tone is moved forward, e.g. ~Aqnā t'Amwqn> (see Paradigm *Perf. Niph.* of ~Wq); SAnm' *flight*, fem. hSwhm, with suffix, ySwhm. The not uncommon use of W in a sharpened syllable, as yQwxB. Ez 20:18 (for yQxB, cf. also the examples in § 9 o), is to be regarded as an orthographic licence, although sometimes in such cases *u* may really have been intended by the Kethibh.

o

Of the vowels of the U-class, *u* and tone-long *o* stand in a tone-bearing closed final syllable, and *o* in a toneless syllable, e.g. ~Wqy" *he will arise*, ~Qy" jussive, *let him arise*, ~Qy". and *he arose*. The only instance of *u* in an ultima which has lost the tone is ~rW: Ex 16:20 (see § 67 n). Similarly, of vowels of the I-class, *e* and *i* stand in a tone-bearing closed final syllable, and *e* in a toneless syllable, e.g. ~yQy" *he will raise*, ~Qy" *let him raise*, ~Qy". and *he raised*. The only instance of *i* in an ultima which has lost the tone is #rTt Ju 9:53 (see § 67 p).

p

2. In the place of a Pathah we not infrequently find (according to § 9 f) a Seghol (*e* or *e*) as a modification of *a*:

(a) In a closed antepenultima, e.g. in the proper names rtyba, and @syba, where LXX Abijjā = yba, which is certainly the better reading, cf. Ulmer, *Die sermit. Eigennamen*, 1901, p. 12; or in a closed penultima, e.g. @Dhy, but also ~kdy *your hand*, for yad^{ek}hem. 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 Hāteph Qames, where the strengthening has been dropped, provided that a lengthening of the Pathah into Qames be not necessary, e.g. WYX'a, *his brothers*, for 'ahaw; VXX, *false*, for kahaw; hXP, *governor*, constr. st. tXP ~XP, *coal*; yXh, *the living* (with the article, h, for h); ~Xhtyl Nu 23:19, &c., and so always before X' and X, as ~yvidXh, *the months*, see § 35 k. Before h' and

[^eSeghol] generally stands only in the second syllable before the tone, e.g. ~yrh^hh^t *the mountains*; !A[h^t *the guilt*, immediately before the tone Pathah is lengthened into a (pretonic) Qames, e.g. rhh^ā ~[h^ː; but cf. also Wrh^hhi [Nu 8:7](#), Before the weak consonants *ā* and *ī* (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, hrh^h *towards the mountain*, [Gn 14:10](#), in the tone-syllable, for ha^āra^h Whyk^rrb^y (pr. name) for Whyk^rrb^y on h, as a form of the interrogative h] ^hh^ā, see [§ 100 n](#); on hm, for hm' ^hHm^ā, [§ 37 e, f](#). Finally, ^āil ka] [Ex 33:3](#) also comes partly under this head, in consequence of the loss of the strengthening, for ^āLka] and laq^{xy} *Ezekiel* for laq^{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 ^eSeghol, is modified into b] K^ā (also in modern Arabic pronounced *kelb*), ¹ yarhⁱ (*month*), with a helping Pathah, %ry^ā. The same phenomenon appears also in the formation of verbs, in cases like l gy^ā (jussive of the Hiph^ā of h] ^hg), with the helping ^eSeghol, for *yagl*.

s

3. The attenuation of a^{to} i^{is} is very common in a toneless closed syllable.

(a) In a firmly closed syllable, ADmi *his measure*, for ADmⁱ (in a sharpened syllable); ^āyTid^h *have begotten thee*, from yTid^h y^ā with the suffix ^ā 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 qatⁱ, when combined with singular suffixes, e.g. yqd^{ei} *my righteousness*, for šadqi^h

t

(b) In a loosely-closed syllable, i.e. one followed by an aspirated Begadk^ephath, as ~kmDⁱ *your blood*, for ~kmDⁱ; and so commonly in the *st. constr. plur.* of segholates from the ground-form qatⁱ, e.g. ydg^{Bi} from dg^B, (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.²

u

4. S^egho^l arises, in addition to the cases mentioned in o and p, also from the weakening of a^l of the final syllable in the isolated cases (h^a, for h^a) 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^a, see [§ 90 i](#) end.

v

5. Among the Hâteph-sounds ^a is shorter and lighter than ^a/, and consequently the vowel group ^a is shorter than ^a, e.g. ~Ada/Edom, but rmda (Edomite), shortened at the beginning because the tone is thrown forward; tmā/ (emeth) truth, ATmā his truth; ~l h hidden, pl. ~ymil 'h) È yTirb h, but yTirb h, but also conversely hf h fem. ht 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.³ Hence al w for lu^llo^l (unless). Cf. also !Acyxi from #wx È !Avarl from far È !AkyTi from xAT È AXknl from xkn È ~ry [e from stem rW]; most probably also dALyl offspring, dAPqi porcupine for ly Pqu see [§ 68 c, note](#).— On the proper names aWhy and [Wvy which were formerly explained in the same way, see now Prätorius, *ZDMG*. 1905, p. 341 f.

Footnotes:

¹[1] So the LXX write Mel cisedek for qdcy Kil m;

²[1] Analogous to this attenuation of a^l to t^l is the Lat. *tango*, *atingo*; *laxus*, *prolixus*; to the transition of a^l to e^l (see above, [a](#)), the Lat. *carpo*, *decerpo*; *spargo*, *conspergo*

³[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(ᠠᠨᠢ), when it represents a long *a*, is, by nature and origin, of two kinds:—

(1) The essentially long *ā* (in Arabic regularly written *ā*^ʾ), which is not readily shortened and never wholly dropped (§ 25 c), e. g. *bt*^k.*ke*^h*thāh* (writing); very seldom with a following *ā*, as *var*² S 12:1, 4 (see the examples in § 72 p).¹

b

The writing of $\sim aq'$ [Ho 10:14](#) for $\sim q'$ would only be justifiable, if the a of this form were to be explained as a contraction of aa , cf. however [§ 72 a](#); gaD' [Neh 13:16](#) for qD' ($da\emptyset$) is certainly incorrect. — The rarity of the a in Hebrew arises from the fact that it has for the most part become an obtuse \emptyset see below, [q](#).

C

(2) 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 Metheg, see below), or just before or after it. This sound is invariably lengthened from an original aḥ² and is found in open syllables, i. e. syllables ending in a vowel (§ 26 b), e. g. ʾĪlā | j qā ~ Wqyā rysiā' (Arab. lakaḥ qataḥ yaqūmuḥ -asiḥ), as well as in closed syllables, i.e. those ending in a consonant, as dyā bkāk (vulgar Arab. yaḍ, kaukaḥ). In a closed syllable, however, it can only stand when this has the tone, rbDā ~ lā[; whereas in an open syllable it is especially frequent *before* the tone, e. g. rbDā !qā ~ kī'. 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 aḥ (Pathah) is retained in a closed syllable, while in an open syllable it becomes Səwā (§ 27 i): ~kX', constr. state ~kh] (həkkam); rbDā rbDx (debhar); l j qā ~ l'j'q. For

examples of the retention, in the secondary tone-syllable, of $a\bar{o}$ lengthened from $a\dot{a}$; 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 3rd and 2nd pl. fem. of the imperf.), in $T'a$ *thou* (masc.) and in the suffixes $^{\wedge}$ and h' , the final $a\bar{o}$ can stand even without a vowel letter. A h is, however, in these cases (except with h') frequently added as a vowel letter.

On α' for $\alpha\dot{a}$ see below, [f](#).

e

2. Pathah \bar{a} , or short $a\dot{a}$ stands in Hebrew almost exclusively in a closed syllable with or without the tone ($|\dot{a} \bar{a} \bar{a} \sim T|\dot{a} \bar{a} \bar{a}$). In places where it now appears to stand in an open syllable the syllable was originally closed, and a helping vowel ($a\dot{a}$ i) has been inserted after the second radical merely to make the pronunciation easier, e. g. $|\dot{X}n\bar{o}$ (ground-form *nahl*), $\dot{t}yB\bar{n}$ (Arab. *bait*), see [§ 28 d](#), and with regard to two cases of a different kind, [§ 26 g](#), [h](#). Otherwise $a\dot{a}$ in an open syllable has almost without exception passed into $a\bar{o}$ (α'), see above, [c](#).

On the very frequent attenuation of $a\dot{a}$ to $i\dot{a}$ cf. below, [h](#). On the rare, and only apparent union of Pathah \bar{a} with \bar{a} ($\bar{a}\alpha'$), see [§ 23 d](#), end. On $a\dot{a}$ as a helping-vowel, [§ 22 f](#) (Pathah *furtivum*), and [§ 28 e](#).

f

3. S^e go \bar{o} ($e\dot{a}$ $e\bar{a}$ [$a\bar{o}$]) 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. $\sim k\bar{o}$ (for *yadkhem*), or with the tone, e. g. $\#r\bar{a}$ from $\bar{a}rs$, $!r\bar{q}$ Arab. *qarn*, $Xm\bar{q}$ Arab. *qamhl*. This S^e go \bar{o} is often retained even in the strongest tone-syllable, at the end of a sentence or of an important clause (in *pause*), as $\%|\dot{m}+\bar{q}dc$ (*malakh, salih*). As a rule, however, in such cases the Pathah \bar{a} which underlies the S^e go \bar{o} is lengthened into $Qames$, e. g. $Xm\bar{q}$ $!r\bar{q}$. A S^e go \bar{o} apparently lengthened from S^e wa \bar{o} but in reality traceable to an original $a\dot{a}$ stands in pausal forms, as $y\bar{r}P$ (ground-form *paṛy*), $y\bar{h}i$, \dot{t} (*yahy*), &c. On the cases where a y (originally consonantal) follows this S^e go \bar{o} , 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* (a⁰fully written Híreq *y^{ai}*); 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 Híreq 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* Híreq (always³ written *defectively*) is especially frequent in sharpened syllables (l *Jqi È yMia*) and in toneless closed syllables (r *Amzmi* *psalm*); cf. however *B.v. Vll* in a closed tone-syllable, and even *!pyll*, with a helping *S^ego*, for *wayyiphn*. It has arisen very frequently by attenuation from *a*, as in *yrbDl* from original *dabare* *yqdēi* (ground-form *šadq*),⁴ or else it is the original *i*, which in the tone-syllable had become *e* as in *^byba* (*thy enemy*) from *byba* (ground-form *~ayib*).⁵ It is sometimes a simple helping vowel, as in *tyBñ*, [§ 28 e](#).

The earlier grammarians call every Híreq written *fully*, *Híreq magnum*; every one written *defectively*, *Híreq parvum*, — a misleading distinction, so far as quantity is concerned.

i

6. The longest *e⁰y^{ae}* (more rarely defective *ae* e. g. *ynE* or *ynE* [[Is 3:8](#); at the end of a word also *h^{ae}*) is as a rule contracted from *y^{ae}*; *ay* (*ai*), [§ 7 a](#), e. g. l *kyhe* (*palace*), Arab. and Syriac *haikal*.

k

7. The *Sére* without *Yoðh* mostly represents the tone-long *e* which, like the tone-long *a* (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. *rpsā* (ground-form *siphr*) *book*, *hnve* (Arab. *sinat*) *sleep*, or with *Metheg* (see [§ 16 d, f](#)) in the secondary tone-syllable, e. g. *ytil 'a* *my request*, *hk'l n* *let us go*. On the other hand in a closed syllable it is almost always with the tone, as *!Beson*, *~Lai* *dumb*.

I
 Exceptions: (a) e^o 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^o -a^o 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^o -a^o, as aC^o [Ex 16:29](#); cf. [Ju 9:39](#).

m
8. The S^ego^o of the I(E)-class is most frequently an e^o modified from original i^o, either replacing a tone-long e^o which has lost the tone, e.g. -!T, from !Te(give), ^rE^o(thy creator) from rC^o, or in the case discussed in [§ 93 o](#), yqil xA yrk^o, from the ground-forms hllq, °izr; cf. also [§ 64 f](#). S^ego^o appears as a simple helping-vowel in cases such as rps^o for siph^o, l qy^o for yig^o ([§ 28 e](#)).

III. Third Class. U- and O-sounds.

n
9. For the U-sound there is —
 (1) the *long* u^o either (a) written fully, W Sureq, e.g. l WbG^o(boundary), or (b) defectively written Q^oibbu^o Al bG^o !Wtmy^o;
 (2) the *short* u^o mostly represented by Qibbu^o, in a toneless closed syllable and especially common in a sharpened syllable, in e.g. !x'l .Vu^o(table), hK'Su^o(booth).

o
 Sometimes also u^o in a sharpened syllable is written W, e. g. hKWh y [Ps 102:5](#) dLîîW^o [Jb 5:7](#), ~LWK [Jer. 31:34](#), AtKWfm. [Is 5:5](#), ~yMWr [] [Gn 2:25](#) for hK'h^o &c.

For this *u* the LXX write *o*, e. g. ~L'du[] Wdo11am, from which, however, it only follows, that this u^o was pronounced somewhat indistinctly. The LXX also express the sharp Híreq by *e*, e. g. rM^o = Emhr. The pronunciation of the Qibbu^o 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;⁶ 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 which is contracted from *aw* (= *au*), [§ 7 a](#), and accordingly is mostly written fully; *Ā* (*Holem plenum*), e.g. *j ĀV* (*a whip*), Arab. *saut*, *hl Ā* [*iniquity*] from *hl w*; More rarely *defectively*, as *^r v* (*thine ox*) from *r ĀV* Arab. *t_aur*.

q

(2) The long o which arose in Hebrew at an early period, by a general process of obscuring, out of an original *a* 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* Arab. *qa*, Aram. *qu*, *HAL a*/Arab. *'itāh*, Aram. *etāh*, plur. *~yhil ā*/ *qAV* (*leg*), Arab. *saq*; *rABG* (*hero*), Arab. *gabbā*; *~tAX* (*sea*), Arab. *hālam*; *!AMr* (*pomegranate*), Arab. *ruḡmaḥ*; *!Aj l V* (*dominion*), Aram. *!j l V* and *!j l V'* Arab. *sutḥā*; *~Al V'* (*peace*), Aram. *~l V*, Arab. *saḥā*. Sometimes the form in *a* also occurs side by side with that in *o* as *!y r v* and *!Ay r v* (*coat of mail*; see however [§ 29 u](#)). Cf. also [§ 68 b](#).

r

(3) The tone-long o which is lengthened from an original *u* or from an *o* arising from *u* 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* (ground-form *quds*) *sanctuary*; *%rB* for *burrakh*, *!Wj qd yly* [Ps 104:28](#), as well as (with *Metheg*) in the secondary tone-syllable; *~yl h'a*. But the original *o(u)* is retained in a toneless closed syllable, whereas in a toneless open syllable it is, weakened to *Sewa* Cf. *l Kall*, but *-l K'* (*ko*), *~LKu* (*ku*); *l j qyl* *^l j 'qyl* and *Wl j qyl* where original *u* is weakened to *Sewa* *yiqi* Arab. *yaqtu* This tone-long *o* is only as an exception written fully.

s

(4) *Qames-hatuph* represents *o* (properly *a* cf. [§ 8 a, note 2](#)) modified from *u* and is therefore classed here. It stands in the same relation to *Hblem* as the *Sego* of the second class to *Sere*, *-l K'ko*, *~qyl* *wayya*. On the distinction between this and *Qames*, 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; —

First Class: A.	Second Class: I and E.	Third Class: U and O.
א' original א (Aarabic א').	י' from original ay (ai). י' or א' long i	א' from original aw (au) א' or א' obscured from א' or א'
א' tone-long א' (from original a) chiefly in the tone-syllable but also just before it.	א' tone-long e (from i) generally in the tone-syllable but also just before it.	א' tone-long o (from original u) in the tone-syllable, otherwise in an open syllable.
א' (as a modification of a) sometimes a tone-long e sometimes e א', short a [a] i attenuated from a see h . Utmost weakening to א' a, א' e, א' e.	א', e א' short i Utmost weakening to א', א'/e or א'. e.	א' o modified from u א' short u especially in a sharpened syllable. Utmost weakening to א' a, א'/e, א' o, or א'. e.

U

Rem. On the distinction between Qamesl and Qamesl-hatuph.⁸ According to § 8 a, long $a\mu$ or $a\frac{1}{2}\mu$ (Qamesl) and short o or a (Qamesl-hatuph) are in manuscripts and printed texts generally expressed by the same sign ('), e. g. ~Q' qam, -l K' 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 א' is 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 hmkx' hokh-mal (wisdom), hlka' okh-lal (food). With Metheg madsh' is a (a) and according to the usual

view stands in an open syllable with a following *Sewa* mobile, e.g. $h\dot{l}ka\dot{t}a\theta kh^e la\theta$ (she ate); but cf. [§ 16 i](#).

(b) When a closed syllable is formed by *Dages forte*, e.g. $yn\dot{m}k' h\dot{b}nne\theta i\theta$ (have mercy upon me); but $\sim y\dot{T}B\dot{t}$ (with *Metheg*, [§ 16 f z](#)) $ba\dot{t}i\theta n$

(c) When the syllable in question loses the tone on account of a following *Maqqeph* ([§ 16 a](#)), e.g. $\sim d'ah\dot{t}l K' ko\dot{t}ha\theta^o a\dot{d}a\dot{n}$ (all men).

In *y Ps35* ¹⁰ and [Pr 19:7](#) *Maqqeph* with $\dot{l} K'$ is replaced by a conjunctive accent (*Mer^ekha*; so by *Darga*, [Ju 19:5](#) with $d[\dot{S}$, and [Ez 37:8](#) with $\sim r'q\dot{y}\dot{w}$ (so Baer after Qimhi; ed. Mant., Ginsburg, Kittel $\sim r'q\dot{y}\dot{w}$).

(d) In a closed final syllable without the tone, e.g. $\sim q\dot{y}\dot{w}$: $wayya\dot{q}om$ (and he stood up). — In the cases where $a\dot{b}$ or $a\dot{l}$ in the final syllable has become toneless through *Maqqeph* ([§ 16 a](#)) and yet remains, e.g. $tDh\dot{;}bx\dot{k}$. [Est 4:8](#), $yl\dot{i}tv\dot{t}$ [Gn 4:25](#), it has a *Metheg* in correct manuscripts and printed texts.

In cases like $ha\dot{l} h\dot{a} h\dot{m}\dot{l} \dot{i} la\dot{m}ma\theta$ the tone shows that $\dot{\alpha}'$ is to be read as $a\theta$

V

2. The cases in which $\dot{\alpha}'$ appears to stand in an open syllable and yet is to be read as α require special consideration. This is the case, (a) when *Hateph-Qames* follows, e.g. $Al [P\dot{t}$ *this work*, or simple vocal *Sewa* e.g. $!b'r\dot{D}t bx$ *goat*; *Arb.* [B. [Jos 4:7](#); $hr\dot{m}v\dot{t}$ (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 $\wedge X\dot{V}\dot{m}\dot{l} \dot{i}$ (so Ginsburg; Baer $\wedge X\dot{V}\dot{m}\dot{l} \dot{i}$) [1 S 15:1](#), $\wedge q\dot{r}\dot{x}\dot{l} \dot{t}$ [24:11](#), and $\wedge V\dot{p}\dot{y}$ (so Baer, [Gn 32:18](#), others $\wedge V\dot{p}\dot{y}$); (b) before another *Qames* *hataf*, e.g. $\wedge \dot{i} . [P\dot{t}$ *thy work*; on $yl\dot{i}hr'a\dot{t}$ and $yl\dot{i}hbq\dot{t}$ [Nu 23:7](#), see [§ 67 o](#); (c) in the two plural forms $\sim y\dot{v}d'q\dot{t}$ *sanctuaries* and $\sim y\dot{v}irV\dot{t}$ *roots* (also written $\dot{d}q$ and $\dot{r}V$). In all these cases the Jewish grammarians regard the *Metheg* accompanying the $\dot{\alpha}'$ as indicating a *Qames rāḥab* (broad *Qames*) and therefore read the $\dot{\alpha}'$ as $a\theta$ thus $pa\theta^o lo\theta da\theta^e ba\theta$, $pa\theta^e kha\theta qa\theta da\theta$. 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 a¹ as the equivalent of o¹ on the analogy of Al [P¹ &c., § 93 g. As a matter of fact, however, we ought no doubt to divide and read po¹o¹-lo¹ (for po¹-lo¹), po¹o¹-l^ekha¹ qoda¹-s¹m. —Quite as inconceivable is it for *Metheg* to be a sign of the lengthening into a in @a¹yr¹%B¹t (Ex 11:8), although it is so in ynh¹ab¹t ba¹o¹-ni¹o¹ (in the navy), since here the a of the article appears under the b.

Footnotes:

¹[2] Of a different kind are the cases in which a has lost its consonantal sound by coalescing with a preceding a, § 23 a–d.

²[3] In Arabic this a¹ is always retained in an open syllable.

³[1] At least according to the Masoretic orthography; cf. Wellhausen, *Text der Bb. Sam.*, p. 18, Rem.

⁴[2] Jerome (cf. Siegfried, *ZAW.* 1884, p. 77) in these cases often gives a¹ for i¹.

⁵[3] Cf. the remarks of I. Guidi, 'La pronuncia del s^ete¹' 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*.

⁶[1] Cf. Delitzsch, *Physiologie u. Musik*, Lpz. 1868, p. 15 f.

⁷[2] Cf. above, [b](#), end. On Jerome's transliteration of o for a¹ see *ZAW.* 1884, P.75.

⁸[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).

⁹[1] In the Babylonian punctuation (§ 8 g, note) a¹ and o¹ are carefully distinguished. So also in many MSS. with the ordinary punctuation and in Baer's editions of the text since 1880, in which ¹ is used for o¹ as well as for ¹. Cf Baer-Delitzsch, *Liber Jobi*, p. 43. But the identity of the two signs is certainly original, and the use of ¹ for o¹ is misleading.

§ 72. Verbs $\text{W}^{\text{B}3}\text{A}$ (*vulgo* $\text{W}^{\text{B}3}\text{A}$), e. g. $\sim\text{Wq}$ *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 triliteral 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 3rd *sing. masc. perfect*, but always the *infinitive construct* form ([§ 39 b](#)), the $\text{u}^{\text{B}3}\text{A}$ of which is characteristic also of the *imperative* and of the *imperfect indicative Qal*. These stems are consequently termed verbs $\text{W}^{\text{B}3}\text{A}$ or more correctly (see below) $\text{W}^{\text{B}3}\text{A}$.¹

b

2 As in the case of verbs $\text{[}^{\text{B}3}\text{A}$, 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. 3rd *sing. masc. perf.* $\sim\text{q}'$, *fem.* $\text{hm}^{\text{B}3}\text{q}'$ *plur.* $\text{Wm}^{\text{B}3}\text{q}'$ but in a closed *penultima* $\text{Tm}^{\text{B}3}\text{q}'$ &c.;² (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 tme *he is dead*; verbs *middle o* have the form raa *he shone*, vB *he was ashamed*, baJ *he was good*.³ Cf. *n-r*.

d

3. In the *imperfect Qal*, *perfect Niphçal*, and throughout *Hiphçil* 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 $\text{a}^{\text{B}3}$ is the basis of the form and not the $\text{i}^{\text{B}3}$ attenuated from $\text{a}^{\text{B}3}$ ([§ 67 h](#); but cf. also [h](#) below, on vAby , hence $\sim\text{Wqy}$, for yaqum ; $\sim\text{Aqn}$ for naqum ; on the other hand, in the *perfect Hiphçil* $\sim\text{yqhe}$ for hiqum ; *participle* $\sim\text{yqme}$ (on the *Sere* cf. [z](#)); *perfect Hophçal* $\sim\text{qWh}$ for huqam .

e

A vowel thus lengthened before the tone is naturally changeable and becomes *vocal* Šəwā when the tone is moved forward, e. g. $\text{Wt} \dot{\text{y}}\text{m}\dot{\text{y}}$ 'he will kill him'; so also in the 3rd *plur. imperfect Qal* with Nuḥ *paragogic*; $\text{!Wt} \dot{\text{y}}\text{m}\dot{\text{y}}$ (without Nuḥ $\text{Wt} \dot{\text{y}}\text{m}\dot{\text{y}}$).

The wholly abnormal *scriptio plena* of $\text{e}\dot{\text{d}}\text{in } \text{r}\dot{\text{y}}\text{m}\dot{\text{y}}\text{h}\dot{\text{e}}\text{h}$; [Jer 2:11](#) (beside $\text{r}\dot{\text{y}}\text{m}\dot{\text{h}}\text{e}$ in the same verse) should, with König, be emended to $\text{r}\dot{\text{y}}\text{m}\dot{\text{y}}\text{h}$; the incorrect repetition of the interrogative necessarily led to the pointing of the form as *perfect* instead of *imperfect*.— But in Hophçal the u is retained throughout as an unchangeable vowel, when it has been introduced by an abnormal lengthening for the tone-long o (as in the Hophçal of verbs $\left[\frac{3}{4} \right]$).

f

4. The cases of unusual vowel lengthening mentioned in *b* are: *imperfect Qal* $\sim \text{Wqy}$ " (also in Arabic yaquḥu), but *jussive* with normal lengthening ([§ 48 g](#)), $\sim \text{Qy}$ ", with retraction of the tone $\sim \text{Qy}^{\text{h}}$ (yaqom), $\sim \text{Qy}^{\text{h}}$ (in *pause* $\sim \text{Qy}^{\text{h}}$); *imperative* $\sim \text{Wq}$, with normal lengthening of the u in the 2nd *plur. fem.* $\text{h}\dot{\text{n}}\dot{\text{h}}\text{m}\text{q}\ddot{\text{u}}$ since, according to [§ 26 p](#), the u cannot be retained in a closed penultima; *infinitive construct* $\sim \text{Wq}$. In Hiphçio the original i is naturally lengthened to i ($\sim \text{yq}\dot{\text{h}}\text{e}$, *imperfect* $\sim \text{yq}\dot{\text{y}}$ ", *jussive* $\sim \text{Qy}$ ", with retraction of the tone $\sim \text{Qy}^{\text{h}}$ $\sim \text{Qy}^{\text{h}}$); on the transference of this i 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 aḥ unobscured, Arab. qaḥi, [§ 9 g](#), and [§ 50 b](#). On this analogy the form would be qaḥm,⁴ which after absorption of the i became $\sim \text{Q}^{\text{h}}$, owing to the predominating character of the aḥ. The unchangeableness of the aḥ (*plur.* $\sim \text{y}\dot{\text{m}}\text{q}^{\text{h}}$, *constr.* $\text{y}\dot{\text{m}}\text{q}^{\text{h}}$, &c.) favours this explanation.

h

In the *imperfect Qal*, besides the forms with original u (now u) there are also forms with original a. This a was lengthened to a and then farther obscured to o hence especially aAby " $\dot{\text{j}}\text{a}\dot{\text{b}}\text{y}\ddot{\text{A}}$ $\text{a}\dot{\text{b}}\text{y}\ddot{\text{A}}$, &c., from the *perfect* aB^{h} 'he has come'. In the *imperfects* $\text{rAa}\dot{\text{y}}\text{E}$ (but cf. $\text{h}\dot{\text{n}}\dot{\text{r}}\text{a}\dot{\text{a}}\text{T}$; [1 S 14:27](#)) and $\text{VA}\dot{\text{b}}\text{y}\text{E}$ from the *intransitive perfects* $\text{rAa}\ddot{\text{A}}$ vB (see above,

c), most probably also in *Wta* [Ez 2 K 12:9](#), *tAan* [Gn 34:15](#) from an unused *twa* to *consent*, and perhaps in *~hdt* [1 S 4:5](#), &c., as in the cases noticed in [§ 63 e](#) and especially [§ 67 n](#), the *e* of the preformative is lengthened from *iç* (which is attenuated from original *a*) and thus *yiç-baš* became *yiç-bašē* and finally *yeṭ-bošē*. Finally the *Niph*, *~Aqn* (*naç-qam*), *imperfect* *~WAQy* from *yiqqam*, originally ([§ 51 m](#)) *yinqam*, arises in the same way from the obscuring of *a* lengthened from *aç*

i

5. In the *perfect* *Niphçal* and *Hiphçil* a *Ā* is inserted before the affirmatives beginning with a consonant in the 1st and 2nd persons, and *y^α*, regularly (but see Rem.) in the *imperfect* *Qal*, sometimes also in the *imperfect* *Hiphçil* (as in *hnyaybīT* [Lv 7:30](#), cf. *hnmjhiT* [Mi 2:12](#)), before the termination of *hn*. As in verbs *[^{3M}]* ([§ 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* *Hiphçil*, however, before the *Ā*, instead of the *iō* an *e* is somewhat often found⁵ (as a normal lengthening of the original *i*), especially after *wa* consecutive, [Dt 4:39](#), [30:1](#), as well as before the affirmatives *~t*, and *!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 *iō* to *eṭ* thus *~yqhā tAmjqlh* (or *yqh/* on *htd[ht* [Ex 19:23](#), cf. [x](#)), but *tmqlh*) &c., [Ex 26:30](#), &c.; [Dt 4:39](#), [Nu 18:26](#) (cf., however, *Whonqlh*) [Mi 5:4](#)). In the same way in the 1st pers. sing. of the *perfect* *Niphçal*, the *o* before the separating vowel is always modified to *u* (*y tAmllqn*), cf. [v](#). In the *imperfect* *Qal* and *Hiphçil* the separating vowel *y^α*, always bears the tone (*hny^αmllqT*).

k

Without the separating vowel and consequently with the tone-long *o* and *e* instead of *u* and *iō* we find in *imperfect* *Qal* *hna^αbīT* (see [§ 76 g](#)); *^b.vīT* [Ez 16:55](#) (also *hnyb^αvT* in the same verse); *hnb.vīT* [1 S 7:14](#) (cf. [Ez 35:9](#) *Q^{re}eṭ* on the *Kethibh* *hnb.vīT* cf. above, [note on § 69 b](#)); *hnr^αāT* [1 S 14:27](#) from *rAa* (*Kethibh* *hna^αr^αT* and they saw, see [§ 75 w](#)); in *Hiphçil*, e. g. *Tpnhe* [Ex 20:25](#), also *ytApjnh*

[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. $hn\dot{y}ajbiT$. [Lv. 7:30](#) from aAB . $Seghol$ without y occurs in the *imperfect Qal* in $hn\dot{t}mT$. [Ez 13:19](#), [Zc 1:17](#); and in *Hiph'il* [Mi 2:12](#): the Dages in the Nu 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 $hn\dot{y}mq\dot{a}T$), unless it originates from an incorrect spelling $hn\dot{h}yq\dot{a}T'$ or $hn\dot{h}yq\dot{a}T$.

I

6. The tone, as in verbs $[3A]$ (cf. [§ 67 k](#)), is also generally retained on the stem-syllable in verbs $W3A$ before the affirmatives $h\dot{a}A \dot{W}A y\dot{a}i$, thus $hm'q\dot{h}$ (but also hI . hzb' [2 K 19:21](#), probably for the sake of rhythmical uniformity with the following hI . $hg''I$ \dot{t} after wa consecutive $hb\dot{v}w$ [Is 23:17](#)); $Wmq\dot{h}$ (but also Wmq' , cf. [Is 28:7](#), [29:9](#), [Na 3:18](#), y [Ps 76:6](#), [Pr 5:6](#), [La 4:18](#); $Wc\dot{r}w$ [S 8:11](#); so especially before a following \dot{a} , cf. [§ 49 I](#), [Nu 13:32](#); $W[n\dot{w}]$ [Is 19:1](#); before $[$, y [Ps 131:1](#), [Pr 30:13](#), [La 4:14](#)); $ymWq\dot{a}T' \dot{A}$ $WmWq\dot{y}$, but before a suffix or with Nu paragogic $\sim Wbsy$, [2 Ch 28:15](#); $!WmWqy$ [Dt 33:11](#), &c.

m

7. The formation of the conjugations $Pi\dot{c}e\dot{l}$, $Pu\dot{c}al$, and $Hithpa\dot{c}e\dot{l}$ is, strictly speaking, excluded by the nature of verbs $W3A$. 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 $W3A$ (with consonantal W see below, [gg](#)); e. g. the $Pi\dot{c}e\dot{l}$ $dWEi$ to surround, only in $ynhdWEi y$ [Ps 119:61](#); and with change of W to $y\dot{A}$ $\sim Yqi$ [Est 9:31](#), $WmYqi$ [Est 9:27](#), *impf.* $hmYq\dot{a}w$ y [Ps 119:106](#), *infin.* $\sim Yq$; [Ez 13:6](#), [Ru 4:7](#) &c., [Est 9:21](#) &c., *imperat.* $ynmYq$ y [Ps 119:28](#); $\sim Tbyxin$ [Dn 1:10](#) from bwx to be guilty. The $Hithpa\dot{c}e\dot{l}$ dYj chi [Jos 9:12](#), which belongs to the older language, is probably a denominative from dyc . On the other hand the otherwise less common conjugation $po\dot{e}l$ (see [§ 55 c](#)), with its passive and reflexive, is usually employed in the sense of $pie\dot{l}$ and as a substitute for it, e. g. $\sim m\dot{a}q$ to set up from $\sim Wq \dot{E} tt\dot{a}m$ to slaughter, [1 S 14:13](#), [17:51](#), [2 S 1:9](#), from $tWm \dot{E} \sim m\dot{a}r$ to exalt, passive $\sim m\dot{a}r$, from $\sim Wr$; reflexive $rr\dot{a}t\dot{h}$ to stir up oneself (cf. $rr'\dot{t}atyl$ [Jb 17:8](#) in pause) from rW ; reciprocal $VVB\dot{t}hi$ to be ashamed before one another, [Gn 2:25](#). The

conjugation Pilpeḏ (§ 55 f), on the analogy of verbs [𐤒𐤓], is less common, e. g. 𐤓𐤓𐤕𐤕𐤓 to hurl away from 𐤓𐤓𐤕 𐤕𐤓𐤕𐤕 to contain from 𐤓𐤓𐤕 𐤕𐤓𐤕𐤕𐤓 to destroy from 𐤓𐤓𐤕.

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. *hthm* 2nd masc. *hTm* (cf. § 44 g § 66 h); 1st sing. *yTm* *yTm* (even in pause, Gn 19:19); plur. *Wtm* 1st pers. *Wtm* in pause *Wtm* 𐤕𐤓𐤕𐤕 he was ashamed, *TvB* *yTvB* *WhvB* *WvB* 𐤕𐤓𐤕𐤕 it has shone, plur. *WrAa* 𐤕𐤓𐤕𐤕 to be good, *Wbj* 𐤕𐤓𐤕𐤕 *Participles tme* a dead man (plur. *~ytm* *yten*; *~yvAB* ashamed, Ez 32:30. For *dn* Is 27:11 read *dn*, or, with LXX, *d* [;

o

Isolated anomalies in the *perfect* are: *tbw* with the original ending of the fem. for *hbw* Ez 46:17 (see § 44 f); *!WqC* Is 26:16 (see § 44 f).—In *WhB* 1 S 25:8 (for *WhaB* from *aAB*) the *a* has been dropped contrary to custom. In *WaB* Jer 27:18 (instead of *WaB*) the Masora seems to point to the *imperfect* *Waby* which is what would be expected; as *Yoth* 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 *~yvAB*, see above) *~ymaq* occurs for *~ymiq* 2 K 16:7 and even with a transitive meaning *j Al* occultans, Is 25:7; *~ysAB* Zc 10:5.—*Participle passire*, *I Wm* circumcised; but *gWS* a backslider, Pr 14:14, and *hrWS* put aside, Is 49:21 (cf. Jer 17:13 *Qere*), are verbal adjectives of the form *qa* (§ 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 $y\dot{b}w$ [Mi 2:8](#) read $y\dot{b}w'$

q

2. Imperfects in u almost always have the corresponding *imperative* and *infinitive* construct in u as $\sim Wqy$, *imperative* and *infinitive* $\sim Wq$ (also defectively written $\sim qy\tilde{A}$ $\sim qy$; but $VWdy$ "he threshes" (*infin.* VWD), has *imperative* $yV\tilde{A}D\tilde{n}$ (*fem.*), [Mi 4:13](#); $j\ Wmy$ "it slippeth", *infinitive* $j\ Am$ (y [Ps 38:17](#), [46:3](#)); cf. XAn (also XWh) [Nu 11:25](#) and $[An$ [Is 7:2](#) (elsewhere $[Wh$) with the *imperfects* $XWhy$ and $[Any$ \tilde{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 the *imperative* and *infinitive* also have it; thus *imperfect* $aAby$ (aby), *infin.* and *imper.* aAB or aB ; $ra\tilde{w}$: [2 S 2:32](#), $yrAa\tilde{A}$ $WrAa\tilde{n}$ \tilde{E} $vAby\tilde{A}$ 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 $[3\tilde{A}]$, since the *imperfect* of $j\ Wq$ appears as $j\ Wqa'$ in y [Ps 95:10](#). On the other hand $!WVqy$ (as if from $V\tilde{A}q$, on the analogy $aAby$, &c.) occurs as *imperfect* of Vqy $y\tilde{y}\tilde{p}\tilde{A}$. The *imperfect* $!A\dot{d}y$ with o [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 $!yD\tilde{A}$ $y\tilde{y}\tilde{A}$). Or can $!A\dot{d}y$ be *jussive* after ad (cf. [§ 109 d](#))? Similarly $(^ny[etyn]e\ S\dot{A}x\tilde{t}'\ ad$ 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 $S\dot{W}x\tilde{t}'\ ad$ was originally intended, as in [Is 13:18](#), [Jer 21:7](#), while cases like $SX\tilde{y}$ y [Ps 72:13](#) are to be explained as in [§ 109 k](#).—The *infinitive absolute* always has o e. g. $WmWq\tilde{y}$ $\sim Aq$ [Jer 44:29](#).

s

3. In the *imperative* with affirmatives $(ymWq\tilde{A}\ WmWq\tilde{y})$ the tone is on the stem syllable (cf., however, $yrW[)$ [Ju 5:12](#) intentionally varied from $yrW[\tilde{A}$ also $yrW[$ [Zc](#)

13:7 and Is 51:9 beside $\text{ymyKä yrW[ñÈ yI ġGl}$ Zc 9:9; yrWc Is 21:2, ybWV y Ps 116:7, likewise for rhythmical reasons). So also the lengthened form, as hbWVñ Jer 3:12, y Ps 7:8 (cf. 2 S 15:27), hrW[ñy Ps 7:7, and hmWqñy Ps 44:27. But if an ā follows in close connexion, the lengthened *imperative* usually has the form hmWq , &c., 7 in order to avoid a hiatus, e. g. Ju 4:18, y Ps 82:8; hence also before $\text{hAhy>Qereōperpetuum yn'də}$ (§ 17 c), e. g. y Ps 3:8, 7:7 hmWq (cf., however, in the same verse hrW[ñ and in Jer 40:5, hbVñ before ā), and so even before Γ y Ps 43:1, 74:22, &c. (hbġr).

t

4. In the *jussive*, besides the form $\sim\text{Qy}''$ (see above, f), $\sim\text{Aqy}''$ also occurs (as subjunctive, Ec 12:4; gASñ'' y Ps 80:19 may also, with Delitzsch, be regarded as a voluntative), incorrectly written *plene*, and $\sim\text{Qy}''$ (Gn 27:31; cf. Ju 6:18, Pr 9:4, 16), which, however, is only orthographically different from $\sim\text{Wqy}''$ (cf. Jer 46:6). In the *imperfect consecutive* ($\sim\text{QyW}$; in *pause* $\sim\text{QyW}$; see above, f) if there be a guttural or Γ in the last syllable, ā often takes the place of o ; e. g. XñYW and he rested; [ñYW and it was moved; ΓSYW and he turned aside, Ju 4:18, Ru 4:1 (distinguished only by the sense from Hiphçō ΓSYW and he removed, Gn 8:13); ΓCYW Ex 21:4, 2 K 5:23, 17:5 (but also ΓgyW from both ΓWG to sojourn, and ΓWG to fear); @[YW (to be distinguished from @[YW 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 @[YW for @[YW from @[y is intended. For Xwl tW 2 S 13:8 *Keth.*, the *Qereō* rightly requires Vl'TW . On the other hand, in an open syllable always WmWqñW WrWśW , &c. On $\sim\text{Wqaw}$ ($\sim\text{Qəw}$), see § 49 e.

u

Examples of the full plural ending !W with the tone (see above, f) are !WtñmT Gn 3:3, 4; !Wśmhy>y Ps 104:7; !WcWry> Jo 2:4, 7, 9.

II. On Nipḥal

V

5. The form of the 1st *sing. perf.* $y\bar{t}Am\bar{W}qn\bar{>}$ which frequently occurs ($y\bar{t}g\bar{W}sn\bar{>}$ $y\bar{t}g\bar{W}pn\bar{>}$; cf. also the *ptcp. plur.* $\sim yk\bar{W}bn\bar{>}$ [Ex 14:8](#)), serves as a model for the 2nd *sing.* $t\bar{A}m\bar{W}qn\bar{>}$ $t\bar{A}m\bar{W}qn\bar{>}$ and the 1st *plur.* $\bar{W}h\bar{A}m\bar{W}qn\bar{>}$ 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. $\sim t\bar{C}Ap\bar{h}\bar{>}$ *ye have been scattered*, [Ez 11:17](#), [20:34](#), [41](#), and $\sim t\bar{j}\bar{>}$ $q\bar{W}W$ *and ye shall loathe yourselves*, [Ez 20:43](#), [36:31](#). — To the $i\bar{>}$ (instead of $a\bar{>}$) of the preformative may be traced the *perfect* $r\bar{A}[\bar{n}E\bar{>}$ [Zc 2:17](#) (analogous to the *perfect* and *participle* $l\bar{A}m\bar{n}l$, see below, [ee](#)), *imperfect* $r\bar{A}[\bar{y}E\bar{>}$ for $y\bar{i}\bar{C}o\bar{o}$. — The *infinitive construct* $\bar{V}W\bar{D}h\bar{i}$ occurs in [Is 25:10](#); in $r\bar{A}a\bar{l}$ [EJb 33:30](#), the Masora assumes the elision of the h (for $r\bar{A}a\bar{h}d\bar{i}$); but probably $r\bar{A}a\bar{l}'$ ($Qa\bar{l}$) is intended (see [§ 51 f](#)). — $g\bar{A}m\bar{n}$ [Is 14:31](#), $g\bar{A}S\bar{n}$ [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: $t\bar{a}b\bar{i}n\bar{e}$, &c. (see further, [§ 76 g](#)); $h\bar{T}m\bar{i}n\bar{e}$ (from $t\bar{W}m$) for $he\bar{m}a\bar{i}h\bar{-}ta\bar{o}$ (cf. [§ 20 a](#)); $\bar{W}k\bar{i}n\bar{e}$ 1st *plur. perfect* Hiphçil from $\bar{W}K$ [2 Ch 29:19](#), even $\sim T\bar{m}h\bar{i}$ ([§ 27 s](#)) [Nu 17:6](#), &c.; cf. [1 S 17:35](#), [2 S 13:28](#), also $\bar{I}T\bar{m}h\bar{i}$, [Ex 1:16](#), and $h\bar{y}T\bar{m}h\bar{i}$ [Ho 2:5](#); but elsewhere, with $wa\bar{W}$ consecutive $y\bar{T}m\bar{i}h\bar{o}$ [Is 14:30](#); cf. $y\bar{T}i\bar{l}\bar{j}\bar{h}\bar{o}$ [Jer 16:13](#), and $T\bar{i}p\bar{i}h\bar{o}$ [Ex 29:24](#), &c. — In these cases the $e\bar{o}$ of the first syllable is retained in the secondary tone; elsewhere in the second syllable before the tone it becomes $\bar{\alpha}/$ ([1 Ch 15:12](#), &c.) or more frequently $\bar{\alpha}]$, and in the syllable before the antepenultima it is necessarily $\bar{\alpha}]$ (e. g. $y\bar{t}m\bar{o}q\bar{h}\bar{i}$) [Gn 6:18](#)). Before a suffix in the 3rd *sing. masc.* (except [Gn 40:13](#)) and *fem.*, and in the 3rd *plur.*, the vowel of the initial syllable is Hâteph–S^eghoð, in the other persons always Hâteph–Pathahl (König); on $\bar{A}t\bar{m}o\bar{q}h\bar{i}$ [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 3rd *fem. perf. Hiph.* $h\bar{T}'s\bar{i}n\bar{e}$ [1 K 21:25](#) is

quite abnormal for $htys$ from tws or $tysi$

x

As in verbs $[x]$ 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 $ht'dd[h]$ 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 æ] 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 $\sim yt'Abv[h]$ (from bWV): the latter is to be preferred. — On $vybh$ and $vybAh$ as a (metaplastic) *perfect* Hiph'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 $ynmāqh$ &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 $aybh'$); $h\text{æ}'$ fem. is added in $hph[h]$ Is 30:28; cf. Est 2:18, and the analogous *infinitive* Hoph'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 $[x]$ (§ 67 i). On $ybine$ 2 S 5:2, &c. (in Kethib), see § 74 k.

aa

On the shortened forms of the *imperfect* ($\sim qa\tilde{a}$ $\sim qy\tilde{a}$, but always $ab\tilde{a}$; in the *jussive* also with retraction of the tone $bv,T[h]$ a; 1 K 2:20) see above, f. With a guttural or Γ the last syllable generally has Pathah (as in Qa), e. g. $d[y\tilde{a}]$ and he testified 2 K 17:13; $Xr\tilde{y}$ let him smell, 1 S 26:19; $Xr\tilde{y}$ Gn 8:21; $rS\tilde{y}$ 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 $\text{@S}^{\text{a}}\text{w}$ [Zp 1:2](#) (after $\text{@S}^{\text{a}}\text{w}$) and in verse [3](#), read $\text{@S}^{\text{a}}\text{w}$ from $\text{@S}^{\text{a}}\text{w}$, on the analogy of $\text{r}^{\text{m}}\text{a}^{\text{a}}\text{w}$ [§ 68 g](#): similarly in [Jer 8:13](#) ~ $\text{p}^{\text{s}}\text{a}^{\text{a}}\text{w}$ instead of ~ $\text{p}^{\text{s}}\text{a}^{\text{a}}\text{w}$

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.

$\text{y}^{\text{a}}\text{n}^{\text{a}}\text{w}$ ~ $\text{m}^{\text{a}}\text{r}^{\text{a}}\text{w}$ [Pr 14:34](#); $\text{a}^{\text{l}}\text{t}^{\text{a}}\text{w}$ [Jb 35:14](#); cf. [Pr 25:23](#), and acc. to Baer $\text{y}^{\text{b}}\text{i}^{\text{t}}\text{w}$ [Jb 30:20](#) (ed. Mant., Ginsb. $\text{y}^{\text{b}}\text{i}^{\text{t}}\text{w}$), always in principal pause; on the *Metheg* with *Sere*, cf. [§ 16 f](#). g.—As *Polel* cf. [\[f\]y](#) [Is 16:10](#).

As *participle Hoph'al* $\text{bv}^{\text{a}}\text{w}$ occurs in close connexion, [Gn 43:12](#); cf. [§ 65 d](#).

cc

Peculiar contracted forms of *Polel* (unless they are transitives in *Qal*) are $\text{w}^{\text{n}}\text{h}^{\text{a}}\text{w}$ [Jb 31:15](#), $\text{w}^{\text{n}}\text{r}^{\text{a}}\text{w}$ [\[y\]](#) [41:2](#), $\text{w}^{\text{h}}\text{g}^{\text{a}}\text{w}$ [Is 64:6](#) for $\text{w}^{\text{n}}\text{h}^{\text{a}}\text{w}$, &c. [but read $\text{w}^{\text{n}}\text{h}^{\text{a}}\text{w}$ ([§ 58 k](#)), $\text{w}^{\text{n}}\text{r}^{\text{a}}\text{w}$ or $\text{w}^{\text{n}}\text{h}^{\text{a}}\text{w}$ ([\[y\]](#)), and $\text{w}^{\text{h}}\text{g}^{\text{a}}\text{w}$]; also ~ $\text{m}^{\text{a}}\text{r}^{\text{a}}\text{w}$ [Jb 17:4](#), for ~ $\text{m}^{\text{a}}\text{r}^{\text{a}}\text{w}$.—In [Is 15:5](#) $\text{w}^{\text{r}}\text{[d]y}$ appears to have arisen from the *Pilpel* $\text{w}^{\text{r}}\text{[r]y}$, the *a* after the loss of the r having been lengthened to *a* which has then been obscured to *o*— For the strange form $\text{y}^{\text{m}}\text{m}^{\text{a}}\text{w}$ [Ps 139:21](#), which cannot (according to [§ 52 s](#)) be explained as a *participle* with the *m* omitted, read $\text{q}^{\text{t}}\text{m}^{\text{a}}\text{w}$.

IV. In General.

dd

8. The verbs $\text{w}^{\text{b}}\text{z}^{\text{a}}\text{w}$ are primarily related to the verbs $\text{[z]z}^{\text{a}}\text{w}$ ([§ 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 *Hiph'il* with $\text{w}^{\text{a}}\text{w}$ *consecutive*, the whole of *Hoph'al*, the *Pi'el* of verbs $\text{w}^{\text{b}}\text{z}^{\text{a}}\text{w}$, and the *Polel* of verbs $\text{[z]z}^{\text{a}}\text{w}$; see [§ 67 z](#). Owing to this close relation, verbs $\text{w}^{\text{b}}\text{z}^{\text{a}}\text{w}$ sometimes have forms which follow the analogy of verbs $\text{[z]z}^{\text{a}}\text{w}$, e. g. *perfect Qal* $\text{z}^{\text{b}}\text{w}$; *he has despised*

(from zWB , as if from zzB) [Zc 4:10](#); *perfect* $\text{Niph'al } \text{r m h'}$ [Jer 48:11](#) (for rAmn from rWm , as if from rrm). The same explanation equally applies to h j 'qn [Jb 10:1](#) for hJ'qn (cf. [§ 67 dd](#)) = h j 'Aqn from j Wq , and WJqab [Ez 6:9](#) (for Wj Aqn); WMArgh [Ez 10:17](#) and WMrgh verse [15](#); WMrhe (*imperative*) [Nu 17:10](#); gSyl [Mi 2:6](#); Hiph'el *perfect* zthe [Is 18:5](#) for zthe (cf. [§ 29 q](#)), which is for zythe from zWT . On the other hand the *imperfects* rmy [Ez 48:14](#) (unless it be intended for rmy , cf. y [Ps 15:4](#)) and Xpy [Hb 2:3](#), are to be regarded according to [§ 109 i](#), simply as rhythmically shortened forms of rymy and xypy .

ee

9. In common with verbs [34] ([§ 67 g](#)) verbs WBA 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. tyShi *to incite*, *imperfect* tySij (also tyshe tysij); gyShi , *imperfect* gySij *to remove* (from nWS), also Hoph'al gShu [Is 59:14](#) (on $\sim \text{Qh}$ cf. [§ 29 g](#)); sometimes with a difference of meaning, as Xynhe *to cause to rest*,⁸ but Xynhi (*imperfect* XyNy , *consecutive* XNDT [Gn 39:16](#); *imperative* XNh , *plur.* WxyNDh) *to set down*; for hxyNDh (Baer, Ginsburg nhw) [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 tmyqh [Dn 7:4](#)), we should probably read h'xynhi with Klostermann after the LXX. In [Dn 8:11](#) the $\text{Kethibh } \sim \text{yrh}$ is intended for a *perfect* Hiph'el . There is also a distinction in meaning between !yl j' *to spend the night, to remain*, and !yLij [Ex 16:7](#) Qere ($\text{Kethibh } \text{WnAL Ti}$ conversely, verse [2](#) $\text{Kethibh } \text{WnyLij}$, $\text{Qere } \text{WnALij}$), *participle* !yLm [Ex 16:8](#), [Nu 14:27](#), [17:20](#), *to be stubborn, obstinate*: in the latter sense from the form !yl j' only !l ybw is found, [Ex 17:3](#). Other examples are $\text{Niph'al } \text{I AMnl}$ *he was circumcised*, [Gn 17:26](#) f.; *participle* [34:22](#) (from I Wm , not I mn); rA[nE *he is waked up*, [Zc 2:17](#) (see above, [v](#)); $\text{Hiph'el } \text{hwl jZhi}$ [La 1:8](#); WzyLij [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. $VX;T\ddot{h}$ for $VX;T\dot{h}$: *and she hastened* (from VWX) [Jb 31:5](#); $j [\dot{Y}Dw]$ (another reading is $j [\dot{Y}Dw]$), $j [\dot{T}\ddot{h}]$: [1 S 15:19](#), [25:14](#) ([14:32](#) Q^{ere}) from $j W[$ or $j y[i$ *to fly at anything*. Both, as far as the form is concerned, would be correct *apocopated imperfects* from hVX' and $hj '[(h^{374})$, but these stems only occur with a wholly different meaning.

gg

10. Verbs with a consonantal $Wa\dot{w}$ for their second radical, are inflected throughout like the strong form, provided the first or third radical is not a weak letter, e. g. $r^{hX'}$, *imperfect* r^{WXy} *to be white*; $[wG]$, *imperfect* $[wqy]$ *to expire*; Xwr' *to be wide*; XwC' *to cry*; $Pi\dot{c}e\dot{d} I WE\dot{i}$, *imperfect* $I WE\dot{y}$ *to act wickedly*; $tWE\dot{i}$ *to bend*, $Hithpa\dot{c}e\dot{d} tWE\dot{t}hi$ *to bend oneself*, and this is especially the case with verbs which are at the same time h^{374} , e. g. hwC' , $Pi\dot{c}e\dot{d} hwC\dot{i}$ *to command*, $hwq\dot{i}$ *to wait*, hwr' *to drink*, $pi\dot{c}e\dot{d} hwr\dot{i}$ (on $\%w\dot{D}ra$) [Is 16:9](#), see [§ 75 dd](#)) and $Hiph\dot{c}i\dot{d} hwr\dot{h}i$ *to give to drink*, &c.

Footnotes:

¹[1] The term w^{374} was consequent on the view that the $Wa\dot{w}$ (or y in the case of verbs y^{374}) in these stems was originally consonantal. This view seemed especially to be supported by the return of the $Wa\dot{w}$ in $pi\dot{c}e\dot{d} (dWE\dot{i}$, the w usually passing into y as in $\sim Yq\dot{i}$ cf. Arabic $qawwama$), and by certain forms of the *absolute state* of the nouns of such stems, e. g. $twn\dot{h}$ *death*, compared with tWm *to die*. Hence in explaining the verbal forms a supposed stem *qawam* (in verbs y^{374} e. g. $\dot{s}ayat$) was always assumed, and $\sim Wqy$ was referred to an original $yaqwum$, the *infinitive absolute* $\sim Aq$ to original $qawum$, the *participle passive* $\sim Wq$ to original $qawum$. It must, however, be admitted: (1) that forms like $dWE\dot{A} \sim Yq\dot{i}$ (see [m](#)) are only to be found in the latest books, and are hence evidently secondary as compared with the pure Hebrew forms $\sim mAq$, &c.; (2) that to refer the verbal forms invariably to the stem $\sim Wq'$, 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 $\text{W}^{\text{B}^3}\text{A}$ stems are therefore to be rigidly distinguished from the real $\text{W}^{\text{B}^3}\text{A}$ 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 $\text{W}^{\text{B}^3}\text{A}$ stems was taken by Samuel Hannagid (cf. Bacher, *Leben und Werke des Abulwalid*, p. 16); recently by Böttcher (*Lehrbuch*, § 1112), and (also as to $[\text{A}^{\text{B}^3}]$ stems) especially by Müller, Stade, and Wellhausen (see above, [§ 67 a, note](#)). On the other hand, the old view of W and Y as consonants has been recently revived by Philippi, Barth, M. Lambert, and especially Brockelmann (op. cit.).

²[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](#), $\text{Wt}^{\text{t}}\text{m}^{\text{h}}$ [2 K 7:3](#), [4](#).

³[2] According to Stade (*Grammatik*, § 385 e and f) the e in tme 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 rAa , &c. (from *au*). But. o (from *au*) could not, by [§ 26 p](#), remain in a closed penultima (TVB^{q} &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 tme to lengthening of an original *i*; This is confirmed by the fact that the o in TVB^{A} yTVB^{A} WVB^{B} is always, and in WVB^{q} 3rd plur. perfect, nearly always (the instances are 11 to 2), written defectively. Forms like hvAB^{A} WAB^{A} WrAa^{q} &c., are therefore due to orthographic licence.

⁴[1] So in Arabic, prop. $\text{qa}^{\text{a}}\text{m}$, since the two vowels are kept apart by the insertion of an a , cf. Aram. $\sim \text{a}^{\text{a}}\text{q}$; but also contracted, as sak , ha^{a} , for sak , &c. (cf. Wright's *Gramm. of the Arabic Language*, 2nd ed. vol. i. p. 164).

⁵[2] $\sim \text{tbyv}^{\text{h}}\text{X}$; [1 S 6:7](#) (cf. [2 Ch 6:25](#)) could only be an orthographic licence for $\text{bvyv}^{\text{h}}\text{w}$; perhaps, however, $\text{byv}^{\text{h}}\text{w}$ was originally intended.

⁶[1] In [1 K 14:12](#) (hab^{B} before a genitive), the text is evidently corrupt: read with Klostermann after the LXX $\% \text{ab}^{\text{B}}$.

⁷[1] Cf. Delitzsch's commentary on y [Ps 3:8](#).

⁸[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 [𐤁𐤁𐤅], 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 triliteral by a *repetition of the second radical*, hence called verbs [𐤁𐤁𐤅]. 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.¹ The appearance of a general contraction of triliteral stems is due to the fact that in biliteral forms the second radical regularly receives Dages forte 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 triliteral forms.

The development of biliteral to triliteral stems ([𐤁𐤁𐤅]) generally takes place in the 3rd sing. masc. and fem. and 3rd plur. perfect Qal of transitive verbs, or at any rate of verbs expressing an activity, e. g. *bbsā* *hbbsā* *wbbs:t!nx'* Gn 33:5 (but with suffix *ynnx*; ver. 11); sometimes with an evident distinction between transitive and intransitive forms, as *ʾrʿ* to make strait, *ʾr* 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. *lʾxā* *dḏvā*), and (b) as a rule, whenever the 2nd radical is followed or preceded by an essentially long vowel, as, in Qal, *babsā* *bws'*, in Poʿel and Poʿal, *bbasā* *bbas*.

b

2. The biliteral stem always (except in Hiphʿel and the imperfect Niphʿal, 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 Dages forte (mentioned under a), for the purpose of strengthening the second radical, never takes place (see § 20 i) 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. $\text{WmT}^{\tilde{A}} \text{WBS}^{\tilde{A}} \text{ynWB}^{\tilde{S}}$; &c.

d

4. When the affirmative begins with a consonant ($\text{n}^{\tilde{A}} \text{t}$), 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{A} , in the *imperative* and *imperfect* y^{α} , e. g. $\text{t}^{\tilde{A}}\text{B}^{\tilde{S}}\tilde{A} \text{WhAB}^{\tilde{S}}$; *imperfect* $\text{hny}^{\text{B}}\text{S}^{\text{U}}$ (for sabb-ta sabb-nu tasobb-na). The artificial opening of the syllable by this means is merely intended to make the strengthening of the second radical audible.²

e

The *perfect* $\text{Whm.T}^{\tilde{n}}$ (for $\text{WhAM}^{\tilde{n}}\text{T}$) [Nu 17:28](#), y [Ps 64:7](#) ([Jer 44:18](#) Whm.T^{t} with *Silluq*), owing to omission of the separating vowel, approximates, if the text is right, to the form of verbs Wm^{q} (cf. $\text{Whm.q}^{\tilde{n}}$ from $\sim \text{Wq}$).

f

5. Since the preformatives of the *imperfect Qal*, of the *perfect Niph* çal , and of *Hiph* çil and *Hoph* çal throughout, before a monosyllabic stem form an open syllable, they take a *long vowel* before the tone (according to [§ 27 e](#)), e. g. *imperfect* *Hiph* çil bS^{y} for yaç-sob , *imperative* bS^{h} for haç-seb , &c. Where the preformatives in the strong verb have iç either the original aç (from which the iç was attenuated) is retained and lengthened, e. g. bS^{y} in *imperfect Qal* for yaç-sob , or the iç itself is lengthened to e e. g. bS^{he} *perfect* *Hiph* çil for hiç-seb (see further under [h](#)). The vowel thus lengthened can be maintained, however, only before the tone (except the uç of the *Hoph* çal , bS^{Wh} for huç-sab); when the tone is thrown forward it becomes S^{ewa} according to [§ 27 k](#) (under a and h compound S^{ewa} e. g. bS^{a} , but $\text{hny}^{\text{B}}\text{S}^{\text{U}}$; *imperfect* *Hiph* çil bS^{a} , but $\text{hny}^{\text{B}}\text{S}^{\text{IT}}$; *perfect* ytB^{sh} &c.

g

Besides the ordinary form of the imperfects, there is another (common in *Aramaic*), in which the *imperfect Qal* is pronounced bS^{yl} or bS^{yl} , the *first* radical, not the second, being strengthened by *Dages forte*, cf. $\sim \text{Vyl}$ [1 K 9:8](#), dQ^{yl} [Gn 24:26](#); with a in the second syllable, rGyl [Lv 11:7](#), lDyl [Is 17:4](#), 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 Dageṣforte *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 Nipḥal, like WMDyl [1 S 2:9](#); Wl Myt [Jb 24:24](#)); with suffix WbQTi occurs (cf. [§ 10 h](#)) in [Nu 23:25](#); *Imperfect* Hipḥi ~Ty; Hopḥal tKyll &c. The vowel of the preformative (which before Dageṣ 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 WDqyl: *and they bowed the head*; WTKYw: *and they beat down*, [Dt 1:44](#) (from ttK'); 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'l Citi (without the separating vowel, for hn'yl Licit, cf. [1 S 3:11](#) and below, [p](#)) *they shall tingle*, [2 K 21:12](#), [Jer 19:3](#).— On the various forms of the Nipḥal, see under [t](#).

h

6. The original vowel is retained, see [f](#), (a) in the preformative of the *imperfect* Qal bSy" for yaḥ-sob (cf. [§§ 47 b](#), [63 b](#), and for verbs WBA [§ 72](#)); (b) in the *perfect* Nipḥal bSn" n&aá-saáb ([§ 51 a](#)); (c) in Hopḥal bSwh, with irregular lengthening (no doubt on the analogy of verbs WPD) for hoḥab, from huḥsab, imperfect bSwy from yuḥsab, &c.

i

On the other hand, an already attenuated vowel (*i*) underlies the intransitive *imperfects* Qal with aḥ in the second syllable (probably for the sake of dissimilating the two vowels), e. g. rmyl for yiḥmaḥ (see [p](#)); and in the preformative of Hipḥi bSne from hiḥ-seb (ground-form l j qh; [§ 53 a](#)), as well as of the participle bSne (ground-form l j qm), on the analogy of the perfect. In the second syllable of the Perf. the underlying vowel is iḥ attenuated from an original aḥ which in the strong verb is abnormally lengthened to iḥ ([§ 53 a](#)). The eḥ lengthened from iḥ is, of course, only tone-long, and hence when without the tone and before Dageṣforte we have e. g. tABishl. On the retention of the original aḥ 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 $h\alpha\tilde{a}w$ and $y\alpha i$ (2nd *sing. fem. imperfect*) e. g. 3rd *sing. fem. perfect* $hT\chi\tilde{n}$ in *pause* $hT\chi\tilde{h}$ with r and gutturals $hrhm\tilde{h}$ (for $hRhm\tilde{h}$), $hxV\tilde{h}$; [Ps 44:26](#); on the other hand, with $wa\tilde{w}$ consecutive $hB\tilde{r}w$; [Is 6:12](#) (but $hy\chi\tilde{w}$ [Ex 1:16](#)). In the 3rd *plur. perfect* the tone-syllable varies; along with $WLD\tilde{a}$ $WLQ\tilde{n}$ we also find $WLD\tilde{h}$ and $WLQ\tilde{a}$ $WB\tilde{r}$; [Is 59:12](#), $WX\tilde{v}$; [Hb 3:6](#), &c.; but in *pause* always $WT\chi\tilde{a}$ $WMT\tilde{h}$ &c. The tone likewise remains on the stem-syllable in the *imperfect Qal* in $yB\tilde{s}\tilde{a}$ $WBS\tilde{y}$; *perfect* $Hiph\tilde{a}$ $hB\tilde{s}\tilde{h}$ $WBS\tilde{h}$; *imperfect* $yB\tilde{s}\tilde{a}$ $WBS\tilde{y}$ &c. In the forms with separating vowels, the tone is moved forward to these vowels (or to the final syllable, cf. *ee*), e. g. $t\tilde{A}B\tilde{s}\tilde{a}$ $hn\tilde{y}B\tilde{s}\tilde{a}$, &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 $t\tilde{A}B\tilde{s}\tilde{h}$ from $bs\tilde{h}$; $hn\tilde{y}B\tilde{s}\tilde{a}$ from $bs\tilde{y}$; on cases in which the vowel of the preformative becomes $S\tilde{e}wa\tilde{}$ see above, [f](#).

l

8. In several verbs $\left[\frac{3}{4} \right]$, instead of $Pi\tilde{e}\tilde{}$, $Pu\tilde{a}\tilde{}$ and $Hithpa\tilde{e}\tilde{}$, the less frequent conjugation $Po\tilde{e}\tilde{}$, with its passive and reflexive, occur (most probably on the analogy of the corresponding forms of verbs $\left[\frac{3}{4} \right]$, cf. [§ 72 m](#)), generally with the same meaning, [3](#) e. g. $l\ l\ \tilde{a}$ to *ill-treat*, passive $l\ l\ \tilde{a}$, reflexive $l\ l\ \tilde{a}\ t\tilde{h}$ (from $l\ l\ \tilde{a}$; cf. the *Hithpo\tilde{e}\tilde{} from $\left[\left[r' \right. \right]$ and $rrP\tilde{}$; [Is 24:19 f](#)); in a few verbs also $Pilpe\tilde{}$ ([§ 55 f](#)) is found, e. g. $l\ G\tilde{a}\ G\tilde{a}$ to *roll*, *Hithpalpe\tilde{}* $l\ G\tilde{a}\ G\tilde{a}\ t\tilde{h}$ to *roll oneself* (from $l\ l\ \tilde{a}$); imperative with suffix $h\tilde{l}\ S\tilde{a}\ S\tilde{a}$; *exalt her*, [Pr 4:8](#); $\left[V\tilde{a}\right] V\tilde{a}$ to *comfort, to delight in*; passive $\left[V\tilde{a}\right] V\tilde{a}$ to *be caressed* (from $\left[\left[V' \right. \right]$). These forms cannot appear in a biliteral form any more than $Pi\tilde{e}\tilde{}$, $Pu\tilde{a}\tilde{}$, and $Hithpa\tilde{e}\tilde{}$; cf. $\sim y\left[\left[i \right. \right]$ ([Is 19:14](#)) and $wq\tilde{w}q\tilde{}$ ([Is 18:2, 7](#)). — For $rbT\tilde{T}i$ [2 S 22:27](#) read, according to y [Ps 18:27](#), $rrB\tilde{t}Ti$*

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 triliteral stems with middle *o* (like *l kr'*, § 43 a); viz. *WMrō* *they are exalted*, [Jb 24:24](#) to *~mōr' ē WBrō* *they shot*, [Gn 49:23](#) to *bbr' ē Wrz* [Is 1:6](#) to *rrō*. But this explanation is very doubtful: *Wrzō* 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 *!xγā dmyā z[γā !rγā [rγ*, (trans. *he breaks in pieces*, but *[rγ* intrans. = *he is evil*); imperfects with *a* have, in the preformative, an *e* lengthened from *i*; See the examples below, under [p](#), § 63 c and [e](#), § 72 h, and specially Barth in ZDMG, 1894, p. 5 f.

The Heb. of the *infinitive*, *imperative*, and *imperfect* (*BSā bsy*) is only tone-long, and therefore, as a rule, is written defectively (with a few exceptions, chiefly in the later orthography, e. g. *rAC* *bind up*, [Is 8:16](#); *l AG y* [Ps 37:5](#); *~AD. ver. 7*; *zAb* 'for *zbd* 'to plunder, [Est 3:13](#), [8:11](#)). When this *o* loses the tone, it becomes in the final syllable *o* in a sharpened syllable *u* or not infrequently even *o* (see above, [k](#)). Examples of *o* are: (a) in a toneless final syllable, i.e. before *Maqqeph* or in the *imperfect consecutive*, *~!r'* (*ron*) *to rejoice*, [Jb 38:7](#); *bsy* [Ju 11:18](#) (once even with *u* in a toneless final syllable, *~r* [Ex 16:20](#)); on the other hand, in the plur. *WBS*, fem. *hnyBst*; (b) before a tone-bearing affirmative or suffix, e. g. *imperative 2nd sing. fem.* *ynbā yz* (cf. *ff*); *ynbx'* *pity me*; *hWLs'* [Jer 50:26](#); *~Dwy* [Pr 11:3](#) *Qere* *Whnkt* [Ex 12:14](#) (for the defective writing, cf. *WhKst* [Jb 40:22](#)). In *^Nxy* [Gn 43:29](#), [Is 30:19](#) (for *^Nxy*) this *o* is thrown back to the preformative.

o

On the 2nd plur- fem. impcrat. *hr'* [*make yourselves naked* [Is 32:11](#), cf. the analogous forms in § 48 i. — Quite abnormal is the *infinitive absolute* *h[rō* [Is 24:19](#) (as *h* follows, probably only a case of dittography for *[rō* cf. *bqō* [Nu 23:25](#) and *l Vō* [Ru 2:16](#)); so also are the *imperatives* *yLi-hbq't* [Nu 22:11](#), [17](#), and *yLi-hr'a't* [22:6](#), [23:7](#), . with *h* *paragogic*. We should expect *hBqā hr'aā* if these forms are

to be read qoḇalli" 'oḇralli, they would be analogous to such cases as hrBōmi (§ 90 i), the addition of the *paragogic* ḥ^α causing no change in the form of the word (-bq' like -!r' above). If, however, as Jewish tradition requires, they are to be read qaḇalli, 'aḇalli, then in boili cases the Qamesl must be explained, with Stade, as the equivalent of oḇ(yLiḥbq) &c.; cf. § 9 v). Still more surprising is Anbq' curse him, Nu 23:13, for WNBqur Bq'⁴

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=rVa] 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 qT' 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 3rd *sing.* ~Tyl— In the *impf. Qal* of l l V the reading of Hb 2:8 varies between ^WLñy (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 i in the second syllable, there being no instances of their *Hiphç* in the same sense: l gV' Gn 29:10; !gV' Is 31:5, &c.; %Sy' Ex 40:21, y Ps 91:4, &c.; perhaps also hn'yLçiT. 1 S 3:11 and l hy' Jb 31:26, &c.; in accordance with this last form, ALhçBÀ Jb 29:3 would also be an *infinitive Qal*, not *Hiphç* (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 $u\ddot{o}$ (instead of $o\ddot{o}$), e. g. $!Wry$, if the text is correct, in [Pr 29:6](#); $dWvy$ [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 $\#r\ddot{o}$ [Ps 18:30](#); but in [Ec 12:6](#), according to Baer, $\#Wrtw$; $\sim T\ddot{u}i$ [Ez 24:11](#) (on the sharpening of the \ddot{t} cf. [g](#) above).⁶

r

A similar analogy with verbs $W\ddot{r}$ is seen in the infinitives $rWbI'$ (for $rB\ddot{o}$ [Ec 9:1](#); $AqxB$ [Pr 8:27](#) (cf. $AqWxB$ [Pr 8:29](#)) for $AQxB$, and in the *imperfect* $^{\wedge}vm\ddot{a}$ [Gn 27:21](#). (The forms $tANX$ in [Ps 77:10](#), $tAMV$ [Ez 36:3](#), $yt\ddot{A}L\ddot{x}$ [Ps 77:11](#), formerly treated here as infinitives from $[W]$ stems, are rather to be referred to $h\ddot{r}$ 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 $\%y\ddot{s}\ddot{a}V$ (or $\%y\ddot{s}\ddot{v}$) occurs in Kethibh, [Jer 30:16](#) (the Qere indicates a *participle* from hSV); $h[r\ddot{o}$ [Pr 25:19](#) appears to be a contraction from $h[']r$ *part. fem. = breaking in pieces*.

II. On Niph'al.

t

5. Besides the ordinary form of the *perfect* bSn with Pathah (in *pause* bSh) and the *participle* bSh with Qames in the second syllable, there is also another with Sere, and a third with Hblem, e. g. *perfect* Sma *it melts*, [Ez 21:12](#), [y Ps 22:15](#); $hB's\ddot{a}$ (for $hB'sn$ [Ez 26:2](#); *part. Sma* *molten*, [1 S 15:9](#), [Na 2:11](#); $l q\ddot{a}$ *it is a light thing*, [2 K 20:10](#), [Is 49:6](#) (*perf. l qn*); with $o\ddot{o}$ e. g. $WLq\ddot{a}$ *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 $o\ddot{o}$ in the second syllable, on the analogy of verbs $W\ddot{r}$ (from which König would also explain the *perfects* with $o\ddot{o}$), we find $yMD\ddot{u}i$ *thou shalt be brought to silence*, [Jer 48:2](#) (unless this form should be referred to QaI with Qimhì, Olshausen, König);

[Ary] *he suffers hurt*, [Pr 11:15](#), [13:20](#); #ArTē (for tirroš) [Ez 29:7](#); with e in the second syllable | Xē *she profanes herself*, [Lv 21:9](#), but | Xā [Ez 22:26](#), and | Xē [Is 48:11](#), tXē [Is 7:8](#), &c. For *infinitives*, cf. SMē *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 ALXē [Lv 21:4](#); also zABhī *to be plundered*, and qABhī *to be emptied*, [Is 24:3](#); in the *imperative*, only WrBhī *be ye clean*, [Is 52:11](#). On WMrē *get you up*, [Nu 17:10](#), and the corresponding *imperf.* WMrē [Ez 10:17](#), &c., cf. [72 dd](#).

u

Examples of the *perfect* Niphʿal with sharpening of the initial syllable are, | Xnī *it is profaned*, [Ez 22:16](#), [25:3](#) (from | | X'); rXnī (from r rX') y [Ps 69:4](#), [102:4](#) (also rXnī [Jer 6:29](#)); tXnī *fractus est* (from t tX') [Mal 2:5](#); cf. with this in the *participle*, ~ymīxhē (for nihhāmīn) [Is 57:5](#), and ~yrāhē [Mal 3:9](#); in the *imperative* and *infinitive* Niphʿal 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* WnDān [Mic 2:4](#) is abnormal.

III. On Hiphʿi and Hophʿal.

v

6. The second syllable in Hiphʿi sometimes has Pathah instead of Sére, especially under the influence of *r* and the gutturals, e. g. *perfect* rmhē *he made bitter*, xVhē *he bowed*, rphē *he 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 !tyxi [Hab 2:17](#), but cf. [§ 20 n](#)) there is an assimilation to the corresponding forms of verbs Wbē, see [z](#). Also rche [Dt 28:52](#), zthe (in *pause*) [Is 18:5](#); *inf.* rbhī *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 3rd *plur. perf.* except before *r* and gutturals, e. g. W[rhe; *imper.* [Vh' *besmear*, [Is 6:10](#); *plur.* W[Vh' *be astonished*,

[Jb 21:5](#); *imperfect* [rīṭ' *Thou dost afflict; part.* | Cme(on e in the first syllable, see under [i](#)) *shadowing*, [Ez 31:3](#) (but %ysme [Ju 3:24](#) is assimilated to the form of verbs [WBA](#), unless, with Moore, we simply read %Sme or, with incorrect spelling, %ysme So in the *imperative* ynlvīmḥ] [Ju 16:26](#) Qere and in the *infinitive* ^m.tḥ] [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* rypḥl. [Zc 11:10](#). Instead of Hâteph–Pathahl Hâteph Sêghol is found under the preformative in yntiḥ/2 [S 19:44](#), and a Pathahl occurs before X (with a virtual sharpening of the X) in such forms as tTāḥt, [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 yTīt xhḡ [Jer 49:37](#), see below, [dd](#).

x

7. In the *imperfect consecutive* of verbs whose second radical is a guttural, a is retained ([§ 22 d](#)) in the second syllable instead of e; e. g. [ryḡ: [1 K 16:25](#); so also with ṛ, as ṛCḡ: [2 Ch 28:20](#), [Dt 2:9](#) — but cf. also rpyḡ: [Neh 4:9](#).

y

8. Aramaizing forms (but cf. Rem. to [§ 67 g](#)) in Hiphçal and Hophçal are, bSḡ: [Ex 13:18](#), &. cf. [Ju 18:23](#); rMeṭ; | a; [Ex 23:21](#), but read rm,Tā | a; from hrhm': WtKYw: [Dt 1:44](#) (cf. [Nu 14:45](#)), but WBSḡ: [Ju 18:23](#), [1 S 5:8](#), [2 Ch 29:6](#); | Xe; *profanabo*, [Ez 39:7](#); STeṭ; [Jb 22:3](#); without elision of the ḥ (cf. [§ 53 q](#)), | Teḡ: [1 K 18:27](#), but [Jer 9:4](#) Wl tḡy; [Jb 13:9](#) WL tḡT; with i in the second syllable ~yVj: [Jer 49:20](#), [50:45](#); cf. ~yVNw: [Nu 21:30](#); in the *perfect* hWl yāhi [La 1:8](#). In Hophçal, WkMhu *they are brought low*, [Jb 24:21](#); tKyḡ *he is smitten*, [Is 24:12](#) (*plur.* WTKḡ [Jer 46:5](#), [Mi 1:7](#)); in *pause*, Wqxyḡ [Jb 19:23](#), but also WTKyḡ [Jb 4:20](#) (so Baer, Ginsb., but ed. Mant., Jabl. WTKyḡ; with o 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 ḡhB,

IV. In General.

z

9. Verbs [ʒ] are most closely related as regards inflexion to verbs [ʒ] (§ 72). The form of verbs [ʒ] is generally the shorter (cf. e. g. bʒ and ~wqy' Ā bʒne and ~yqh; in a few cases, however, the two classes exactly coincide, e. g. in the *imperfect Qal* and *Hiph'il* with *waw consecutive*, in *Hoph'al* and in the less common conjugations (see above, [j](#)).

aa

10. The developed forms (with three radicals), as mentioned in *a*, are especially frequent in the 3rd *sing. masc.* and *fem.*, and the 3rd *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. bbs' Ā wobs't (but before a suffix also ynwb's; as well as ynwb's. Ā ynwb'v; &c.) ~mz' Ā hmbz't Ā wppa', &c. Sometimes the contracted, as well as the uncontracted form, is found, e. g. zzB' to plunder, plur wzb't; in other parts, only whzb' [Dt 2:35](#), as well as whwb' [Dt 3:7](#); ytim' [Zc 8:14, 15](#) and ytm' [Jer 4:28](#). Other examples of biliteral forms in 2nd *sing. masc.* are [Dt 25:12](#), [Pr 30:32](#); in 1st *sing.*, [Jos 5:9](#). Apart from *Qal* the only example of a developed form is ytt'xhw [Jer 49:37](#).

bb

On the other hand, the biliteral forms are the more common in the 3rd *sing.* and *plur.* of perfects which are *intransitive*, and express a state; cf. qD' [Dt 9:21](#) ([Ex 32:20](#) qD' elsewhere always a transitive verb); tX; *fem.* hTX' Ā rm; *fem.* hrh' (for marra); rC; *fem.* hr'c' (cf. hr'x' [Ez 24:11](#)); %r; Ā xV; *fem.* hXV' Ā ~T; &c.; *plur.* WTx' Ā WMT' &c. (but on the tone, cf. [ee](#) below). Exception, hvV.[t' [Ps 6:8](#)

cc

The intransitive but developed perfects wI | p't (also wLD', I | x' Ā hd'd' Ā wdd') (in *pause* wdd'), rrs' Ā hvV.[t' (*plur.* in *pause* wvV.[t' [Ps 31:11](#)), wI | b' Ā wxxV't (also wXV'), almost all have, as Mayer Lambert observes, at least

an active, not a stative meaning. Triliteral forms of the *infinitive* after **l** are **bBṣ.l** [Nu 21:4](#); **dAdv.l** [Jer 47:4](#); **zḡl** [Gn 31:19](#) (also **zḡl** [Gn 38:13](#)); cf. also **~mX.l** [Is 47:14](#), in *subordinate pause*, for **~mXl** with suffix **SkṇXl** [Is 30:18](#), and, from the same form **!nXl** with retraction and modification of the vowel, **HnhX.l** [Ps 102:14](#); also **XAXf** [Is 60:14](#), **zḡBi** [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 **ynhX** [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 **Nuḥ**, was unavoidable. On the other hand, **~dedy** [Jer 5:6](#) is anomalous for **~Dvly** [Pr 11:3](#) *Qereḥ* the eastern school read the *Poṣeḥ* **~ddwvy** in the *ketiv*); the strengthening of the second radical has been afterwards resolved by the insertion of a *vocal* **Sewaḥ** Cf. also **!nXy** [Am 5:15](#) (else where **!Xy**). In *Niphṣal*, the triliteral form **bbeyl** is found, [Jb 11:12](#); in *Hiphṣil*, all the forms of **!nr**, thus *imperative* **Whynr'h**, *imperfect* **!ynr**; *infinitive* **~mvrh** [Mi 6:13](#); *participle* **~ymivm** [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 (**ynbb'S** **~g**: **ynbb'S**).

dd

11. The above-mentioned (see [g](#)) neglect of the strengthening in aramaizing forms, such as **WmDyl** and the like, occurs elsewhere tolerably often; in the *perfect* **Qal** **Whm.T** for **WhAMiT** [Nu 17:26](#) ([Jer 44:18](#); cf. above, [e](#)); *imperfect* **hzbū** [1 S 14:36](#) (**hṣ'** *parag.* without any influence on the form, cf. *o*); even with the firm vowel reduced to *vocal* **Sewaḥ** **hLbū** [Gn 11:7](#) for **hLbū** (cohortative from **l l B'**); **Wmzy** for **Wmzū** *ibid.* ver. [6](#), *they purpose*; following the analogy of verbs **Wzā** **Ā** **vmaḥ** (see above, [r](#)); from *intransitiv imperfects* **Qal**, **yrbc.T** [Is 49:19](#) (*plur. masc.* [Jb 18:7](#)); **W[ry]** [Neh 2:3](#); also **hnhvTy** [Ez 6:6](#) (for which read **vyTe** **vyTe** might be explained in the same way. — *Perfect* *Niphṣal* **hbṣn** for **hB'Sn** [Ez 4:17](#); **Wl zḡ** [Ju 5:5](#) for **WLzū**; **~T.l mṇ** for **~tL(mṇ)** [Gn 17:11](#) (as if from **l l m'** not **l Wm** to *circumcise*), cf. [Is 19:3](#), [Jer 8:14](#); *imperfect* **hnhqMīTi** [Zc 14:12](#); *participle* **~ymixh** cf. *u*. So also

#pn" [1 S 13:11](#), hcpn) [Gn 9:19](#) (cf. [Is 33:3](#)), are perfects Niph'al from #cp (= #WP), not Qa/ from #pn". — In Hiph'al the (for tL(th) [Ju 16:10](#) ([2 S 15:34](#)); hz' for hw' [Pr 7:13](#) (cf. [Ct 6:11](#), [7:13](#)).

No less irregular is the suppression of the vowel of the stem-syllable in ~krpħl. [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. ytrich) [Jer 10:18](#) before ~h,l') after W consec., [Ex 33:19](#), [12](#), [2 K 19:34](#), &c., also [Is 44:16](#) (ytAMX; before r); y [Ps 92:11](#) (but the text is certainly corrupt; see the Lexicon), [116:6](#), perhaps also [Jb 19:17](#), ytNX though in this passage, and in y [Ps 17:3](#), the form might be an infinitive in oħ; see Delitzsch on [Jb 19:17](#)); in the 2nd *sing.* htCQ (before a) [Dt 25:12](#); in the 3rd *plural*, WBĩr; *multi sunt*, y [Ps 3:2](#), [104:24](#), [Jer 5:6](#), [1 S 25:10](#); WBĩr; *they are soft*, y [Ps 55:22](#) WLĩ; *they are swift*, [Jer 4:13](#), [Hb 1:8](#); WBĩ; *they are pure*, [Jb 15:15](#), [25:5](#), [La 4:7](#); WXĩ; *they did bow*, [Hb 3:6](#); Wrĩ; *they are burned*, [Is 24:6](#). A by form of WtV' (Wĩ), cf. & [§ 72 da](#)) is WTĩ; y [Ps 49:15](#), [73:9](#).

ff

(b) In the *imperative* (a command in an emphatic tone) yNĩr' *sing*, [Is 54:1](#), [Zp 3:14](#), [Zc 2:14](#); Wĩr' [Is 44:23](#), [49:13](#), [Jer 31:7](#) (but yNĩr' *lament*, [La 2:19](#)), yGb' *keep (thy feasts)*, [Na 2:1](#), [Jer 7:29](#); hZW' (= hW' before a, y [Ps 68:29](#). On the retention of the short vowels u(ō) and i(ē) before Dages forte, in place of the tone-long oħ and eħ see above, [k](#); on the change of the vowel of the preformative into Sēuaħ when it no longer stands before the tone, see [g](#).

Footnotes:

¹[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.

²[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 $h^3\mathfrak{A}$. We must, however, regard $t\mathfrak{A}B\mathfrak{S}$ as formed on the analogy not of $t\mathfrak{y}l\ \mathfrak{G}''$, but (with P. Haupt) of a form $t\mathfrak{A}l\ \mathfrak{G}''$ (=ga \mathfrak{A} uta \mathfrak{A}) cf. Arab. gāzauta), while $h\mathfrak{n}\mathfrak{y}B\mathfrak{S}\mathfrak{U}$ follows the analogy of $h\mathfrak{n}\mathfrak{y}l\ g\mathfrak{T}i$ [See also Wright, *Comp. Gr.*, 229 f.]

³[1] Sometimes both $Pi\mathfrak{C}e\mathfrak{A}$ and $Po\mathfrak{C}e\mathfrak{A}$ are formed from the same stem, though with a difference of meaning, e. g. $\#C\mathfrak{C}l$ to break in pieces, $\#C\mathfrak{C}o$ to oppress; $!N\mathfrak{E}t\mathfrak{i}$ to make pleasing, $!n\mathfrak{A}X$ to have pity; $bB\mathfrak{S}i$ to turn, to change, $bb\mathfrak{A}S$ to go round, to encompass.

⁴[1] For $\mathfrak{A}n$ as suffix of the 3rd person a parallel might be found in $\mathfrak{A}nV\mathfrak{y}\mathfrak{C}$, [§ 100 o](#), and probably also in the Nu \mathfrak{h} of the Phoenician suffix $\sim\mathfrak{n}$: cf. Barth, *ZDMG*. xli. p. 643, and the nota on [§ 100 o](#).

⁵[2] Also in [Ez 6:6](#), instead of $h\mathfrak{n}\mathfrak{h}v\mathfrak{y}T\mathfrak{i}$, which could only come from $\sim V\mathfrak{y}$, $\mathfrak{A}yTe$ is intended, and $\mathfrak{W}mV\mathfrak{a}y\mathfrak{C}$ in the same verse is probably only an error for $\mathfrak{W}mV\mathfrak{y}\mathfrak{E}$

⁶[3] According to Stade, *Grammatik*, § 95, Rem., the pronunciation with $u\mathfrak{o}$ 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. $V D q i$ *to sanctify*, $V D q t h i$ *to sanctify oneself*, from $V d q'$ *to be holy*. These are usually called *conjugations* (§ 39).

c

(c) *Denominatives*,¹ 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. $l h a'$, $Q a l$ and $P i \ell e l$, *to pitch a tent*, from $l h$, $a \tilde{u} t e n t$, $V y r l v h i$ and $V r \tilde{w} l$ *to take root*, and $V r \tilde{w} e$ *to root out*, from $V r$, $V l$ *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. $h n b d$ *a brick* (verbal stem $! b l$ *to be white*), denomin. $! b l'$ *to make bricks*; $g D'$ *a fish* (verbal stem $h g D'$ *to be prolific*), denomin. $g \tilde{w} D$ *to fish*; $@ r X'$ *to winter* (from $@ r$, $X \tilde{a} u t u m n$, *winter*, stem $@ r X'$ *to pluck*); $\# \tilde{w} q$ *to pass the summer* (from $\# y q \tilde{n}$ *summer*, stem $\# y q i$ *to be hot*).

On 'Semitic verbs derived from particles' see P. Haupt in the *Amer. Journ. of Sem. Lang.*, xxii (1906), 257 ff.

Footnotes:

¹[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 3rd 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. לִּיּוֹק 'he has killed', דָּבִק 'he was heavy', לִּיּוֹק 'he was little'.¹ From this form the other persons of the *Perfect* are derived, and the *Participle* also is connected with it. לִּיּוֹק or לִּיּוֹק , 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 WWV (i. e. with W for their second radical) the stem-form, given both in Lexicon and Grammar, is not the 3rd sing. masc. Perfect (consisting of two consonants), but the form with medial W , which appears in the Imperative and Infinitive; e. g. בִּוּוּ 'to return' (3rd pers. perf. בִּוּ): the same is the case in most stems with medial y , e. g. יָדַל '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. דָּמַי 'to learn', דָּמַי 'to teach'; בָּקַי 'to lie', בָּקַיְהוּ 'to lay'; יָדַי 'to judge', יָדַיְהוּ '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*); *iaceŕe* (to throw), *iaceŕe* (to lie down); גִּנּוֹמַי (*gennaw*). 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 $\sim \text{יְנִיחַבִּי}$, i. e. *formations*, or more correctly *species*), and are always treated together in the grammar and lexicon.²

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*,³ 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. § 52 e .)
2. Niph'al	| j qnl <i>to kill oneself</i> (rarely passive).	
3. Pi'el	| Jqi <i>to kill many, to massacre</i> .	4. Pu'al | Jqu
5. Hiph'il	| yj qhi <i>to cause to kill</i> .	6. Hoph'al | j Qh'.

7. Hithpaʿel | Jəthi *to kill oneself*.

[Very rare, Hothpaʿal | Jəth.]

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. *piʿel* and *Puʿal*; 3. *Poʿel* and *Poʿal* (see § 55 *b*); 4. *Hiphʿil* and *Hophʿal*; 5. *Hithpaʿel* and *Hothpaʿal*; 6. *Hithpoʿel* (see § 55 *b*); 7. *Niphʿal*; 8. *Hithpaʿel* (see § 54 *l*); 9. *Piʿlel* (see § 55 *d*). A more satisfactory division would be into three classes: (1) The intensive *Piʿlel* with the derived and analogous forms *Puʿal* and *Hithpaʿel*. (2) The causative *Hiphʿil* with its passive *Hophʿal*, and the analogous forms (*Səphʿel* and *Tiphʿel*), (3) The reflexive or passive *Niphʿal*.

Footnotes:

¹[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*.

²[1] The term *Conjugation* thus has an entirely different meaning in Hebrew and Greek or Latin grammar.

³[1] This paradigm was borrowed from the Arabic grammarians, and, according to Bacher, probably first adopted throughout by Abulwalid. 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'dqPā ~ 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 Dages in the *Bēgadkephath* 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 qā | j qē | J qā | J qu &c.). This is accompanied in numerous cases by external formation also (| J q thā | y j q hā | j q n | &c.), and even these formative additions again are subject to internal change, e. g. | J q thā | j q h'. 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. Piçe0 *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 | Jq̄i (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 frequently¹ this a also is attenuated to i, which is then regularly lengthened to e under the influence of the tone. Cf. in Aram. | Jq̄i; but in Biblical Aramaic almost always | Jq̄i. On the three cases in which a before a final Ġ, or S has passed into S^eghol, see below, [l](#).—Hence, for the 3rd sing. masc. perfect, there arise forms like, dBaā dM:l ā vDqē @Dēā dBKī, &c.—Before affirmatives beginning with a consonant, however, a is always retained, thus T'l Jqā ~T,l Jqā Whl Jq̄i, &c. In the *infinitives* (absol. | Jq̄i, obscured from qatala; constr., | Jq̄i), *imperfect* (| Jq̄y), *imperative* (| Jq̄i), and *participle* (| Jq̄m) the original a of the first syllable reappears throughout. The vocal S^ewa of the preformatives is weakened from a short vowel; cf. the Arabic imperfect yuqattil, participle muqattil.

b

The *passive* (Puḡal) is distinguished by the obscure vowel uḡ or very rarely oḡ in the first syllable, and aḡ(in pause a) always in the second. In Arabic, also, the passives are formed throughout with uḡ in the first syllable. The inflexion of both these conjugations is analogous to that of *Qa/*.

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 *ymiqis ? quicunque* (fem. i. e. neuter, *hm*); cf. § 85 e.

d

2. The Dagesse *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 Se^{wa} under it (cf. § 20 m), e. g. ḥxʿl.vi for ḥxʿL.vi Ez 17:17; ḥvṛḇi 2 Ch 15:15 (but in the *imperative* always ḥvQB; 1 S 28:7, &c.), and so always in ḥl h; *praise*. The vocal character of the Se^{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 hX'qV [Gn 2:23](#), with $\text{æ}'$.
 owing to the influence of the preceding u , cf. Al [P' for Al [P' , &c.; [Gn 9:14](#), [Ju 16:16](#). In the *imperfect* and *participle* the Sewa under the preformatives (Hâteph-Pathah) under 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 Böttcher² (*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 dL') with a different meaning, and which form their *imperfect* from another conjugation, generally Niphçal. Such *perfects* are the qutal form of the stems l ka (*imperfect* wl Ba' . [Is 1:20](#)),

$\text{vpx' @rj' dly' rcy' xql' sb[' lgv' @j v' %pv}$. Barth (see below)

adds to the list the apparent Puçal-perfects of

$\text{rsa' zzb' hnz' bcx' trk' xpn' bz[' hX[' har}$, and of verbs with middle r (hence with u of the first syllable lengthened to o), grh' hrh [Jb 3:3](#) [hrz , see [§ 67 m](#)], $\text{[rz' qrz' @rj' j rm' arq' @rf}$; also the infinitives absolute

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 u of the first syllable (cf. Arab. qutal as passive 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](#)),³ e. g. QXC' *to laugh*, Piçel *to jest, to make sport* (to laugh repeatedly); l aV' *to ask*, Piçel *to beg*; hence when an action has reference to *many*, e. g. 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, Piḥeḥ to loose; rps' to count, Piḥeḥ to recount. [cf.

bTKā bVxā %Lhā aPrā fPā fPā; bhamā xCm].

g

The eager pursuit of an action may also consist in *urging* and *causing* others to do the same. Hence Piḥeḥ has also—(b) a *causative* sense (like Hiphḥi), e. g. dm:l' to learn, Piḥeḥ to teach. It may often be turned by such phrases as *to permit to*, *to declare or hold as* (the declarative Piḥeḥ), *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, rPei to throw dust, to dust (from rp['), !Nei to gather the clouds together (from !n['), VLWi to divide in three parts, or to do a thing for the third time (from V| V'); probably also rBDi to speak, from rbd' a word. Or again, the denominative may express taking away, injuring, &c., the object denoted by the noun (privative Piḥeḥ, cf. our to skin, to behead, to bone), e. g. VrWe 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, ~Cei to break any one's bones (~C, [cf., in the same sense, ~rE from ~rG; @[Se to lop the boughs, [Is 10:33](#) (from @y[is a bough). Some words are clearly denominatives, although the noun from which they are derived is no longer found, e. g. lQSi 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* (Puḥal) follows naturally from the above, e. g. VQBi Piḥeḥ to seek, Puḥal to be sought.

i

In Piḥeḥ the literal, concrete meaning of the verb has sometimes been retained, when Qal has acquired a figurative sense, e. g. hI G, Piḥeḥ to uncover, Qal to reveal, also to emigrate, i. e. to make the land bare.

k

Also with an intransitive sense Piʕel occurs as an intensive form, but only in poetic language, e. g. $\text{t}^{\text{t}}\text{X}$ in Piʕel *to be broken in pieces*, [Jer 51:56](#); $\text{dX}^{\text{P}}\text{i}$ *to tremble*, [Is 51:13](#), [Pr 28:14](#); $\text{h}^{\text{W}}\text{r}^{\text{l}}$ *to be drunken*, [Is 34:5](#), [7](#); [j] [m] *to be few*, [Ec 12:3](#); but in [Is 48:8](#), [60:11](#) instead of the Piʕel of $\text{X}^{\text{t}}\text{p}$ the Niphʕal is certainly to be read, with Cheyne.

l

Rem. 1. The (more frequent) form of the perfect with Pathahl 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 Sere is more common. Cf. $\text{l}^{\text{D}}\text{el}$ [Is 49:21](#) with $\text{l}^{\text{D}}\text{el}$ [Jos 4:14](#), [Est 3:1](#); $\text{j}^{\text{L}}\text{eni}$ [Ez 33:5](#) with $\text{j}^{\text{L}}\text{mi}$ [Ec 9:15](#); $\text{\#C}^{\text{q}}\text{i}$ [2 K 18:16](#) with $\text{\#C}^{\text{q}}\text{i}$ [Ps 129:4](#); but Qamesl never appears in this pausal form. The 3rd sing.fem. in *pause* is always of the form $\text{h}^{\text{l}}\text{J}^{\text{q}}\text{i}$, except $\text{h}^{\text{C}}\text{B}^{\text{q}}\text{i}$ [Mi 1:7](#); the 3rd plur. always as $\text{W}^{\text{l}}\text{J}^{\text{q}}\text{i}$; the 2nd and 1st sing. and 1st plur. of course as $\text{T}^{\text{l}}\text{J}^{\text{q}}\text{A}$ $\text{T}^{\text{l}}\text{J}^{\text{q}}\text{A}$ $\text{yT}^{\text{l}}\text{J}^{\text{q}}\text{i}$ (but always $\text{yT}^{\text{l}}\text{r}^{\text{B}}\text{D}^{\text{l}}$ and $\text{yT}^{\text{l}}\text{d}^{\text{M}}\text{i}$), $\text{W}^{\text{l}}\text{J}^{\text{q}}$. In the 3rd sing. perf. $\text{r}^{\text{B}}\text{D}^{\text{l}}$ *to speak*, $\text{r}^{\text{P}}\text{K}^{\text{i}}$ *to pardon*, and $\text{S}^{\text{B}}\text{K}^{\text{i}}$ *to wash clothes* (also $\text{S}^{\text{B}}\text{K}^{\text{i}}$ [Gn 49:11](#)) take S^eghol, but become in *pause* $\text{r}^{\text{B}}\text{D}^{\text{A}}$ $\text{S}^{\text{B}}\text{K}^{\text{i}}$ ([2 S 19:25](#)); the *pausal* form of $\text{r}^{\text{P}}\text{K}^{\text{i}}$ does not occur.

m

Pathahl in the first syllable (as in Aramaic and Arabic) occurs only once, [Gn 41:51](#), $\text{y}^{\text{n}}\text{M}^{\text{V}}\text{n}^{\text{o}}$ *he made me forget*, to emphasize more clearly the play on the name $\text{h}^{\text{V}}\text{m}$.

n

2. In the *imperfect* (and *jussive* [Ju 16:25](#)), *infinitive*, and *imperative* Piʕel (as also in Hithpaʕel) the Sere in the final syllable, when followed by *Maqqeph*, is usually shortened into S^eghol, e. g. $\text{A}^{\text{l}} - \text{v}^{\text{Q}}\text{b}^{\text{y}}$ *he seeks for himself*, [Is 40:20](#); $\text{y}^{\text{l}} \text{f}^{\text{v}}\text{D}^{\text{q}}$ *sanctify unto me*, [Ex 13:2](#). *Pausal-forms* with S^eghol instead of Sere, as $\text{@X}^{\text{r}}\text{Y}^{\text{y}}$, [Dt 32:11](#), $\sim\text{x}^{\text{r}}\text{a}^{\text{l}}$ [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* Piçel has Pathah (before a guttural or ʕ), it remains even in *pause*; cf. § 29 s and 65 e. In the 1st sing. imperfect the e-sound occurs in two words for Hâteph-Pathah, under the preformative a ê hrzâ/Lv 26:33, Ez 5:12, 12:14 and ~rî[sâw>Zc 7:14 (in accordance with § 23 h).—Before the full plural ending !W (see § 47 m) the Sêre 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'l Jq:T, forms like hn'l 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 Piçel 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 a³⁴); y Ps 40:2 (from a verb h³⁴); 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 aç attenuated to iç as 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, ~Lwi 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 Piçel.

p

The infinitive construct Piçel, 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^b e.

Instead of the abnormal Wyp'sam (so Baer, Is 62:9) as ptcp. Piçel, read šam. with ed. Mant. and Ginsburg.

q

4. In Puḥal *oḥis* sometimes found instead of *uḥin* the initial syllable, e. g. ~D'am. dyed red, [Ex 25:5](#), &c., [Na 2:4](#), cf. [3:7](#) ḥdDy'; [Ez 16:4](#), y [Ps 72:20](#), [80:11](#).

According to Baer's reading also in $\mathbb{W}xCrT.y$ [Ps 62:4](#), and so also Ben Aser, but Ben Naphtali $\mathbb{W}xCrT$. It is merely an orthographic licence when *uḥis* is written fully, e. g. dLW [Ju 18:29](#).

r

5. As *infinitive absolute* of Puḥal we find $\text{b}n\text{q}u$ [Gn 40:15](#).—No instance of the *inf. constr.* occurs in the strong verb in Puḥal; from h^3m with suffix AtAN [ly [Ps 132:1](#).

s

6. A few examples occur of the *participle* Puḥal without the preformative (M.), e. g. l K'au [Ex 3:2](#); dLW (for dLyth) [Ju 13:8](#); xQ'l [2 K 2:10](#); hr' [s] [Is 54:11](#). These *participles* are distinguished from the *perfect* (as in Niph'al) by the *a* of the final syllable. For other examples, see [Is 30:24](#), [Ec 9:12](#) (where ~yviqW, according to [§ 20 n](#), stands for $\text{QyL} = \text{Qyth}$); but, according to the Masora, *not* [Ez 26:17](#), since $\text{h}l \text{L}^{\text{h}}\text{h}^{\text{h}}$ as Mil^{e} 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 $\%V^{\text{h}}\text{m}$); [Pr 25:19](#) (where, however, read $\text{td}^{\text{h}}[\text{Am}]$); so also in the participle Pi^{e} !aen^{h} [Ex 7:27](#), [9:2](#) (always after ~aⁱ but cf. also ~ynbM^h; [Jer 13:10](#), where, however, ~ynbM^h = ~ynb^hm^h is to be read, with Brockelmann, *Grundriss*, p. 264 f.) and $\text{r}^{\text{h}}\text{en}$; [Zp 1:14](#) (and [Is 8:1](#), [3](#) ?). Notice, however, Barth's suggestion (*Nominalbildung*, p. 273) that, as the active of forms like l K'au 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 Pi^{e} .—On [Brm. [Ez 45:2](#), see [§ 65 d](#).

Footnotes:

¹[1] So in all verbs which end in Nu^h, 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*.

²[2] As Mayer Lambert observes, the same view was already expressed by Ibn Gannānī (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.

³[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*); *teḷḷw* *to bring to an end* (cf. the stem *teḷw* *to end*, in *teḷoj* (*telew*)); *gennaḡw* *to beget*, from the stem *geḡw* *to come into being* (cf. *geḡoj*).

§ 37. The Interrogative and Indefinite Pronouns.

a

1. The interrogative pronoun is 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](#); $\text{ym}^i\text{-l}$ *to whom* ? $\text{ym}^i\text{-t}a$, *whom* ?) — $\text{hm}^{\tilde{a}}$ hm^i (see [b](#)) *what* ? (of things). — $\text{hz}^<\text{-ya}$ *which* ? *what* ?

b

The form $\cdot\text{hm}^{\tilde{a}}$ $\cdot\text{m}^i$, &c. (followed by *Dages̄forte 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 *Dages̄forte* is rather due to the assimilation of an originally audible h (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 !m^i (*what* ?), used in [Ex 16:15](#) in explanation of !m^i *manna*, while !m^i is the regular Aramaic for *who*. Socin calls attention to the Arabic *mah* (in pause with an audible *h*: Mufasssāl, 193, 8). Observe further that —

c

(a) In the closest connexion, by means of *Maqqeph*, -hm^i takes a following *Dages̄forte* ([§ 20 d](#)), e. g. $\text{!L}^i\text{-hm}^i$ *what is it to thee* ? and even in *one* word, as $\sim\text{k}$, 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](#) *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 hm^i is used with a virtual strengthening of the guttural ([§ 22 c](#)), so especially before h , and, in [Gn 31:36](#), [Jb 21:21](#), before X — or the doubling is wholly omitted. In the latter case either (cf. [§ 35 e–k](#)) a^i is fully lengthened to *Qames* (so always before the h of the article, except in [Ec 2:12](#); also before $\text{hm}^{\tilde{a}}\text{h}^{\tilde{a}}$ $\text{hm}^{\tilde{a}}\text{h}^{\tilde{a}}$ and so h ([Hb 2:18](#)), a ([2 S 18:22](#), [2 K 8:14](#)), [([Gn](#)

[31:32](#), [2 K 8:13](#))), or modified to S^eghol, especially before [ʔ X', and generally before h'. The omission of the strengthening also takes place as a rule with hʔ xʔ [, when they have not Qames 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, Kʔ hM, B; and even hm, l ʔ [1 S 1:8](#), cf. [§ 102 k](#) and [l.](#))

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 *quicunque*, *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*; ἐκ, *ex*, *e*; ἀδ, Fr. *aut*, Fr. *ou*, Ital. *o*; *super*, Ital. *su*.¹

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 *Seṯwaḏ*. 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 yDl becomes at a later period D in modern Arabic, e. g. *hallaq* (now) is from *halwaqt*, *leššē* (why?) from *li-ayyi-sāiṣ*, &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 WDm *wherefore* ? for WdY-hm *quid edoctus* ? (ti , maqwn ;) or *quid cognitum* ?; yde B (from I B ; and yde $\text{}$ *besides*; hl mi (from !mā I ā hl mā) *from above, above*.

More frequent is the combination of two words into one without contraction, e. g. !keyrəpāt yKī-aā ~ai-yKā !KeI [yKī] cf. also the compounds of yae with demonstrative pronouns, as hZmī-yae *from what?*; taāl' yae *wherefore* ? [R. V. *how*]. See the lexicon under yae

Footnotes:

¹[1] Even short phrases are contracted into one word: Lat. *forsitan*, from *fors sit an*, dhlonotī (dhladh , Fr. *peut-être*, Eng. *prithēe* from *I pray thee*. —In Chinese most of the particles are verbs or nouns; e. g. iuf (to give), also the sign of the dative; iē (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 אִל (Jb 6:21, where instead of the *Keth.* אִל we must evidently read אִל ; perhaps preserved as a substantive) = the Greek οὐ *not*, -אִל = מִן, (Jb 24:25 as a substantive), !יאֵ (it is) *not*, ~רַגְלִי *not yet*, ~פֶּאֱלֵי *not*, יִסְפָּא (cf. § 90 m) *not*. The forms אִל בֵּאֵר אִל בֵּאֵר יְתִיל בֵּי *not* belong almost entirely to poetry.—With regard to אִל and !יאֵ the main distinction is that verbal-clauses (rarely noun-clauses, see e) are regularly negated by אִל (besides its use as negating *single words*¹), while !יאֵ is used exclusively with noun-clauses (see the examples below).

b

The conjunctions -אִל and יְתִיל בֵּי . *that not*, serve to negative dependent clauses. The particular uses of these particles are as follows:—

(a) אִל (less frequently אִלֵּי), like οὐ *ouk*, is used regularly for the *objective, unconditional* negation, and hence is usually connected with the perfect or imperfect (as indicative); on אִל with the imperfect to express an unconditional prohibition, see § 107 o; on its use with the jussive, see § 109 d.—On אִל for אִל הַן *nonne*, in interrogative sentences, cf. § 150 a. In connexion with אִל כֹּל (= *any*), אִל is used to express an *absolute* negation, *nullus, none whatever* (cf. the French *ne ... personne, ne ... rien*), usually in the order אִל כֹּל... אִל, e. g. Gn 3:1 !גִּחְ; # [e אִל כִּמִּי וְלִכְדָּת* אִל *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 (רַב־דָּלֵי כֹל... אִל *nothing at all*; cf. the same statement in the form of a rhetorical question, Jer 32:27); Pr 12:21, 30:30 אִל כֹּתֵר פְּמִי... אִל *and turneth not away for any*; 2 Ch 32:15; but cf. also the inverted order, Ex 12:16 הִפְעָלָהּ אִל כֹּל *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 אִל כֹּל by being determinate is used in the sense of *whole*, e. g. Nu 23:13 הֲרַתִּי אִל אֶלְכֻל *thou shalt not see them all, but only a part*.

Analogous to אִל כֹּל... אִל is the use of אִל ... וְיֵאֵל Gn 23:6, &c., in verbal-clauses

in the sense of *no one at all, not a single one*. On *! Kə!yaənothing at all*, see under [p](#).

c

Rem. 1. The examples in which *ad* 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](#) (*ad* according to the context for *rW~n" ad* &c.); [23:11](#), [42:10](#), [Hag 2:12](#), [Jb 23:6](#), sometimes with a following *yKi* *but*, [Gn 19:2](#) (see above); [Jos 5:14](#), [1 K 3:22](#).

d

2. The negation of *noun*-clauses by *ad* (as opposed to the regular negation by *!yaə*) 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](#) *tArW~a}ad t^ydy" thy hands were not bound*, a participle is thus specially negated by *ad*; cf. *y* [Ps 74:9](#), where, however, *ad* is separated from the participle by *WhTbi*, and [Jb 12:3](#). As a rule, noun-clauses with a pronominal subject are thus negated by *ad*, [Gn 20:12](#), [Nu 35:23](#) ([Dt 4:42](#), [19:4](#)); [1 S 15:29](#), [2 S 21:2](#), [Jer 4:22](#), *y* [Ps 22:7](#), [Jb 28:14](#), parallel with *!yaə* generally with *ad* before a substantival predicate, e. g. [Ex 4:10](#) *ykinə' ~yrbD>vyai ad 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](#), *y* [Ps 22:3](#), [Jb 9:32](#), [18:17](#), [21:9](#), [22:16](#), [36:26](#) (with *W>* of the apodosis); [41:2](#); in [Jb 9:33](#) even *VyE ad non est* is used instead of *!yaə*—In [Pr 18:5](#) *ad* is used before an adjectival predicate; in [1 S 20:26](#) (where a preceding noun-clause is negated by *yTil Bi*) read *rhj' 0 ad* with the LXX, for *rAhj' ad*. On *ad* for *!yaə* in circumstantial clauses to express attributive ideas, see [u](#) below.

e

3. As a rule *ad* 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](#), *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](#) תִּמְנֹלֹא *not-death* (immortality); though all the early versions read תִּמְנֹלֹא. The instances in which לֹא appears to stand absolutely, equivalent to *no*, *certainly not* (like מִן, for מִן. *genhtai*), e. g. [Ru 1:13](#) יִתְּנֵם לֹא *may, 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.²

i

(c) !יֵאֵר construct state (unless it be sometimes merely a contracted connective form, cf. ~יִנְלֵ for ~יִהְיֶה. [§ 97 d](#)) of !יֵאֵר *non-existence* (as also the absolute state, see below) is the negative of וַיֵּר *existence*; cf. e. g. [Gn 31:29](#) with [Neh 5:5](#). As וַיֵּר (*he, she, it is, was, &c.*) includes the idea of *being* in all tenses, so !יֵאֵר !יֵאֵר 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 xk* and strength does not exist to bring forth; [Gn 2:5](#) !yañ was not present; [Ex 17:7](#) !ya^t-ai or is he not ? after *Vyh* is he ... ? (cf. [Nu 13:20](#)); [Lv 26:37](#), [Nu 20:5](#), [Ju 4:20](#) (!ya^tho). 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 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 is joined to a participle, e.g. [1 S 26:12](#) #yqime !ya> [dAy !ya> haro !ya> and there was not one seeing, &c., i. e. and no man saw it, nor knew it, neither did any awake; so especially !ya> with a participle in subordinate *circumstantial* or *descriptive clauses*, such as [Is 5:29](#) l yCm; !ya> j yl ppy> 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., dyrkxmt!ya> without any one's making you afraid; cf. § 141 e. !ya is used as the negation of an entire noun-clause, e. g. in [Gn 39:23](#), [Nu 14:42](#) ~kBrqB. hAhy> !ya the Lord is not among you; [Gn 37:29](#) @sAy-!yaetrABB; 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 according to § 100 o, e. g. yNhae I am not, was not, shall not be; ^nyact fem. %nhae thou art not, &c.; Wnhae fem. hNhae she, 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 [j](#)) in the form of a participle, since *!yaē* always introduces a noun-clause, e. g. [Ex 5:10](#) *!təo yNhiəe/ will not give*; [8:17](#), [Dt 1:32](#).

n

Rem. In [Neh 4:17](#) *yNa] !yaē for yNhiəe* is due to its being co-ordinate with three other (substantival) subjects; these are again expressly summed up in *Wxna] !yaē*.—In [Hag 2:17](#) *~k,ta, !yaē* the pronominal complement of *!yaē* appears to follow with the sign of the accusative;³ but most probably we should read with the LXX *~kbvuf* for *~k,ta*,

o

(4) The fact that *!yaē* (like *!yañ*) 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 *!yaē* as a construct state (but cf. [i](#) 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 *!yaē* used absolutely in [Ex 22:2](#), [1 K 8:9](#), [Ru 4:4](#).—Hence, finally, even the transposition of *!yaē* and its noun became possible, e. g. [Gn 40:8](#) and [41:15](#) *Atəo !yaē r təw 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](#) (*!yañ = neve sint*; cf. [k](#) above, on [Jb 3:9](#)); [30:27](#).—In [Gn 19:31](#), [Ex 5:16](#) *!yaē* is placed between the subject and predicate.

p

Rem. 1. Like *I Kə... ad* or *ad ... I Kə* (see [b](#) above) so also *I Kə* expresses an absolute negation, e. g. [Ec 1:9](#) *vdX'-I K' !yaē there is no new thing, &c.*; [2 S 12:3](#), [Dn 1:4](#) (cf. also *hmWam. !yaē there is nothing*, [1 K 18:43](#), [Ec 5:13](#)); as also *!yaē... -I K'* [Hb 2:19](#); cf. *!yaē hmWam.* [Ju 14:6](#).

q

2. Undoubtedly akin to *!yaē* in origin is the negative syllable *ya* occurring in the

two compounds dAbk' yai (as a proper name, [1 S 4:21](#); Baer dAbk'-yai^t and yqñ'-yai^t *not innocent*, [Jb 22:30](#); but the proper name rmt'yai^t is doubtful, and the fem. l bñ'ai^t 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 i](#)) yspa; [Is 47:8](#), [10](#), [Zp 2:15](#) dA[yspañ>yñla] *I am, and there is none else*.

t

(f) l B;⁴ in poetic and prophetic style, and with a certain emphasis, = ad^l, 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 ʾā !yaʾ yl B*. To the category of negative sentences belongs also the expression of negative attributes by means of *ad ʾā yl B*. *not* (both so used almost exclusively in poetic language) or *!yaʾ* with a following substantive, mostly in the simplest form of circumstantial clause; e.g. [2 S 23:4](#) *ad rqbī tAb* [*a morning when there are not clouds*, i.e. *a cloudless morning*; cf. [Jb 12:24](#), [26:2 b](#), [38:26](#) (*vyaʾ-ad* *where no man is*, i.e. *uninhabited*); [1 Ch 2:30](#), [32](#) *~ynbʾ ad* *childless*; so also *yl B*. e.g. [Jb 24:10](#) and *!yaʾ*. e.g. *y Ps 88:5* *I am as a man | yʾaʾ-!yaʾ* *there is not help*, i.e. *like a helpless man*; [Is 9:6](#) *#qe!yaʾ* *endless*; [47:1](#), [Ho 7:11](#); *rP'smi-!yaʾ* *countless*, [Ct 6:8](#), &c., but usually (*y Ps 104:25*, &c.) like a proper circumstantial clause (cf. [§ 141 e](#)) connected by *Waʾw*, *rP'smi-!yaʾ*—Less frequently such periphrases take the form of relative clauses (cf. [§ 155 e](#)), e.g. [Jb 30:13](#) *Am l h rʾzē ad* *they for whom there is no helper*, i.e. *the helpless* (but probably *rʾzē* is only an intrusion from [29:12](#), and we should read *rCē* *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* *ā [-!yaʾ* is used in the same sense); [Hb 1:14](#); with *!yaʾ* [Is 45:9](#) *thy work is that of a man who hath no hands*; [Zc 9:11](#) *out of the waterless pit*.⁵

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 *~yhy [e!yaʾ* is parallel with *~yrh [K;* partly from their being introduced by the sign of the dative *l*, 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 m*, *vereor ne*), *taking heed*, frequently after *rṁVnā Wrm.Vhi* [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'dTt!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 rmia' 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 Wbvī in [27:8](#) Waby' for Wabī). In [Ez 13:3](#) War' yTil Bī 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.⁶ This especially applies to the compounds formed by the union of !yaeor yI B. with -!mi without ([§ 119 y](#)), e.g. [Is 5:9](#) (6:11) bvāy !yae (for which in [Jer 2:15](#) bvay yI Bmi), prop. *without no inhabitant*, i.e. *so that no inhabitant is left there*. On the other hand, in [Is 50:2](#) ~ymī !yae the -!mi is causative, *because there is no water*, as also in [Ex 14:11](#) -!yae yI Bmh] is it because there were no ... ? [2 K 1:3](#), [6](#), [16](#). In [Ec 3:11](#) ad rva] yI 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 *Waṯw*); 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 ḥmʾl ḥwhy* ... *not ?* in [Jb 3:11](#) also affects the parallel clause).

Footnotes:

¹[1] Especially in compounds, e. g. *l aʿad* lit. *a no-God* (Germ. *Ungott*) who is indeed called a god, but is not really a god, [Dt 32:21](#); *ḥl ʾal ad* verse [17](#), cf. [Jer 5:7](#), [2 Ch 13:9](#); *~lʾ-ad* lit. *a not-people* (Germ. *Unvolk*), [Dt 32:21](#); *rbʾdʾ ad* *a nothing*, [Am 6:13](#); *#lʿad* lit. *not-wood*, [Is 10:15](#); *vyaʾ-ad Ḥ ~dʾa-ad tīt* *not-man, superhuman* (of God), [Is 31:8](#); *qdcʾad* *unrighteousness*, [Jer 22:13](#), cf. [Ez 22:29](#); *~yrbʾs-ad* *disorder*, [Jb 10:22](#); *~mʾxʾ-ad* *hot-violence*, [16:17](#); after *l* [Jb 26:2 f.](#) (*xkʾad Ḥ zlʿad* *helplessness*, *hmʾkxʾ ad* *insipientia*); cf. also [Is 55:2](#) *h[b.f]l. aʾl 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, *~kʾxʾ ad* *unwise*, [Dt 32:6](#), [Ho 13:13](#); *dysʾxʾ-ad* *impious*, y [Ps 43:1](#); *zlʿ-ʾad* and *~wʿlʿ-ʾad* *not strong*, [Pr 30:25f.](#); *!keʾad* *unsuitably*, [2 K 7:9](#); *bʾaj -ad* *not-good*, [Is 65:2](#), [Ez 20:25](#), &c.; *raʾhjʾ 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 *hmʾxʾhūn* [Is 54:11](#), *hbʾzʾ(h)in* [62:12](#), *hbʾvʾan* in [Jer 6:8](#), *hmʾxʾhūn* [Ho 1:6](#), i. e. always 3rd 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.

²[1] In [Jer 51:3](#) the pointing *-l ʾa* occurs twice instead of *-l ʾa*, and is thus, in the opinion of the Masoretes, equivalent to *against him that bendeth*; but undoubtedly we should read *-l ʾa*;

³[1] According to De Lagarde, *Novae psalterii graeci editionis specimen*, p. 26,
ht' [Wvy> [Ps 3:3](#) is also an accusative after !yae

⁴[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.

⁵[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.

⁶[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 אִלֵּן § 108 *c*), jussive (§ 109; with אִלֵּן § 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:¹ especially sentences with יְמִי 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 יְמִי מִי יִשְׁפֹּט אֵת הָעָם *who maketh me judge ?* i. e. *O that I were made judge !* 1 S 20:10, 2 S 23:15. On the other hand, יְמִי 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 !תִּלְיָמִית (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, ~יִלְתִּי אִם יִשְׁלֹט אֲנִי בְּיָמֵי הַלַּיְלָה *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 !תִּלְיָמִית is still plainly discernible, e. g. Ju 9:29 יְדִיבָהּ הַזֶּה לִּי ~[ח' - תָּא, !תִּלְיָמִית *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, !תִּלְיָמִית is still equivalent to *O had I !* and in numerous other instances the idea of *giving* has entirely disappeared, !תִּלְיָמִית 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 !תִּלְיָמִית אֲדָרְכָה יְנָחָה יְתִלְלֵם *would that I had died for thee* (for יְנָחָה) cf. § 135 *f*); of a participle, Jb 31:35; of a personal pronoun (as a suffix), Jb 29:2 (with a following *K*; but יְנָחָה תִּלְיָמִית Is 27:4 and Jer 9:1 with a following accusative is not simply equivalent to יְלִי !תִּלְיָמִית 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 Wa^w (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 ~a^l (y [Ps 81:9](#), [95:7](#), [139:19](#), [Pr 24:11](#), [1 Ch 4:10](#); always with a following imperfect) and ^l (for which in y [Ps 119:5](#) we have y^l xa^l; [2 K 5:3](#) y^l xa^l from xa'ah ! and y^l ;= ^l ; both with a following imperfect) si, o si ! *utinam*.² ^l 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](#) ^l ^l *would that we had died*; [20:3](#) and [Jos 7:7](#) (both times ^l ^l); on the other hand, [Is 48:18](#) and [63:19](#) (both times a^l ^l) to express a wish that something expected in the future may already have happened.—On ^l with the imperative (by an anacoluthon) [Gn 23:13](#) cf. [§ 110 e](#). On the perfect after ~a^l y^l Ki [Gn 40:14](#), [2 K 5:20](#), cf. [§ 106 n](#), note 2.

Footnotes:

¹[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* !

²[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<^l ^l) *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.¹ sing. or plur. of the imperfect lengthened by the ending $h_i\hat{t}$ | $h_i\hat{t}$,² 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](#) $\ddot{q}w\ an\text{-}hr's\ddot{a}$ *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 - | \ddot{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*³ ...! [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](#) $hq\ Tm$ *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](#) $an\text{-}hrB.[n$ *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 - | \ddot{a} ; [2 S 24:14](#), [Jer 17:18](#), y [Ps 25:2](#) ($hva\ b\ddot{a}e\ | \ddot{a}$ *let me not be ashamed*; cf. y [Ps 31:2](#), [18](#), [71:1](#)); [69:15](#). After an - | \ddot{a} ; [Jon 1:14](#).

d

2. The cohortative in dependence on other moods, as well as in conditional sentences:

(a) In dependence (with $wa\ w$ copulative; y [Ps 9:15](#) after ! $[m\ddot{a}]$.) on an imperative or jussive to express an intention or intended consequence, e.g. [Gn 27:4](#) *bring it to me*,

hl'ba^u > 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[^udh^u] > 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^u > and should I forbear, what am I eased? without ~ai [Jb 19:18](#), [30:26](#) (where, however, hl'xya^u is probably intended); y [Ps 73:16](#) (unless ^uka^u) should be read), [139:8f.](#) After the 3rd 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[r^uza, 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^u 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-ym^u ynh^uyl-ymit, e.g. [Jer 9:1](#) oh, that I had ..., hbz[^uaw then (i.e. if I had) should I (or would I) leave my people, &c.; [Ju 9:29](#); without Wa^u [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^u ~~de~~ [Jer 3:25](#), [4:19](#), [21](#), [6:10](#), y [Ps 55:3](#), [18](#) (?); [57:5](#), where, however, with Hupfeld, hb'kv^u 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^u consec. of the imperfect (cf. § 49 e, as also y [Ps 66:6](#) hxm.fnl ~V' there did

we rejoice⁴; 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 ... hnybā' / considered their latter end*; possibly a pregnant construction for ' until I made up my mind, saying, I will consider ', &c. (but hnybā' [Pr 7:7](#) is still dependent on the preceding w"); h[yGā-d[; [Pr 12:19](#) is at any rate to be explained in the same way (in [Jer 49:19](#), [50:44](#) we have ā-yki with a similar meaning), *as long as I (intentionally) wink with the eyelashes* (shall wink). On the other hand, in [Ex 32:30](#) rPkā] is to be read, with the Samaritan, instead of hrPkā] after yl wā.

Footnotes:

¹[1] For the few examples of cohortatives in the 3rd sing., see [§ 48 d](#).

²[2] But verbs h³, according to § 751, even in the cohortative, almost always have the ending h^α; cf. e.g. in [Dt 32:20](#) harā, after hryTā;

³[[3 *R. V. let me sing*].

⁴[1] Analogous to this cohortative (as equivalent to the imperfect) after ~V' is the use of the historic imperf. after ʔā', [§ 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*).¹ 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 $a\bar{o}(h^{\alpha'})$ affixed to the 1st pers. sing. or plur., e. g. $h\bar{l}j\bar{q}a$, from $l\bar{j}\bar{q}a$,² 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 \bar{w} and $y^{\alpha'}$ 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 $\bar{e}wa\bar{o}$ e. g. in Qal $h\bar{r}h\bar{n}va$, *I will observe*, in Piçel $h\bar{q}l\bar{n}n$, *let us break asunder*, y [Ps 2:3](#); on $h\bar{j}\bar{q}va$, [Is 18:4](#) $Q^{\bar{e}re\bar{o}}$ (cf. also [27:4](#), [Ezr 8:25](#), &c.), see [§ 10 h](#); with the Kethibh of these passages, compare the analogous cases $\bar{w}j\bar{w}pvy$, &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. $h\bar{r}y\bar{k}ia$, *I will praise*. In pause (as before $u\bar{o}$ and $i\bar{o}$), the vowel which became $\bar{e}wa\bar{o}$ is restored as tone-vowel; thus for the cohortative $h\bar{r}h\bar{n}va$, the pausal form is $h\bar{r}h\bar{n}va$, y [Ps 59:10](#); cf. [Gn 18:21](#), [Is 41:26](#).

d

The change of $h^{\alpha'}$ into the obtuse h^{α} , 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 3rd 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^{α} , 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 3rd pers. in [Is 5:19](#) (twice); [Ez 23:20](#), and again in verse [16](#) according to the Q^{re} but in both these cases without any effect on the meaning. Probably another instance occurs in [Jb 11:17](#), although there $hp'[\bar{u}]'$ might also, with Qimh \bar{h} , be regarded as 2nd masc. For the doubly irregular form $ht'aAb\bar{u}'$ [Dt 33:16](#) (explained by Olshausen and König as a scribal error, due to a confusion with $tawbt$ in verse [14](#)), read $hn'aAb\bar{u}'$. For $^{\wedge}ta\bar{u}bT$ [Jb 22:21](#) the noun $^{\wedge}ta\bar{u}bT$. *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 3rd 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 1st 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^{ca} (juss. לִּי־עָלֵךְ ; ind. לִּי־יָעִילֵךְ), and similarly in the weak verb, wherever the imperfect indicative has יֵי in the second syllable, e. g. from בִּוּי־ impf. *Hiph.* בִּוּי־עָלֵךְ , juss. בִּוּי־עָלֵךְ ; from תִּוּמֵי־ תִּימִי־ and תִּמֵּי־ ; also in *Qal* of the verbs וָפַח־ and יָפַח־ , as תִּמֵּי־ , ind. תִּוּמִי־ עֵלֵךְ לִי־גִפֵּי־ ind. לִי־גִפֵּי־ ; in all conjugations of verbs הִפְחִי־ , so that the rejection (*apocope*) of the ending הִפְחִי־ in *Qal* and *Hiph.* gives rise to monosyllabic forms, with or without a helping vowel under the second radical, e. g. *Qal* ind. הִלֵּךְ , juss. לִי־גִפֵּי־ *Hiph.* ind. הִלֵּךְ , juss. לִי־גִפֵּי־ and in the Pi^{ca} וָפַח־ from the indic. הִלֵּךְ (called apocopated imperfects). But almost all³ the plural forms of the jussive coincide with those of the indicative, except that the jussive excludes the fuller ending $\text{וּ$. Neither do the forms of the 2nd sing. fem., as יִלֵּךְ יִתְוַמֵּי־ יִלֵּךְ &c., admit of any change in the jussive, nor any forms, whether singular or plural, to which suffixes are attached, e. g. יִנְטִי־ יִמִּי־ 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 3rd 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 הִפְחִי־ , Arab. *imper. energicus*, with the ending -anna or -an , in pause -a) and shortening. Thus in *Qal* of the strong verb, the lengthened form of רָמַח־ *guard* is הִרְמַח־ (see מֵרָמַח־ cf. יִלֵּךְ יִתְוַמֵּי־ [§ 46 d](#)); בָּזַח־ הִבְזַח־ [Jer 49:11](#); בָּקַע־ הִבְקַע־ *lie down*; [מִשְׁמַע־ הִ[מְשַׁע־ *hear*, in lesser pause הִ[מְשַׁע־ [Dn 9:19](#); in Niph^{ca} הִ[בְּוִחִי־ [Gn 21:23](#). Cf., however, also הִרְכַּמִּי־ *sell*, [Gn 25:31](#), notwithstanding the impf. רָכַמְנִי־ הִכְרַח־ [Jb 33:5](#) (cf. וָכַר־ [Jer 46:3](#)), but impf. [רָכַמְנִי־ הִפְסַח־ *collect*, [Nu 11:16](#) (for [פָּסַח־ cf. [§ 63 i](#) and the plural וָפַסַח־), but 2nd masc. [פָּסַח־ הִרְכַּמְנִי־ [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, הִבְרַח־ [Ps 69:19](#) (also Imperat. בְּרַח־ [Lv 9:7](#), &c.), but impf. בְּרַח־ without *h*, we have the form ^לֵךְ *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 $hk'Al mñ$ [Ju 9:8](#) *Keth.* and $hp'Arc.y$ [Ps 26:2](#) *Keth.*, on which see [§ 46 e](#). On the other hand $hz'g' \text{ } \emptyset$ $hj v'p' \text{ } \emptyset$ $hr' \text{ } \emptyset$ $hr'Ag' \text{ } \emptyset$ [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 $\sim yd'ps'iv.$ [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^{3} 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*, $hm Wqñ$ *up ! !* *Give*, hn^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^{3} 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:

¹[2] The perfect has only *one* form, since it cannot be used, like the imperfect, to express mood-relations (see [§ 106 p](#)).

²[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.

³[1] Only in 1st plur. do we find a few shortened forms, as $\Gamma a'w'n$ [1 S 14:36](#), parallel

with cohortative; and ארנב [Is 41:23](#) *Keth.*

⁴[2] On the reading הרמ'ת (i. e. *šamēra*, according to the Jewish grammarians), required by the Masora in [y Ps 86:2](#), [119:167](#) (cf. also [Is 38:14](#), and [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 (Sêwaḥ).

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 Sêwaḥ. 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 $\text{e}^{\text{◌}}$ ($\text{◌}^{\text{◌}}$). It is called Sêwaḥ¹ which may be either *simple* Sêwaḥ (Sêwaḥsimplex) as distinguished from the compound (see *f*), or *vocal* Sêwaḥ (Sêwaḥmobile) as distinguished from Sêwaḥquiescens, which is silent and stands as a mere syllable divider (see *i*) under the consonant which closes the syllable.

c

The vocal Sêwaḥ 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 $\text{ל}^{\text{◌}} \text{ק}^{\text{◌}} \text{ט}^{\text{◌}}$ (to kill), $\text{א}^{\text{◌}} \text{ל}^{\text{◌}} \text{מ}^{\text{◌}} \text{מ}^{\text{◌}} \text{א}^{\text{◌}} \text{ל}^{\text{◌}} \text{ל}^{\text{◌}}$ (filling), or (b) in the middle of the word, as $\text{ה}^{\text{◌}} \text{ל}^{\text{◌}} \text{א}^{\text{◌}} \text{ק}^{\text{◌}} \text{ו}^{\text{◌}} \text{ל}^{\text{◌}} \text{א}^{\text{◌}}$
 $\text{ו}^{\text{◌}} \text{ל}^{\text{◌}} \text{ק}^{\text{◌}} \text{ל}^{\text{◌}} \text{י}^{\text{◌}} \text{ק}^{\text{◌}} \text{ל}^{\text{◌}} \text{ו}^{\text{◌}}$

d

In former editions of this Grammar Sêwaḥ was distinguished as *medium* when it followed a short vowel and therefore stood in a supposed 'loosely closed' or 'wavering' syllable, as in $\text{י}^{\text{◌}} \text{כ}^{\text{◌}} \text{מ}^{\text{◌}} \text{א}^{\text{◌}} \text{ל}^{\text{◌}} \text{פ}^{\text{◌}} \text{א}^{\text{◌}}$. 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 Bêgadhaphath letter (§ 6 n) remains spirant instead of taking Dagesê *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 *malkheḥ*'. In cases like $\text{א}^{\text{◌}} \text{ש}^{\text{◌}} \text{ק}^{\text{◌}}$ (from $\text{א}^{\text{◌}} \text{ש}^{\text{◌}} \text{ק}^{\text{◌}}$), $\text{ו}^{\text{◌}} \text{ק}^{\text{◌}} \text{ל}^{\text{◌}}$ (from $\text{ו}^{\text{◌}} \text{ק}^{\text{◌}} \text{ל}^{\text{◌}}$) the dropping of the Dagesê *forte* shows that the original vowel is completely lost.

e

The sound *e* has been adopted as the normal transcription of simple *Sewa* *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*, ~ybWrK. Ceroubim, Hy"wl | h; a\hlouia, more frequently by *a*, | a\mv. Samu\h, but very frequently by assimilating its indeterminate sound to the following principal vowel, e.g. ~d\\$. Sodoma, hmd | \. Solomon, (as well as Sal\mn), tAabc'. Sabawq, | a\st\Naqanah|. ² A similar account of the pronunciation of *Sewa* is given by Jewish grammarians of the middle ages. ³

How the *Sewa* sound has arisen through the vanishing of a full vowel is seen, e.g. in hk'rB. from ba\aka\ as the word is still pronounced in Arabic. In that language the full short vowel regularly corresponds to the Hebrew *Sewa mobile*.

f

2. Connected with the *simple Sewa mobile* is the *compound Sewa* or *Hateph* (*correptum*), i.e. a *Sewa* the pronunciation of which is more accurately fixed by the addition of a short vowel. There are three, *Sewa* sounds determined in this way, corresponding to the three vowel classes ([§ 7 a](#)):—

(\) *Hateph-Pathah*, e.g. rAmX\h\mo\, ass.

(\) *Hateph-Segol*, e.g. rma\/'emo\, to say.

(\) *Hateph-Qames*, e.g. y| \X\, h\li\ sickness.

These *Hatephs*, or at least the first two, stand especially under the four guttural letters ([§ 22 i](#)), instead of a *simple Sewa mobile*, since these letters by their nature require a more definite vowel than the indeterminate *simple Sewa mobile*. Accordingly a guttural at the beginning of a syllable, where the *Sewa* is necessarily vocal, can never have a mere *Sewa simplex*.

On \ the shorter *Hatef* as compared with \/cf. [§ 27 v](#).

g

Rem. A. Only \ and \ occur under letters which are not gutturals. *Hateph-Pathah* is found instead of *simple Sewa* (especially *Sewa mobile*), chiefly (*a*) under strengthened consonants, since this strengthening (commonly called doubling) causes a more distinct pronunciation of the *Sewa 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 Hataf is necessary⁴ when, in a strengthened *medial* consonant with Səwā (consequently not in cases like *yhiw*, &c.), preceded by a Pathah, the sign of the strengthening (Dages forte) has fallen away, e.g. *Wl l h*, but ed. Mant. and Ginsb. *Wl l h* *praise ye!* *Whcd h*, [Ju 16:16](#); no less universally, where after a consonant with Səwā the same consonant follows (to separate them more sharply, and hence with a *Metheg* always preceding), e.g. *~yrh* [Ps 68](#); *^t.l t* (ed. Mant. and Ginsb. *l l q*) [Gn 27:13](#) (but not without exceptions, e.g. *-yqxi* [Ju 5:15](#), [Is 10:1](#); *yl d ci* [Jer 6:4](#), and so always *ynh* *behold me*, *Whh* *behold us*; on K. before the suffix ^, see [§ 20 b](#)); also in certain forms under *Kaph* and *Reš* after a long vowel and before the tone, e.g. *hnl k* [Gn 3:17](#); *ykir B* [Ps 103:1](#); *Wh t* [1 K 1:4](#) (but *Wkr B* [Ps 72:17](#), cf. [Jer 4:2](#), [1 Ch 29:20](#), because the tone is thrown back on to the a). After e Səwā remains even before the tone, as *Wkr B* &c.; but before Maqqef *an-hk l* [Ex 4:18](#), [2 S 15:7](#), [Jer 40:15](#), but ed. Mant., Jabl., Ginsb. *l a*; (b) under initial sibilants after W copulative, e.g. *bhz* [Gn 2:12](#); cf. [Jer 48:20](#); *rxs* [Is 45:14](#); *hdf* [Lv 25:34](#); *hqv* [Gn 27:26](#); *[mv]* [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 Səwā. For the same reason under the emphatic j in *Wl j* [Jer 22:28](#); cf. [Jb 33:25](#); after Qoph in *yTird* (so Baer, but ed. Mant., Jabl., Ginsb. *q*) [Ez 23:41](#); *-brk* [Ps 55:22](#); cf. [Jer. 32:9](#); under Reš in *hdr* [Jer 18:21](#); *~[r]* [Ps 28:9](#); even under t [Ez 26:21](#); under b [Est 2:8](#); & *krp* so Jabl., Ginsb., but ed. Mant. *rb* [Dt 24:13](#); (c) under sonants, sibilants or Qoph after i; e.g. *qxc l* [Gn 21:6](#), cf. [30:38](#) and [Ez 21:28](#) (under Q); *tArm* [Ps 12:7](#); *%m t* [Jer 22:15](#); *tArn l* [Jos 11:2](#); *-%b's* [Ps 74:5](#), — for the same reason as the cases under b⁶; according to Baer also in *tAmpl* [1 S 30:28](#); *^v* [Gn 32:18](#) after o (cf. [§ 9 v](#)), as well as after a in *hblyv* [Dn 9:19](#); *hkrb* [Gn 27:38](#); *~y[ir'cm]* [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 Sêwaṯmobile when an original O-sound requires to be partly preserved, e.g. at the beginning, in *yair'* (ground-form *roçy*) *vision* (cf. § 93 z); *Whyh'InK* [2 Ch 31:12](#), &c., Qereṯ (*Keth. 3%* *awk*); *tAYnMV*; *Ammonitish women*, [1 K 11:1](#) (sing. *tynAM* []; *^pDryl* for the usual *^pDryl Ez* [35:6](#), from *@Dryl WnbQ'ti* [Nu 23:25](#), [Jer 31:33](#), and elsewhere before suffixes, cf. § 60 a; *Adqdq'* *his pate* (from *dqdq'*) *y* [Ps 7:17](#), &c.; *hj'qva*, [Is 18:4](#) Qereṯ. Further, like *ṣ*, it stands under consonants, which ought to have Dagesēforie, as in *hx'q'l* *for* *hxQ.l* *y* [Gn 2:23](#). In this example, as in *hd'['sW* [1 K 13:7](#); *has'W* [2 K 7:18](#); and *yqi['cW* [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* *u* cf. also *Al Bsu* [Is 9:8](#), [10:27](#), [14:25](#), where the U-sound must necessarily be admitted to have an influence on the Sêwaṯimmediately following.) In *-rh'j W* (*uṯ-tPhor*) [Jb 17:9](#) it is also influenced by the following O-sound. In *ym'isq't* [1 S 28:8](#) Qereṯ the original form is *~SQ*, where again the *o* 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 h'bh* [Pr 28:22](#); *hx'r'snl* [Jer 49:7](#); *h['fpa*, [Is 27:4](#); *h['mvaW* [Dn 8:13](#); *h['mVt* [Ps 39:13](#); *hr'['sB*, [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 (*qā 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 Sêwaṯ^ṣ serves also as a mere syllable divider. In this case it is disregarded in pronunciation and is called Sêwaṯquiescens. 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 *Df'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.TeI a; drink thou not; but
 anyā 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; 'anti' (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.V̄lyisbē from hB.V̄yl &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-I 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 yT̄, § 97 b, note); (b) under a consonant with Dages forte, e.g. WpDSI gid-dēphuḏ (c) after another Sēwaḏ e.g. Wl j.Qyl yiqṭluḏ (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:

¹[1] On āV̄, 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 abV̄, customary in Spain since the time of Menahem b. Saruḏ, is due to a supposed connexion with Aram. tbV̄. rest, and hence would originally have denoted only Sēwaḏ *quiescens*, like the Arabic sukuṭ (rest). The derivation from hbV̄ hbyvi (stem bvy, Levias, *American Journ. of Philol.*, xvi. 28 ff.) seems impossible.

²[1] The same occurs frequently also in the Greek and Latin transcriptions of

Phoenician words, e.g. *ak'l m. Malaga*, ~yl *MoG>gubulim* (Schröder, *Die phöniz. Spr.*, p. 139 ff.). Cf. the Latin augment in *momordi*, *pupugi*, with the Greek in *tetufa* (*tetumēnos*), and the old form *memordi*.

³[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 *Sēwaḏ mohile*: so too the *Dikduke ha-tḥamim*, ed. by Baer and Strack, Lpz. 1879, p. 12 ff. Cf. also Schreiner, *ZAW.* vi. 236 ff.

⁴[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.

⁵[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](#).

⁶[3] Ben-Asher requires ׀ for ׀. (even for *Sēwaḏ quiescens*) generally before a guttural or ʿ; hence Baer read; in [2 S 15:5](#) -br'qBṭy [Ps 18:7](#) ar'qḇa;†[49:15](#) | Aav; | †[65:5](#) rxbṭ††[68:24](#) #xm††[Pr 30:17](#) g[; | ††[Jb 29:25](#) rxbḇa;†cf. Delitzsch, *Psalms*, 12:7, note.

⁷[1] On *tyṗā* as an ending of the 2nd sing. fem. perf. Qal of verbs *h³ʾ*, 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*).¹

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. جأ Arab. *sauti*, and أين Arab. *'ainain*. It was only in later Arabic that they became in pronunciation *e* and *o* at least after weaker or softer consonants; cf. بأين Arab. *bain*, بأين , أين Arab. *yaum*, أين . The same contraction appears also in other languages, e. g. in Greek and Latin (*qauḗna* (Ionic *qwhna*; *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.).²

b

2. The partial expression of the vowels by certain consonants (הא וי ע *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 stages³:—

(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 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 הוה , the vowels א *e* ו *e*). After the employment of ו as a vowel letter for *o* and *u* and of 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 3rd sing. masc. in the noun (as in the verb) was originally pronounced וה . But in the places where this 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* [hry] *htw* [htw] Gn 49:11, cf. § 91 e; so throughout the Meša inscription *hcrā* [hcrā] *hty* [hty] (also *hty* [hty], *hnā* [hnā] *hā* [hā] *hl* [hl] *hm* [hm] [T] [T] *hi* [hi]; on the other hand already in the Siloam inscription *A* [re] *hmy* [hmy] Meša, 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 *hpd* [hpd] *Xy* [Xy] (l. 6), *hbx'saw* (l. 12 f.) and *hwr* [hwr] (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.⁶

e

(b) The employment of *W* to denote *o* and of *y* to denote *e* may have resulted from those cases in which a *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 *ā* also will in the first instance have established itself as a vowel letter only where a consonantal *ā* 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 Meša inscr.) we find all the long vowels, which, have not arisen from original diphthongs, *without* vowel letters, thus *va* [va] ~ *bicxā* [bicxā] *!mym* (or *!mym*); *tMā* [tMā] *l qā* [l qā] *v l vā* [v l vā] *rcu* [rcu] On the other hand *acām* (from *maušā*), *dā* [dā] (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 *ā* as a vowel letter are *~yltāmā* *acām*, and *ar'q'*, as also *Vā*. Otherwise final *ā* 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), !n'rAX (o from *au*), and htyBe (e from *ai*), but also even ynl[√hzt instead of ynl[√Ah t (from *hausē*), bXaw=byvĀaw 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 tA) 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.⁸

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.⁹ They mainly followed, though with independent regard to the peculiar nature of the Hebrew, the example and pattern of the older Syrian punctuation.¹⁰

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. Bibeltextes,' 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.*³, 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. Punctuation*, 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, espccially 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:

¹[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](#).

²[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.

³[2] Cf. especially Stade, *Lehrb. der hebr. Gr.*, p. 34 ff.

⁴[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^a, as hcrāh hmydā.

⁵[4] The form W[^r contradicts the view of Oort, *Theol. Tijds.*, 1902, p. 374, that the above instances from the Meša^c-inscription are to be read *benhu*, *bahu*, *lahu*, which were afterwards vocalized as *beno*, *bo*, *lo*.

⁶[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 Meša^c and Siloam inscr.), z for hz (the latter in the Siloam inscr.), tnb = ytnB' (so Meša^c) or ytnB' &c. Cf. on the other hand in Meša^c, 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 Meša^c, 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.

⁷[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.

⁸[1] Thus e. g. l j Q can be read qalal, qalal, qalal, qetel, qotel, qital, qatal, qatal, qetel, and several of these forms have also different senses.

⁹[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.

¹⁰[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.¹

§ 57.

The accusative of the personal pronoun, depending on an active verb,² may be expressed (1) by a separate word, *tā* the accusative sign (before a suffix *tā* *tā* with the pronominal suffix, e. g. *Atā l j q'* *he has killed him*; or (2) by a mere suffix, *Wh l j q'* or *Al j q'* *he has killed him*. The latter is the usual method (§ 33), and we are here concerned with it alone.³ 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'al* or *Hithpa'el* (§§ 51 and 54), e. g. *vDq'thi* *he sanctified himself*, not *AvDq'i* which could only mean *he sanctified him*.⁴

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:

¹[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.

²[2] An accusative suffix occurs with *Niph'al* in *y Ps 109:3* (since *~X:l n* is used in the sense of *to attack*), and according to some, in *Is 44:21*; with *Hithpa'el* *Is 14:2* (*l xā:thi* to appropriate somebody *to oneself as a possession*); cf. above, § 54 f, and § 117 w.

³[3] On the cases where *tā* is necessary, see § 117 e.

⁴[4] The exceptions in *Jer 7:19*, *Ez 34:2*, 8, 10 are only apparent. In all these instances the sharp antithesis between *~t'a* (*themselves*) and another object could only be expressed by retaining the same verb; also in *Ex 5:19* *~t'a* after an active verb serves to emphasize the idea of *themselves*.

B. VERBA DERIVATIVA, OR DERIVED CONJUGATIONS.

§ 51. Niphçal.¹

a

1. The essential characteristic of this conjugation consists in a prefix² 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 a 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 Dages 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 Dages 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), r m\ Vnl to take heed to oneself, ful assesqai, r T S nl to hide oneself, | a qnl 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, Xn ah) 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. Vr D' to search, to inquire, Niph. to allow oneself to be inquired of, Is 65:1 Ez 14:3, &c.; so the Niph. of a ç m' to find, r Sy" to warn, to correct, Jer 6:8, 31:18, &c.

d

(b) It expresses *reciprocal* or mutual action. e. g. r B D l to speak, Niph. to speak to one

another, ḵ 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 boul euesqai ($\# [\text{An})$, maesqai ($\sim \text{X}|\text{ n}$), *altercari*, *luctari* (hChl to strive with one another) *proeliari*.

e

(c) It has also, like *Hithpaʿel* (§ 54 f) and the Greek *middle*, the meaning of the active, with the addition of *to oneself* (*sibi*), *for oneself*, e. g. I aVn to ask (something) for oneself (1 S 20:6, 28, Neh 13:6), cf. *aitouhai*, *se touto* (*endusasqai citwha*, to put on (oneself) a tunic).

f

(d) In consequence of a looseness of thought at an early period of the language, *Niphʿal* comes finally in many cases to represent the *passive*³ of *Qal*, e. g. dl y'' to bear, Niph. to be born; dkq' to bury, Niph. to be buried. In cases where *Qal* is intransitive in meaning, or is not used, *Niphʿal* appears also as the passive of *Piʿel* and *Hiphʿil*, e. g. dbK' to be in honour, *Piʿel* to honour, Niph. to be honoured (as well as *Puʿal* dBK'); dXK' *Piʿel* to conceal, *Hiph.* to destroy, Niph. passive of either. In such cases *Niphʿal* may again coincide in meaning with *Qal* (hl X' *Qal* and Niph. to be ill) and even take an accusative.

g

Examples of denominatives are, rKzn to be born a male, Ex 34:19 (from rKZ' ; but probably rKWh ; should here be read); bB;l nl *cordatum fieri* Jb 11:12 (from bb'l ecor); doubtless also hnbnl to obtain children, Gn 16:2, 30:3.

h

The older grammarians were decidedly wrong in representing *Niphʿal* simply as the *passive* of *Qal*; for *Niphʿal* has (as the frequent use of its imperat. shows), in no respect the character of the other passives, and in Arabic a special conjugation (*liṇqatāʾa*) 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 Wl aḡō Is 59:3, La 4:14, is not to be regarded as a passive of *Niphʿal*, but with König and Cheyne as a *forma mixta*, in the sense that the punctuators intended to combine two optional readings, Wl aḡal perf. Niph., and Wl aḡō perf. *Puʿal* [cf. also Wright, *Compar. Gramm.*, p. 224]. Although the passive use of

Niph'al 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 qn| 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.*,⁴ e. g. [Ex 22:3](#), [Nu 15:31](#), [Dt 4:26](#), [1 K 20:39](#). On the other hand, @dnhk. should simply be read for the wholly abnormal @Dahk. 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 @dnhk. and @dahk.).

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 h³³⁴ [Ex 10:3](#) (tAn['l et [34:24](#), [Dt 31:11](#), [Is 1:12](#) (tAar['l et in verbs ^{W34} [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, Pathah often occurs in pause, e. g. | mGyl: [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. Pathah predominates, e. g. hnrkWTi [Is 65:17](#); Sére occurs only in hngē Tet [Ru 1:13](#), from !g[, and hence, with loss of the doubling, for hngē Tet cf. even hnmā Tet [Is 60:4](#).—With Nuñ *paragogicum* (see § 47 m) in the 2nd and 3rd plur. masc. are found,

!WdkLYā !WmxLTi &c., in *pause* !W hBYā !WdmV/Ti &c.; but [Jb 19:24](#) (cf. [24:24](#))
!Wb)cxYē

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 qbāYē](#): [Gn 32:25](#)), shifted back from the ultima to the penultima, while the ultima, which thus loses the tone, takes S^eghol instead of Sere; e. g. [HB' l vKj](#): [Ez 33:12](#); [Al rt,](#): [Gn 25:21](#); in the imperative, [13:9](#).—So always [^]l. [rmVhi](#) (since [^]l. counts as *one* syllable) [Gn 24:6](#), &c., cf. [1 S 19:2](#); and even with Pathah in the ultima, [#ra'bw:](#): [Jb 18:4](#) (but cf. [~yhil a/ rtē](#): [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. [raV](#): [Gn 7:23](#); [~XL](#): [Nu 21:1](#) and frequently, [rmC](#): [25:3](#); and always so in the imperative [rmVhi](#) [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 l Mhā j l Myl](#) &c.

o

In the *imperative*, [WcBqnl](#) for [Wcb.Qthi](#), with the rejection of the initial h, occurs in [Is 43:9](#), and in [Joel 4:11](#) in *pause* [WcBqnl](#) (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^α* *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 [l j Q'ai](#) is as frequent as [l j Q'a](#), e. g. [vrQ'ai](#) *I shall be inquired of*, [Ez 14:3](#); [\[bV'ai\]](#) *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 [W³⁷Q](#) ([§ 69 t](#)). The

Babylonian punctuation admits only *iq* under the preformative of the 1st person.

Footnotes:

¹[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^çal forms (81) and Hithpa^çel forms (36) in the Old Testament; and especially M. Lambert, 'L'emploi du Nifal en Hébreu,' *REJ.* 41, 196 ff.

²[2] See Philippi in *ZDMG.* 1886, p. 650, and Barth, *ibid.* 1894, p. 8 f.

³[1] Cf. Halfmann, *Beiträge zur Syntax der hebräischen Sprache*, 1. Stück, Wittenb., 1888, 2. St. 1892 (Gymn.-Programm), statistics of the Niph^çal (Pu^çal, Hoph^çal, and qa^çu^ç) 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.

⁴[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. $\text{dm}[\text{ʔ}]$ '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* $\text{S}^{\text{ewa}}\text{mobile}$, the initial guttural takes a *compound* $\text{S}^{\text{ewa}}\text{mobile}$ (Hateph, § 10 f, § 22 i). Thus the *infinitives*, $\text{dm}[\text{ʔ}] \text{ } | \text{ } \text{k}[\text{ʔ}]$ 'to eat, and the *perfects*, 2nd plur.

masc. $\sim \text{Tdm}[\text{ʔ}] \sim \text{Tcp}[\text{x}]$ from $\# \text{p}[\text{x}]$ 'to be inclined, correspond to the forms $| \text{ } \text{j} \text{ } \text{q}$. and $\sim \text{T} | \text{ } \text{j} \text{ } \text{q}$; also $\text{Al } \text{k}[\text{ʔ}]$ to $\text{Al } \text{j} \text{ } \text{q}$, and so always with initial $\text{p}[\text{x}]$ before a suffix for an original 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 Hateph 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 S^{eghol} .

c

Examples: (a) of firmly closed syllables after the original vowel of the preformative (always with o in the second syllable, except $\text{bG}[\text{ʔ}] \text{ } | \text{ } \text{T}$. [Ez 23:5](#), $\text{hd}[\text{ʔ}] \text{ } | \text{ } \text{T}$; &c. from $\text{hd}[\text{ʔ}]$ 'to adorn oneself, and $\text{h} \text{ } \text{j} \text{ } | \text{ } \text{y}$; but cf. e): $\text{dm}[\text{x}] \text{ } | \text{ } \text{m}[\text{x}] \text{ } | \text{ } \text{b}[\text{x}] \text{ } | \text{ } \text{v}[\text{x}] \text{ } | \text{ } \text{b}[\text{q}] \text{ } | \text{ } \text{y}$. [Jer 9:8](#) (probably to distinguish it from the name $\text{b}[\text{q}] \text{ } | \text{ } \text{y}$; just as in [Jer 10:19](#), &c., the participle fem. Niph'al of $\text{h} \text{ } | \text{ } \text{x}$ is $\text{h} \text{ } | \text{ } \text{x} \text{ } |$ to distinguish it from $\text{h} \text{ } | \text{ } \text{x} \text{ } |$), &c., and so generally in the *imperfect Qal* of stems beginning with x , although sometimes parallel forms exist, which repeat the a as a Hateph, e. g. $\text{b}[\text{v} \text{ } \text{x}]$ &c. The same form appears also in the *imperfect Hiph'al* $\text{r} \text{ } | \text{ } \text{y} \text{ } | \text{ } \text{S} \text{ } | \text{ } \text{x}$, &c. Very rarely the original a is retained in a closed syllable under the preformative n of the *perfect* Niph'al: $\text{t} \text{ } | \text{ } \text{a} \text{ } | \text{ } \text{B} \text{ } | \text{ } \text{x}$. [Gn 31:27](#); cf. [1 S 19:2](#), [Jos 2:16](#); also the *infinitive absolute* $\sim \text{AT} \text{ } | \text{ } \text{x}$. [Est 8:8](#), $\text{rAT} \text{ } | \text{ } \text{n}$. [1 Ch 5:20](#), and the *participle fem.* $\text{h} \text{ } | \text{ } \text{x}$. (see above), *plur.* $\text{TArT} \text{ } | \text{ } \text{n}$. [Pr 27:6](#). In these forms the original a is commonly kept under the preformative and is followed by Hateph – Pathah; thus in the *perfect* of some verbs $\text{h} \text{ } | \text{ } \text{f} \text{ } |$, e. g. $\text{h} \text{ } | \text{ } \text{f} \text{ } |$ &c.; in the *infinitive absolute*, $\text{ } | \text{ } \text{Aph} \text{ } |$ [Est 9:1](#); in the *participle* $\# \text{r} \text{ } | \text{ } \text{h}$ [Ps 89:8](#), &c.

d

(b) Of the corresponding Hâteph after the original vowel: VbXy (but VBXy [Jb 5:18](#) in pause), $\sim \text{I Xy} \text{ } \text{dmd} \text{ } \text{srny}$, and so almost always with [] and often with h in the *imperfects* of *Qal* and *Hiph*; in *Hoph*, $\text{dm} \text{ } \text{[h] dm} \text{ } \text{[y]}$ but cf. also WaBxh' [Is 42:22](#), $\text{I T\text{h'}}$ [Ez 16:4](#).

e

The a of the preformative before a guttural almost always ([§ 22 i](#), cf. [§ 27 p](#)) becomes $\text{S}^{\text{e}}\text{gho}$ (cf., however, q). This $\text{S}^{\text{e}}\text{gho}$ again appears sometimes

(c) in a closed syllable, e. g. $\text{VBXy} \text{ } \text{rsXy} \text{ } \text{rT} \text{ } \text{[y]}$ $\sim \text{vay}$, always with a in the second syllable, corresponding to the imperfects of verbs [] , with original i in the first and a in the second syllable, [§ 67 n](#), and also to the imperfects of verbs $\text{W } \text{ä} \text{ } \text{[]}$, [§ 72 h](#); but cf. also $\text{dPay} \text{ } \text{rsay}$, and @Dny , in *Niph.*, e. g. $\text{\%Phn\text{E}} \text{ } \text{Wl Xn}$ [Am 6:6](#), &c.; in *Hiph.* $\text{rysixh\text{A}}$ $\sim \text{yl i} \text{ } \text{[h]}$, [2 K 4:27](#), &c.: sometimes

(d) followed by Hâteph- $\text{S}^{\text{e}}\text{gho}$, e. g. $\text{qZXy} \text{ } \text{@say} \text{ } \text{@fx} \text{ } \text{br} \text{ } \text{[y]}$ in *imperfect Qal*; $\text{dymi} \text{ } \text{[h]}$, *Hiph*; $\text{Vn} \text{ } \text{[h]}$ *Niph*.

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 a

invariably takes $\text{S}^{\text{e}}\text{gho}$, whether in a firmly or loosely closed syllable, e. g. $\text{vbxh\text{A}}$ (with the cohortative hvBxa), rsXa , (in *pause*), &c. In [Jb 32:17](#) $\text{hn} \text{ } \text{[h]}$ must unquestionably be *Hiph*, since elsewhere the pointing is always [h] .

Cohortatives like hgrha , [Gn 27:41](#) and hl Dxa , [Jb 16:6](#), are explained by the next remark. (3) The shifting of the tone towards the end frequently causes the *Pathah* of the preformative to change into $\text{S}^{\text{e}}\text{gho}$, and vice versa, e. g. hf' [h] but ht'f. [n] 3rd *sing. fem.*; @say but ypisa ; $\text{T\text{E}}$ $\text{dymi} \text{ } \text{[h]}$, but with *wa* consecutive $\text{Tdm} \text{ } \text{[h]}$ &c.; so WrSXy , [Gn 8:3](#) the plur. of rsXy , cf. [Gn 11:8](#); and thus generally a change of the stronger Hâteph- $\text{S}^{\text{e}}\text{gho}$ group ($\text{\text{a} \text{h}}$) into the lighter

Hateph-Pathah group takes place whenever the tone is moved one place toward the end (cf. [§ 27 v](#)).

g

3. When in forms like $\text{dm}[\text{y}]$ $\text{dm}[\text{h}]$ the vowel of the final syllable becomes a *vocal Sēwaḥ* in consequence of the addition of an affirmative ($\text{yā} \text{hā}$) or suffix, the *compound Sēwaḥ* of the guttural is changed into the corresponding short vowel, e. g. $\text{dm}[\text{y}]$ plur. $\text{Wdm}[\text{y}]$ (ya-ṣa-me-dhu) as an equivalent for yaṣ-me-dhu; $\text{hbz}[\text{n}]$ she is forsaken. But even in these forms the hard combination frequently occurs, e. g. Wl Bxy they take as a pledge (cf. in the sing. l Bx.T ; also l bx[y] ; Wqzxy (also Wqzxy) they are strong. Cf. *m* and, in general, [§ 22 m](#), [§ 28 c](#).

h

4. In the *infinitive, imperative, and imperfect Niph'al*, where the first radical should by rule be strengthened (l j Qxā l j Qy), the strengthening is always omitted, and the vowel of the preformative lengthened to *Sere*; $\text{dm}[\text{y}]$ for $\text{yī}^{\text{a}}\text{med}$, [1](#) &c. Cf. [§ 22 c](#).— For $\text{hf}[\text{yTe}]$ [Ex 25:31](#) (according to Dillmann, to prevent the pronunciation $\text{hf}[\text{IT}]$, which the LXX and Samaritan follow) read $\text{hf}[\text{Te}]$

REMARKS.

I. On Qal.

i

1. In verbs $\text{a}^{\text{3/0}}$ the *infinitive construct* and *imperative* take Hateph-Sēghol in the first syllable (according to [§ 220](#)), e. g. rZa /gird thou, [Jb 38:3](#), bha /love thou, [Ho 3:1](#), ZXa /seize thou, [Ex 4:4](#) (on Wpaebake ye, [Ex 16:23](#), see [§ 76 d](#)); l ka /to eat, infinitive with a prefix ZXa ā l ka ā l kaK , [Is 5:24](#); bha , [Ec 3:8](#).

Sometimes, however, Hateph-Pathah is found as well, e. g. *infinitive* ZXa [1 K 6:6](#); va^{h} l kaB , [Nu 26:10](#) (before a suffix ā l kaā ā rmaā \sim kā kaā \sim krmā) [§ 61 d](#); cf. [Dt 7:20](#), [12:23](#), [Ez 25:8](#), y [Ps 102:5](#), [Pr 25:7](#) (ā $\text{l} \cdot \text{rma}$), [Jb 34:18](#), always in close connexion with the following word. With a firmly closed syllable after l cf. tASX.l ; [Is 30:2](#); rPXL ; [Jos 2:2](#) f. (on [Is 2:20](#), cf. [§ 84^b n](#)); tATX.l ; [Is 30:14](#), [Hag 2:16](#); bvXL ; [Ex 31:4](#), &c.; dzl ; [2 S 18:3](#) *Qere* but also rZl B , [1 Ch](#)

[15:26](#).

k

יְתִיל דִּכְחַתְּ [Nu 9:9](#), [11](#), [13](#) is altogether anomalous, and only a few authorities give יְתִיל דִּכְחַתְּ (Hiph'il), adopted by Moore in Haupt's Bible. According to Qimhi, Olshausen, and others, the Masora intended a *perfect* Hoph'al with syncope of the preformative after the ה interrogative = יְתִיל דִּכְחַתְּ, or (according to Olshausen) with the omission of the ה interrogative. But since the Hiph'il and Hoph'al of יְדִיכ' nowhere occur, it is difficult to believe that such was the intention of the Masora. We should expect the *perfect* Qal, יְתִיל דִּכְחַתְּ. But the Qamesl under the X, falling between the tone and counter-tone, was naturally less emphasized than in יְתִיל דִּכְ', without the ה interrogative. Consequently it was weakened, not to simple סֶפְּאָל but to אֶל in order to represent the sound of the Qamesl (likewise pronounced as a½) at least in a shortened form. The Səghol of the ה interrogative is explained, in any case, from [§ 100 n](#) (cf. the similar pointing of the article, e. g. in יְדִיכְחַתְּ [§ 35 k](#)). For the accusative after יְדִיכ', instead of the usual מִי [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 i (on this i cf. [§ 48 i](#)) into Səghol, e. g. הַפְּסֵא, *gather thou*, [Nu 11:16](#); הַכְּרֵץ, *set in order*, [Jb 33:5](#); הַפִּיץ, *strip off*, [Is 47:2](#) (on this irregular Dagesē cf. [§ 46 d](#)), especially when the second radical is also a guttural, e. g. הַבְּחֵא, [Am 5:15](#), y [Ps 31:24](#); cf. [Zc 8:19](#); הַבְּחֵא, [Ct 2:15](#); cf. also in verbs הַבְּחֵא, [Nu 21:17](#), y [Ps 147:7](#) (compared with הַבְּחֵא, *answer ye*, [1 S 12:3](#)) and הַבְּחֵא, [Jo 1:8](#).—Pathah occurs in הַבְּחֵא, *hold him in pledge*, [Pr 20:16](#), and probably also in y [Ps 9:14](#) (יְהַבְּחֵא).—As a pausal form for יְבִירָא (cf. the *plur.* [Jer 2:12](#)) we find in [Is 44:27](#) יְבִירָא (cf. the *imperf.* בִּירָא) with the א repeated in the form of a Hataf-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 *aç* with *S^eghol* under the preformative in a firmly closed syllable (e. g. $\text{I D}\chi\text{y}\tilde{\text{A}} \sim \text{K}\chi\text{y}$) regularly gives way to the soft combination in verbs which are at the same time *h³*, e. g. $\text{h}\chi\text{y}\tilde{\text{A}} \text{ h}\chi\text{y}\tilde{\text{A}}$ &c. (but cf. $\text{h}\tilde{\text{G}}\chi\text{y}$ &c., $\text{hT}\chi\text{y}$: [Pr 6:27](#), hf , [a, ed. Mant., [Ex 3:20](#)). Even in the strong verb $\text{QZ}\chi\text{y}$ is found along with $\text{QZ}\chi\text{y}$. Cf. also bG : [Tw: [Ez 23:5](#); ynbeq : [Yw: [Gn 27:36](#) (so Ben-Asher; but Ben-Naphtali $\tilde{\text{Q}}$: [Yw]; $\sim \text{qd}$ X.Tw: [Neh 9:22](#), and so always in the *imperfect Qal* of rZ : [' with suffixes, [Gn 49:25](#), &c.— $\text{Woh}\tilde{\text{a}}\tilde{\text{e}}$. [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 $\text{Woh}\tilde{\text{a}}\text{Tet}$ with Haupt in his Bible, *proverbs*, p. 34, 1. 44 ff.; cf. the analogous instances under *p*, and such nouns as $\text{raB}\tilde{\text{A}}$ $\text{ba}\tilde{\text{e}}$: [§ 93 t](#).— On $\text{^r}\chi\text{y}$: [Ps 94:20](#) for $\text{^r}\tilde{\text{B}}\chi\text{y}$ (according to Qimhi, and others, rather $\text{Pu}\tilde{\text{a}}$) cf. [§ 60 b](#).

n

$\sim \text{j}$ $\text{e}\chi\text{y}$: [Ps 58:5](#) and $\sim \text{r}$ [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 $\sim \text{yr}$ [y]: [Ps 83:4](#).— Instead of the unintelligible form $\sim \text{qd}$ $\text{X}\chi\text{y}$ (so ed. Mant.; Baer and Ginsb. as in [24:3](#)) [1 Ch 23:6](#) and $\tilde{\text{X}}\chi\text{y}$ [24:3](#) (partly analogous to $\sim \text{db}$: [T' [§ 60 b](#)) the *Qal* $\sim \text{qd}$ $\text{X}\chi\text{y}$ is to be read. The form $\text{@D}\chi\text{y}$: [Ps 7:6](#) which is, according to Qimhi (in *Mikhlo!*; but in his Lexicon he explains it as *Hithpaçel*), a composite form of *Qal* ($\text{@D}\chi\text{y}$) and *piçel* ($\text{@D}\chi\text{y}$), can only be understood as a development of $\text{@d}\chi\text{y}$ (cf. [§ 64 h](#) on $\text{QX}\chi\text{y}$) and [§ 69 x](#) on $\text{h}\chi\text{y}$: [Ex 9:23](#), y [Ps 73:9](#)). Pathah! has taken the place of *Hâteph-* Pathah!, but as a mere helping-vowel (as in T. [mV' [§ 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 $\text{@D}\chi\text{y}$ (impf. *Qal*) and $\text{@D}\chi\text{y}$ (impf. *piçel*).

II. On Hiphçil and Hophçal.

o

3. The above-mentioned (*f*, 3) change of $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ to $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ occurs in the *perfect* Hiph ḥ^{t} especially when *wāw consecutive* precedes, and the tone is in consequence thrown forward upon the affirmative, e. g. $\text{T}^{\text{d}}\text{m}^{\text{t}}[\text{ḥ}^{\text{t}}$ but $\text{T}^{\text{d}}\text{m}^{\text{t}}[\text{ḥ}^{\text{t}}$ [Nu 3:6](#), [8:13](#), [27:19](#); $\text{yT}^{\text{r}}\text{b}^{\text{t}}[\text{ḥ}^{\text{t}}$ but $\text{yT}^{\text{r}}\text{b}^{\text{t}}[\text{ḥ}^{\text{t}}$ [Jer 15:14](#), [Ez 20:37](#); even in the 3rd *sing.* $\text{!y}^{\text{z}}\text{b}^{\text{t}}$ y [Ps 77:2](#).— On the contrary $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ occurs instead of $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ in the *imperative* Hiph ḥ^{t} , [Jer 49:8](#), [30](#); and in the *infinitive* [Jer 31:32](#). The preformative of r^{t} [in Hiph ḥ^{t} always takes *a* in a closed syllable: [Ex 8:4](#) $\text{W}^{\text{r}}\text{yT}^{\text{t}}[\text{ḥ}^{\text{t}}$; verse [5](#) $\text{r}^{\text{y}}\text{T}^{\text{t}}[\text{a}$; also verse [25](#) and [Jb 22:27](#).

p

In the *perfect* Hiph ḥ^{t} $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ is sometimes changed into $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ and in Hoph ḥ^{t} $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ into $\text{ḥ}^{\text{p}}\text{ḥ}^{\text{t}}$ (cf. [§ 23 h](#)); $\text{T}^{\text{r}}\text{b}^{\text{t}}[\text{ḥ}^{\text{t}}$ [Jos 7:7](#), $\text{h}^{\text{l}}[\text{ḥ}^{\text{t}}$ [Hb 1:15](#), $\text{h}^{\text{l}}[\text{ḥ}^{\text{t}}$ [Ju 6:28](#), [2 Ch 20:34](#), [Na 2:8](#), always before [, and hence evidently with the intention of strengthening the countertone-syllable (ḥ^{t} or h^{t}) before the guttural. On a further case of this kind ($\text{h}^{\text{m}}[\text{ḥ}^{\text{t}}$) see [§ 64 c](#). Something similar occurs in the formation of segholate nouns of the form qo^{t} cf. [§ 93 q](#), and (on !w^{mae} & c. for !w^{ma}) [§ 84^a q](#).— In the imperfect consecutive AB $\text{q}^{\text{z}}\text{x}^{\text{y}}$ the tone is thrown back on to the first syllable. On the Hoph ḥ^{t} $\sim \text{d}^{\text{b}}[\text{T}^{\text{t}}$ [Ex 20:5](#), & c., see [§ 60 b](#).

III. $\text{h}^{\text{y}}\text{ḥ}^{\text{t}}$ and $\text{h}^{\text{y}}\text{X}^{\text{t}}$

q

5. In the verbs $\text{h}^{\text{y}}\text{ḥ}^{\text{t}}$ *to be*, and $\text{h}^{\text{y}}\text{X}^{\text{t}}$ *to live*, the guttural hardly ever affects the addition of preformatives; thus *imperfect* *Qal* $\text{h}^{\text{y}}\text{ḥ}^{\text{t}}$ and $\text{h}^{\text{y}}\text{X}^{\text{t}}$ Niph ḥ^{t} $\text{h}^{\text{y}}\text{ḥ}^{\text{t}}$ but in the *perfect* Hiph ḥ^{t} $\text{h}^{\text{y}}\text{X}^{\text{t}}$ (2nd *plur.* $\sim \text{t}^{\text{y}}\text{X}^{\text{t}}$ [Jos 2:13](#), and even without *wāw consecutive*, [Ju 8:19](#)). Initial ḥ always has Hāteph-Seghol instead of vocal Sēwā $\text{h}^{\text{y}}\text{ḥ}^{\text{t}}$ $\text{t}^{\text{a}}\text{y}^{\text{h}}\text{ḥ}^{\text{t}}$ $\sim \text{t}^{\text{a}}\text{y}^{\text{h}}\text{ḥ}^{\text{t}}$ [1 S 25:7](#), $\sim \text{t}^{\text{y}}\text{ḥ}^{\text{t}}$ (except $\text{y}^{\text{y}}\text{ḥ}^{\text{t}}$ *be thou! fem.* [Gn 24:60](#)). The 2nd *sing. fem. imperative* of $\text{h}^{\text{y}}\text{X}^{\text{t}}$ is $\text{y}^{\text{y}}\text{ḥ}^{\text{t}}$ *live thou*, [Ez 16:6](#); the infinitive, with suffix, $\sim \text{t}^{\text{a}}\text{y}^{\text{X}}\text{ḥ}^{\text{t}}$ [Jos 5:8](#). After the prefixes w^{a} b^{a} k^{a} l^{a} m^{a} (= !m^{a}) both ḥ and X retain the *simple* Sēwā ([§ 28 b](#)) and the prefix takes *i* as elsewhere before strong

consonants with $\text{Sewa}^{\text{ø}}$ hence in the *perfect Qal* ~ tyy^{h} *imperative* Wy^{h}
infinitive tAyh.l tAyh^{h} tAyh^{h} &c. (cf. [§ 16 f.](#), e). The only exception is the 2nd *sing. masc.* of the *imperative* after wa^{w} ; hy^{h} [Gn 12:2](#), &c., hy^{h} [Gn 20:7](#).

Footnotes:

¹[1] hn^{h} a^{h} [Jb 19:7](#) (so even the Mantua ed.) is altogether abnormal: read hn^{h} a^{h} with Baer, Ginsb.

§ 53. Hiphçil and Hophçal.

a

1. The characteristic of the active (Hiphçil) is a prefixed h_i (on its origin see § 55 i) in the perfect h_i (with the a attenuated to i 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 a ; cf. the Arabic conj. IV. laqtata and in Hebrew the return of the Pathah in the 2nd and 1st pers. תָּיְיָ בְּהִי &c. After the attenuation of this a to i it ought by rule to have been lengthened to e in the tone-syllable, as in Aramaic לִי יְיָ בְּהִי , beside לִי יְיָ בְּהִי in Biblical Aramaic. Instead of this, however, it is always replaced in the strong verb by u יְיָ בְּהִי , but sometimes written defectively יְיָ בְּהִי cf. § 9 g. Similarly in the infinitive construct לִי יְיָ בְּהִי ; and in the imperfect and participle לִי יְיָ בְּהִי and לִי יְיָ בְּהִי , which are syncopated from לִי יְיָ בְּהִי and לִי יְיָ בְּהִי ; § 23 k. The corresponding Arabic forms (juqtit and muqtit) 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 הִנֵּלְ מִבְּהִי $\text{הִנֵּלְ יְיָ בְּהִי}$; cf. § 26 p. On the return of the original a 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 a (in pause a), as its characteristic, thus:—*Perf.* לִי יְיָ בְּהִי or לִי יְיָ בְּהִי *Imperf.* לִי יְיָ בְּהִי (syncopated from לִי יְיָ בְּהִי) or לִי יְיָ בְּהִי *Part.* לִי יְיָ בְּהִי or לִי יְיָ בְּהִי (from לִי יְיָ בְּהִי); but the *infinitive absolute* has the form לִי יְיָ בְּהִי .

Thus the characteristics of both conjugations are the h 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. אָצִי "to go forth, Hiph. to bring forth, to lead forth, to draw forth; וַדָּק "to be holy, Hiph. to sanctify. Under the *causative* is also included (as in Piçel) the *declarative* sense, e. g. אָדַבַּחִי to pronounce just, לַיְיָ בְּהִי to make one an evil doer (to

pronounce guilty); cf. VQ [, in Hiphçï, [Jb 9:20](#), *to represent as perverse*. If Qal has already a transitive meaning, Hiphçï then takes two accusatives (see [§ 117 cc](#)). In some verbs, Piçe and Hiphçï occur side by side in the same sense, e. g. dbā'periit, Piçe 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, Piçe *to honour*, Hiphçï *to bring to honour*, also *to make heavy*. Verbs which are intransitive in Qal simply become transitive in Hiphçï, e. g. hĵ 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 Hiphçï-form. To these *inwardly transitive* or *intensive* Hiphçï's belong: (a) Hiphçï 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 Hiphçï.) Thus l haā rhzā [pyā #wC *to be bright, to shine* (to give forth brightness); opposed to %VX *to become dark*; #maā rbgā qzX *to be strong* (to develop strength), @ĵ [*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*, xlc *to have success*; l pV *to be low*; ~da *to become red*, !bl *to become white*.

e

(b) Stems which express in Hiphçï 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 ĵ qV *to become quiet* (to keep quiet); ~mV *to be*

astonished. The Hiphçîl forms of some verbs of motion constitute a variety of this class: Vqn *to draw near*, brq *to come near*, qXR *to withdraw far off* (all these three are besides used as causatives); ~dq *to come before*.

f

(c) Stems which express action in some particular direction: aj X *to err*, ql X *to flatter* (to act smoothly); bj y *to act well, to do good*; l kS *to act foolishly*, l kf *to act wisely*; ~r [*to act craftily*; [nC *to act submissively*; [[rÅ [vr *to act wickedly, godlessly*; txvÅ b[t *to act corruptly, abominably*; ~l V *to act peacefully, to be at peace, to be submissive*.

g

Further, there are in Hiphçîl a considerable number of *denominatives* which express the *bringing out*, the *producing* of a thing, and so are properly regarded as causatives,² e. g. rCa *to set over the treasury*, [Neh 13:13](#) (unless hWca is to be read, as in [Neh 7:2](#)); rkb *to bring forth a firstborn*; ~Vq *to cause to rain*; [rZ *to produce seed*; !my (Hiphçîl !ymiyh) *to go to the right*, cf. l yam.fhi *to go to the left*; Srp *to get or to have hoofs*; !rq *to get or to have horns*; l kv *to produce abortion*; gl V *to become snow-white*; !mV *to grow fat*; Vrv *to put forth roots*, &c.; so also according to the ordinary acceptation Wxyn24zah, [Is 19:6](#), *they have become stinking*, from XnZa, *stinking or stench*, with retention of the a prosthetic, [§ 19 m](#) (but see below, [p](#)).

Of a different kind are the *denominatives* from: !za (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), *füsseln, näseln, schwänzeln*; rbv *to sell corn*; ~kV *to set out early* (to load the back [of the camel, &c.] ?); opposed to byrl[h,t

h

3. The meaning of Hophçal is (a) primarily that of a *passive* of Hiphçîl, e. g. %yl ivhi *proiecit*, %l y'h' or %l y'h' *proiectus est*; (b) sometimes equivalent to a passive of Qal, as ~qn" *to xvenge*, Hoph. *to be avenged* (but see below, [u](#)).

i

Rem. 1. The *i* of the 3rd sing. masc. perf. Hiph^ç*i* remains, without exception, in the 3rd 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 *Sewa* (see [n](#) and [o](#)).

k

2. The *infinitive absolute* commonly has *Sere* without *Yodh*, e. g. *VDeq*^h; [Ju 17:3](#); less frequently it takes *y^çe* e. g. *dym^çh*; [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 *~yK^ça*; [Jer 25:3](#). Rare exceptions, where the form with *Sere* stands for the *infinitive construct*, are, e. g. [Dt 32:8](#) (Sam. *lyxih^çB*; read perhaps *lyxih^çB*.), [Jer 44:19](#), [25](#), [Pr 25:2](#), [Jb 13:3](#) (?); on the other hand, for *rf^ç.l*; [Dt 26:12](#) (which looks like an infinitive Hiph^ç*i* with elision of the *h*, for *ryfi[h^ç.l]*) the right reading is simply *rf^ç.l*, since elsewhere the *Pi^çe* alone occurs with the meaning *to tithe*; for *rf^ç.B*; [Neh 10:39](#) perhaps the inf. *Qal* (*rf^ç.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 *Pi^çe*.

l

Instead of the ordinary form of the *infinitive construct* *lyj^çq^h*; the form *lyj^çq^hi* sometimes occurs, e. g. *dym^çh* *to destroy*, [Dt 7:24](#), [28:48](#); cf. [Lv 14:46](#), [Jos 11:14](#), [Jer 50:34](#), [51:33](#) and *tAcq^hi* for *tAcq^h*; [Lv 14:43](#) from *hc^çq^ç*; scarcely, however, [Lv 7:35](#) (see § 155 I), [2 S 22:1](#) (y [Ps 18:1](#)), [1 K 11:16](#) (after *d^ç*), and in the passages so explained by König (i. 276) where *rya^çh* appears after prepositions³; [cf. Driver on [Dt 3:3](#), [4:15](#), [7:24](#), [28:55](#)].

With *a* in the second syllable there occurs *~kr^çk^çh*; [Ez 21:29](#) (cf. the substantival infin. *rc^çph*; [1 S 15:23](#)).—In the Aram. manner *tw^ç[m^çh]* is found in [Ez 24:26](#) (as a construct form) for the *infinitive* Hiph^ç*i* (cf. the *infinitive* Hithpa^ç*çel*, [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*^{pa} *paragogic*, e. g. *hbyvāh*; *attend to*, *an*^h *h[yvāh]* y [Ps 118:25](#), as in ed. Mant., Jabl., Baer, not *an*^h *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 *laṭit*) is lengthened to *e* e. g. *!māh*; *make fat*, and becomes *Seghol* before *Maqqeph*, e. g. *an*^h *!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 DgT*; *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 *rbay*; [Jb 39:26](#) before the principal pause. Similarly, after *W* consec., e. g. *l Dbyw*; *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 *rtATw*; [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 *Seghol*, e. g. *AB-qzxy*; [Ju 19:4](#). In the plural again, and before suffixes, *i* remains in the forms *Wl yj qyā* *Wl yj qyT*; even in the jussive and after *W* consecutive, e. g. *WqyBdyw*; [Ju 18:22](#). The only exceptions, where the *i* is weakened to *Sewa* are *Wkradyw*; [Jer 9:2](#); *WqBdyw*; [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 3rd and 2nd 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 Piçel = ynVçl. [yW, 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 3rd 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](#) aVçT; 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 Sçwa) (see above, [n](#)) in ~ykil hm; [Zc 3:7](#) (probably, however, ~ykil hhm; 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) ~yrkçxm; [1 Ch 15:24](#) &c. (where the Kethibh ~yrkççhm; 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 kçh, [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 ytçarçh; [Na 3:5](#).—In yTil açar, [Is 63:3](#) *I have stained*, aç stands at the beginning instead of h, cf. above, [k](#), on ~yKça; On the other hand, Wxynçah; [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 thy*] > [Jer 9:4](#), *ll thT*. [Jb 13:9](#)] and *tA[cqhm*. [Ez 46:22](#); in the *infinitive* (where, however, as in *Niphʿal*, [§ 51 l](#), the *infinitive Qal* is generally to be read) *rTš:l*] [Is 29:15](#) for *ryTish: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 l*] (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 *hʿ*, [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*. *l i*

r

8. With regard to the tone it is to be observed that the affirmatives *ll* and *hʿ* in *Hiphʿil* 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. *!llbīqT*] [Dt 1:17](#).

s

9. The passive (*Hophʿal*) has *u* instead of *Qames* *hātuph* 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 *hbK.vh*] [32:19](#)); *%l vhu*] *impf.* *%l vyv*] *part.* *%l Vmu*] [2 S 20:21](#) (beside *Tk.l v h*] [Is 14:19](#)) *Tx.l mhu*] [Ez 16:4](#); in the partic. *Hoph.*

without elision of the h æ $tA[c'qhm]$. [Ez 46:22](#); on the other hand, verbs $!3\%0$ always have $u\check{c}$ (in a sharpened syllable): $dGh\tilde{a}$ $dGylk$ (cf. [§ 9 n](#)).

t

10. The *infinitive absolute* has in Hophçal (as in Hiphçil) $\check{S}ere$ in the last syllable, e. g. $!T\check{x}h'$ and $x!mh'$ [Ez 16:4](#); $dGhw$ [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 Hiphçil), nor the other tense of the same conjugation (i. e. here the perfect Hophçal) is found; so with $\sim Qylk$ (for $\sim qnyl$) cf. $yqta\check{t}u\check{c}$ as imperfect *Qal* in Arabic) and $!Tyll$ from $\sim qn'$ and $!tn' \check{E}$ $xQylk$ from $xq!l'$ (cf. [§ 66 g](#)); $ra\check{w}$ [Nu 22:6](#) from rra' \check{E} $!xylk$ from $!nx' \check{E}$ $dV\check{w}$ [Ho 10:14](#) (cf. [Is 33:1](#)) from ddv' ; Barth adds the verbs $!3\%0$ æ $vT;Tu$ [Ez 19:12](#) from $vtn \check{E}$ $\#Tyll$ [Lev 11:35](#) from $\#tn$; the verbs $[3\%] \check{E}$ $Wqx\check{t}u$ [Jb 19:23](#) from $qqx \check{E}$ $tKylk$ &c. from ttK ; the verb $W\check{B}\check{A}$ æ $vd\check{w}$ from $V\check{W}D$; the verbs $y\check{B}\check{A}$ æ $!x\check{w}\check{A}$ $rv\check{w}\check{A}$ $tv\check{w}$ from $!yx\check{A}$ $ryvi$ and $tyvi$ On $\sim fy\check{v}\check{r}$ &c., [§ 73 f](#). In point of fact it would be very strange, especially in the case of $!Tyll$ and $xQylk$ that of these frequently used verbs, amongst all the forms of Hiphçil 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:

¹[1] This $i\check{0}$ may have been transferred originally from the imperfects of verbs $W\check{B}\check{A}$, as a convenient means of distinction between the indicative and jussive, to the *imperfect* of the strong verb and afterwards to the whole of Hiphçil; so Stade, Philippi, praetorius, ZAW. 1883, p. 52 f.

²[1] The same ideas are also paraphrased by the verb הִפְחִי' (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*.

³[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.

⁴[1] Most probably, however, יָתִיל אֵלֶּי (perfect Pi_{ce}) is to be read, and the אֵלֶּי 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 Aqthi*, corresponding to the Arabic conj. III. *qaʿataç*, pass. *quʿitaç*, and conj. VI. reflexive *taqaʿataç*, *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](#); *ymVAI m* (denominative from *!AVI* 'the tongue') *slandering* (as if *intent on injuring with the tongue*) *y* [Ps 101:5](#) *Keth*. (The *Qere* requires *ymV.I m* *me loşni* as [Na 1:3](#) - *I 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* *WV[G* *thi* *they shall be moved*, [Jer 25:16](#); imperf. [46:8](#); from a verb *hVA* *ytifAV* [Is 10:13](#). The *participle* *#aNmi* [Is 52:5](#) is probably a *forma mixta* combining the readings *#ahm* and *#aetmi*.

c

Poçel proper (as distinguished from the corresponding conjugations of verbs [*3A*] [§ 67 l](#) and *W3A* [§ 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 = Piçleð¹ (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 thl like the Arabic conjugations IX. 'iqtaðlaç and XI. 'iqtaðlaç the former used of permanent, the latter of accidental or changing conditions, e. g. of colours; cf. !naðv 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 ynWtittMciy [Ps 88:17](#) read ynlt.tMci for l l pñl [Ez 28:23](#), which has manifestly arisen only from confusion with the following l l X, read l pñ). 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 rmrñX\ 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 a in the open syllable, and subsequent obscuring of a to oð On the other hand, for the meaningless Wbñe Wbhjñ [Ho 4:18](#) (which could only be referred to this conjugation if it stood for Wbhñha) read Wbhjñ and for the equally meaningless typjñy [Ps 45:3](#) read typjñ. 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. [§ 84 b n](#).

Closely related to this form is —

f

4. Pilpe⁰ (pass. Po⁰pal), with a strengthening of the two essential radicals in stems ³W³ and ³W³, e. g. ¹G⁰ ¹G⁰ to roll, from ¹G⁰ = ¹ ¹G⁰; reflexive ¹G⁰ ¹G⁰thi to roll oneself down; ¹K⁰ ¹K⁰ from ¹W³, passive ¹K⁰ ¹K⁰; cf. also ¹a⁰ ¹a⁰ (so Baer and Ginsb. after Qimh⁰; others ¹a⁰ ¹a⁰) [Is 14:23](#), and with ¹a⁰ in both syllables owing to the influence of ¹r⁰ ¹r⁰q⁰q⁰ from ¹r⁰W³ [Nu 24:17](#) (cf. however, in the parallel passage, [Jer 48:45](#) dQ⁰d⁰q⁰) and [Is 22:5](#), in the participle; ¹g⁰f⁰g⁰ [Is 17:11](#) to hedge in, acc. to others make to grow. Probably to this form also belongs W³ ¹I⁰ ¹I⁰ y⁰ the emended reading of [Jb 39:30](#) instead of the impossible W³ ¹I⁰ ¹I⁰ y⁰; also ha⁰S⁰a⁰s; [Is 27:8](#), if that form is to be referred to an infinitive a⁰S⁰a⁰s; perhaps also a⁰V⁰i [Ez 39:2](#) for a⁰V⁰a⁰V⁰. This form also commonly expresses rapidly repeated movement, which all languages incline to indicate by a repetition of the sound,² e. g. @C⁰P⁰C⁰i to chirp; cf. in the Lexicon the nouns derived from r⁰r⁰G⁰ @W³, and ¹I⁰ ¹I⁰ c⁰.

g

As Hithpalpel we find ¹W³q⁰v⁰q⁰T⁰v⁰l [Na 2:5](#); ¹x⁰ ¹x⁰t⁰T⁰iv [Est 4:4](#); r⁰m⁰r⁰m⁰t⁰Y⁰ [Dn 8:7](#), [11:11](#). Of the same form is hD⁰D⁰a, [Is 38:15](#), if contracted from hD⁰W³D⁰t⁰a, or hdy⁰d⁰t⁰a from the root wd or yd), and also W³h⁰m⁰h⁰m⁰t⁰hi tarry ye, [Is 29:9](#) (but read probably W³h⁰M⁰.Thi), H⁰m⁰h⁰m⁰t⁰Y⁰ (in pause) [Gn 19:16](#), &c., if it is to be derived from H⁰h⁰m⁰, and not Hithpa⁰el from H⁰m⁰h⁰m⁰.

h

Only examples more or less doubtful can be adduced of—

5. Tiph⁰el (properly Taph⁰el⁰): ¹j⁰ q⁰T⁰i, with t prefixed, cf. y⁰T⁰i ¹G⁰r⁰T⁰i to teach to walk, to lead (denominative from ¹g⁰k⁰la foot?) [Ho 11:3](#); from a stem h⁰W³, the imperfect hr⁰x⁰h⁰ to contend with, [Jer 12:5](#); participle, [22:15](#) (from hr⁰x⁰ to be hot, eager). Similarly in Aramaic, ~G⁰r⁰T⁰; to interpret, whence also in Hebrew the passive participle ~G⁰r⁰t⁰m. [Ezr 4:7](#).

i

6. Saph_{et}: l j q.V; frequent in Syriac, e. g. bhd .V; from bhl *to flame*; whence in Hebrew t_bh_l .V; *flame*. Perhaps of the same form is l wl B.V; a *snail* (unless it be from the stem l bv), and tr_l [q_l. *hollow strakes*, cf. § 85, No. 50. This conjugation is perhaps the original of Hiph_{il}, 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 l j q_i passive j l j q_u as SP'SX_m. *peeled off, like scales*, [Ex 16:14](#), from @SX' @fX', *to peel, to scale*.

8. l q_j q_i in @y_lr_z: a *rain-storm*, from @r_z'.

9. l Jq_tnl (regularly in Mishnaic Hebrew⁴) a form compounded of Nipk_{al} and Hithpa_{et}; as W_rS_wh_l for W_rS_wt_{nl} *that they may be taught*, [Ez 23:48](#); rP_knl probably an error for rP_kthi *to be forgiven*, [Dt 21:8](#). On h_wT_vnl [Pr 27:15](#), see § 75 x.

Footnotes:

¹[1] cf. Wolfensohn, 'The Pi_{lel} in Hebrew,' *Amer. Journ. of Or. Studies*, xxvii (1907), p. 303 ff.

²[1] Cf. Lat. *tinnio*, *tintinno*, our *tick-tack*, *ding-dong*, and the German *wirrwarr*, *klingklang*. The repetition of the radical in verbs [ʔ_l] also produces this effect; as in qq_il' *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*.

³[2] The existence of a Taph_{et} is contested on good grounds by Barth, *Nominalbildung*, p. 279.

⁴[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 Pi^{lel}: ~S^rKⁱ, *imperfect* hⁿm^sr^ky> *he doth ravage it*, y [Ps 80:14](#) from ~S^rKⁱ, cf. ~W^g. Passive Vp^j hⁿ *to grow fresh again*, [Jb 33:25](#). Participle l B^rk^m *girt, clothed* (cf. Aramaic l b^rk^m *to bind*), [1 Ch 15:27](#). It is usual also to include among the quadrilaterals ZV^rPⁱ, [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 Pi^{lel} formation, from f^rPⁱ *to spread out*, with euphonic change of the first f^r to V, and the second to Z. Moreover, the reading Zf^rPⁱ 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 Hiph^{ta}: l yam^fhi, by syncope l yamif^fhi and l ymif^fhi *to turn to the left* (denom. from l am^f), [Gn 13:9](#), [Is 30:21](#), &c. On Wxyn^hah, cf. § 53 p.

§ 65. Verbs Third Guttural, e. g. $X|V'$ to send.¹

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* Pathahl, or Pathahl (in pause Qames) takes its place. More particularly it is to be remarked that —

(a) The unchangeable vowels $y\ddot{a}$ \ddot{a} \ddot{u} (§ 25 b) are always retained, even under such circumstances; hence *inf. abs.* Qal $X\ddot{a}|V'$, *part. pass.* $X\ddot{u}|V'$, *Hiph.* $Xy|\ddot{u}h|$, *imperf.* $Xy|\ddot{u}y$, *part.* $Xy|\ddot{u}m$; 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 $^X|rbB$. [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 $X|Vy\ddot{a}$ $X|V$, &c.; with suffixes $ynk\ddot{a}|Vy\ddot{a}$ $ynk\ddot{a}|V$, 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 \ddot{e} 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, $Pi\ddot{e}$ and $Hithpa\ddot{e}$, the forms $X|\ddot{e}$ (with suff. $yXil.V$) but $^X| \ddot{e}$, $X|\ddot{e}m$ (with suff. $^X|\ddot{e}m$), and $[G\ddot{e}vmi$ are used exclusively; except in verbs $[3\ddot{a}$ where we find, in close connexion, also $yj n\ddot{o}$ [Ps 94:9](#), $[gro$ [Is 51:15](#), [Jer 31:35](#), $[qro$ [Is 42:5](#), [44:24](#), $[qAr y$ [Ps 136:6](#), $[I V\ddot{o}$ [Lv 11:7](#), all with the tone on the last syllable.— The *part. Pu\ddot{a}*l is $[Br\ddot{m}$. [Ez](#)

[45:2](#) according to the best authorities (Kittel [B^rm]).

e

2. Similarly, in the *imperf.* and *inf.* Niph^çal, and in the *perf. inf.* and *imperf. piçe* the (probably more original) form with a^ç commonly occurs in the body of the sentence, and the fuller form with e^ç in *pause* (and even with the lesser distinctives, e. g. with D^ehi y [Ps 86:4](#) in the *imperative* Piçe^ç; with Típhhā [1 K 12:32](#) in the *infinitive* Piçe^ç; [Jer 4:31](#) *imperfect* Hithpaçe^ç; [Jer 16:6](#) *imperfect* Niph^çal), 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.* Niph^çal [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* Hithpaçe^ç, cf. [Is 28:20](#). The *infinitive absolute* Piçe^ç has the form X^LV: [Dt 22:7](#), [1 K 11:22](#); the *infinitive construct*, on the other hand, when without the pause is always as X^LV: except X^LV:l. [Ex 10:4](#).— X^Bzy> [Hb 1:16](#) has e^ç though not in *pause*, and even X^Bzyw: [2 K 16:4](#), [2 Ch 28:4](#); but a in *pause* in the *imperative* Niph^çal Xⁿāhē [Ez 21:11](#); *jussive* piçe^ç rXā:T.y [Ps 40:18](#); cf. § 52 n. An example of a^ç in the *imperative* Piçe^ç under the influence of a final ʾ is -ʾT^K: [Jb 36:2](#), in the *imperfect* Niph^çal ʾC: [T^ç [Nu 17:13](#), &c.— In X^rp^y: [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 Hiph^çi^ç which end in gutturals, a alone occurs, e. g. Xl ch: 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* Xl çYw: [1 Ch 29:23](#), and, with the best authorities, XkⁿYw: [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* Sēwaṯ stands at the end of a syllable, the ordinary strong form remains when not connected with suffixes, e. g. TḪ.l ṢṢ yTḪ.l ṢṢ. But in the 2nd *sing. fem. perfect* a *helping*-Pathahḫ takes the place of the Sēwaṯ TḪkṢ' [Jer 13:25](#) (§ 28 e); also in [1 K 14:3](#), TḪqil' is to be read, not TḪqil'.

h

Rem. The soft combination with *compound* Sēwaṯ occurs only in the 1st *plur. perfect* with suffixes, since in these forms the tone is thrown one place farther forward, e. g. ^Ḥnd[dyt] we know thee, [Ho 8:2](#) (cf. [Gn 26:29](#), y [Ps 44:18](#), [132:6](#)).

Before the suffixes ^ and ~k, the guttural must have ʔ, e. g. ^Ḫll ṢṢa, I will send thee, [1 S 16:1](#); ^ḪLṢṢa) [Gn 31:27](#); ^[ymṢṢa; [Jer 18:2](#).

On the weak verbs aṢṢ, see especially [§ 74](#).

Footnotes:

¹[1] Verbs ḫṢṢ in which the ḫ is *consonantal* obviously belong also to this class, e. g. Hbḫ" to be high, HmṢṢ' to be astonished, Hḫm' (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 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*, [y Ps 119:33](#); before a secondary *pause*, [Ez 17:23](#); even before a conjunctive accent, [Jos 23:5](#). Before $\text{ā}'$, $\sim k_{\text{ā}}$, however, it is shortened to Qamesl ḥatūph, e. g. $\text{ā}r\text{m}\text{vyl}$ (but in *pause* $\text{ā}r\text{m}\text{vyl}$ or $\text{ā}r\text{m}\text{vyl}$ with Nuḥ *energicum*, see [§ 58 i](#)), $\sim k\text{r}\text{m}\text{vyl}$ &c. Instead of $\text{h}\text{n}\text{l} \text{ j } \text{q}.\text{T}\text{i}$, the form $\text{Wl j } \text{q}.\text{T}\text{i}$ 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. $\text{ā}r\text{b}\text{xly}$ [Ps 94:20](#) is an anomalous form for $\text{ā}r\text{B}\text{xly}$ (cf. the analogous $\text{ā}n\text{xly}$ [§ 67 n](#)) and $\text{ā}v\text{gpyl}$ (so Baer; others $\text{ā}v\text{Gpyl}$ [Gn 32:18](#) for $\text{ā}v\text{Gpyl}$). To the same category as $\text{ā}r\text{b}\text{xly}$ belong also, according to the usual explanation, $\sim \text{db}.\text{[T]t}$ (from $\text{db}.\text{[T]t}$) [Ex 20:5](#), [23:24](#), [Dt 5:9](#), and $\text{b}.\text{[h]}$ [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 $\text{y}\text{n}\text{db}.\text{[y]}$)? 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. $\text{y}\text{n}\text{M}\text{B}'\text{l } \text{Y}\text{w}$. [Jb 29:14](#); $\text{W}\text{h}\text{Wl } \text{ā}\text{qyl}$ [3:5](#); $\sim \text{x}\text{d } \text{V}\text{Y}\text{w}$. [Jos 8:3](#); $\text{W}\text{h}\text{ā}\text{r}'\text{qyl}$ [Ps 145:18](#); but $\text{A}\text{ā}\text{r}\text{qyl}$ [Jer 23:6](#), is probably a *forma mixta* combining the readings $\text{A}\text{ā}\text{r}'\text{qyl}$ and $\text{W}\text{ā}\text{r}\text{qyl}$, cf. [§ 74 e](#).

d

2. Not infrequently suffixes with the connecting vowel *a* are also found with the

imperfect, e. g. *ynhqd'it* Gn 19:19, cf. 29:32, Ex 33:20, Nu 22:33, 1 K 2:24 Qere; Is 56:3, Jb 9:18; also *ynhqd'it* Gn 27:19, 31 Jb 7:14, 9:34, 13:21 (in Principal Pause); *HryKw*: Gn 37:33, cf. 16:7, 2 S 11:27, Is 26:5, Jb 28:27, 1 Ch 20:2; *WhryKyl* Is 63:16 (manifestly owing to the influence of the preceding *Wh [bly]*; ~vB'l y] Ex 29:30, cf. 2:17, Nu 21:30, Dt 7:15, y Ps 74:8; even ~l ymia] 118:10–12; ! [yAVw: Ex 2:17, and ! t yxiy> Hb 2:17 (where, however, the ancient versions read ^T xiy>, even *ApD'ryl* (oofrom anu) Ho 8:3; cf. Ex 22:29, Jos 2:4 (but read ~nP.C.Tw); 1 S 18:1 Keth., 21:14, (where however, the text is corrupt); 2 S 14:6 (where read with the old versions %Yw); Jer 23:6 (see § 74 e), y Ps 35:8, Ec 4:12.— On pausal Seghol for Sére in ~krtb'aw] Gn 48:9 and *Whc't b'atw* (so Baer, but ed. Mant., Ginsb. *Whc't a'tw*) Ju 16:16, see § 29 q.

e

3. Suffixes are also appended in twelve passages to the plural forms in !w viz. *ynhwaKd'it*. *will ye break me in pieces?* Jb 19:2; %nw't f y] (here necessarily with a connecting vowel) Is 60:7, 10; Pr 5:22 (A but probably corrupt); elsewhere always without a connecting vowel; *ynh'air'qyl* with two other examples Pr 1:28, 8:17, Ho 5:15; cf. ^nw'ay Ps 63:4, 91:12; *Whn'ay* Jer 5:22; *h'w'ay* Jer 2:24, all in principal pause. [See Böttcher, *Lehrb.*, § 1047 f.]

f

4. In Po(ēl), Po(ēl), and Po(ēl), the Sére of the final syllable, like the o in Qal, becomes vocal Séwa but before the suffixes ^ā and ~kī it is shortened to Seghol, e. g. ^CBqy> Dt 30:4, y Ps 34:12, Is 51:2. With a final guttural, however, ^x]Lw'a] Gn 32:27; also in Pr 4:8, where with Qimhi ^d'bk'it is to be read. e is retained in the tone-syllable; an analogous case in Hiph' is ^d'f'w> Dt 32:7. Less frequently Sére is sharpened to Híreq, e. g. ~kcMaa] Jb 16:5, cf. Ex 31:13, Is 1:15, 52:12; so in Po(ēl), Is 25:1, y Ps 30:2, 37:34, 145:1, and probably also in Qal ^psiat] S 15:6; cf. § 68 h.

g

5. In Hiphçî the iō remains, e. g. ynkvî Bil .T; [Jb 10:11](#) (after waw consecutive it is often written defectively, e. g. ~v Bil Yw: [Gn 3:21](#) and often); but cf. above, [f](#), [Dt 32:7](#). Forms like hnhrîv.[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 3rd plur. fem. (!), the suffix of the 3rd 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. ~WmT Sj; [Gn 26:18](#), [33:13](#), [Ex 2:17](#) (where ! [vAYw:] 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 !ghî hy: [Zc 11:5](#) read perhaps !ghî hy: with M. Lambert.

Footnotes:

¹[1] This form is also found as feminine without a suffix, in [Jer 49:11](#), [Ez 37:7](#). In the latter passage Wbrq.Tiw: is probably to be regarded, with König, as a clumsy correction of the original qYw, intended to suggest the reading hnbrq.Tiw, to agree with the usual gender of tAmc'[]

§ 64. Verbs Middle Guttural, e. g. ך $\text{XV}^{\text{'}}$ to slaughter.

a

The slight deviations from the ordinary inflexion are confined chiefly to the following¹:

1. When the guttural would stand at the beginning of a syllable with simple $\text{S}^{\text{e}}\text{wa}\emptyset$ it necessarily takes a Hâteph, and almost always Hâteph–Pathah, e. g. *perfect* Wj $\text{XV}^{\text{'}}\text{t}$ *imperfect* Wj $\text{XV}^{\text{'}}\text{y}$, *imperative* $\text{Niph}\text{çal}$ Wj $\text{XV}^{\text{'}}\text{h}$. In the *imperative Qal*, before the affirmatives $\text{i}\emptyset$ and $\text{u}\emptyset$ the original Pathah is retained in the first syllable, and is followed by Hâteph–Pathah, thus, yqi $[\text{z}^{\text{h}}\text{t}]$ Wq $[\text{z}^{\text{h}}\text{t}]$ &c.; in $\text{Wbh}^{\text{h}}\text{t}$, the preference of the a for $\text{S}^{\text{e}}\text{gho}\emptyset$ (but cf. also $\text{Wzxbay}\emptyset$ [Jer 13:21](#)) has caused the change from a to e in $\text{WdxV}^{\text{'}}\text{t}$ [Jb 6:22](#), even iç remains before a *hard* guttural.

So in the *infinitive Qal fem.*, e. g. $\text{hbh}^{\text{h}}\text{a}^{\text{t}}$ to love, $\text{hb}^{\text{h}}\text{a}^{\text{t}}$ to pine; and in the *infinitive* with a suffix $\text{Hd}^{\text{'}}[\text{s}^{\text{h}}]$ [Is 9:6](#); the doubtful form hj $\text{XV}^{\text{'}}\text{t}$ [Ho 5:2](#), is better explained as *infinitive* $\text{piçe}\emptyset$ (= $\text{htXV}^{\text{'}}\text{t}$)

b

2. Since the preference of the gutturals for the a -sound has less influence on the following than on the preceding vowel, not only is $\text{H}^{\text{b}}\text{lem}$ retained after the middle guttural in the *infinitive Qal* ך XV . (with the fem. ending and retraction and shortening of the o $\text{hcXr}^{\text{'}}$ and $\text{hqXr}^{\text{'}}\text{t}$ cf. [§ 45 b](#)), but generally also the $\text{S}^{\text{e}}\text{re}$ in the *imperfect Niphçal* and $\text{piçe}\emptyset$, e. g. $\sim\text{X}\text{L}^{\text{h}}\text{y}$ he fights, $\sim\text{X}\text{V}^{\text{'}}\text{y}$ he comforts, and even the more feeble $\text{S}^{\text{e}}\text{gho}\emptyset$ after $\text{wa}\emptyset\text{w}$ consecutive in such forms as $\sim\text{X}\text{L}^{\text{h}}\text{V}^{\text{'}}\text{h}$ $\sim\text{y}\text{P}^{\text{h}}\text{V}^{\text{'}}\text{w}$ [Gn 41:8](#) (cf., however, $\#$ $[\text{WV}^{\text{'}}\text{w}]$, [1 K 12:6](#), &c.). But in the *imperative* and *imperfect Qal*, the final syllable, through the influence of the guttural, mostly takes Pathah, even in transitive verbs, e. g. ך $\text{XV}^{\text{'}}\text{h}$ ך $\text{XV}^{\text{'}}\text{y}$ È $\text{q}[\text{z}^{\text{h}}\text{t}]$ $\text{q}[\text{z}^{\text{h}}\text{t}]$ È $\text{rxB}^{\text{h}}\text{h}$ $\text{rxby}^{\text{h}}\text{t}$ with suffixes (according to [§ 60 c](#)), *imperative* $\text{ynh}^{\text{h}}\text{B}^{\text{h}}\text{h}$ $\text{ynV}^{\text{'}}\text{h}$ aV , *imperfect* $\text{WhV}^{\text{'}}\text{h}$ $\text{aV}^{\text{'}}\text{h}$

c

With $\text{o}\emptyset$ in the *imperative Qal*, the only instances are I $[\text{O}^{\text{'}}\text{z}]$ [2 S 13:17](#); $\text{ZX}\emptyset$ [Ex 4:4](#), [2 S 2:21](#), fem. $\text{yzX}^{\text{h}}\text{a}^{\text{t}}$ [Ru 3:15](#) (with the unusual repetition of the lost $\text{o}\emptyset$ as Hâteph–Qameṣ, 2nd plur. masc. in pause $\text{WzX}\emptyset$ [Neh 7:3](#); without the pause $\text{WzX}^{\text{h}}\text{a}^{\text{t}}$ [Ct 2:15](#)); -d $[\text{'S}]$ [Ju](#)

[19:8.2](#) Finally $hm'[\text{z}o\text{f}]$ or $hm'[\text{x}t]$, [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 $\sim h\text{o}y\tilde{a} \text{ z}\text{x}\text{o}y\tilde{a} \mid [\text{m}.\text{Ti}]$ [Lv 5:15](#), [Nu 5:27](#) (but $\mid [\text{m}.\text{Yw}]$ [2 Ch 26:16](#)); cf. $y\text{d}\text{x}\text{v}.\text{Ti}.$ [Ez 16:33](#); $\mid [\text{p}.\text{Ti}]$ [Jb 35:6](#). Also in the *perfect* $Pi\text{e}\text{e}$, *Pathah* occurs somewhat more frequently than in the strong verb, e. g. $\sim X\text{n}\text{l}$ *to comfort* (cf., however, $!h\text{k}\tilde{a} \text{ d}\text{x}\text{k}\tilde{a} \text{ v}\text{x}\text{k}\tilde{a} \text{ t}\text{x}\text{v}$); but *a* and $[\text{]}$ always have *e* in 3rd *sing.*— On the *infinitive* with suffixes, cf. [§ 61 b](#).

d

3. In *Pie*, *Pu*, and *Hithpa*, the *Dages forte* being inadmissible in the middle radical, the preceding vowel, especially before $h\tilde{a}$ X and $[\text{]}$, nevertheless, generally remains short, and the guttural is consequently to be regarded as, at least, *virtually* strengthened, cf. [§ 22 c](#); e. g. $Pi\text{e}\text{e} \text{ q}\text{x}\text{f}\tilde{a} \text{ w}\text{l} \text{ x}\text{h}$ [Jos 14:1](#), $y\text{Tir} > [\text{b}\text{w}]$ [1 K 14:10](#), $gh\text{n}\text{l}$ [Ex 10:13](#) (cf., however, $r\text{x}\text{a}\text{e}$ [Gn 34:19](#); $T'\text{l} \text{ h}\tilde{n}\text{e}$ [Ex 15:13](#), but in the *imperfect* and *participle* $\mid h\text{o}y >$ &c.; in verbs $h\text{z}\text{a}$, e. g. $h[\text{r}\text{o}]$, *infinitive* $q\text{x}\text{f}$; *Pu* $\#x\text{r}\text{u}$ (but cf. $w\text{x}\text{D}\text{o}y$ [Ps 36:13](#) from $h\text{x}\text{D}'$, also the unusual position of the tone in $!x\text{B}\tilde{e}$ [Ez 21:18](#), and in the *perfect* *Hithpa* $y\text{Tic}\text{x}\text{r}'\text{thi}$ [Jb 9:30](#)); *Hithpa* *perfect* and *imperative* $w\text{r}\text{h}\text{u}\text{thi}$ &c.; in *pause* (see [§§ 22 c](#), [27 q](#), [29 v](#), [54 k](#)) $w\text{r}\text{h}\text{u}\text{thi}$ [Nu 8:7](#), [2 Ch 30:18](#); $\sim x\text{h}\text{t}\text{y}\text{l}$ [Nu 23:19](#), &c.

e

The complete omission of the strengthening, and a consequent lengthening of the preceding vowel, occurs invariably only with r ($t\text{r}\text{K}'$ [Ez 16:4](#) is an exception; $h\text{tr}\text{K}\text{o}$ also occurs, [Ju 6:28](#)), e. g. $\%r\text{B}\text{e}$ (in *pause* $\%r\text{B}\text{e}$, *imperfect* $\%r\text{B}\text{o}y >$; *Pu* $\%r\text{B}\text{o}$ Before *a* it occurs regularly in the stems $r\text{a}\text{B}\tilde{a} \mid a\text{B}\tilde{a} \mid a\text{m}\tilde{a} \text{ r}\text{a}\text{P}\text{e}$ and in the *Hithpa* of $v\text{a}\text{B}\tilde{a} \text{ har}$, and $h\text{av}$; on the other hand, *a* is *virtually* strengthened in the *perfects*, $@a\text{B}\text{l}$ (once in the *imperfect*, [Jer 29:23](#)) *to commit adultery*, $\#a\text{B}\text{l}$ *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* $\#a\text{B}\text{o}y >$ [Ps 74:10](#)), $r\text{a}\text{B}\text{l}$ *to abhor* [La 2:7](#) (also $h\text{T}\text{r}\text{a}\text{n}\text{t}\text{y}$ [Ps 89:40](#)) and $\mid a\text{B}\text{o}y$ [Ps 109:10](#); moreover, in the *infinitive* $V\text{a}\text{B}\text{y}$ [Ec 2:20](#), according to the best reading. On the *Mappiq* in the *Pu* $w\text{a}\text{r}\text{u}$ [Jb 33:21](#), cf. [§ 14 d](#).

f

Rem. 1. In the verb $\mid a\text{V}'$ *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. [^]l aʔ. [Gn 32:18](#), [Ju 4:20](#); ynwll āw. y [Ps 137:3](#); but in a closed syllable, even without a suffix, ~Tl aʔ. [1 S 12:13](#), [25:5](#), [Jb 21:29](#); WhyTil 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 eʔ (before the tone); in the next three i; would have been modified to e; Also in the Hiphʕil-form WhyTil aivhi [1 S 1:28](#) the a; is merely attenuated from a;

g

2. In Piʕeʔ and Hithlpaʕeʔ 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^eghoʔ*. Thus (a) before monosyllables, according to [§ 29 e](#), e. g. ~V' trʔvl. *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 waʔw consecutive, e. g. %rbʔw. *and he blessed*, [Gn 1:22](#) and frequently, Vrʔw. *and he drove out*, [Ex 10:11](#), ~[Pʔt Tʔw. [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* qXCyl, cf. [§ 10 g](#) (c) and [§ 63 n](#)); rXaʔw [Gn 32:5](#) (for rXabʔw); in the *perfect* Piʕeʔ WrXbʔ, [Ju 5:28](#) (perhaps primarily for WrXbʔit according to [Gn 34:19](#) WrXbʔit would be expected), and similarly ynlmʔy) ([Ps 51:7](#) for ynlmʔy) in the *imperative* Piʕeʔ brqʔ [Ez 37:17](#) (cf. above, [§ 52 n](#)); finally, in the *imperative* Hiphʕi qXrbʔ; [Jb 13:21](#) and d[mbʔ; [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 qXrbʔ; [Pr 4:24](#), &c.; but also tXrbʔ; [Jo 4:11](#).

i

4. As *infinitive* Hithpaʕeʔ with a suffix we find ~fʔxytʔhi [Ezr 8:1](#), &c., with a firmly closed syllable, also the *participle* ~yfʔxytmi [Neh 7:64](#); Baer, however, reads in all these cases, on good authority, ~fhʔtʔhi &c.— The quite meaningless

$\text{Kethi}^{\text{h}} \text{h} \text{ra} \text{Xan}^{\text{w}}$ [Ez 9:8](#) (for which the Qere requires; the equally unintelligible $\text{ra} \text{V}^{\text{h}} \text{h}$ evidently combines two different readings, viz. $\text{ra} \text{V}^{\text{h}} \text{h}$ (*part. Niph.*) and $\text{ra} \text{V}^{\text{h}} \text{a}$ (*imperf. consec.*); cf. König, *Lehrgebäude*, i. p. 266 f.;— In $\text{Vhrä}^{\text{h}} \text{ty}^{\text{h}}$ [Is 44:13](#) (also $\text{Vhrä}^{\text{h}} \text{ty}^{\text{h}}$ in the same verse) an *imperfect* Poel appears to be intended by the Masora with an irregular shortening of the o for a ; cf. [§ 55 b](#).
 $\text{yn}^{\text{h}} \text{v.} \text{l} \text{m.} \text{y}$ [Ps 101:5](#) Qere on the other hand Qimh, with whom Delitzsch agrees, explains the form as $\text{Pi}^{\text{h}} \text{e}$, with an irregular a for e as in the reading $\text{h} \text{j} \text{Q} \text{v} \text{a}$ [Ru 2:2, 7](#); cf. [§ 10 h](#).

5. A few examples in which ä , as middle radical, entirely loses its consonantal value and quiesces in a vowel, will be found in [§ 73 g](#).

Footnotes:

¹[1] $\text{Hoph}^{\text{h}} \text{al}$, which is not exhibited in the paradigm, follows the analogy of Qal ; $\text{Hiph}^{\text{h}} \text{il}$ is regular.

²[2] Also [Ju 19:5](#) (where Qih^{h} would read $\text{se}^{\text{h}} \text{a}$), read $\text{se}^{\text{h}} \text{o}$, and on the use of the conjunctive accent (here *Darga*) as a substitute for Mutheg, cf. [§ 9 u](#) (c) and [§ 16 b](#).

³[1] $\text{!X}^{\text{h}} \text{B}^{\text{h}}$ is explained by Abulwalid as the 3rd pers. *perfect* $\text{Pu}^{\text{h}} \text{al}$, but by Qimh 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 לִּאֲיִיּוֹ), 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 לִּאֲיִיּוֹ, 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).²

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 forms³ of לִּיּוֹ and לִּיּוֹ, mostly from intransitive verbs, and sometimes

found along with forms having no feminine ending in use), e. g. *hm'va:l* .to be guilty, [Lv 5:26](#), *hbh'at* .to love, *hah'fi* .to hate; *har'yil* , often in Dt., .to fear; *hn'qzl* .to be old; *har'qi* .to meet (in *tar'q.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 m'xu* .to pity, [Ez 16:5](#); cf. [Ho 7:4](#). On the other hand in *hl m'x*, [Gn 19:16](#), the original *aç* has been modified to *eç*; cf. *hq'z'x*, [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 *tAa'fm'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.li* [Gn 34:7](#); *l Pa'li y* [Ps 118:13](#), with Dages *lene* in the *p* = *lin pol*; hence, also *liq-tb*, &c.; but *l Pa'Bi* *bin^ephol*, [Jb 4:13](#); *l pa'ki* [2 S 3:34](#). Exceptions *ab'c.li* [Nu 4:23](#), [8:24](#); *#Atn'li* [Jer 1:10](#), [18:7](#), [31:28](#); *dAdv.li* [Jer 47:4](#); *xAbm.li* [Jer 11:19](#), &c., y [Ps 37:14](#); *qAdb.li* [2 Ch 34:10](#); according to some also *bb'li* [Nu 21:4](#) and *vb'k.li* [2 Ch 28:10](#) (Baer *vB'k.li*); on the other hand *!Kv'Bi* [Gn 35:22](#); *rK'ki* [Jer 17:2](#). For

the meaningless $\text{v} \text{Ayr} \text{d} \text{h} \text{l}$. [Ezr 10:16](#) read $\text{vrd} \text{h} \text{l}$

Footnotes:

¹[1] Cf. the analogous forms of the noun, [§ 93 t](#).

²[1] The terms *absolute* and *construct* are of course not to be understood as implying that the Infin. constr. l j Q forms the *construct state* (see [§ 89](#)) of the Infin. absol. (l Aj Q ground-form $\text{qat} \text{h}$). In the Paradigms the *Inf. constr.*, as the principal form, is placed before the other, under the name of Infinitive simply.

³[2] According to the remark of Elias Levita on Qimhi's *Mikhlol*, ed. Rittenb., [14 a](#), these feminine forms occur almost exclusively in connexion with the preposition l .

§ 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 verbs¹ 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, tymh'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-I 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](#) ynbjrh;l . *to kill me*; [Jer 38:26](#) ynbjrh] 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-I K'-ta, ^tAat~yhil a/ [ydaH yre]a; *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 Səwāṯ e. g. [Gn 18:25](#) qyDc; tymh'l . *to slay the righteous* (never as tymh]l ; cf., on the other hand, above, ynbjrh]; [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. [Wdhmivh](#) . to destroy us, [Dt 1:27](#) (immediately after [Wtāo ttd](#) , so that [Wdhmivh](#) is doubtless a verbal not a noun-suffix, although in form it might be either); [Wtgmh](#) ; [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](#) ~tāo tdl B. prop. in the bearing them; [ytāo 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](#) . (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](#) . [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' . [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; [ytāo har](#) . to fear me, [Dt 4:10](#), [5:26](#), [10:12](#); an

accusative follows *hbbh'at*. [Dt 10:12](#), [15](#), [Is 56:6](#) (cf. also [1 K 10:9](#), [Ho 3:1](#)); *hph'hll*; [Is 30:28](#); *Wht'ao hAhy> tanfB*. [Dt 1:27](#); after verbal nouns formed with the prefix *Ṣ* (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 immediately² 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](#) *Wht'ao hAhy> tanfB*. 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* ~ [*h' tT'wl*] *for the people to drink* (prop. for the drinking of the people), and in cases like [Gn 16:16](#) (*rg'h' td, l 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](#) *!wahiyl d[P] ~v' rtShil* *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 *Qamesl* (cf. [b](#) above), e. g. [2 S 19:20](#) *ABl ħ* *la, %l Mñ h; ~WfI'*, since, if the infinitive were used as a *nomen regens*, we should rather expect *~WfI*. 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] 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,³ 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 qā ~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 Āq ymyrhK;†* *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-ta, j bṽ @ynhK* *as if a rod should shake them that lift it up* (for the plur. *wymyrm* cf. [§ 124 k](#)), not *@ynhK;†* as would be expected (see [g](#) above), if *j bṽ* 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;†Ata x;l {ṽBi *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:

¹[2] For examples of the accus. of the object with a pass. infin., see [§ 121 c](#).

²[1] In [Gn 24:30](#) the subject of *tarkī* is wanting (but *A[m.V.K.]* follows); the original reading was undoubtedly *Atarkī*, 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.

³[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,¹ 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](#) בֹּאֵי אֶל תִּבְרֹחַ; וְבִדְבָרִי לֹא יִטְעוּ *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) שָׁלוֹם יִהְיֶה קִוְיָה; *quietness* (prop. *to find rest*) and confidence.

d

(c) As object, [Is 1:17](#) בְּיָדְךָ לִמְדָה *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](#) (רָשָׁע and #רָשָׁע virtually depend on the idea of the wish contained in הִפְּטָה; [Is 22:13](#), where a long series of infinitives absolute is governed by הִנְחִי, and [59:13](#) (six infinitives governed by ~וְהִנְחִי in verse [12](#)); [Dt 28:56](#) is strange since the object precedes the infinitive absolute which governs it,² 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

verb negated by אֵל in [Is 57:20](#), [Jer 49:23](#)), so also in [La 3:45](#) where it is the remoter object and co-ordinated with a substantive.

e

(d) As genitive, [Is 14:23](#) דְּמִוְהִי אֵי אֵלֵי מָב. *with the besom of destruction*; so perhaps also [4:4](#) רָ[ב' חִלְרָב; cf. further, [Pr 1:3](#), [21:16](#). The infinitive absolute is never used in immediate connexion with prepositions³ (which as being originally substantives govern the genitive), but always the infinitive construct; but if a second infinitive is co-ordinated by וְ with such an infinitive construct, it has the form of the infinitive absolute (since it is released from the immediate government of the preposition), e.g. [1 S 22:13](#) ...

~חִלְ, אֵל אֶת־בִּ. ~יְחִלְ אֶבֶת־אֵל לֵאמֹר *in that thou hast given him bread ... and hast enquired of God for him*; [Ez 36:3](#); [1 S 25:26](#), [33](#) (after לִמִּי); after לְ. [Ex 32:6](#), [Jer 7:18](#), [44:17](#).

f

(e) Governing an accusative of the object, e.g. [Is 22:13](#) !אֶחָד יִחַלְוּ רִגְבִּי גְרֹחִי *slaying oxen and killing Sheep*; cf. [Ex 20:8](#), [23:30](#), [Dt 5:12](#), [Is 37:19](#), [Ez 23:30](#), and of the examples in a–d, [Dt 28:56](#), [Is 5:5](#), [58:6](#) f., [Pr 25:27](#), &c.; followed by a preposition, e.g. [Is 7:15](#) בִּאֲבָבִי רִאֲבִי [רָב' שְׂאָמִי *to refuse the evil and Choose the good*; [Pr 15:12](#) (אֵל חִלְהִי).

g

If the object be a personal pronoun, then, since the infinitive absolute can never be united with a suffix (see the [note on a](#)), it is affixed by means of the

accusative-sign תֶּאֱ (תֹא), e.g. [Jer 9:23](#) יִתְּאֹ [אֲדַעְוּ *and knoweth me*; [Ez 36:3](#).

h

2. Analogous to the use of the infinitive absolute as the accusative of the object, mentioned in d, is its employment as a *casus adverbialis*⁴ in connexion with some form of the finite verb, to describe more particularly the manner or attendant circumstances (especially those of time and place) under which an action or state has taken place, or is taking place, or will take place; e.g. [Jer 22:19](#) *he shall be buried with the burial of an ass*, %לְוְחִי בִּאֲחֻסִּי *a drawing and casting forth*, i.e. being drawn and cast forth, &c.; [Gn 21:16](#) (חִלְהִי *a removing*, i.e. distant; cf. [Ex 33:7](#), [Jos 3:16](#)); [Gn 30:32](#), [Ex 30:36](#), [Nu 6:5](#). [23](#), [15:35](#) (where a subject is added subsequently; see

below, [gg](#)); [Jos 3:17](#), [1 S 3:12](#) ($\text{hLk} \gg \text{I xh'}$ a *beginning and ending*, i.e. from beginning to end); [2 S 8:2](#), [Is 7:11](#) ($\text{qm}[\text{h} \ddot{\text{t}}$ and $\text{HB} \ddot{\text{h}}$, 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](#) ($\text{rT} \ddot{\text{sh}}$ in *hiding*, sc. my face); [Jer 3:15](#) ($\text{I yKf} \text{h} \gg \text{h} [\text{D}$ *with knowledge and understanding*); [Hb 3:13](#) ($\text{tAr} [\text{'}$, for the form cf. [§ 75 aa](#)); [Zc 7:3](#), y [Ps 35:16](#) ($\text{qr} \text{K'}$, to define more precisely $\text{W} [\text{r} \ddot{\text{q}}$ *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 $\text{@x} \gg \sim \text{Ar} [\text{'}$ $\% \text{I h'}$ *walking naked and barefoot*, prop. in the condition of one naked, &c.; [Is 30:14](#) a *breaking in pieces* (acc. to the reading $\text{tAt} \text{K'}$; the Masora requires $\text{tWt} \text{K'}$) *without sparing*.

k

2. A few infinitives of this kind, all of which are in $\text{Hiph} \ddot{\text{q}}$, have, through frequent use, come to be treated by the language as simple adverbs; so especially $\text{hBr} \ddot{\text{h}}$ (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 $\text{bj} \text{yhe} \text{bene faciendo}$, 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, $\sim \text{Kw} \ddot{\text{h}}$ *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 $\text{br} \ddot{\text{h}} \text{ta}$ denominative from $\text{br} [\text{h}$ *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 ($\text{ytd} \ddot{\text{d}} [\text{h} \ddot{\text{t}}$ *unto your fathers ...* $\text{d} [\text{h} \gg \sim \text{Kw} \ddot{\text{h}}$ *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*.⁶

m

These infinitives absolute joined immediately to the finite verb belong in a sense to the *schema elymologicum* 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](#) *yī ʾaē q[ā]l q[ā]l ʾet-ʾaī* 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](#) *tūmōt tām* *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 *%ā*; [Gn 44:28](#) (but [27:30](#) and *Jacob was yet scarce gone out*, &c.); [Gn 43:3](#) *hābīd lēd[ā]h* *he did solemnly protest unto us*; [1 S 20:6](#) *lāvni lāvni* *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* *gā dymivā; dymwḥ; 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 $\sim \text{ā} \dot{\text{ā}}$ &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 W [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* ($\text{h} \text{n} \text{q} \text{ā}$, $\text{A} \text{n} \text{q}'$) *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](#). $\text{I} \text{k} \text{ā} \text{T} \text{o} \text{I} \text{k} \text{ā}'$ *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](#) $\% \text{I} \text{f} \text{n} \text{h}$] *Why I $\text{q} \text{h}$ $\% \text{I} \text{f} \text{n} \text{T} \text{i}$ 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 intensify⁷ 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](#) [$\text{A} \text{m} \text{V}' \text{W} [\text{m} \text{v} \text{i}]$ *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 $\sim \text{ḡ}$: [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](#) [$\text{A} \text{m} \text{V}' \text{W} [\text{m} \text{v} \text{i}]$ *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](#) $\text{A} [\text{q} \text{w} > \% \text{I} \text{f} \text{h}' \text{W} \text{K} \text{I} \text{h} \text{t}'$ *towing as they went* (towing continually; so after a participle, [Jos](#)

[6:13b](#) Qere); [Gn 8:7](#) *it went forth to and fro*⁸ [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^A [זל] is preferable], in both places as perfect frequentative; [Is 31:5](#) referring to the future, unless with Stade, ZAW. vi. 189, we read לַיְחַיֵּם and יַיְלַחֲמֵם, 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](#) בָּאֵוָה הָלַךְ... וַיָּמֹחַ וַיָּבֹשׁ *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 הֹלֵכִים, 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](#).⁹

On the other hand, in [1 S 17:41](#) the participle הֹלֵכִים is used instead of the infinitive absolute. Of a different kind are the instances in which the participle הֹלֵכִים 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,¹⁰ e.g. [Ex 5:23](#) תִּלְכֶּיךָ וְלֹא תִּלְכֶּיךָ *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 il 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, hdpHi and bræhet; [1 S 2:16](#) (Piçel for Hiphçil, unless !Wr Jqy is to be read); [Ez 16:4](#) (Hophçal for Puçal).¹¹ Finally, the infinitive absolute may equally well be represented by a *substantive* of kindred stem.¹² 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](#) l v0 ~G;); [Jer 50:34](#) (byrl" 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: tAKhW 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](#) (l bX]), all in rapid style; *after* the verb, [Jos 7:7](#), unless rybe[h;ts 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*, [rASW](#) *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, [Ata0 WvBil hW](#)), [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](#); [132](#) after the *perfect consecutive*, [Zc 12:10](#); after the *perfect frequentative* [1 K 9:25](#) (unless [ryj qhW](#) 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 [bKerW](#)); [Ex 8:11](#), [Ju 7:19](#), [Jer 37:21](#), [Neh 8:8](#), [1 Ch 16:36](#), [2 Ch 7:3](#); with [Aa](#) 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 [@a](#), 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. [14](#):—

bb

(a) For an emphatic imperative, [15](#) e.g. [rAmv'](#) (thou shalt, ye shall), *observe* [Dt 5:12](#); [rAkZ"](#) (thou shalt) *remember*, [Ex 13:3](#), [20:8](#) (the full form occurs in [Dt 6:17](#) [!Wrm.v.Ti rAmv'](#); [7:18](#) [rKøTi rKø"](#)); [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 [j yBh](#), [y Ps 142:5](#) may be only an incorrect spelling of [j Bh](#), imperative. [16](#)

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](#) [AtvW> | Aka'](#) (the exclamation of the mocker); [Ez](#)

[21:31](#), [23:30](#), [46](#); perhaps also [Jer 31:2](#) (%Al h').¹⁷

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?*¹⁸ (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 rKZ" | 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:

¹[1] The infinitive absolute can never be joined with a genitive or a pronominal suffix.

²[2] Perhaps qCh; according to [§ 53 k](#) should be explained as an infinitive construct, or should be written qCh;

³[3] htW' yrXaw [1 S 1:9](#) is impossible Hebrew, and as the LXX shows, a late addition.

⁴[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.

⁵[2] Also in [2 K 21:13](#) for %pht>hxm' read with Stade and Klostermann %pht>hxm'; similarly, with Stade, hvqW>in [Ju 4:24](#); qAZXW>in [Jer 23:14](#), and on [Is 31:5](#) cf. [t](#).

⁶[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.

⁷[1] In Arabic also, the intensifying infinitive regularly stands *after* the verb, but in Syriac *before* the verb.

⁸[2] Also in [Ez 1:14](#) for the distorted form אַחֲרֵי reads simply אַחֲרֵי אַחֲרֵי

⁹[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'.

¹⁰[2] Cf. Rieder, *Quo loco ponantur negationes אֵל et לֹא*, ... (*Zeitschrift für Gymn.-Wesen*, 1879, p. 395 ff.).

¹¹[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 וְאֵדָה, and in [Jer 8:13](#), according to [§ 72 aa](#), we should read ~פִּסְאֹת and in [Zp 1:2](#) אֶסְאֹת Barth, *Nom.-bildung*, [§ 49 b](#), sees in וְאֵדָא and אֶסְאֹת infinitives Hiph. of אָדָה, exactly corresponding in form to אֶסְאֹת the Aram. infin. אֶפְסֵא of אָפַס; but there is no more evidence for a *Hiph.* of אָדָה in Hebrew than for a stem וְדָה.

¹²[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](#).

¹³[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 אֶכֶּה וְיָקִין [אֶקֶט וְיָקִין]

¹⁴[1] Cf. also such infinitives in French as *voir* (page so and so, &c.), *s'adresser ...*, *se méfier des voleurs* !

¹⁵[2] prätorius, *op. cit.*, p. 547: the extraordinarily common use of the infinitive form אָדָה in the sense of an imperative, jussive, or cohortative has long since caused it to be compared with the Arab. *faʿāl*. It thus appears that the infin. אָדָה in Hebrew could be used from early times as a kind of fixed, invariable word of command.

¹⁶[3] In [Ez 21:31](#), for the infinitives construct רִישָׁא ~רִישָׁא לְיָפִיחַ (beside הִבְיָחַ)

read with Cornill the infinitives absolute rsh' , &c. The Ketibh probably intends rysh' , &c.

¹⁷[4] In [2 S 3:18](#) the infinitive construct appears to be used instead of the cohortative, but [yva] should certainly be read for [yva'h] . 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 abw' fPxta ,

¹⁸[5] In [Jb 34:18](#) in a similar question instead of the infinitive constr. we should rather expect the infinitive absolute (rma'h,), unless with the LXX and Vulg. the participle with the article (rma'h') is to be read.

§ 75. Verbs h^{374} , e. g. $\text{h l } \text{G}^{\text{374}}$ to reveal. [Paradigm P](#).

Brockelmann, *Semit. Sprachwiss.*, p. 149 ff.; *Grundriss*, p. 618 ff.— G. R. Berry, 'Original Waw in h^{374} verbs' in *AJSL*. xx. 256 f.

a

These verbs, like the verbs y^{374} (§§ 69, 70), belong to two different classes, viz. those originally w^{374} and those originally y^{374} ,¹ 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^{374} , e. g. $\text{h l } \text{G}^{\text{374}}$ for $\text{y l } \text{G}^{\text{374}}$ *he has revealed*; $\text{h l } \text{V}^{\text{374}}$ for $\text{w l } \text{V}^{\text{374}}$ *he has rested*. By far the greater number of these verbs are, however, treated as originally y^{374} ; only isolated forms occur of verbs w^{374} .

b

$\text{h l } \text{V}^{\text{374}}$ to be at rest may be recognized as originally w^{374} , in the forms in which the Wa^{374} appears as a strong consonant, cf. 1st *sing. perfect Qal* $\text{y}^{\text{374}} \text{T}^{\text{374}} \text{V}^{\text{374}}$ [Jb 3:26](#), the *participle* $\text{w l } \text{V}^{\text{374}}$ and the derivative $\text{h}^{\text{374}} \text{w l } \text{V}^{\text{374}}$ *rest*; on the other hand the *imperfect* is $\text{w y l } \text{V}^{\text{374}}$ (with y^{374}). In $\text{h}^{\text{374}} \text{n}^{\text{374}}$ (Arab. $\text{y}^{\text{374}} \text{n}^{\text{374}}$) *to answer*, and $\text{h}^{\text{374}} \text{n}^{\text{374}}$ (Arab. $\text{w}^{\text{374}} \text{n}^{\text{374}}$)² *to be afflicted*, are to be seen two verbs originally distinct, which have been assimilated in Hebrew (see the Lexicon, s. v. $\text{h}^{\text{374}} \text{n}^{\text{374}}$).

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^{374} (see [Paradigm P](#)) is based on the following laws:—

1. In all forms in which the original Yo^{374} or Wa^{374} 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 $\text{a}\ddot{\text{o}}$ in $\text{T}^{\text{h}} \text{I}^{\text{h}} \text{j} \ddot{\text{a}}'$, &c.), that a final vowel must be indicated by a vowel letter. In verbs $\text{h}^{\text{3}} \text{I}^{\text{h}}$ the h 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 — $\text{h}^{\text{3}} \text{I}^{\text{h}}$ in all perfects, $\text{hI} \text{G}^{\text{h}}$, $\text{hI} \text{g}^{\text{h}}$, $\text{hL} \text{G}$, &c.

$\text{h}^{\text{3}} \text{I}^{\text{h}}$, in all imperfects and participles, $\text{hI} \text{g}^{\text{h}}$, $\text{hI} \text{G}^{\text{h}}$ &c.

$\text{h}^{\text{3}} \text{I}^{\text{h}}$ in all imperatives, $\text{hI} \text{G}^{\text{h}}$, $\text{hL} \text{G}$, &c.

$\text{h}^{\text{3}} \text{I}^{\text{h}}$ in the infinitive absolute ($\text{hI} \text{G}^{\text{h}}$, &c.), except in Hiph^{h} , Hophi^{h} , and generally also Piel^{h} , see [aa](#) and [íí](#)

The *participle passive Qal* alone forms an exception, the original y (or w , see [v](#)) reappearing at the end, $\text{y}^{\text{h}} \text{I} \text{G}^{\text{h}}$; and so also some derived nouns ([§ 84^a c](#), [e](#), &c.).

The *infinitive construct* always has the ending t^{h} (with t *feminine*); $\text{Qal} \text{t}^{\text{h}} \text{I} \text{G}^{\text{h}}$, Piel^{h} , $\text{t}^{\text{h}} \text{AL} \text{G}$; &c.; for exceptions, see [n](#) and [y](#).

d

These forms may be explained as follows:— in the *perfect Qal* $\text{hI} \text{G}^{\text{h}}$ stands, according to the above, for $(\text{y}) \text{I} \text{G}^{\text{h}}$, and, similarly, in Niph^{h} , Pu^{h} , and Hoph^{h} . The Piel^{h} , and Hithpa^{h} may be based on the forms $\text{I} \text{J}^{\text{h}} \text{q}^{\text{h}}$, $\text{I} \text{J}^{\text{h}} \text{q}^{\text{h}} \text{thi}$ ([§ 52 l](#), and [§ 54 k](#)), and Hiph^{h} on the form $\text{I} \text{j}^{\text{h}} \text{q}^{\text{h}} \text{hi}$, on the analogy of the a^{h} in the second syllable of the Arabic $\text{laqta}^{\text{h}} \text{la}^{\text{h}}$ ([§ 53 a](#)). Perhaps, however, the final a^{h} of these conjugations simply follows the analogy of the other conjugations.

e

The explanation of the final tone-bearing $\text{h}^{\text{3}} \text{I}^{\text{h}}$, 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 $\text{h}^{\text{3}} \text{I}^{\text{h}}$, (constr. $\text{h}^{\text{3}} \text{I}^{\text{h}}$, not i^{h}) 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 $\text{S}^{\text{e}} \text{gho}^{\text{h}}$ in the last syllable merely follows the analogy of the *impf. Qal*, and

secondly, that the S^egho of the *impf. Qal* does perhaps ultimately represent a contraction of the original termination y^{α} (= *ai*), although elsewhere (e.g. in the *imperative* of h^{34}) *ai* is usually contracted to e^{0}

f

2. When the original Yo^{0} stands at the end of the syllable before an affirmative beginning with a consonant (t^{0} ; n) there arises (a) in the *perfects*, primarily the diphthong *ai* (y^{α}). In the middle of the word this ought always to be contracted to e^{0} (y^{α}), but this e^{0} is only found consistently in the passive conjugations, whilst regularly in *Qal*, and frequently in the other active and reflexive conjugations (especially in Pi^{0}), it appears as i^{0} (cf. [x](#), [z](#), [ee](#)). This i^{0} however, in the *perf. Qal* is not to be explained as a weakening of an original e^{0} 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^{α} , with the tone always appears before the affirmative h^{n} . On the most probable explanation of this y^{α} , see above, [e](#).

g

Summary. Accordingly before affirmatives beginning with a consonant the principal vowel is —

In the perfect *Qal* i^{0} e.g. t^{y} G^{0} ;

In the perfects of the other active and reflexive conjugations, sometimes e^{0} sometimes i^{0} t^{y} L^{0} and t^{y} L^{0} ' t^{y} g^{0} and t^{y} g^{0}

In the perfects passive always e^{0} e. g. t^{y} L^{0}

In the imperfects and imperatives always y^{α} , e.g. h^{n} y^{0} G^{0} h^{n} y^{0} g^{0}

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^elait* (but 1st pers. sing. t^{y} G^{0}), and so too the Western Aramaic t^{y} G^{0} but also t^{y} G^{0}

h

3. Before the vocalic affirmatives (ʔ yɑj hɑʔ) the *Yodh* is usually dropped altogether, e.g. ʔl ʔ (ground-form gaʔlaʔyu), yl ʔʔi, *participle fem.* hl ʔʔ plur. masc. ~yl ʔʔ yet the old full forms also not infrequently occur, especially in *pause*, see [u](#). The elision of the *Yodh* takes place regularly before *suffixes*, e. g. ʔl ʔʔ (see [ll](#)).

4. In the 3rd *sing. fem. perfect*, the original feminine ending $t^{\alpha'}$ was appended to the stem; hence, after elision of the $Y\ddot{o}h$, arose properly forms like $t | \zeta'$, with a in the final syllable with the tone. This form, however, has been but rarely preserved (see below, [m](#)). The analogy of the other forms had so much influence, that the common ending $h^{\alpha'}$ was added pleonastically to the ending $t^{\alpha'}$. Before the $h^{\alpha'}$ the vowel of the ending $t^{\alpha'}$, which thus loses the tone, becomes $S-e\ddot{w}a\ddot{o}$ and thus there arise such forms as $ht' | \zeta'$ $ht' | \eta\ddot{a}$, &c. (but in *pause* $ht' | \zeta''$, &c.).

5. Finally, a strongly-marked peculiarity of verbs h^{34} , is the rejection of the ending h^{α} , in forming the *jussive* and the *imperfect consecutive*. This shortening occurs in all the conjugations, and sometimes also involves further changes in the vocalization (see [o](#), [y](#), [bb](#), [gg](#)). Similarly, in some conjugations a *shortened imperative* (cf. [§ 48 k](#)) is formed by *apocope* of the final h^{α} (see [cc](#), [gg](#)).

6. The ordinary form of the *imperfect* with the ending h^{a} , serves in verbs h^{a} to express the cohortative also (§ 48 c); cf. [Gn 1:26](#), [2:18](#), [2 Ch 25:17](#), &c. With a final h^{a} there occur only: in *Qal*, $h[va, y$ [Ps 119:117](#), $hymha, t$ (with the y retained, see below, [u](#)) y [Ps 77:4](#); and in *Hithpael* $h[Thvna, s$ [Ps 41:23](#) (with *Tiphha*, therefore in lesser pause).

1. The older form of the *fem.* of the 3rd *sing. perf.* $\text{t} \mid \text{G}''$, mentioned above, under *i*

(cf. § 74 g), is preserved in $t\dot{f}'$ (before \dot{a}) [Lv 25:21](#) (cf. [2 K 9:37](#) K^{ethi}h); likewise in Hiphth $t\dot{c}r\dot{h}i$ (before \dot{a}) [Lv 26:34](#); $t\dot{a}t' h$, [Ez 24:12](#); and in Hophth $t\dot{l} \dot{g}h'$, (before y) [Jer 13:19](#), — The 2nd *sing. fem.* is also written $t\dot{y}\dot{a}'$; thus in the *textus receptus* $t\dot{y}h$ [2 S 14:2](#), and always in Baer's editions (since 1872), as in most other verbs; $t\dot{y}i\dot{x}'$ and $t\dot{y}L\dot{G}$ [Is 57:8](#); $t\dot{y}f\dot{i}'$ [Jer 2:23](#), [Ez 16:48](#), &c. (so $t\dot{a}c\dot{a}h$ [1 K 17:13](#) from $\dot{a}c\dot{y}$). In the 3rd *pers. plur.* the tone, instead of keeping its usual place ($\dot{W}\dot{D} \dot{G}$, &c.), is retracted in y [Ps 37:20](#), $\dot{W} \dot{K}$ both on account of the pause and also in rhythmical antithesis to the preceding $\dot{W}\dot{D} \dot{K}$; also in [Is 16:8](#) $\dot{W} \dot{T}$ (according to Delitzsch for the sake of the assonance with $\dot{W} \dot{g}h$); and in [Jb 24:1](#) $\dot{W}z\dot{x}h$ — 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. $\dot{A}y\dot{h}'$ [Gn 18:18](#); $\dot{A}f'$ [Jer 4:18](#), &c., [Ez 31:11](#); $\dot{A}nq'$ [2 S 24:24](#); $\dot{A}ar'$ [Gn 26:28](#), [Is 6:9](#) (cf. [1 S 6:12](#)), &c., beside $h\dot{a}r'$. The form $t\dot{A}t\dot{v}'$ [Is 22:13](#) (beside $\dot{A}t\dot{v}'$ in the same verse) appears to have been chosen on account of its similarity in sound to $\dot{j} \dot{X}\dot{W}'$; so in [Is 42:20](#) Q^{ere} and [Ho 10:4](#), $t\dot{A} \dot{a}'$ (unless it is a substantive, *oaths*) and $t\dot{r} \dot{K}$; cf. also $t\dot{A}r'$ [Hb 3:13](#). — Conversely, instead of the *infinitive construct* $t\dot{A} \dot{G}$ such forms are occasionally found as $h\dot{d} \dot{G}$ or $\dot{A} \dot{G}$; cf. $h\dot{a}r$ [Gn 48:11](#); $h\dot{n}q$ [Pr 16:16](#); $h\dot{f}$ [Gn 50:20](#), y [Ps 101:3](#), also $\dot{A}f$ [Gn 31:28](#) (cf. [Pr 31:4](#)), and even with the suffix $\dot{W}h$ the very remarkable form $\dot{W}h\dot{f}$ [Ex 18:18.4](#). — The feminine form $h\dot{w}\dot{a}r'$ (for $t\dot{A}ar$ [Ez 28:17](#), analogous to nouns like $h\dot{w}\dot{a}b$) (cf. § 45 d), is strange, but $h\dot{y}h$ as *infin.* [Ez 21:15](#) is quite inexplicable. — The forms $\dot{A}gh$ and $\dot{A}rh$ [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* $h\dot{y}x\dot{W}$ 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 $hn'yān\text{ }^{\text{w}}\text{Ct 3:11}$ (for $hn'yān\text{ }^{\text{w}}$, on the analogy of the reading $hn'a'cām$, &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 *Sēghol*, or, if the second radical is a guttural, a helping *Pathah* (according to [§ 28 e](#)). Thus $l\text{ }g\text{ }^{\text{d}}$ for $l\text{ }g\text{ }^{\text{h}}$ ' $zb\text{ }^{\text{d}}$: *and he despised*, [Gn 25:34](#); $!b\text{ }^{\text{d}}$: *and he built*, $[v\text{ }^{\text{d}}$ *he looks*; $xm\text{ }^{\text{d}}$: *and he destroyed*, [Gn 7:23](#).

p

(b) The *iā* of the preformative is then sometimes lengthened to *e* e. g. $ar\text{ }^{\text{d}}$ *he sees*. This, however, mostly happens only after the preformative *t*, whilst after *y* the homogeneous *iā* remains, e. g. $l\text{ }k\text{ }^{\text{h}}$: (but $l\text{ }k\text{ }^{\text{d}}$), $!p\text{ }^{\text{h}}$: (but $!p\text{ }^{\text{d}}$), $br\text{ }^{\text{h}}$: (but $br\text{ }^{\text{d}}$); with middle guttural $[t\text{ }^{\text{h}}$ $hk\text{ }^{\text{h}}$: [Jb 17:7](#) (from $hh\text{ }^{\text{h}}$). The unusual position of the tone in $ar\text{ }^{\text{h}}$ [Zc 9:5](#), $ar\text{ }^{\text{h}}$ [Mi 7:10](#) (so Baer and Ginsb.; ed. Mant. $ar\text{ }^{\text{h}}$ $ar\text{ }^{\text{h}}$) is best explained (except in $ar\text{ }^{\text{h}}$ [Gn 41:33](#), before *p*) on the analogy of $hm\text{ }^{\text{h}}$ 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](#); $B.v\text{ }^{\text{h}}$: [Nu 21:1](#), [Jer 41:10](#), cf. $tp\text{ }^{\text{h}}$: [Jb 31:27](#); on the other hand, with *iā* lengthened into *e* (see [p](#)) $t.v\text{ }^{\text{h}}$, $b\text{ }^{\text{h}}$, $dr\text{ }^{\text{h}}$, $j.f\text{ }^{\text{h}}$. The form $ar\text{ }^{\text{d}}$ *he sees*, occurs parallel with $ar\text{ }^{\text{h}}$: *and he saw* (but 3rd fem. always $ar\text{ }^{\text{h}}$), the latter with the original *Pathah* on account of the following *ṛ* and identical with the 3rd sing. masc. of the *imperf. consec.* $hiph\text{ }^{\text{h}}$, [2 K 11:4](#).

r

(d) Examples of verbs *primae gutturalis* ([§ 63](#)), and at the same time $h\text{ }^{\text{h}}$, are $f\text{ }^{\text{h}}$ $[y\text{ }^{\text{d}}$, in pause $f\text{ }^{\text{h}}$ $[y\text{ }^{\text{d}}$: *and he made*, from $hf\text{ }^{\text{h}}$ ' ' $[y\text{ }^{\text{d}}$: *and he answered*, from

hn^h (always identical with the corresponding forms in Hiph^h), #X^h and *he divided*, from hCX. On some similar forms of a^{3/0} see [§ 76 d](#).— In the following cases the initial (hard) guttural does not affect the form: rX^h and *he was wroth*, !X^h and *he encamped* (3rd plur. WhX^h), Dxy^h, (with Dages^h lene and S^ewa^h) *let it rejoice*, [Jb 3:6](#); cf. [Ex 18:9](#).— On zy^h, zy^h>j y^h (h^{3/4} as well as !^{3/0}), &c., see [§ 76 b, c, f](#).

s

(e) The verbs hy^h *to be*, and hy^x *to live*, of which the shortened imperfects ought to be yihy and yihy, change these forms to yhiy> and yxiy>, the second Yo^h being resolved into i^h at the end of the word; but in *pause* ([§ 29 n](#)) yhiy^h yxiy^h, with the original a^h modified to S^egho^h with the tone (cf. also *nouns* like ykB^h for *bakhy*. in *pause* ykB^h ' ynl^h for *colny*, &c., [§ 84a c](#), and [§ 93 x](#)). For yViT^h however, in [Dt 32:18](#), since no verb hy^v exists, we must read either VT^h or better hV^hTi (Samaritan aX^t), as *imperfect Qal* of hv^h *to forget*.— Analogous to yhiy> from hy^h, there occurs once, from hwh^h *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^h, cf. [§ 49 c](#)) not infrequently occur after wa^h *consecutive*, especially in the 1st pers. and in the later books, e. g. haraw^h and *I saw*, twenty times, and [Jos 7:21](#) in Kethi^h, but never in the Pentateuch (ara^h fifteen times, of which three are in the Pent.); also in the 3rd pers. har^h: [Ez 18:28](#), [Jb 42:16](#) Q^ere; hf^h, [Y^h] and *he made*, four times (but f^h [Y^h] over 200 times); cf. also [Ju 19:2](#) (hnz^hTi^h); [1 K 10:29](#) (hl^h, [T^h]; [Dt 1:16](#) (hWca^h), 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^hTi^h [Jb 6:21](#) (doubtless caused by the following Wary^hTi^h), read War^hTi^h *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 $\text{!W}\alpha$, or where for any reason an emphasis rests on the word.

Perfect $\text{hy}^{\text{sk}}\text{'y}$ [Ps 57:2](#), $\text{Wy}^{\text{sk}}\text{'}$ [Dt 32:37](#), cf. y [Ps 73:2](#) *Qere* imperative $\text{Wy}[\text{B}]\text{'}$ [Is 21:12](#). Imperfect $\text{Wy}^{\text{t}}\text{'a}\text{y}$ [Jb 16:22](#), [30:14](#) (without the *pause*, y [Ps 68:32](#)); $\text{Wy}[\text{l}]\text{'}$ $\text{Wy}[\text{l}]\text{'y}$ [Ps 122:6](#), [Jb 12:6](#), cf. y [Ps 77:4](#); !yBry [Dt 8:13](#); y [Ps 36:9](#): more frequently like !WyTVy [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](#) $\text{Wy}[\text{l}]\text{'D}^{\text{t}}$ as *perf. Qal* from hl D' , was perhaps originally intended, but hardly $\text{Wy}[\text{l}]\text{'D}$, since these full forms, though they may stand out of pause, do not begin sentences; $\text{Wy}[\text{l}]\text{'D}$ probably points to WLD from !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 Qaṭīl-Partizipium,' ZA. 1903, p. 312 ff., and on the participles of $\text{h}^{\text{3}}\text{A}$, *ibid.*, p. 316 ff.), besides feminine forms like $\text{hl}^{\text{'}}[\text{0}]$ [Ju 20:81](#), &c., haro [Pr 20:12](#), has also a *feminine* which retains the 3rd radical y , viz. hy^{kAB} (= hkB) *weeping*, [La 1:16](#); hy^{mAH} *tumultuous*, [Is 22:2](#) (*plur.* [Pr 1:21](#)); hy^{pAC} *spying*, [Pr 31:27](#), hy^{rP} *fruitful*, y [Ps 128:3](#), *plur.* tAYt'a *the things that are to come*, [Is 41:23](#). With the ordinary strong inflexion y appears in $\text{hy}^{\text{'}}[\text{0}]$ [Ct 1:7](#), but perhaps there also $\text{hy}^{\text{'}}[\text{0}]$ was intended, unless it should be $\text{hy}^{\text{'}}[\text{ij}]$ *a wanderer*. For ynhāro [Is 47:10](#), ynhāro is to be read.—On hvd [1 K 20:40](#) for hvd , cf. § 116 g, note.—In the *participle passive* the 3rd radical still sometimes appears as W (§ 24 b), cf. $\text{Wf}^{\text{'}}$ *made*, [Jb 41:25](#), $\text{WpC}^{\text{'}}$ [Jb 15:22](#), contracted from $\text{Wwf}^{\text{'}}$; $\text{WpC}^{\text{'}}$; and before a formative ending, it even has its consonantal sound, $\sim\text{WwX}^{\text{'}}$ $[\text{h}]$ (read $\sim\text{Wwf}^{\text{'}}[\text{h}]$) [2 K 23:4](#); $\text{twwX}^{\text{'}}$ (read casuwoh) [1 S 25:18](#) *Kethibh*, $\text{twwj}^{\text{'}}$ $[\text{n}]$ (read netuwoh) [Is 3:16](#) *Kethibh*. The shortening of the u in tayar [Est 2:9](#) is irregular.

w

6. The defective writing is rare in such forms as $\text{t}^{\text{y}}\text{h}^{\text{h}}\text{w}^{\text{h}} > 2 \text{ S } 15:33$; $\text{y}^{\text{t}}\text{h}^{\text{h}}\text{B}' 1 \text{ K } 8:44$, cf. $1 \text{ K } 9:3$; $\text{h}^{\text{n}}\text{l} \text{ } \text{p}^{\text{d}}\text{T}^{\text{w}} \text{ Ex } 2:16$ (cf. [Jer 18:21](#), [48:6](#), [1Ch 7:15](#), [Jb 17:5](#), &c.), and the pronunciation $\text{h}^{\text{n}}\text{y}^{\text{a}}\text{i}^{\text{r}}\text{T}^{\text{i}} \text{ Mi } 7:10$, cf. $\text{h}^{\text{n}}\text{h}^{\text{h}}\text{[T]}^{\text{t}} \text{ Ju } 5:29$ (unless they are *sing.* with *suff.* of the 3rd *sing. fem.*). Both cases are probably to be explained according to [§ 20 i](#)

II. On Niphçal.

x

7. Here the forms with $\text{y}^{\text{a}}\text{e}$ in the 1st and 2nd *pers. sing.* of the *perfect* predominate ($\text{y}^{\text{a}}\text{i}$ only in $\text{t}^{\text{y}}\text{Q}^{\text{n}}\text{l} \text{ Gn } 24:8$); on the other hand in the 1st *plur.* always $\text{y}^{\text{a}}\text{i}$, as $\text{W}^{\text{h}}\text{y}^{\text{l}} \text{ } \text{g}^{\text{h}}\text{l} 1 \text{ S } 14:8$. No examples of the 2nd *plur.* occur.— With y retained in *pause* $\text{W}^{\text{y}}\text{J}^{\text{h}}\text{l} \text{ Nu } 24:6$; once with an initial guttural $\text{W}^{\text{r}}\text{X}^{\text{h}}\text{) Ct } 1:6$ for $\text{W}^{\text{r}}\text{X}^{\text{h}}\text{)}$ probably arising from the ordinary strong form $\text{ni}^{\text{h}}\text{r}^{\text{u}}$, but the harshness of X immediately followed by r is avoided by pronouncing the X with Hataeph–Pathah.— In the 3rd *sing. fem.* $\text{h}^{\text{w}}\text{T}^{\text{v}}\text{n}^{\text{l}} \text{ Pr } 27:15$ (in *pause* for $\text{h}^{\text{w}}\text{T}^{\text{v}}\text{n}^{\text{l}}\text{) w}$ 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 $\text{h}^{\text{w}}\text{a}^{\text{h}}\text{)}$ must be classed, with Buxtorf and others (cf. Nöldeke, *ZDMG.* xxx. 185), $\text{h}^{\text{w}}\text{a}^{\text{h}}\text{)}$ from $\text{h}^{\text{w}}\text{a}'$, not Piçel of $\text{h}^{\text{a}}\text{n} = \text{w}^{\text{a}}\text{n}$; hence, according to [§ 23 d](#), $\text{W}^{\text{a}}\text{n}^{\text{h}}$ "they are beautiful" (for $\text{W}^{\text{a}}\text{h}^{\text{h}}\text{)}) \text{ Is } 52:7$, [Ct 1:10](#); but in $\text{y} \text{ Ps } 93:5$, where Baer requires $\text{h}^{\text{w}}\text{a}^{\text{h}}\text{)}$ read $\text{h}^{\text{w}}\text{a}^{\text{h}}\text{)}$ with ed. Mant., Ginsb.

y

8. The *apocope* of the *imperfect* causes no further changes beyond the rejection of the h^{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 Qamesl 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 $\text{[}^{\text{y}}\text{]}$; but in *pause* $\text{X}^{\text{M}}\text{T}^{\text{i}}$ verse [14](#). Cf. *bb.*— The *infinitive absolute* $\text{t}^{\text{a}}\text{l} \text{ g}^{\text{h}}\text{l}$ emphasizing an *infinitive construct*, [2 S 6:20](#), is very extraordinary; probably it is a subsequent correction of an erroneous repetition of $\text{t}^{\text{w}}\text{l} \text{ g}^{\text{h}}\text{)}$.— The *infin. constr.* $\text{h}^{\text{a}}\text{r}^{\text{x}}\text{h}^{\text{h}}$ occurs in [Ju 13:21](#), [1 S 3:21](#) for $\text{t}^{\text{a}}\text{r}^{\text{h}}\text{h}^{\text{h}}$; cf. above, [n](#).— On the infinitive Niphçal with the h elided, see [§ 51 i](#).— The irregular $\text{W}^{\text{l}} \text{ [T]}^{\text{t}} \text{ Ez } 36:3$ has probably arisen from a combination of the readings $\text{W}^{\text{l}} \text{ [T]}^{\text{t}} \text{ (Qa)}$ and $\text{W}^{\text{l}} \text{ [T]}^{\text{t}} \text{ (Niphçal)}$.

Similarly the solecism $hzbm\dot{n}$ [1 S 15:9](#) might be due to a combination of the *participle fem.* $Niph\dot{\epsilon}al$ ($hzb\dot{n}l$, cf: $hl\ x\dot{n}$; $hP\dot{x}n\dot{x}f'[\dot{h}]$) with the $Hoph\dot{\epsilon}al$ ($hzbm\dot{y}$); but it is more correct, with Wellhausen, to explain the \dot{m} from a confusion with $S\dot{m}\dot{n}$ and to read, in fact, $tsa\dot{h}nn\dot{l} > xz\dot{n}l$

III. On $pi\dot{\epsilon}e\dot{l}$, $po\dot{\epsilon}e\dot{l}$, $pu\dot{\epsilon}al$, and $Hithpa\dot{\epsilon}e\dot{l}$.

z

9. In the 1st and 2nd persons of the *perfect* $Pi\dot{\epsilon}e\dot{l}$ the second syllable in most of the instances has $y\dot{\alpha}i$ on the analogy of *Qal* (see [f](#)), as $\dot{t}y\dot{m}\dot{d}l$ $y\dot{t}y\dot{m}\dot{d}q\dot{i}$ always so in the first *plur.*, and before *suffixes*, e. g. $\dot{w}hy\dot{s}i\dot{k}i$ [Gn 37:26](#), $\dot{w}ht\dot{y}k\dot{d}l$ [Ps 44:20](#). The form with $y\dot{\alpha}e$ is found only in the 1st *sing.* (e. g. [Jo 4:21](#); [Is 5:4](#), [8:17](#) along with the form with $i\dot{o}$). On the tone of the *perf. consec.* $Pi\dot{\epsilon}e\dot{l}$ of $h\dot{z}\dot{b}\dot{m}\dot{n}$, see [§ 49 k](#).— $Hithpa\dot{\epsilon}e\dot{l}$ 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, *Pu%al* always has $y\dot{\alpha}e$ e. g. $y\dot{t}y\dot{f}\dot{e}l$ [Ps 139:15](#).— A 1st *sing. perfect* $po\dot{\epsilon}e\dot{l}$ $y\dot{t}i\dot{f}\dot{a}v$ (= $y\dot{t}y\dot{s}a\dot{v}$) occurs in [Is 10:13](#).

aa

10. The *infinitive absolute* $Pi\dot{\epsilon}e\dot{l}$ takes the form $h\dot{L}k$; $h\dot{w}q$; (like $l\ \dot{J}q$; the more frequent form even in the strong verb, see [§ 52 o](#)); with $o\dot{o}$ only in y [Ps 40:2](#) $h\dot{w}q$; with $o\dot{h}$ [Hb 3:13](#) $\dot{t}a\dot{r}$ [' (cf. above, [n](#)). On $Agho$ and $Arho$ *infinitives absolute* of the passive of *Qal*, not of $po\dot{\epsilon}e\dot{l}$, see above, [n](#). — As *infinitive construct* $y\dot{K}x$; occurs in $Pi\dot{\epsilon}e\dot{l}$, [Ho 6:9](#) (only orthographically different from $h\dot{K}x$; 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 $pu\dot{\epsilon}al$ $\dot{t}a\dot{n}$ [y [Ps 132:1](#).

bb

II. The apocopated *imperfect* must (according to [§ 20 i](#)) lose the Dagesŭ forte of the second radical, hence $\dot{w}Cy\dot{w}$; and he commanded, $r[\dot{t}]$. (for $hr[\dot{t}]$. = $te\dot{\epsilon}arref$) [Ps 141:8](#); cf. [Gn 24:20](#); even in the principal pause $l\ g\dot{t}$.- $l\ \dot{a}$; [Pr 25:9](#); $Hithpa\dot{\epsilon}e\dot{l}$ $l\ g\dot{t}y\dot{w}$; and he unconvered 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, *wt'yw* and he made marks, [1 S 21:14](#) (but read with Thenius @t'YDw, and instead of the meaningless *ANVyw* *ibid.* read !Vyw). In Hithpaçel rGt.Ti-l a; in close connexion, [Dt 2:9](#), [19](#); [TV.Ti [Is 41:10](#); according to Qimhi also wat'y| wat.Ti'y [Ps 45:12](#), [Pr 23:3](#), [6](#), [24:1](#), [1 Ch 11:17](#), whilst Baer and Ginsburg read with the best authorities wat'y| wat.Ti(but cf. König, *Lehrgebäude*, i. 597).⁵— On WXa| [Jb 15:17](#) (for WXa|) cf. [§ 20 m](#); on l ka| [Ex 33:3](#), see [§ 27 q](#); on dry> [Ju 5:13](#), see [§ 69 g](#). Finally, on Wyl D; which is referred to Piçel by some, as a supposed *imperative*, see above, [u](#).

cc

12. Examples of apocopated *imperatives* in Piçel and Hithpaçel are: WC; also hWC; *command thou*, l G; *open thou*, y [Ps 119:18](#), [22](#); !m; *prepare thou*, y [Ps 61:8](#); Sn; for hSd; *prove thou*, [Dn 1:12](#); l xthi *feign thyself sick*, [2 S 13:5](#); cf. [Dt 2:24](#).— On hBr; [Ju 9:29](#), cf. [§ 48 l](#). — In y [Ps 137:7](#) Wr [hase it, is found twice instead of Wrî' (for çarruð) for rhythmical reasons (cf., however, Wr [hwl in the *imperfect*, [2 Ch 24:11](#)).

dd

13. Examples of forms in which the Yoðh is retained are the *imperfects* Wymd;T. [Is 40:18](#), cf. verse [25](#) and [46:5](#); Wmyt>ky> *they cover them*, [Ex 15:5](#); *participle* Puçal ~ykhm. [Is 25:6](#); for %WDr a| [Is 16:9](#) (from hwr') read with Margolis, %yWDr a|

IV. On Hiphçil and Hophçal.

ee

14. The 3rd *sing. perfect*. Hiphçil sometimes has S^eghoð in the first syllable instead of eá ([§ 53 p](#)), especially in hl gh, (but *perfect consecutive* hl gh> [2 K 24:14](#)), harh; ha'l h; also with *suffixes*, e.g. ~l gh, [1 Ch 8:7](#), yna't h, [Jb 16:7](#), HDphw> [Ex 21:8](#). The S^eghoð also occurs in the 1st *sing.*, e. g. ytad h, [Mi 6:3](#). On ytiyarh> [Na 3:5](#), cf. [§ 53 p](#). The forms with eð in the second syllable (also written defectively, as ytkhi> [Jer 21:6](#)) are found throughout in the 1st *sing.* (except [Pr 5:13](#)), rarely in the 2nd *sing. masc.*, and never in the 1st *plur.* In the other

persons they are about equally common with *iō* except in the 2nd *plur.*, where *iō* predominates. Before *suffixes* the forms with *iō* predominate throughout; cf., however, *eō* in [Ex 4:12](#), [Mi 6:3](#), [Pr 4:11](#). On the tone of the *perf. consec. Hiph.* of *h³āl*, see [§ 49 k](#). In *Hophal* only *y³āl* occurs in the 2nd syllable.

ff

15. In the *infinitive Hiph³iō* of *hbr'* *to be abundant*, besides the *construct* *tABrḥ*; we find the *absolute* *hBrḥ*; taking the place of the common form *hBṛḥ*; 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 *Qereō* requires *tBrḥ*; for the *Kethibh* *tyBṛḥ*; an evident scribal error for *tABrḥ*; Cf. [Gn 41:49](#), [22:17](#), [Dt 28:63](#); the pointing *hBrḥ*; [Jer 42:2](#) probably arises from regarding this form as a noun. — On *tArMh*; [Jb 17:2](#) (with *Dagesū f. dirimens*) see [§ 20 h](#). — In [2 K 3:24](#) *tAKh*; (before *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 Hiph³iō* either takes no helping vowel, as *Tpy*; *let him enlarge*, [Gn 9:27](#); *Dry*; *he shall subdue*, [Is 41:2](#); *QvYw*; *and he watered*, [Gn 29:10](#); &c.; *arYw*; *and he showed*, [2 K 11:4](#) (see [§ 28 d](#)); or else has a helping vowel, as *lgyē* (for *lgyē*, see [§ 27 r](#)), e. g. [2 K 18:11](#); *rpYw*; *y* [Ps 105:24](#); *rm,Tñ*; [Ez 5:6](#); *[tYw*; [2 Ch 33:9](#); *braw* i.e. probably *brañ* [Jos 24:3](#) *Kethibh* (*hBraw*) *Qereō*. — Examples of verbs *first guttural*: *l* *[Yw*; [Nu 23:2](#), *l* *[añ* &c., which can be distinguished as *Hiph³iō* from the similar forms in *Qal* only by the sense. — The *apocopated imperative Hiph³iō* always (except in verbs *l³ō*, e.g. *%h*; *j h*; [§ 76 c](#)) has a helping vowel, *Sēghoō* or *Pathah*, e.g. *brḥñ* *increase thou* (for *harb*, *hBṛḥ*;) *y* [Ps 51:4](#) *Qereō* also [Ju 20:38](#); where, however, it cannot be explained the text stands; *@rḥñ* *let alone* (for *-rḥ*; *hPṛḥ*; [Dt 9:14](#), &c.; *l* *[hñ* (for *hl* *[h*;) [Ex 8:1](#), [33:12](#); but for *[vh'y* [Ps 39:14](#), which would only be *imperative Hiph³iō* of *[V'* (= *smear over*, as in [Is 6:10](#)), read with Baethgen *h* *[V*. *look away*. — The *imperfect*

Hiphʿi 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 ʾaʿor yʿe. The Hebrew *infinitives*, *imperatives*, and *imperfects* in hʿe less frequently ʾaʿor yʿe may be due to imitation of these forms. On the *infinitive construct* Piʿel yKʿ; see above, [aa](#); *imperative* Qal aʾh/[Jb 37:6](#) (in the sense of *fall*); *imperfect* aʾyʿet let him look out, [Gn 41:33](#) (but see above, [p](#)); hʿe(y) he will do, [Is 64:3](#); hyh.Tʾh a;[Jer 17:17](#); abʾe l a; consent thou not, [Pr 1:10](#); hʿe(Tʾh) a; do thou not, [2 S 13:12](#) (the same form in [Gn 26:29](#), [Jos 7:9](#), [Jer 40:16](#) Qereʾ); hyh.a.t so Baer and Ginsburg, after cod. Hillel, &c.) I will be, [Jer 31:1](#); hʿe(Ny): [Jos 9:24](#); harʾTi [Dn 1:13](#). Cf. also in Niphʿal hʿMyl [Lv 5:9](#); hnBTi (according to Qimhi) [Nu 21:27](#); in Piʿel hʿLg:T. [Lv 18:7](#), [8](#), [12–17](#), [20:19](#), in each case hʿLg:t. ad , beside hʿLg:T. with a minor distinctive; hʿNy (Baer hʿNy) [Na 1:3](#); hrʾa/[Ez 5:12](#) (with *Zaqeph*; Baer hrʾa/). 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*.⁶ 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 eʾ is probably intended to soften the hiatus caused by a following ʾa or [; cf. the analogous cases above, [§ 74 I](#).

ii

The ending yʿi appears to stand for hʿi, in the *imperfect* Qal in ~V'-ynkʾTi. 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* Hiphʿi yXm.Tʾh a;[Jer 18:23](#); but the Milceʾ- tone probably points to Xm.Tʾh as the correct reading (cf. [Neh 13:14](#)). The yʿi stands for hʿi in the *perfect* Hiphʿi ylxh, he made sick, [Is 53:10](#), which is probably for ayl xh from al X, a secondary form of hl X; 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 Paʿlel or its reflexive (§ 55 d) occurs: ywʿkʾj m. *archers*, [Gn 21:16](#) (from hXj'); but most frequently in hXV' *to bend*, Paʿlel hwxʾjvʾt not in use, whence reflexive hwxʾjTʾvhi *to bow oneself, to prostrate oneself*, 2nd pers. in tʾyʾā and 1st pers. in ytiyʾā imperfect hwxʾjTʾvyl consecutive 3rd sing. masc. wxTʾvyl for wayyisūtahw (analogous to the noun-forms, like wxfʾ for sahw); 3rd plur. wwxʾjTʾvyl— Instead of the aramaizing *infinitive* with suffix ytiywxʾjTʾvhib. [2 K 5:18](#) read with König ytʾwxʾjTʾvhib; in [Ez 8:16](#) ~ tywxʾjTʾvmi is still more certainly a scribal error for ~ ywʿkʾjTʾvmi

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. ynʾkʾn [Gn 24:27](#); in *pause* ynʾhʾ [[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 ynʾhʾ ['), [Jb 30:19](#); cf. § 59 f, nʾ ['t in *pause* %nʾ [' , [Is 30:19](#) (and even when not in *pause* [Jer 23:37](#)) or like nʾq' [Dt 32:6](#); Bʾyʾw > r p yw > [Gn 28:3](#); cf. also whnʾ [' , ~nʾ [' , *imperfect* whnʾ [y) nʾ [y) Hiphʿil ynʾkʾni il . [h ; t whʾkʾni

mm

Only very seldom does the *imperat.* or *impf.* end in yʾā before suffixes, e. g. ~hyapa; [Dt 32:26](#); AmySʾky > [Ps 140:10](#) Qere ynʾkʾn; *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 ʾi (see [i](#)) is always used before a *suffix*, e.g. WTLʾKi (for whʾtLʾKi) [Zc 5:4](#); in *pause* ynʾtʾfʾ [' [Jb 33:4](#); .taʾtʾ [42:5](#).

VI. The Relation between Verbs hʾ and aʾ .

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 יִתְאַלֵּץ *I have refrained*, y [Ps 119:101](#); *participle* אֲיָאֵץ אֲיָאֵץ *sinning*, [Ec 2:26](#), [8:12](#), [9:2](#), [18](#); *fem.* אֲצִי [Ec 10:5](#); cf. [Is 65:20](#); אֲצִי [Ec 7:26](#); אֲצִי *lending*, [1 S 22:2](#); פִּיעֵל *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](#); יִתְאַפֵּר *I heal*, [2 K 2:21](#); cf. [Jer 51:9](#); *imperfect* אֲמַגֵּן [Jb 39:24](#); *Niphçal perfect* הִתְאַפֵּר (like הִתְאַפֵּר) *it was wonderful*, [2 S 1:26](#); *Hiphçal perfect* אֲלִפְהִי [Dt 28:59](#); הִתְאַבֵּחַ (not הִתְאַפֵּחַ —, cf. above, [2 S 1:26](#)) *she hid*, [Jos 6:17](#). On the other hand, forms like ~יִאֲבֹד [1 S 14:33](#), ~יִאֲבֹד [Ps 99:6](#), וְאֲבֹד [Ez 47:8](#), יִנְהַבֵּא [Kd 7](#), according to the correct reading, [Jb 19:2](#) (cf. [Gn 31:39](#) הִנְיָאֵל), and וְאֲרַבֵּי *imperative plur. masc. from אֲרַב* [Jos 24:14](#), [1 S 12:24](#), y [Ps 34:10](#), are due to the elision of the א, see [§ 74 i](#). On אֲוִפֵּן [Jer 10:5](#) and אֲוִפֵּן [Ps 139:20](#), see [§ 23 i](#).

pp

(b) Forms in ח, but keeping their אָחַל vowels, e. g. *imperfect* Qal חֲפֹרָה [Jer 3:22](#); *imperative* חֲפֹר *heal thou*, y [Ps 60:4](#); *Niphçal* חֲכָל [Jer 49:10](#) (which must evidently be a *perfect*, read with Ewald the *infinitive absolute* חֲכָל as in verse [23](#)), and חֲבֹחֵה *to hide oneself*, [1 K 22:25](#), cf. [Jer 19:11](#); *Piçel* *imperfect* חֲלֵמֵה *he will fill*, [Jb 8:21](#).

qq

(c) Forms entirely of a חָחַל character, e.g. *perfect* Qal תִּמְצֹחַ *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 מָלֵא *they are full*, [Ez 28:16](#), cf. [39:26](#); *infinitive* אֲיָחֵץ (see above, [n](#)) *to sin*, [Gn 20:6](#) (on תִּאֲחֹזֵק m.

see above, § 74 h); imperative sing. fem. $\text{y}b\dot{x}l$ [Is 26:20](#); imperfect $hl\ k\dot{y}l$ (for $al\ k\dot{y}l$) *he will keep back*, [Gn 23:6](#); $hn\dot{y}P\ddot{r}\dot{T}i$ *they heal*, [Jb 5:18](#); participle $h\dot{j}\ AB$ [Pr 12:18](#); plur. $hyb\dot{r}\dot{c}o$ [Is 29:7](#); participle passive $y\dot{w}f\dot{n}''y$ [Ps 32:1](#); Niph'al $htP\dot{r}\dot{n}l$ [Jer 51:9](#); $\text{t}\dot{y}B\dot{a}l$ *thou hast prophesied*, [Jer 26:9](#) (cf. y [Ps 139:14](#), [Jb 18:3](#)); imperfect $\text{W}p\dot{r}\dot{y}\dot{f}$ [2 K 2:22](#) (infinitive [Jer 19:11](#)); pi'el imperfect $\text{W}P\dot{r}\dot{y}\dot{w}$ [Jer 8:11](#), cf. [Gn 31:39](#); Hiph'il participle $hn\dot{e}q\dot{m}$ [Ez 8:3](#); Hithpa'el $\text{t}\dot{y}B\dot{n}t\dot{h}i$ [1 S 10:6](#); infinitive $\text{t}\dot{A}B\dot{n}t\dot{h}i$ [1 S 10:13](#). For the Kethibh $\text{t}\dot{w}X\dot{h}l$ [2 K 19:25](#), Jablonski and others require as Qere the form $\text{t}\dot{A}av\dot{h}l$. (so [Is 37:26](#)); the Kethibh would have to be read $\text{t}\dot{A}v\dot{h}l$; with elision of the \dot{a} and retraction of the vowel.

rr

22. On the other hand, there are forms of verbs $h\dot{r}\dot{P}$, which wholly or in part follow the analogy of verbs $\dot{a}\dot{r}\dot{P}$, e. g. in their consonants $\dot{a}t\dot{a}'$ *he comes*, [Is 21:12](#); $\dot{a}r\dot{B}'$ [2 S 12:17](#) (*textus receptus* $hr\dot{B}'$); $y\dot{t}\dot{a}c\dot{r}\dot{w}$ [Ez 43:27](#); $\dot{a}G\dot{f}\dot{y}l$ [Jb 8:11](#) (v.l.); $\dot{a}n\dot{x}\dot{y}l$ [La 4:1](#); $\dot{a}l\ x\dot{y}\dot{w}$ [2 Ch 16:12](#); $hn\dot{a}r\dot{q}\dot{T}i$ [Ex 1:10](#), [Lv 10:19](#); $\sim y\dot{a}il\ \dot{u}$ [Dt 28:66](#) (cf. [Ho 11:7](#)); $\dot{a}r\dot{q}\dot{n}l$ (*infin. absol.* Niph'al beside $y\dot{t}\dot{y}r\dot{q}\dot{e}l$) [2 S 1:6](#); $\dot{a}N\dot{v}i$ [2 K 25:29](#); $\dot{a}P\dot{e}m$ [Jer 38:4](#); $\dot{a}N\dot{v}\dot{y}$ [Ec 8:1](#): in their vowels, $\text{W}nt\dot{a}'$ [Jer 3:22](#); $hr\dot{q}\dot{y}l$ [Dn 10:14](#); $hl\ k\dot{T}i$ [1 K 17:14](#): in both, $\dot{a}r\dot{q}\dot{y}l$ [Gn 49:1](#); cf. [42:4](#), [Is 51:19](#); $\sim \text{Wal}\ T$ [2 S 21:12](#) Qere $\dot{a}A\dot{r}\dot{y}l\dot{i}$ [2 Ch 26:15](#) (cf. $\sim y\dot{a}r\dot{w}mh\ \dot{w}a\dot{r}\dot{y}\dot{w}$ [2 S 11:24](#) Kethibh); $h\dot{a}r\dot{m}\dot{y}$ (*participle fem. Qal*) [Zp 3:1](#); $\dot{a}y\dot{r}\dot{p}\dot{y}$ [Ho 13:15](#); $\sim y\dot{a}il\ \dot{s}m$ [La 4:2](#). — For $\text{t}\dot{w}a\dot{r}\dot{P}\dot{o}$ (so Baer, [Ez 17:6](#), cf. [31:8](#)), which can only be intended for $\text{t}\dot{A}ar\dot{P}\dot{o}$ *participle fem. plur.* from $\dot{a}r\dot{P}' = hr\dot{P}'$, read $\text{t}\dot{A}ar\dot{a}\dot{P}$ *branches*, according to [Ez 31:5](#), &c.

Footnotes:

¹[1] According to Wellhausen, 'Ueber einige Arten schwacher Verba' in his *Skizzen*, vi. p. 255 ff., the $h\dot{r}\dot{P}$ verbs, apart from some true $\text{W}\dot{r}\dot{P}$ and some probable $y\dot{r}\dot{P}$, are to be regarded as originally biliteral. To compensate for their arrested development they lengthened the vowel after the 2nd radical, as the $\text{W}\dot{r}\dot{P}$ verbs did after the 1st radical. But although there is much to be said for this view, it fails to explain pausal forms like

hyš'k' (see [u](#)). It seems impossible that these should all be *late* formations.

²[2] In the Mešāṭ inscription, line 5, ונ[ינ] *and he oppressed* occurs as 3rd *sing, masc. imperfect Piʿel*, and in line 6, ונ[א] *I will oppress* as 1st *sing*.

³[1] In the Siloam inscription also (see above, [§ 2 d](#)), line 3, תיח may be read תיח' quite as well as [ח]תיח'.

⁴[2] All these infinitives construct in oʔ in the Pentateuch, belong to the document called E; cf. [§ 69 m, second note](#).

⁵[1] In [Nu 34:7](#) f., according to verse [10](#), וַתִּי (= וַתִּי) is intended to be read for וַתִּי. (*imperfect Piʿel* from haT').

⁶[1] Possibly these examples (like the cases of S^eghol in *pause*, see [n](#)) represent the view of a particular Masoretic school, which was intended to be consistently carried out.

§ 69. Verb יָחַל. First class, or Verbs originally יָחַל, e. g. בָּיַח "to dwell."

Brockelmann, *Semit. Sprachwiss.*, p. 141 f.; *Grundriss*, p. 596 ff.

a

Verbs which at present begin with יָחַל 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 וָחַל, e. g. בָּיַח "to give birth to", Arab. and Eth. *waṭadaṭ*. In consequence of a phonetic change which prevails also with few exceptions in the noun, this וָחַל in Hebrew and Aramaic always becomes a יָחַל, at least when it is the initial consonant; but after preformatives it either reappears, or is again changed into יָחַל, or, lastly, is altogether elided; (b) Verbs which (as in Arabic) originally began with יָחַל. (called *Verba cum lod originario*, see § 70). A few verbs again (some with original יָחַל, and some with original וָחַל) form a special class, which in certain forms assimilates the וָחַל or יָחַל to the following consonant on the analogy of the Nunin verbs יָחַל (see § 71).

b

With regard to verbs וָחַל (i.e. וָחַל with original וָחַל) it is to be noticed that —

1. In the *imperfect*, *imperative* and *infinitive construct Qal* there is a twofold inflexion, according as the וָחַל is wholly rejected or only changed into יָחַל. The complete rejection (or *elision*) takes place regularly in eight verbs (see [h](#)) in the following manner:

A. *Imperfect* בָּיַח [dyl with an unchangeable ¹ *Sere* in the first syllable and original *iç* in the second, which in the tone-syllable (according to § 27 c) becomes *e* (thus בָּיַח *acy*, *drye* | *ç*, see [x](#)), or, under the influence of a guttural, with *aç* in the second ([dyl [qyl *Ã* dxy].

The tone-long *e* of the second syllable is of course liable to be shortened or to become *Se*wa⁰ e. g. בָּיַח: *Ã* *Wobvy* &c.; in the same way *aç* becomes *Se*wa⁰ in such cases as *W*[dyl &c., but is lengthened to *Qame*s, in *pause* (*W*[dyl and before suffixes (~ [dyl).

B. *Imperative* בָּיַח with *aphaeresis* of the וָחַל and with tone-long *e* from *iç* as in the *imperfect*.

C. *Infinitive* תָּבִיחַ from original *Sibh*, by addition of the feminine ending (*t*) lengthened to a *segholate* form; as in verbs יָחַל (cf. [66 b](#)) this lengthening affords a certain

compensation for loss of the initial consonant.

c

Rem. Since the infinitives $h[De \tilde{A} \ h d'l \ e]$ (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 $\check{t}b, \check{v}\check{i}$ &c., the ground-form $sibt$ (which, therefore, reappears in $yTb, \check{v}\check{i}$ &c.); the apparent ground-form $sabt$ 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 $\check{W}^{3/4}$ 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* $qcy>\tilde{A} \ vry>$ and *infinitives* $dsy>\tilde{A} \ a\check{r}y>$ as a strong consonant, but

in the *imperfect* $Vryyl$, properly $yiyra\check{s}$ merges with the preceding $i\check{c}$ into $i\check{u}$

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 $\check{W}^{3/4}$ likewise exhibit a twofold formation; cf. $wa\check{t}ada\check{c}$ imperf. $ya\check{t}idu$, with elision of the $Wa\check{w}$, and $wa\check{g}ila\check{c}$ $ya\check{u}gila$, 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. $\check{W}qcyit$ [1 K 18:34](#) and the *infin.* $tqc\check{c}$ [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. $\check{W}VR>$ [Dt 1:8](#), [9:23](#), but also, with $h^{\alpha'}$ paragogic, $hVR'j>$ [Dt 33:23](#). In the *imperfect* $dqyyl$ [Dt 32:22](#) and $dqye$ [Is 10:16](#) it shall be kindled; $rqqy\check{w}$ it was precious, [1 S 18:30](#) and. $rqqy\check{t}y$ [Ps 49:9](#) (cf. $rqqy\check{t}y$ [Ps 72:14](#)). — The form $\check{W}mX^{1/2}w$ [Gn 30:39](#), for $\check{W}mX^{1/2}$, beside $hnhmX^{1/2}$ 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 $\text{dry} > \text{Ju 5:13}$ (twice) is not intended by the Masora either as *perfect* (for dry'' , which really should be restored) or as *imperative* of dry'' , but as an apocopated *imperfect* $\text{Pi}\check{\text{e}}\text{l}$ from $\text{h}\text{d}\text{r}' (= \text{h}\text{D}\text{r}\text{y}) > \text{to have dominion}$.

h

(d) The eight verbs,² 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 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*, $\text{!v}\text{y}''$ *to sleep*, $\text{a}\text{r}\text{y}''$ (*imperfect* $\text{a}\text{r}\text{y}\text{y}\text{l}$ *imperative* ary) *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 $\text{!j} \text{Q}\check{\text{h}}\text{i} \check{\text{A}} \text{!j} \text{Q}\text{y}\text{l}$; (b) in the *Hithpa}\check{\text{e}}\text{l} of some verbs, e. g. $[\text{D}\check{\text{w}}\text{:t}\text{h}\text{i} \text{from} [\text{d}\text{y}'' \check{\text{A}} \text{xK}\check{\text{w}}\text{:t}\text{h}\text{i} \text{from} \text{xk}\text{y}'' \check{\text{A}} \text{hD}\check{\text{w}}\text{:t}\text{h}\text{i} \text{from} \text{h}\text{d}\text{y}''$; 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 a the $\text{Wa}\check{\text{w}}$ is contracted into $\text{o}\check{\text{c}}(\text{A})$; so in the *perfect* and *participle* $\text{Niph}\check{\text{a}}\text{l}$ and throughout $\text{Hiph}\check{\text{a}}\text{l}$, e. g. $\text{b}\text{v}\check{\text{A}}\text{n}$ from an original $\text{n}\text{a}\check{\text{w}}\text{s}\check{\text{a}}\text{b}\text{h}$, $\text{b}\text{y}\check{\text{V}}\text{A}\text{h}$ 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 $\text{Y}\check{\text{o}}\check{\text{h}}$ in the *perfect* and *participle* Qal , $\text{b}\text{v}\text{y}''$, &c., $\text{b}\text{v}\check{\text{y}} \check{\text{A}} \text{b}\text{w}\text{y}''$, even when 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. $\text{!x}\text{y}\text{l}$ *to wait*, $\text{d}\text{L}\text{y}\text{l}$ *to be born*, and in the *imperfect* and *participle* $\text{!x}\text{y}\text{y}\check{\text{A}} [\text{D}\text{y}\text{h}]$ *known* (from $[\text{d}\text{y}''$), and, as a rule, also in *Hithpa}\check{\text{e}}\text{l}, e. g. $\text{d}\text{L}\text{y}\text{th}\check{\text{A}} \text{bC}\text{y}\text{th}\check{\text{A}} \text{f}\text{x}\text{y}\text{th}\text{i}$ (as against $[\text{D}\check{\text{w}}\text{:t}\text{h}\text{i}$, &c., with $\text{Wa}\check{\text{w}}$).*

I

The beginner may recognize verbs וָּיָדַע in the *imperfect Qal* partly by the $\text{סֵרֶ$ under the preformatives; in *Niph'al* and *Hiph'il* by the $\text{וָּאָ$ (וָּאָ אָ) before the second radical. (The defective writing, as in דָּיָל $\text{הוּאֵ$ is rare.) Verbs וָּיָדַע have forms like $\text{בָּוֶעַ$ (בָּוֶעַ), תְּבִוֶּי in common with verbs יָדַע . Similarly *Htph'al* has the same form as in verbs יָדַע and וָּיָדַע .

m

Rem. 1. The *infinitive Qal* of the weaker form (תְּבִוֶּי ground-form סִבֵּט , תְּבִוֶּי cf. above, [c](#)) with suffixes is pointed as יִתְבִּוֶּי אֶתְבִּוֶּי (the strong form only in וְיִתְבִּוֶּי [Ju 14:15](#)). The masculine form is very rare, e. g. $\text{[דָּעֵ]$ *to know*, [Jb 32:6](#), [10](#), as also the feminine ending הָעֵ , e. g. $\text{הָ[דָּעֵ]$ [Ex 2:4](#), הָדָעֵ [Is 37:3](#) ([2 K 19:3](#)); [Jer 13:21](#), [Ho 9:11](#); הָדָעֵ *to descend*, [Gn 46:3](#), where the change of the עֵ into vocal סֵ is to be explained, with König, from its position between the principal and secondary tone. From [דָּעֵ] under the influence of the guttural, תְּ[דָּעֵ] is formed, with *suff.* יִתְ[דָּעֵ] &c.; but from אֶתְ[דָּעֵ] *to dry* there occurs in יִתְ[דָּעֵ] [Ps 30:4](#) in *Qere* יִתְ[דָּעֵ] (the *Keth.* requires יִתְ[דָּעֵ]) a very remarkable case of the strong form (for יִתְ[דָּעֵ] *For t[]*; [1 S 4:19](#) (generally explained as a case of assimilation of ד to ת in the supposed ground-form *ladt*; according to Mayer Lambert pausal of תְּ[דָּעֵ] = *lidt*, see above, [c](#)) read simply תְּ[דָּעֵ]

n

Examples of the strong form of the *infinitive* are אֶתְיָ *to fear*, [Jos 22:25](#), with preposition דְּ[יָ] [Is 51:16](#) (but [2 Ch 31:7](#) according to Ben Naphtali דְּ[יָ] where the יָ is only retained orthographically, but is really assimilated to the סֵ ; the reading of Ben Asher, דְּ[יָ] , accepted by Baer, is meaningless); אֶתְ[יָ] [Ec 5:11](#); אֶתְ[יָ] [1 S 18:29](#) is irregular, but probably אֶתְ[יָ] (for אֶתְ[יָ]) is intended. With *suff.* יִתְ[יָ] [Jb 38:4](#), cf. [Ju 14:15](#), [Ezr 3:12](#); with *fem.* תְּ[יָ] *to be able*, [Nu 14:16](#). On תְּ[יָ] , which is like wise usually referred to this class, cf. [the note on §](#)

o

2. The *imperative Qal* frequently has the lengthening by h^α , e. g. hbV . *sit thou*, hdr^α *descend thou*. From bhy *to give*, Arab. $Waḥaba$, 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 α 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 Wp^α Ybh^α Wbh would be expected.— On $h[D]$ [Pr 24:14](#), cf. [§ 48 i](#).

p

3. The *imperfect* with W elided takes a in the second syllable, besides the cases mentioned above (under [f](#)), also in dr^α [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 in the second syllable, when followed by the affirmative hn (hn^α &c.), is in accordance with the law mentioned above (under [c](#)), by which a takes the place of i in a doubly closed syllable. Forms with e in the second syllable shorten the e to S^e ghol, when the tone is drawn back (before a tone-syllable or after Wa consecutive), e. g. an^α bvy [Gn 44:33](#); dry^α bvy ; but e is retained in an open syllable, even with *Milcel*-tone, in acy [Ex 16:29](#), [Ju 9:39](#), in both cases with *nasog* 'ahbr, [§ 29 e](#). The *pausal* is either of the form bvy [Ru 4:1](#) or dry [Ps 18:10](#); the 1st pers. sing., whether in or out of pause, is $drew^\alpha$ dl^α &c, except $\%l$ [Jb 19:10](#), see [x](#). — For $[dy]$ [Ps 138:6](#) (cf. [the note above, on b](#) and the analogous cases in [§ 70 d](#)) $[dy]$ 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 [Is 40:30](#), W [Is 65:23](#); and so

always Wary *they fear*, as distinguished from Wary *they see* (*imperf. Qal* of *har'*).— On $\sim \text{fy}$ W : [Gn 50:26](#), [24:33](#) *Keth*, and $\% \text{Syl}$ W : [Ex 30:32](#), see [§ 73 f](#).

r

From I ky *to prevail, to be able*, the *imperfect Qal* is I kwy which can only have arisen through a depression of the vowel from I kAy (ground-form *yaukha* = *yawkha*), to distinguish it, according to Qimhī, from I kAa , just as, according to [§ 47 b](#), I j qa is differentiated from I j qyl . Cf. the Arabic *yauru'u* (*yōuru'u*) from *waru'a*, *yaugālu* (*yōgālu*) from *wagāla*, as also the vulgar Arabic (among towns-people) *yūšal*, &c., from *wasāla*. Others regard I kwy as an *imperfect Hoph'al* (*he is enabled* = *he can*), always used instead of the *imperfect Qal*; cf., however, [§ 53 u](#). — I kWTw occurs in [Jer 3:5](#) as 2nd *sing. fem.* for yl kWTw , according to König because the 2nd *fem.* had been sufficiently indicated previously. — Further hrAy or hry is to be regarded with M. Lambert (*REJ.* xxxvii, no. 73) as *imperf. Qal* (not *Hiph'il*) of hry *to throw, shoot* (the supposed *imperf. Qal* $\sim \text{rYw}$: [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* (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 *açto için* in the *perfect* (in a toneless, closed syllable) which is discussed in [§ 44 d](#) (cf. [§ 64 f](#)) occurs in verbs W^3p in a few forms of dl y [Nu 11:12](#), [Jer 2:27](#), y Ps 2:7 , &c. (always after y), as well as of Vry e. g. $\sim \text{Tvrly}$ &c., [Dt 4:1](#), [8:1](#), [17:14](#), [19:1](#), [26:1](#), [31:3](#) (always after ym for ym). In both cases the attenuation might be explained from the tendency to assimilate the vowels, especially if the initial y was pronounced, as in Syriac, like *i* ([§ 47 b](#)). In the case of Vry , however, a secondary form Vry (cf. [§ 44 d](#)) is probably to be assumed, since in Arabic also the verb is *waṭṭaṭ*. The forms ^Wmry [Ez 36:12](#) and hWmry [Ps 69:36](#), &c., are most simply explained from the return of this *iç*.

t

5. As an exception, the *imperfect Niph'al* sometimes has a y instead of the W , e. g.

לִּי X^YW: and he stayed, [Gn 8:12](#) (unless the Piçeð or לִי X^YW:, as in ver. [10](#), is to be read), cf. [Ex 19:13](#); [1 S 13:8](#) Kethiðh. — The first person always has the form bv^Wai, not bv^Wa, cf. [§ 51 p](#). — In the *participle* the plural yg^Wh (from hg^Yh, with depression of oðto uð 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 WdL^Wh null^edhuð [1Ch 3:5](#), [20:8](#), for WdL An* which appears to be required by the wa^W in the initial syllable.

u

6. In the *imperfect* Piçeð elision of the first radical (y) some times takes place after wa^W consec. (as in the case of a, [§ 68 k](#)), e. g. hG^YW: for hG^YW:, and he has grieved, [La 3:33](#), WD^YW: for WD^YW: and they have cast, verse [53](#), from hdy, which may also be a true verb y³p (on the other hand, in לִי r^{Ag} WD^Y: they have cast lots, [Jo 4:3](#), Ob¹¹, [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 Wdd^Y) according to [§ 67 a](#), perhaps we should read WD^Yh. So from a verb y³p, of the second class, WhvB^YW: for WhvB^YW: and he made it dry, [Na 1:4](#); cf. ~r^WY^W: [2 Ch 32:30](#) Qereð (the *Keth.* points either to Piçeð ~r^WY^W: or Hiphçio ~r^WY^W:).

v

7. The *imperative* Hiphçio, instead of the usual form bv^Ah, sometimes has ð in the second syllable; ayc^Ah [Is 43:8](#); [yp^Ah y [Ps 94:1](#) (before h, hence probably a mere mistake for h[yp^Ah). On the uncertainty of the tone in aN⁻h[yv^Ah see [§ 53 m](#). When closed by a guttural the second syllable generally has a; as [d^Ah Ā [v^Ah, cf. also r^qh^o [Pr 25:17](#) (as in the *infin. constr.* xk^Ah [Jb 6:26](#); see [§ 65 f](#)). On the other hand, ið always appears when the syllable is open, thus hb^yv^Ah Ā yb^yv^Ah, and so also before suffixes ([§ 61 g](#)). ac^yh; [Gn 8:17](#) Qereð (*Keth.* ac^Ah, see [§ 70 b](#)) is irregular. — The *jussive* and the *imperfect consecutive* Hiphçil when the tone is drawn back take S^eghoð in the second syllable, as in *Qal*, e. g. @S^Ayð that he may increase, [Pr 1:5](#), before Xqⁱl ĩ cf. [Ex 10:28](#) and [Dt 3:26](#) after -l a; @S^Yð. (-SATⁿ [Pr 30:6](#) is anomalous); in *pause*,

Hithpaçēl %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 W% forms of \$l h with Praetorius (ZAW. ii. 310 ff.) as originating with the Hiphçio, of which the ground-form hahlīkh became haīkh, and this again, on the analogy of the imperfect Qal of verbs a%o, hoīkh. This hoīkh being referred to a supposed haulīkh (properly hawīkh) gave rise to new formations after the manner of verbs W%o

Footnotes:

¹[1] The e of the first syllable is really e_l not tone-long e_l since it is retained not merely before the tone, and in the counter-tone (e. g. ~ [dyl] > Ho 14:10), but also in ^ [dāe] Ex 33:13, 17. It is no objection to this view that the *scriptio plena* of this e_l occurs (with the exception of rQyyly Ps 72:14, elsewhere pointed rQyy) only in Mi 1:8 and Ez 35:9

Keth.; in y Ps 138:6 the Masora prefers to point [dyl] >— Of the various explanations of the e_l the most satisfactory is that of Philippi (ZDMG. xl. p. 653) that an original yaṭid, for example (see above), became yilid by assimilation of the vowel of the first syllable to that of the second; this then became ye_l instead of ye_l, in an attempt to raise the word again in this way (by writing e_l instead of e) to a trilateral form.

²[1] A ninth @Sy" to add, is also to be included. In the Mešāç-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'sñ

³[1] yTb.vW > 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 >

⁴[2] The infinitives h[Dē and hdr > belong to the source marked E (Dillmann's B) in the modern criticism of the Pentateuch. The same document also has !tā > to give, for tTē %l h] to go, for tk, l ĩ and hf [] to make, for tAf [] See Dillmann, Die BB. Num., Deut.,

Jos., P, 618.

⁶[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. bj y^{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 Yodh never suffers aphaeresis or elision; hence the *infinitive* has the form Vby^{3} , the *imperfect* $\text{bj y}^{\text{3}}\text{ā} \# \text{qy}^{\text{3}}\text{ā} \text{ qny}^{\text{3}}$ (in *pause* $\text{qn}^{\text{3}}\text{y}^{\text{3}}$), also written bj y^{3} &c.; and so always with a tone-bearing a^{3} in the second syllable, even after wa^{3} consec., e. g. $\# \text{qy}^{\text{3}}\text{w}$, except $\# \text{qy}^{\text{3}}\text{w}$: [Gn 9:24](#), and $\text{rCy}^{\text{3}}\text{w}$: [Gn 2:7](#), [19](#), unless rCy^{3} is to be included among verbs $\text{w}^{\text{3}}\text{p}$ (cf. rCAn [Is 43:10](#)).

b

2. In *Hiphçil* the original form byj y^{3} is regularly contracted to $\text{byj y}^{\text{3}}\text{h}$ (rarely written $\text{byj hā} \text{ bj y}^{\text{3}}\text{h}$ &c.); *imperfect* $\text{byj y}^{\text{3}}\text{ā} \text{ bj y}^{\text{3}}\text{w}$. Instances of the uncontracted form are $\text{WrV}^{\text{3}}\text{y}$: [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*; $\text{rV}^{\text{3}}\text{y}$ (*imperative*) y [Ps 5:9](#) Qere^{3} (the *Keth.* requires rVw according to the form of verbs $\text{w}^{\text{3}}\text{p}$; cf. [Is 45:2](#), rVwā *Keth.*, $\text{rV}^{\text{3}}\text{ā}$ Qere^{3} , cf. [Gn 8:17](#) Qere^{3} $\sim \text{ynlymym}$; [1 Ch 12:2](#), to be explained as a denominative from !ymiy^{3} $\sim \text{r}^{\text{3}}\text{syā}$; [Ho 7:12](#) ([§ 24 f, note](#)), but perhaps the punctuation here is only intended to suggest another reading $\sim \text{r}^{\text{3}}\text{syā}$.

c

Rem. 1. The only verbs of this kind are: bj y^{3} "to be good" (only in the *imperfect* *Qal* and in *Hiphçil*; in the *perfect* *Qal* bAj , a verb $\text{w}^{\text{3}}\text{p}$, is used instead), qny^{3} "to suck", $\# \text{qy}^{\text{3}}$ "to awake", rCy^{3} "to form" (but see above, [a](#)), l l y^{3} only in *Hiphçil* $\text{l y}^{\text{3}}\text{h}$ "to bewail", $\text{rV}^{\text{3}}\text{y}$ "to be straight, right", also Vby^{3} (Arabic yabīṣa) "to be dry" (but *Hiphçil* vybāh [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* $\text{!ymiy}^{\text{3}}\text{h}$ (denominative from !ymiy^{3}), infin. !ymih [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 j̄y* > [Jb 24:21](#); *l y l j̄y* > [Is 15:2](#), [3, 16:7](#); *l y l j̄y* > [Jer 48:31](#); plur. *W l y l j̄y* > [Ho 7:14](#), cf. [Is 65:14](#). Qimhī and others explain the above forms from a phonetic interchange of *Yoūh* and *He*, arising from the unsynocopated forms *l y l j̄yh* > &c. (cf. [Is 52:5](#)). It is, perhaps, more correct to suppose that the regular forms (*byj j̄y* *l y l j̄y*) 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 j̄yh* > [Ez 36:11](#) with separating vowel (for *yTbj j̄yh* on the analogy of verbs *Wçl*; *imperfect* *byj j̄y* for *byj j̄y* > [1 K 1:47](#); *ybj j̄y* > *imperfect Qal* for *ybj j̄y* > [Na 3:8](#); *Whqçl* > *imperfect Hiphçil* [Ex 2:9](#), either an error for *qçl* 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 *tAcçl* *ytcçl* / *imperat. hçl* *qçl*, *infin. #yqh*.— On *Whçl* > *BYw* [Na 1:4](#), see [§ 69 u](#)).

Footnotes:

¹[2] This may be inferred from *VbyBi* (= *j̄Bi*) [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 j̄y* > &c. (in [Paradigm L](#) of the earlier editions of this Grammar), are only inferred from the *imperfect*.

§ 24. *Changes of the Weak Letters W and Y.*

Philippi, *Die Aussprache der semit. Konsonanten W und Y* (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

W and Y 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 W or Y occurs as one of the three radical consonants ([§ 69 ff](#), [§ 85](#), [§ 93](#)).

1. The cases in which W and Y 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 consonants¹

The instances may be classified under two heads:

b

(a) When either W or Y 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 (W as *u*, Y 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 *bvWh* for *huwsab* ; *#qyyl* for *yiyyaqst* so also at the end of the word, e.g. *yrb.[i* a *Hebrew*, properly 'ibriy, fem. *hYrb.[i* pl. *~yYrb.[i* (and *~yrb.[i*); *Wf* [[Jb 41:25](#)] for *WWf* [' (cf. *tAWf* [[1 S 25:18](#)] *Kethibh*). On the other hand, if the preceding vowel be heterogeneous, W and Y are retained as full consonants (on the pronunciation see [§ 8 m](#)), e.g. *Wl* &' *quiet*, *WZl* *the month of May*, *yAG nation*, *yWl G"* *revealed*. But with a preceding *aá* the W and Y are mostly contracted into *oö* and *eö* (see below, [f](#)), and at the end of a word they are sometimes rejected (see below, [g](#)).

Complete syncope of W before *iö* occurs in *yai* *island* for *ywa/* È *y[i* *ruins* for *yWl* È *yrl* *watering* [Jb 37:11](#) for *yWr* > È *ÿyK* *burning* [Is 3:24](#) for *yWK*, cf. [§§ 84a c, e, 93 y](#)].

c

Thus an initial y after the prefixes $B\tilde{A} \quad w\tilde{A} \quad K\tilde{A} \quad I$, which would then be pronounced with $iç$ (see § 28 a), and also almost always after $m\tilde{i}$ (see § 102 b), coalesces with the $iç$ to $i\tilde{o}$ e.g. $hdw\tilde{h}yB\tilde{i}$ *Judah*, (for $\tilde{y}B\tilde{i}$), $hdw\tilde{h}y\tilde{w}$ *and Judah*, $raçK\tilde{i}$ *as the Nile*, $hdw\tilde{h}yI\tilde{i}$ *for Judah*, $yçm\tilde{i}$ *from the hands of*.

d

(b) When w and y without a vowel would stand at the end of the word after *quiescent* $S\tilde{e}wa\tilde{o}$ they are either wholly rejected and only orthographically replaced by h (e.g. $hkB\tilde{i}$ from *bikhy*, as well as the regularly formed $yçB$ *weeping*; cf. § 93 x) or become again vowel letters. In the latter case y becomes a homogeneous $H\tilde{i}req$, and also attracts to itself the tone, whilst the preceding vowel becomes $S\tilde{e}wa\tilde{o}$ (e.g. $yçP$ from *piry*, properly *pari*); w is changed sometimes into a toneless u (e.g. $whT\tilde{u}$ 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 $y\tilde{i}$. The LXX also, in accordance, with this, write \nuouda , for $hdw\tilde{h}y$, \nusaak for $qXçyl$. 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 $S\tilde{e}wa\tilde{o}$ e.g. (according to the reading of Ben-Naphtali²) $\tilde{t} | \tilde{i} | \tilde{y}\tilde{w}$ Jer 25:36 for $\tilde{t} | \tilde{i} | \tilde{y}\tilde{x}$ (so Baer), $!ArtyK\tilde{i}$ Ec 2:13 for $!ArtyB$, cf. also the examples in § 20 h, note 2; even $wLXçw$ Jb 29:21 (in some editions) for $wLXçy$. According to Qimh\tilde{i} (see § 47 b) $Içjçyl$ was pronounced as $içtb\tilde{o}$, and therefore the 1st pers. was pointed $Içjça$, to avoid confusion. In fact the Babylonian punctuation always has $iç$ for \tilde{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 ($u\tilde{o}$ or $i\tilde{o}$), see above, [b](#).

(b) With short $aç$ they form the diphthongs $o\tilde{o}$ and $e\tilde{o}$ according to § 7 a, e.g. $byçjçymer$ from

byj j̄m; È byv̄Ay from byv̄m̄y; &c.³

g

Rem. The rejection of the half vowels W and Y (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 h̄³W, e.g. originally y| G" = j̄yA | G" = h| G", since a after the rejection of the Y stands in an open syllable, and consequently must be lengthened to a⁰ The h̄ is simply an orthographic sign of the long vowel. So also h| V' for sāw.⁴ On the origin of h| gyl see [§ 75 e](#); on ~Q' as perf. and part. of ~Wq, see [§ 72 b](#) and [g](#); on d| yē &c., from d| W, see [§ 69 b](#). — On the weakening of W and Y to a, see [§ 93 x](#).

Footnotes:

¹[1] Or as consonantal vowels (see above), and are then transcribed by P. Haupt, Philippi, and others, as ū ī following the practice of Indogermanic philologists. W for W> and, alone is a standing exception, see [§ 26 /](#) and [§ 104 e](#). On Y = i at the beginning of a word, cf. [§ 47 b, note](#). According to [§ 19 a](#), end, *initial* W in Hebrew almost always becomes Y; always in verbs originally W³W, [§ 69 a](#). Apart from a few proper names, initial W occurs only in W³hook, d| W³child [Gn 11:30](#), [2 S 6:23](#) Kethobh[elsewhere d| yē and the doubtful dzW³ [Pr 21:8](#).

²[1] According to Abulwalid, Ben-Naphtali regarded the *Yodh* in *all* such cases as a vowel letter.

³[2] Instances in which no contraction takes place after a are, ~ynym̄m̄; [1 Ch 12:2](#); ~r̄ysj̄a; [Ho 7:12](#) (but cf. [§ 70 b](#)); r̄vyh̄; [Ps 5:9](#) Qere the locatives h̄tyB̄ñ Ā h̄myr̄c̄j̄ i &c.— On the suffix yk̄j̄ for %yl̄ see [§ 91 /](#).—Sometimes both forms are found, as h| W; and h| A; cf. yk̄; *living*, constr. state yXe Analogous is the contraction of tw̄m̄ (ground-form *mawt*) *death*, constr. tAm È !yl̄[ñ (ground-form, 'ayn ['ain]) *eye*, constr. !y[e

⁴[1] The Arabic, in such cases, often writes etymologically גל but pronounces gala . So the LXX גל Sina , Vulg. *Sina*; cf. Nestle, *ZAW.* 1905, p. 362 f. But even in Arabic גל is written for סל and pronounced sala .

§ 71. Verbs ³⁷⁰!370. *Third Class, or Verbs with* ³⁷⁰Yoðh *assimilated.*

In some verbs ³⁷⁰!370, the ³⁷⁰Yoðh (or the original Waðw) does not quiesce in the preceding vowel, but is regarded as a full consonant, and, like Nuðh,¹ is assimilated to the following consonant. These forms, therefore, belong properly to the class of strong verbs. Assimilation invariably takes place in [Cy³⁷⁰] (prop. [CW] *to spread under*, Hiph³⁷⁰çïð [yChï, Hophçal [Chë tCy³⁷⁰] *to burn*, imperfect tCy³⁷⁰l, Niphçal tCn³⁷⁰l, Hiphçïð tyChï (in [Is 27:4](#) also hN³⁷⁰tjCä; is to be read with König; in [2 S 14:30](#) the Masora has rightly emended the K^{ethibh} hytycwhw, which could only be the 1st sing. perf. of a verb ³⁷⁰!370, to the imperative hwtjChw in agreement with the context and all the early versions); gCy³⁷⁰, Hiphçïð gyChï *to place*, Hophçal gCh³⁷⁰ and probably also in the forms ordinarily derived from bCn³⁷⁰, viz. bCn³⁷⁰l (Niphçal), byCh³⁷⁰ and byCj³⁷⁰ bCh³⁷⁰ at any rate a stem bCy³⁷⁰ is implied by the Hithpaçel bCy³⁷⁰thi instead of the anomalous bCt³⁷⁰T³⁷⁰ [Ex 2:4](#) read with the Samaritan bcyttw, i.e. bCy³⁷⁰t.T³⁷⁰. Besides the common form we find once qC³⁷⁰ in [Is 44:3](#) (from qCy³⁷⁰ *to pour*) with a *transitive* meaning, beside qCy³⁷⁰ *intransitive*, [1 K 22:35](#). Elsewhere the *imperfect consecutive* has the form qC³⁷⁰ [Gn 28:18](#), [35:14](#), &c., cf. § 69 f, where also other forms of qCy³⁷⁰ are given; rCy³⁷⁰ and rCyl ([Is 44:12](#), [49:8](#), [Jer 1:5](#) Q^{ereð}), from rCy³⁷⁰ *to form*, are, however, used in the same sense. Cf. also ~rSa, [Ho 10:10](#); hnr³⁷⁰ (for ³⁷⁰T³⁷⁰ according to § 47 k) [1 S 6:12](#); dSyl i [2 Ch 31:7](#) (cf. § 69 n) and dS³⁷⁰ [Is 28:16](#). This assimilation is found always with sibilants (most frequently with C) except in the case of #QY³⁷⁰: [1 K 3:15](#) (so ed. Mant., Ginsb., Kittel; but Jabl., Baer #qY³⁷⁰) and in tðLh³⁷⁰ [Gn 40:20](#), [Ez 16:5](#) (cf. tðL³⁷⁰ verse 4), *infinitive* Hophçal of d³⁷⁰l y³⁷⁰ (cf. WdL³⁷⁰ § 69 t).

Footnotes:

¹[1] These verbs, like verbs [³⁷⁰!370] (cf. above, note on § 67 g), may perhaps have been influenced by the analogy of verbs ³⁷⁰!370.

§ 84^a. 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. Ružicůka, '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 qatʾl, qitʾl, qutʾl 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 [rʔʔ] &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,¹ 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 rdʕā ʔryā dbKī ʔtKī the connective forms of rdʕā ʔryā &c., which latter can only come from 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 $e\alpha$. 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 $a\alpha$ in the 2nd syllable) became the models for all the others, and ultimately even for some really monosyllabic forms.²

(a) From the strong stem the above three ground-forms are further developed to $I j q\tilde{a} | j q\tilde{a} | j q\tilde{a}$ (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. $[rZ\tilde{a}]$ *seed*, $XCN\tilde{a}$ *eternity*, $I [P\tilde{a}]$ *work*; but with middle h or X , note $\sim X, I \tilde{a}$ *bread*, $\sim X, r\tilde{a}$ (as well as $\sim X, r\tilde{a}$ *womb*, $I h\tilde{a}$ *tent*, $I hB\tilde{a}$ *thumb*; so with final a , $arP\tilde{a}$ *a wild ass*, &c.; with a middle guttural also the modification of the principal vowel $a\alpha$ to $e\alpha$ does not occur, e. g. $bhr\tilde{a} r [n\tilde{a}]$, $\#X, I \tilde{a}$ (exceptions, again, $\sim X, I \tilde{a}$ $\sim X, r\tilde{a}$). On the inflexion, cf. [§ 93](#), Paradigm I, a–f, and the explanations. In $a j X\tilde{a} sin$, the 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 $rts\tilde{a}$), $hI ka'$ *food* (also $I ka\tilde{a}$; with a middle guttural $hr'[h]$ *girl*, $hrh'j$ *purity* (also $rhj' \tilde{a}$). Cf. [§ 94](#), Paradigm I.

c

(b) From weak stems: (a) from stems $!3M$, e. g. $@a'$ *nose* (from $'a\alpha np$, hence with formative additions, e. g. $yP'a'$ for $'anpi\tilde{a}$ *my nose*); $Z[ea]$ *she-goat* (groundform $'i\alpha nz$); fem. $h j X i$ *wheat*; (b) from stems $[3M]$ ([§ 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 aĀ always lengthened to aḏ ~y" sea; fem. ḥYX'; *life*, and with attenuation of the aĀ to iā, ḥDmi *measure*; from the ground-form qīāṭī, ~aē *mother*, fem. ḥZGī *a shearing*; from the ground-form quāṭī, QXḐ *statute*, fem. ḥQ'Xu (g) from stems W³ (Paradigm I, g and i); twnī *death* (from ma-ut, the u passing into the corresponding consonant, as in %WTī *middle*) or contracted ~Ay *day*, j AV *whip*, rAV *a bull*; fem. ḥl w'; *perverseness* (also contracted ḥl A'); from the ground-form quāṭī, rWC *a rock*; fem. ḥpws *a storm*. (d) from stems y³ (Paradigm I, h); TyZīan *olive-tree* (with a helping Hīreq instead of a helping Sēgho) from za-it, the i passing into the corresponding consonant; or contracted qyXe *bosom*, l yXe [K 18:17](#) (elsewhere l ykī *host*, fem. ḥbyfē *grey hair*, from the ground-form qīāṭī, !yDī *judgement*, fem. ḥny'Bi *understanding*. (e) from stems ḥ³ (Paradigm I, k); partly forms such as ḥkBi *weeping*, ḥghī *murmuring*, ḥdnē *a present*, ḥcqi *the end*, partly such as ykB; yrā] *a lion* (ground-form baīky, 'aīry); cf. also the forms from stems originally W³; WXfi *swimming* (ground-form saāhw); fem. ḥw'ī.V; *rest*, ḥw'aḡ) *exaltation*; from stems y³; ḥyl' a; *a fat tail*, and with attenuation of aĀ to iā ḥybvi *captivity*, also tybiv, formed no doubt directly from the masc. ybiv. with the fem. termination t; from the ground-form qīāṭī, yC'X] (from hīās); fem. ḥw'dx, *joy*, ḥyr', and ḥwr', *nakedness*; from the ground-form quāṭī, WhBō (from boāhw) *waste*, WhTō *emptiness*; yl D> for yl D\, *bucket*, fem. ḥYhā\ *a ship* (directly from ynā\ *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 qī 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 kḏ *food*, &c.).⁴

e

2. Nouns with one of the three short vowels under the second radical (present ground-form qetāī, qetīāī, qetūāī), e. g. VbD> *honey*, ywD> *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 *buṣl* may be inferred, just as a ground-form *quṭlu* underlies the infinitives of the form *l j q*.⁵

II. Nouns with an original Short Vowel in both Syllables.

f

3. The ground-form *qaṭṭaA*, fem. *qaṭṭaAaA*, 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*, *[bʿ'* *satiety*; in the fem. frequently abstract, as *hq'dc*⁶ *righteousness*; with an initial guttural *hmd'a* *earth*. — Of the same formation from verbs *[ʔ]* are *ddB'* *alone*, *!n['* *cloud*; passive *l l X'* *pierced*. — In verbs *hʔ* a final *Yodh* is almost always rejected, and the *a* of the second syllable lengthened to *e*. Thus *ydʿ'* *field*, after rejection of the *y* and addition of *h* as a vowel-letter, becomes *hdf'* (cf. § 93, Paradigm II, *í*); fem. e. g. *hnv'* *year*, cf. § 95, Paradigm II, c. From a verb *wʔ* the strong form *wn['* *afflicted* occurs.

g

4. The ground-form *qaṭṭiA*, fem. *qaṭṭiAaA*, 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 *yʔ*: irregularly, *wytAYI 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 WaW: Wl w' *at ease*, incorrectly written *plene* Wyl w' [Jb 21:23](#).

h

5. The ground-form qa'tuAl, developed to l j q' (also written l Aj q'), generally forms adjectives, e. g. ~yθ' *terrible*, drB' *piebald*, qAtm' *sweet*, dq" *speckled*, tbq' *interwoven*, l gq' *round*, qmq' *deep*, bq' *hilly*, bhC' *golden*; l j q' *small*, only in sing. masc., with a parallel form l j 'q' of the class treated under í, fem. hN] q, plur. ~yN] q. These forms are not to be confounded with those in No. III, from the ground-form qa'taθ. — Fem. hMyθ] hDwbK, (*glorious*), hTb[] hGh[] (*delicate*), hLg[] hQm[], with sharpening of the third radical, in order to keep the original u short, and similarly in the plurals ~yDrB; ~yDba> ~yLg[] ~yP'sa] *stores*, &c.

i

6. The ground-form qia'taAl, develops to l j 'q (cf. [§ 93](#), Paradigm II, Rem. I), e. g. bb'l *heart*, bn' *a bunch of grapes*, rkV *strong drink*; from a verb h' , probably of this class is h[r generally contracted to [r *friend*, ground-form riçay: the full form is preserved in Wh [r *this friend*, for Why [r

III. Nouns with an original Short Vowel in the First and a Long Vowel in the Second Syllable.

k

7. The ground-form qa'taθ in Hebrew always develops to the form l Aj q', the aθ becoming an obscure oθ The fact that this form is also written l j q' must not lead to the confusion of these forms with those mentioned in No. 5, from the ground-form qa'tuAl. [7](#) Moreover the qatbθ-class includes forms of various origin, and therefore of various meaning, as (a) intransitive adjectives like l AdG' *great*, vAdq' *holy*, fem. h l AdG> the short vowel becoming S-^ewaθ whereas in l AdG', &c., before the tone it is lengthened to aθ (b) the *infinitives absolute* of the form l Aj q' ([§ 45 a](#)) as representing the abstract idea of the verb, and abstract substantives like

dAbK' *honour*, ~Al V' *peace* (Arab. saʿlām); (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 a 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 qaḇl.

I

8. The ground-form qaṭiṭ develops to I yj q' (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 rysā' *a prisoner*, XyVm' *an anointed one*. These proper qaṭiṭ-forms are parallel to the purely passive qatū-forms (see [m](#)), but others are due to a strengthening of original qatīal-forms. These are either (b) intransitive in meaning, as ry[c' *small*, and, from y³ stems, yqh' *pure*, ynl' *poor* (see [§ 93 vv](#)), or (c) active, as aybh' *a speaker* (prophet), dyqP' *an overseer*. — Of a different kind again (according to De Lagarde, infinitives) are (d) forms like @ysā' *the ingathering*, rycB' *vintage*, vyrk' *ploughing time*, rycq' *harvest*. On qaṭat forms with a kindred meaning, cf. [§ 84b f](#).

m

9. The ground-form qaṭiṭ develops to I Wj Q'. As in the qatā and qatū-forms (see [k](#) and [j](#)), so here forms of various kinds are to be distinguished: (a) qatū-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 qatūal-form we get (b) certain stative adjectives ([§ 50 f](#)), as Vmha' *incurable*, ~WC [' *strong*, ~Wr [' *subtil*, or even transitive, as ZWxa' *holding*; (c) active substantives, as VmQy' *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 qaṭat or qaṭat⁸ in Hebrew changes the iā to vocal Se^ewa and develops to I j Q' (cf. [§ 93](#), Paradigm IV, *c*) or I Aj Q, with a obscured to o (as above, [k](#)). Cf. raV. *remnant*, rqy' *honour*, btK. *book* (Arab. kiṭāb), br'q. *war* (the

last three probably loan-words from the Aramaic); of the other form, ~**Al** **X**] *a dream*, **rAmX**] *an ass* (Arab. *hiĀmaṯ*), **HA** **l** *a/God* (Arab. *ʿilāh*); with **ā** *prosthetic* (§ 19 m), [**Arzā**, *arm* (twice: usually [**Arz**], fem. **hrʾfB**. *good news* (Arab. *biĀsḷaṯā*); **hdAb** [**]** *service*, **tb,tK**. (Arab. *kiĀtaḷā*) *tattooing*.

o

11. The ground-form **qiĀtiṯ** seems to occur e. g. in Hebrew **l ywā** *foolish*, **l y l ā** *vanity*, **l ydB**. *lead*, **l ySK**. *a fool*, **ryzK**] *a swine* (the prop. name, **ryzK** points to the ground-form **qiĀtiṯ**, cf. Arab. *hiĀnziṯ*).

p

12. The ground-form **qiĀtuṯ** or **quĀtuṯ**, Hebr. **l Wj** **q**, e. g. **l WbG** *a boundary*, **vWb l** *a garment*, fem. **hrWbG** *strength*, **hnWma** *faithfulness*.

q

Rem. When the forms **q^{et}uṯ** and **q^{et}bṯ** begin with **ā**, they almost invariably take in the singular a **Sere** under the **ā** instead of the ordinary **Hāteph-Seghol**; cf. **SWbaēa** *crib*, **!Wj aēthread**, **!Wmaēfaithful**, **bAzaēhyssop**, **rAZaēa** *waist-band*, **r Wsaēa** *bond*, **dApaeān** *'ephod'*; cf. § 23 h, and the analogous cases of **Sere** for **Hāteph-Seghol** 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 **qaṯāā**, in Hebrew, always changes the **ā** into an obscure **o** **l j ʾq** (**l j q**), e. g. ~ **l ʾA** [(§ 93, Paradigm III, a), Arab. *ʿaṯāām*, *eternity*; ~ **tʾAX** (Arab. *hāṯāām*) *a seal* (according to Barth a loan word of Egyptian origin), fem. **tm,tK** (from **hbāāmt**); [**l ʾAT** *worm* (unless from a stem [**l W**, like **bVAT** from **bXW**; see the analogous cases in § 85 b). On the participles **Qal** of verbs **h³ʾ** (§ 93, Paradigm III, c), cf. § 75 e; on the feminines of the participles **Qal**, which are formed with the termination **t**, see below, s.

Rem. Of a different kind (probably from a ground-form **qautā**) are such forms as **!pʾAa** (or **!pʾAa** Ez 10:9 in the same verse) *a wheel*; **l zAG** *a young bird*, **gnAD** *wax*,

&c.

S

14. The ground-form $qa\ddot{a}l$ also becomes in Hebrew almost invariably $l j \ddot{a}q$ ($l j \ddot{q}$). Besides *participles active masc. Qal* this class includes also feminines of the form $t l j \ddot{q}$ if their ground-form $qo\ddot{a}lt$ (§ 69 c) goes back to an original $qa\ddot{a}lt$. The substantives of this form, such as $!hK_0$ *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. $hd l y\ddot{o}$ *a woman in travail* (cf. also $hd g B$) *the treacherous woman*, [Jer 3:8](#); $h [l \ddot{e} n$ *her that halteth*, [Mi 4:6f.](#), [Zp 3:19](#); $hr'x s$ *a buckler*, y [Ps 91:4](#)); the participles as a rule have the form $hd l y\ddot{o}$ &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* $hm m$ [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. $bg \ddot{w} [$ *a pipe*, commonly $bg [\ddot{u}$ and to be so read, with Baer, also in y [Ps 150:4](#), not $bg [\ddot{u}$

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:

¹[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*, *sūamas*, *aban* (= $bl K\ddot{n} vmv\ddot{n} !ba\ddot{n}$, with case-endings *kalbu*, *sūamsu*, *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*, *qudsūu*, and partly from old construct-forms like the Assyrian types *kalab*, *sifir*, *qudusū*.

²[2] On the other hand, Ungnad, *ZA*. 1903, p. 333 ff., rejecting all previous

explanations, maintains that the *a* in *melaḵhiṯ*, *melaḵhoṯ* is inserted merely to facilitate the pronunciation. From *qatliṯ* arose *qatṭliṯ* then *qataliṯ* and finally *qetaliṯ*. See, however, Nöldeke, 'Zur semit. Pluralendung,' *ZA*. 1904, p. 68 ff., who points out that the Semitic nouns *faḥl*, *fiḥl*, *fuḥl* with their corresponding feminines *faḥla*, &c., on assuming the plural termination commonly take an *a* before the 3rd 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 *melaḵhiṯ* as a *pluralisfractus*.

³[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*; *brḡ*, but *cedem*, *secel*, *debr*, &c., for *~dḡ*; *l qv*; *rbḏ*, &c.

⁴[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.

⁵[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.

⁶[2] In St. Jerome's time these forms were still pronounced *šādaca* (*hq'd'c*), *šāca* (*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*, *hxlw'c*. *a crying*, &c.) are undoubtedly to be regarded (with Barth, *Nominalbildung*, p. 87) as feminines of infinitives of the form *qaṭṭaḥ*, the lengthening of the second syllable being balanced, as in other cases, by the addition of the feminine termination.

⁷[1] In [Na 1:3](#) only the *Qere* requires *-l dḡ* (in the constr. state) for the *Kethib* *l Adḡ*.

⁸[2]. On the *fuḥal*-forms (regarded by Wellhausen as original diminutives) see Nöldeke, *Beiträge* (Strassb. 1904), p. 30 ff. He includes among them *tr, [ḡ]ow*, and *~yrkḡ*. *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 qm* (as a *noun* also *l j 'qm*), further *ṭ l j q*; *hl j q*; *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 [d]Am *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*, *qitil*), sometimes by the lengthening of the characteristic vowel (*qatu*, *qati*, *qata*), 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*, *qatta*; *qittil*, *qitta*, &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. $\text{I} \text{ } \text{A} \text{ } \text{q}'$ is the infinitive of the perfect stem, $\text{I} \text{ } \text{j} \text{ } \text{Q}$ the infinitive of the imperfect stem, $\text{bK} \text{ } \text{v}$ infinitive of $\text{bK} \text{ } \text{vyl}$, &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 *yaqtu* is imperfect of the transitive perfect *qatala*, and *yaqta* 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.*, xlviii, 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 3rd 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*.¹

Footnotes:

¹[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*, $\text{!yl}[\text{f}]\text{!}$ *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'* mother (but see both words in the Lexicon; according to Stade and others *ba'*, *~a'* &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 g 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 nuda*e, 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*; *twkl m*; The formative letters used for this purpose are *w y t n m a h* (*wyThm a h*)¹ 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 ayrb G* (*man of God*), *~yqiyAh* > (*Yahwe raises up*), *!thAh* > (*Yahwe gave*), &c.²

Footnotes:

¹[1] From this *vox memorialis* the *nomina aucta* are also called by the older grammarians *nomina heemantica*.

²[2] G. Rammelt (*Über die zusammengesetzten Nomina im Hebr.*, Halle, 1883, and Leipzig, 1884) recognizes as appellatives only [דפ] (cf. below, § 85 w) and תנחל 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 אל; יל B; יל 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.¹ 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 מִי, e. g. [1 S 9:2](#) ~ [h'-l Kmi Hbō] *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](#) yrlametz [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.²

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 HKgyl] *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.³ 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 of² over²*; [Ec 2:13](#)); it is also seen in examples like [Gn 37:3](#) wynB'-l Kmi @sAy-ta, bha' l ar'fyl] *now Israel loved Joseph more than all his (other) children*; [29:30](#), [1 S 2:29](#), [Ho 6:6](#).⁴

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 to²*? [Jb 15:11](#); after an intransitive verb, e. g. [Gn 32:11](#) *I am too insignificant* (yTij 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:[' *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 altar² 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 to² meaning ye have² long enough*, [1 K 12:28](#); cf. [Ex 9:28](#) and [Ez 44:6](#) (-!mi followed by a substantive).⁵

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 wgw l Ko ~hme rcBytad *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 ivWr tmi ~hyl s tipW *whose graven images were more numerous than those at Jerusalem, &c.*; ⁶ [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;⁷ 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](#) *~yvdQh; vdq the most holy place*; *~yrlVh; 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](#))⁸; [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 (ʾ!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 … 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*.⁹

l

The repetition of substantives serves also as a periphrasis for the superlative in such cases as rD0 rdd . ([Ex 3:15](#)) = *to the remotest generations*; cf. [17:16](#), [Jer 6:14](#), [8:11](#) (*perfect peace*); [Ez 21:32](#) (hW[; three times);¹⁰ [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:

¹[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*

²[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* ?

³[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.

⁴[2] On the other hand, the phrase -!mi qdç' 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* ²is expressed by -l aww before the second member.

⁵[3] Cf. also [2 K 4:3](#), Where the idea of *doing something too little* is paraphrased by the Hiph. j y[imhi = *do not too little*, sc. l aww l i in borrowing empty vessels.

⁶[4] With this *comparatio decurtata*, cf. the still bolder pregnant construction in y [Ps 4:8](#), t [ne greater gladness than at the time, &c.

⁷[1] Cf. also !Ay l .[, *the one above*, i. e. *the Most High*.

⁸[2] *God of gods, and Lord of lords*, just as the supreme god of the Babylonians is called be' be' (Tiele, *Compend. der Rel.-Gesch.*, p. 87).

⁹[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*.

¹⁰[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.*¹

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. *l AdG" fyaḏa great man, hpy" hV'ai a 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>bhž" 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"[] hYH[] O thou poor one, Anathoth !* (but probably *hYn[] answer her*, is to be read); cf. *23:12, 53:11* (*a righteous man, my servant*; but in *28:21 rž"* and *Yrkñ"* 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 *l dGō* should be read); *1 S 16:7* (*the height of his stature*); in the plural, *1 S 17:40 ~ynb'a] yqLx;* *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](#) $h\dot{l} \dot{d}G > xW\dot{r} \ddot{a} wgw \ qzX\dot{w}$ (but read $\dot{l} \dot{A}dG$); [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](#) $\sim yb\dot{A}j \ tAc\dot{m}W \ \sim yQ\dot{x}y$ [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 $wa\dot{w}$ *copulative*, cf. [Zc 1:8](#).

e

4. After feminines plural ending in $\sim y\dot{a}i$ ([§ 87 p](#)) the adjectival attribute (in accordance with the fundamental rule stated above, under [a](#)) takes the ending $t\dot{A}$, e. g. [Is 10:14](#) $tAbz\dot{L}$ $\sim yciyB$ *forsaken 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](#)) $tAmr'$ $\sim yhy$ [*haughty 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. $\dot{a}C$ *sheep* [with *fem. plur.*], [Gn 30:43](#), [1 S 25:18](#); \sim [*=men*, [1 S 13:15](#), [Is 9:1](#); $\dot{l} \dot{a}r'f\dot{y} \dot{l} \ K'$ *=all the Israelites*, [1 S 2:14](#); $tW\dot{l} \ G''$ *=the exiles*, [Jer 28:4](#); cf. also $\sim yh\dot{w}$. $Vp\dot{n}\dot{e}$ *two souls*, [Gn 46:27](#).² 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](#) $qyD\dot{c}$; $\sim yhil \ \dot{a}/$ [2 K 19:4](#), [16](#) (= [Is 37:4](#), [17](#)); [Is 19:4](#); but cf. $\sim y\dot{w}x$; $\sim yhil \ \dot{a}/$ [Dt 5:23](#), [1 S 17:26](#), [36](#), [Jer 10:10](#), [23:36](#), perhaps also [Ex 20:3](#) $\sim yr\dot{x}\dot{e}$ $\sim yhil \ \dot{a}/$ *= 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:

¹[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. rybā' *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 ayfñ" (*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 ugrh, = *the sea*; merum for *vinum*, &c.

²[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.

³[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 ~ypirT. *household god* (but not so in Gn 31:34), as in y Ps 46:4 to the plural of amplification ~yMiy. *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. wythbW dwd' ynB . *the sons of David and his daughters* (not dwd' tAnbW ynB); cf. [1 K 8:28](#).¹ The language also prefers to avoid a series of several *co-ordinate*² 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](#)),³ and rather tends to repeat the *nomen regens*, e. g. [Gn 24:3](#) $\sim \text{ymVh; yHd \text{a/} \#raih' yHd \text{a/}}$ *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](#) $\text{ytba} \text{] yVx; ynV. ymV}$ *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](#) $\text{!yVò ymW h] \sim ynV.-ayV}$ *the fat valley of them that are overcome with wine*. The usual explanation that SynV.-ayV forms *one* single idea (in German *Fettigkeitstal*), on which the genitive !yVò ymW h] then depends, in reality explains nothing; the text is almost certainly corrupt. In [Dt 15:18](#) hnVmi would be expected; in [Jos 3:11](#) tyrBh is a later

addition; in [Is 32:13](#) (f'Avm'), and y [Ps 68:22](#) (r [f'), 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](#) hv'm is probably a gloss on ~l' [-ymy> which has crept into the text; in [2 S 4:2](#) tvB'vyail, 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 yDemh'); [Lv 26:42](#), where wgw bq([y) ytjrb. could at most be explained as an ellipse for bq([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, hyk(y) ~ai h'hy>~kalbit [Nu 12:6](#) could not possibly mean *if your prophet be a prophet of the the Lord*; the text is manifestly corrupt (probably hwhYmi ^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 ~yhił hake/like God('s throne): cf. § 141 d, note]. In [Jer 52:20](#) two readings are probably combined, ~TVXnł without any addition, and ~yI Kñ; I K' tvxnł. In [Nu 25:12](#) ~Al V' is in apposition to ytjrB. On hMzl %KñD; [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*,⁵ see the examples under [k-q](#)).

Examples. The nomen rectum represents —

g

(a) A *subjective genitive*, specifying the possessor, author, &c., e. g. %I Mñ; tyBe *the king's house*; hAhy>rbD> *the word of the Lord*.

h

(b) An *objective genitive*, e. g. Ob¹⁰ ^yxia' smx]met *for the violence done to thy brother*⁶ (but in [Ez 12:19](#) smx]met is followed by a subjective genitive); [Pr 20:2](#) %I mñ tmyaethe *terror of a king*; [Gn 18:20](#) ~ds. tqi[;t *the cry concerning Sodom*; [Is 23:5](#) rC0 [mve *the report of (about) Tyre*, cf. [2 S 4:4](#); [Am 8:10](#) dyxiy" I baethe *mourning for an only son*; [Dt 20:14](#) ^ybyaotI I v. *praeda hostibus*

tuis ererpta: cf. [Is 3:14](#). In a wider sense this includes such examples as $\sim y\lambda kh;t\# [e \% rD\tilde{n}$ *the way of (i. e. to) the tree of life*, [Gn 3:24](#); cf. [Pr 7:27](#), [Jb 38:20](#); $\sim y\tilde{h}; \% rD\tilde{n}$ *the way of (by) the sea*, [Is 8:23](#); $yxbzl \sim y\tilde{h}il \{a/$ *the sacrifices of (i. e. pleasing to) God*, y [Ps 51:19](#); $hA\tilde{h}y> t [b\tilde{w}$ *the oath of (i. e. sworn before) the Lord*, [1 K 2:46](#); $l a\tilde{w}m l . yrbDl$ *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. $hytArf\tilde{t}tAmkX$; *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. $trP. rh\tilde{n}$ *the river Euphrates*; $! [nB. \#ra\tilde{n}$ *the land of Canaan*; $l ar\tilde{f}yl t l WtB$ *the virgin Israel (not of Israel)*, [Am 5:2](#).

l

s(e) Of the *genus*, e. g. [Pr 15:20](#) ([21:20](#)) $\sim d'a' l ysk$ *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. $rbq\tilde{n} tWx\tilde{a}$ *a possession of a burying-place, i. e. hereditary sepulchre*, [Gn 23:4](#), &c.; $tArKB\tilde{n}; yn\tilde{a}eT$ *the early figs*, [Jer 24:2](#); $yti\tilde{y}Be l ha\tilde{n}$ *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. $rP'smi ytm$ *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 (?)

$\sim yK\tilde{ir}Bi \sim ym\tilde{n}$

o

(h) Of the *material*^L of which something consists, e. g. $\text{fr}x^+y|K$ a vessel of earthenware, [Nu 5:17](#); $@sk\ddot{y}|K$ vessels of silver (cf. the French *des vases d'or*); $\# [e !Ara]$ an ark of wood, $l z\ddot{r}B; j b, \ddot{v}a$ 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](#) $\sim l \ddot{A} [tZx\ddot{a}]$ 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 $\ddot{v}d\ddot{q}\ddot{u}$ holiness very frequently serves as a periphrasis for the adjective $\ddot{v}Adq'$ (e. g. $\ddot{v}d\ddot{Q}\ddot{u}; yd\ddot{q}Bi$ the holy garments, [Ex 29:29](#)), since $\ddot{v}Adq'$ is used almost exclusively in reference to persons (hence also with $\sim [;$ and yAG people, and with $\sim V\ddot{e}$ the name of a person); the only exceptions are $\ddot{v}Adq' \sim Aqm'$ holy place, [Ex 29:31](#), &c.; $\sim ym\ddot{n} \sim y\ddot{v}d\ddot{q}$ holy water, [Nu 5:17](#); $\ddot{v}Adq'$ as the predicate of $\sim Ay$ day, [Neh 8:10](#) f., and of $hn\ddot{x}m; t$ camp, [Dt 23:15](#). So also the use of $qyDc;$ righteous is always confined to persons, except in [Dt 4:8](#); elsewhere the periphrasis with $qdc\ddot{p}$ or $hq'dc.$ is always used, e. g. $qdc\ddot{p} yn\ddot{z}am t$ 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. $hx\ddot{b}j; i !ac$ sheep for the slaughter, y [Ps 44:23](#); $\ddot{W}m\ddot{A} | v. rS\ddot{W}m$ 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](#) $!y\ddot{y}\ddot{o} da\ddot{a}w > \sim x, l \ddot{n} r\ddot{m}\ddot{x}$ an ass laden with bread and a bottle of wine (but probably $hr\ddot{r}'[$ is to be read for $r\ddot{m}\ddot{x}$); 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 $r\ddot{x}bm\ddot{i}$ 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 l Bentiirety, 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 vyai a man, l [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 vyai &c.: ~yrbD> vyai *an eloquent man*, Ex 4:10 (but ~yltp'f. vyai Jb 11:2 *a man of lips*, i. e. *a boaster*); !Avl' vyai = *a slanderer*, y Ps 140:12; t [Dñ vyai *a man of knowledge*, Pr 24:5; hmXe vyai *a wrathful man*, Pr 15:18; ~ymD' vyai *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 tvaãa *contentious woman*, Pr 27:15; in the plural, e. g. Gn 6:4 ~Vh; yvæa; *the men of renown, famous*; cf. Gn 47:6, Is 41:11, Jb 34:8, 10 (bb'l e yvæa; *men of understanding*); with yten, e. g. Is 5:13 (b[r' yten. *famished men*; but read probably b[r' ywm. *weak with hunger*); y Ps 26:4 Jb 11:11, 22:15.

u

(b) Of l [Bñ &c.: r [Fe l [Bñ *hairy*, 2 K 1:8; tAmI xh:tI [Bñ *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;ã *a woman that hath a soothsaying spirit*, 1 S 28:7; cf. Na 3:4; in the plural, e. g. ~yCxi yI e[B;ã *archers*, Gn 49:23, tyrb. yI e[B;ã

confederates, [Gn 14:13](#); $\text{yl } \text{[B]th } \text{[WbV]}$ sworn supporters, [Neh 6:18](#).

V

(c) Of -!B , &c.: $\text{I yk\ddot{a}!B}$, a hero, warrior, [1 K 1:52](#); $\text{qvm\ddot{a}!B}$, heir, [Gn 15:2](#); hnV'-!B , yearling, [Ex 12:5](#), &c.; hnV' 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](#) tAKh-!B worthy to be beaten. Feminine, e. g. I [Yd B- tB] , a wicked woman, [1 S 1:16](#); frequently also $\text{I [Yd B. vya\ddot{a} b ynB\ddot{a} b yv\ddot{a}}$, and even simply I [Yd B , like the Latin *scelus* for *scelesiissimus*, [2 S 23:6](#), [Jb 34:18](#). Plural masculine, e. g. yrhm+ynB , children of rebellion, [Nu 17:25](#). -!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](#) $\text{hl y\ddot{a} \ddot{a}!B}$, i. e. grown in a night, [Jb 41:20](#) son of the bow (i. e. an arrow); so also @Vr, ynB =sparks, [Jb 5:7](#); [La 3:13](#); tAnB , [Ec 12:4](#) the daughters of song, probably meaning the individual notes.

There is another use of -!B , or 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; ~yxQ'r'h'-!B , [Neh 3:8](#) one of the guild of apothecaries, cf. [3:31](#) where $\text{~ypir\ddot{e}h;-!B}$ 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 $\text{ynv\ddot{u}r\ddot{e}h; ynB}$, [Nu 4:27](#) f. Gershonites, ~ythQ'h; ynB , [2 Ch 20:19](#), &c., Kohathites; $\text{~dq\ddot{a} ynB}$, 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](#) $\text{I b\ddot{a}o tcyCi}$ the flower of that which

fades, for which verse I has *l bəθ #yɕi* *the fading flower*, cf. further, [Is 22:24](#), [Jer 22:17](#) (?), [52:13](#), y [Ps 73:10](#), [74:15](#) (but *!tʲaθ* may be a substantive), [78:49](#); also the use of *[rʲ]* as a substantive, e. g. in [Pr 2:14b](#), [6:24](#) (*[rʲ tʲvaʃ]*, &c., analogous to the New Testament phrase *οὐ οἰκονομῇ τῇ ἀδικίᾳ*, [Luke 16:8](#), and the French *un homme de bien*.⁸—Finally, an adverb (treated as a substantive) may likewise be used as an epexegetical genitive; cf. *~Nʲxi ymθ* *blood shed without cause*, [1 K 2:31](#); [Pr 24:28](#), [26:2](#); [Ez 30:16](#) (*~mʲy*).

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. *wyl ɣʁ-ta, hl 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., *vbdw bl x' tbzʹ #raʃa* *land flowing with milk and honey*; or of the *means*, e. g. *brxʲyl d x'* *slain with the sword*, [Is 22:2](#); or the *cause*, [Ct 2:5](#) *sick of love*; or of the *scope* of the attribute,⁹ e. g. [Gn 39:6](#) *ratʲhpy* *fair of form*; cf. [Gn 41:2](#), [4](#), [Ex 34:6](#), [Is 1:4](#), [Jer 32:19](#), [Na 1:3](#), y [Ps 119:1](#), [Jb 37:16](#); or of the *manner*, e. g. y [Ps 59:6](#) *!wahi ydgBof* *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. y [Ps 24:4](#) *~yPʲk; yqʲn* *clean as regards hands*, &c.; [2 S 9:3](#), [Is 6:5](#), [Jb 17:9](#); [Is 19:10](#) *Vpʲnʲymgaʲ* *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:

¹[1] Very rare, and only possible in very rapid utterance, are such exceptions as [Ez 31:6](#) (*!Anbʲl -baʲ ʲr xʲbmʲ*); [Pr 16:11](#).—In [Is 11:2](#) *the spirit of knowledge and of the fear*

of the Lord, $\text{t} [\text{D}]$; may lit any rate also be taken as an absolute genitive, so also $\text{rps}\tilde{\text{a}}$
[Dn 1:4](#)

²[2] In γ [Ps 114:1](#) a second genitive is added even without the copula, but the parallelism of the members renders any misunderstanding impossible.

³[3] In almost all these instances the two (or three) genitives form one closely connected whole, as *heaven* and *earth*, *sons* and *daughters*.

⁴[1] Halevy, J. A. xiv. 548, removes the difficulty by pointing $\%K\text{r}\text{f}$;

⁵[1] The latter term is preferred especially by König, *Theol. Stud. und Krit.*, 1898, p. 528 ff.

⁶[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. $\epsilon\upsilon\text{noia tw}\tilde{\text{h}} \text{fi}\tilde{\text{w}}\text{n}$ (pistis tou/ qeou $\text{o}^{\text{h}} \text{logos u}^{\text{h}} \text{tou/ stanrou}$, [1 Cor. 1:18](#)).

⁷[3] In the almost entire absence of corresponding adjectives ($\text{z}\text{w}\text{r}\text{a}'$ *made of cedar*, a denominative from $\text{z}\text{r}\text{a}\tilde{\text{a}}$ and $\text{v}\text{w}\text{x}\text{n}''$ *brazen* are the only examples), the language regularly has recourse to the above periphrasis. On the form $\text{qa}\text{u}\text{u}$, as expressing an inherent property, cf. [§ 50 f](#); cf. also the proper name, $\gamma\text{Lz}\text{r}\text{B}$; *ferreus*.

⁸[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 I yXe [Is 36:2](#) and ayGf [Zc 14:4](#) must be intended as forms of the absolute state, shortened in consequence of their close connexion.

⁹[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. hAhy>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; yvæa; Nu 31:49, the soldiers; aybMh; rbD>the word of the prophet, Jer 28:9 (but e. g., on the other hand, hdM'l m. ~yvh'a] twcmi 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'-tyBet my father's house.

(d) By construction with another genitive determined in some way, e. g. Gn 3:2 !Gh;-# [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, ~dah'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 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](#)),² see the Lexicon, pp. 481^b, 482^b.

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](#) AthebAQere 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](#) $hAhy > qX$; *a feast of the Lord* (unless it is *the* spring festival), [Dt 7:25](#), and frequently $hAhy > tb: [AT t$ *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](#) $hdFh; tq: l x$, *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, $tAl [Mh; ryv$ in the titles of [Psalms 120](#) to [134](#) (except [121:1](#), $tAl [Mh; ryv$) 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](#) $\sim AqMh; l kB$. *in all the place*, sc. of the sanctuary, is a dogmatic correction of $\sim Aqm' l kB$, *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 $\sim AqMh; l K'$ (unless it means *in the whole place*) is remarkable, since elsewhere *every place* is always (8 times) $\sim Aqm' l K'$.

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](#) $!Anr\grave{a}; \sim y l xN\grave{h}$; *the valleys*, namely the valleys of Arnon; [2 K 23:17](#) $l ae tyBe xBz\grave{Mh}$; *the altar*, namely the altar of *Bethel* (i. e. with the suppression of the real nomen regens, $xBz\grave{m}$ without the article; by the pointing $xBz\grave{Mh}$; the

Masora evidently intends to allow the choice either of reading xBz^{Mh} ; or correcting it to xBz^{m} ; $\text{l ae ty Be l a}^{\text{h}}$ *the God of Beth-el*^β (equivalent to $\text{B l ae l a}^{\text{h}}$), [Gn 31:13](#) (the LXX. read $\sim \text{AqM}^{\text{b}}$; $\text{^yl ae ha}^{\text{rMh}}$; l a^{h} *the God who appeared to thee in the holy place*); rW^{a} ; ^l 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, $\text{AMai hr}^{\text{f}}$ [Gn 24:67](#) is no doubt only a subsequent insertion; so also $\text{l a}^{\text{r f y l}}$ [Jos 8:33b](#) (cf. LXX), [2 S 20:23](#), [2 K 7:13](#), ^l M^{h} ; [1 S 26:22](#) after $\text{tyn}^{\text{K h}}$; (simplified by the Masora to tyn^{K})^{Q^{ere}}; zx'a' t y l i [[2 K 23:12](#), rW^{a} ; [Is 36:8](#) (cf. [2 K 18:23](#)), vdQ^{h} ; [Ez 46:19](#) (unless the article with twbXl is to be omitted), also $\text{dym}^{\text{I T h}}$; [Dn 8:13](#), and $\text{ayb}^{\text{N h}}$; dde [[2 Ch 15:8](#). In [Ex 9:18](#) read with the Samaritan $\sim \text{AYmil}$; in [2 S 19:25](#) tb^{I} m might possibly be taken in apposition to $\sim \text{AYh}$; !mil ; in [2 K 10:1](#) restore ynB- ta , with the LXX and Lucian, before $\text{ba}^{\text{x a}}$; in [2 K 25:19](#) omit the article, as in [Jer 52:28](#), before $\text{rp}^{\text{S O}}$

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 rbQ , has dropped out after rbQ^{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](#) tyrB^{h} ; (verse [17](#) hw^{y} tyrB) has been added to the original $\text{!Ara}^{\text{h t}}$ 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^{y} !Ara); in dty^{h} ; [Ju 16:14](#) the Masora evidently combines two different readings dt^{h} ; and grah' dty ; and similarly in [Jer 25:26](#) (where \#ra^{h} was only subsequently introduced into the text), the two readings $\text{takl m}^{\text{M h}}$; and ^ah' takl m ; 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 [; in [2 K 9:4](#) the second r [N^{h} ; (instead of r [n^{h}] is

occasioned by the first; in [Ez 7:7](#) *hmWm* 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](#) *lydBh; !baḥ* *the weight, the lead, i. e. the leaden weight*; [Ex 39:17](#), [2 K 16:14](#) (*tvXm*), both here and in verse [17](#), is probably only a later addition, while *twḥkmh twrgsmh* in verse [17](#) has arisen from a confusion of two readings, *twḥkmh twrgsm* and *twḥkmhme twrgsmh*). In [Jer 32:12](#) also *hnqMh* (unless the article is simply to be omitted) is in apposition to *rpSh*;

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. *WhKMh*; [Is 9:12](#), *the one smiting him*; in [Dt 8:15](#), [13:6](#) also [^] is a verbal suffix, but hardly the *A* in *Af [ḥ]* for *Whf [ḥ]* [Job 40:19](#), nor the *Hḥ* in *Hd' Yh*; [Dn 11:6](#); [§ 116 g](#). For [^]*Kr [h]* [Lev 27:23](#), read [^]*Kr [a]* as in verses [2](#), [3](#), [5](#), [7](#), [13](#), &c., twelve times (but cf. also [the note on § 128 d](#)).—Of the remaining examples *HTrbGK*; [Is 24:2](#) (probably an intentional alliteration with the eleven other words beginning with *K*), *Whn [M]*; [Pr 16:4](#), and *Whyrd [B]* (so Baer, following the best authorities) [Ezr 10:14](#), rest only on the authority of the Masoretes, not of the authors. So also in *yl ḥaḥ* [Jos 7:21](#), *AycXh*; [Jos 8:33](#) (previously *AyCX*), *hytArh*; [2 K 15:16](#) (dittography of the *h*), the article is simply to be omitted as syntactically impossible; the *W* of *ArbDh*; [Mi 2:12](#) is the copula belonging to the next word.

Footnotes:

¹[1] *~dah't* being a collective, cf. *vyaḥ-I K'* [2 S 15:2](#), *all men*, *!Bh-I K'* [Ex 1:22](#) *all sons*, *tBh-I K'* *all daughters*; in itself *~dah't-I K'* could also mean *the whole man*.

²[2] In [Ezr 10:17](#) instead of ~yvin^a] l KB; read simply ~yvin^ah^t] KB.

³[1] According to Philippi (*St. Constr.*, p. 3:8) l a-tyb is rather a case of ' subposition ' in the accusative, as also !Al tX, %rDn; [Ez 47:15](#) (for which, however, in [48:1](#) there is the correct reading !Al tX, XrDn by the way to Hethlon; and in fact, [Ez 47:15](#) may without difficulty be explained in this way; so VV^e [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](#) $\text{vAdq'd}x'a$, 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 $\text{br}x\ddot{a}ynPmi$ from a sword, i. e. from an irresistible sword (God's sword); cf. [Is 28:2](#) dyB ; [2 S 6:2](#) $\sim ve$ [Ho 3:1](#) hV'ai such a woman, without doubt to be referred to the Gomer mentioned in cap. 1; [Am 6:14](#) yAG ; y [Ps 77:16](#) $[\text{r}\ddot{a}Bi$ [Pr 21:12](#) qyDc ; if with Delitzsch it is to be referred to God; [Jb 8:10](#) $\sim yLmi$ meaning *important words*, but in [15:13](#) !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 $\text{hw}hy\ddot{A}$ $\text{dwD}\ddot{A}$ $\text{bq}\ddot{d}[\text{y}\ddot{A}]$ $\text{z}[\text{n}\ddot{K}\ddot{A}] \sim \text{D}\ddot{S}$. do not admit of the article,¹ 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. *l ar'fya ~daa baAm*), are always determinate in themselves. Of gentilic names (e. g. *yrb.[h'the Hebrew, ~yrb.[h'the Hebrews, Gn 40:15; ynl[h]Kh; the Canaanite*) the plural *~yTiv.l P*, even when meaning *the Philistines*, is generally used without the article (but in [1 S 4:7](#), &c., *Ph*); so always *~yrTpk*;—Evident appellatives (like such modern names as *the Hague, le Havre*) are *h[bGh; the hill*, in the construct state *l Wav' t[bG]* i. e. *the Gibeah named after Saul* to distinguish it from others; *hm'r'h'the height; y[h'the heap; !Anb'Lh; (prop. the white mountain) the Lebanon; rayh; (prop. the river) the Nile*, cf. [Am 8:8](#) *~yrtmi rAayKi like the river of Egypt; !Dr'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 *~yhil a/God*, to denote the one true God (as elsewhere *hwby*) [Gn 1:1](#) and so generally in this document of the Pentateuch up to [Ex 6](#), elsewhere sometimes *~yhil ah't qeoj* (cf. [§ 126 e](#)); also the sing. *HA l a/God, !Ayl .[, the Most High*, and *yDV; the Almighty* never take the article.—Moreover, *~d'a' Adam* from [Gn 5:1](#) onwards (previously in [2:7](#), &c., *~d'ah'the first man*); *!j f' Satan*, [1 Ch 21:1](#) (but [Zc 3:1, Jb 1:6](#), &c., *!j F'h; the adversary*); cf. *d[Am l ha0the 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 *l Aav. Hades, l baTe world, ~AhT. ocean*, of the body of water which encircles the earth, [Gn 1:2](#), &c.;

but [Is 63:13](#), y [Ps 106:9](#) tAmhḏB; *through the depths*, viz. of the Red Sea.²

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 ḥ/ hwhy [2 S 5:10](#), &c., or tAab'Ch; yhd ḥ/ hwhy [Am 3:13](#), &c., is a

secondary expansion of the original tAab'c. hAhyḥ tAab'c. ~yhil ḥ/in y [Ps 59:6](#), [80:15](#), [20](#), [84:9](#) is due to the mechanical substitution of ~yhil ḥ/for hwhy

affected in the 2nd and part of the 3rd book of the Psalms. So also in

geographical names such as ~yDfK; rWa Ur (the city) of the Chaldees, [Gn](#)

[11:28](#); ~ylnh) ~ra]Aram (the region) of the two rivers; hrWhy>~x,l n tyBe

Bethlehem (the city) of Judah; hk'[m;tyBe l bə' [2 S 20:14](#), &c., to distinguish it

from ~ymn l bə' Abel by the water, [2 Ch 16:4](#); r ['l Gl vyby' [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 ~ypAC read ypWC 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 3rd 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; hLa<these are the words, [Dt 1:1](#)), or as object (e. g. ta-rā, [2 S 13:17](#)), or as genitive (hZ<ryxm. [1 K 21:2](#)), or finally when joined to a preposition

(*taʔl* . [Gn 2:23](#); *hzB'* [1 S 16:8](#), see [§ 102 g](#)).

k

So also the personal pronouns *aʔhā* *ayhā* *~hā* *hMhā* *hNhā* when they are used as demonstratives (= *is*, *ea*, *id*, *ille*, &c.) are always determinate in themselves, e. g. *rbDh*; *aʔh* *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. *hZk*; *vyah'* *this man*; *hLaḥ'* *~yviḥ'* *these men*; *ayhh*; *t[əw hMhḥ'* *~ymVḤ*; *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:

¹[1] Consequently, *xVnmh;t* [Dt 3:13](#), [Jos 1:12](#), &c. (In the Deuteronomist) in the combination *hVnmh;tj bve* (for which elsewhere *hVnmj bve*) is to be regarded *not* as a proper name but as a gentile name (= *the tribe of the Manassites*), for which in [Dt 29:7](#) *yVnmh;tā* is used, as in [10:8](#) *ymLḥ*; *ā* *the tribe of the Levites*, and in [Ju 18:1](#) *ynDh*; *ā* *the tribe of the Danites*.—In [Jos 13:7](#) *hVnmh;t* (like gentile names in *yā*) is even used adjectivally.

²[1] That various other words, such as *vAna/man*, *twnā C*; *deep darkness*, *!zr* *prince*, *yd,f'* *field*, *hYVWT* *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 *hmDcT*; *deep sleep*, there is no occasion for the article in the passages we possess.

§ 124. The Various Uses of the Plural-form.¹

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*²; also tAvam. *the place at the head*, tAl Grm; *place at the feet*; ~yrb'[] *place on the other side* (of a river); ~yQm;[m; *depth*, ~yQxrm, (also qxrm) *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[cy> *bed* (y [Ps 63:7](#), [Jb 17:13](#); but [Gn 49:4](#), y [Ps 132:3](#), &c., in the singular); probably, however, ~y[cy> (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 ~yrbq. *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 (qetlūm, qitalūm, &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, ~yrWxB. and tArWxB. *youth*, ~ynbq>old age, ~yrW[n>youth; ~yl WtB. *maidenhood*, tAl Wl K. *bridal state*; ~yrWgm. *condition of a sojourner*, ~yrIfB. *fleshliness* (only in [Pr 14:30](#)), ~yYK; *life* (the abstract idea of the qualities of a living being); ~yl WkVi *childlessness*, ~yrWfS; *blindness*, ~y [W]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 intensify³ the idea of the stem (plural of amplification), as ~ynAA *might*, [Is 40:26](#); ~ynWma/ (as well as hnWma) and tAnWma/*faithfulness*; yrW/a; (according to § 93 /, only in the construct state plural or with suffixes = *the happiness of*), *happy*; tArvAK) (complete) *prosperity*, y [Ps 68:7](#); tAnyBi [Is 27:11](#) and tAnWbT. [Is 40:14](#), &c. (keen) *understanding*; tAC [e (true) *counsel*, [Dt 32:28](#); ~y [De [Jb 37:16](#) and tA [De [1 S 2:3](#) (thorough) *knowledge*; tAxJB; [Jb 12:6](#) and ~yxij bmi [Is 32:18](#) (full) *confidence*; tAkrB. (abundant) *blessing*, y [Ps 21:7](#); tArWbGx (exceptional) *strength*, [Jb 41:4](#); tAWh; y [Ps 5:10](#) (very) *wickedness*; tAdWmx] [Dn 9:23](#). (greatly) *beloved*; tAmxey [Ps 76:11](#), &c. (fierce) *wrath*; tApr'x] [Dn 12:2](#) (utter) *contempt*; tA [vWx (real) *help*, [Is 26:18](#), &c.; tarm; [Gn 46:2](#) (an important) *vision*; ~yrWymet *uprightness*; tAkPh.T; *perversity*; tAmqh (complete) *vengeance*, [Ju 11:36](#), &c.; ~yKivx] and ~yKivx]m; (thick) *darkness*; ~yrIT'smi a (close) *hiding-place*; ~ydlgh> *nobility*; ~ynmV. [Is 28:1](#) *fatness*; tAXCXC; (complete) *aridity*; ~yQITmm; *sweetness*; ~yDmx]m; *preciousness*; ~y [iv] [v; *delight*, ~ynb' [] and ~yghl [IT; *pleasure*; ~ymix]r; *compassion*; txWm. y [Ps 23:2](#) *rest, refreshment*, tmWm. [Am 3:9](#) *tumult*.

Probably also *tdydl* (heartfelt) *love*, y [Ps 45:1](#); *tArrom*. (extreme) *bitterness*, [Jb 13:26](#); *tAmrmi* (base) *deceit*, y [Ps 38:13](#); *tAqd'c*. (true) *righteousness*, [Is 33:15](#), &c.; *tAXmV*. (the highest) *joy*, y [Ps 16:11](#). On the other hand, *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 *~yrh* *the great river* (of the Nile, generally *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 *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](#) *VWk yrth* is evidently a numerical plural.—In [Pr 16:13](#) *~ykil m*. (acc. to P. Haupt = the *great king*) is very doubtful. In *yayfi* [Ez 19:1](#) the second *yoth* is evidently due to dittography, since *l ar'fyl* follows.

f

The summing up of the several parts of an action is expressed in *~yj h'k* *embalming*, *~yrPKi* *atonement*, *~yailmi* (prop. *filling*, sc. of the hand) *ordination to the priesthood*, *~yXilwi* *dismissal*, *~ymilwi* *retribution*, *~yXITPi* *engraving* (of a seal, &c.); *~ybh'a* *fornication*, *~ynWhz* *whoredom*, *~ypian* *adultery*; *~ymixn* (prop. no doubt, warm compassion) *consolation*, *~ynWhxIT* *supplication*, *~ydbn* [Jb 7:4](#) (restless) *tossing to and fro*, *~yail P*. *wonder* [La 1:9](#), *tAl l q* *gleaning*; perhaps also *tAnlygh* y [Ps 4:1](#), [6:1](#), &c., if it means *the playing on stringed instruments*, and *~ynmd V* [Is 1:23](#) *bribery*, unless it be a plural of number.⁴

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 characteristics⁵ 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 *~yhil h* *Godhead, God* (to be distinguished from the numerical plural *gods*, [Ex](#)

[12:12](#), &c.). The supposition that $\sim yhil \{a/\}$ 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 $\sim yhil \{a/$ (whenever it denotes *one* God), is proved especially by its being almost invariably joined with a singular attribute (cf. [§ 132 h](#)), e. g. $qyDc$; $\sim yhil \{a/y$ [Ps 7:10](#), &c. Hence $\sim yhil \{a/$ 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 $\sim yhil \{a/$ belong the plurals $\sim yvidq$. *the Most Holy* (only of Yahweh), [Ho 12:1](#), [Pr 9:10](#), [30:3](#) (cf. $\sim yvidq$. $\sim yhil \{a/$ [Jos 24:19](#), and the Aram. $!ynAyI$ [*the Most High*, [Dn 7:18](#), [22](#), [25](#)]; and probably $\sim ypir^T$. (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 intended⁶; in [Zc 10:2](#) alone is it most naturally taken as a numerical plural. In [Ec 5](#), ⁷ $\sim yhb\delta$ *supremus* (of God) is doubtful; according to others it is a numerical plural, *superiores*.

i

Further, $\sim ynb\delta$, as well as the singular $!Ada'$, (lordship) *lord*, e. g. $hvaq'$ $\sim ynb\delta$ *a cruel lord*, [Is 19:4](#); $\#rahn'$ $ynb\delta$ *the lord of the land*, [Gn 42:30](#), cf. [Gn 32:19](#); so especially with the suffixes of the 2nd and 3rd persons $^ynb\delta$ $\%ynb\delta$ [Ps 45:12](#), $wynb\delta$ &c., also $\mathbb{W}ynb\delta$ (except [1 S 16:16](#)); but in 1st sing. always $ynb\delta$ ⁷. So also $\sim yI$ $i[B$. (with suffixes) *lord, master* (of slaves, cattle, or inanimate things; but in the sense of *maritus*, always in the singular), e. g. wyI $'[B$. [Ex 21:29](#), [Is 1:3](#), &c.⁸

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, $y\dot{v}d\bar{[}$ *my Maker*, [Jb 35:10](#); $\%y\dot{v}d\bar{[}$ [Is 54:5](#); $wy\dot{v}d\bar{[}$ *y* [Ps 149:2](#); $h\dot{y}v\dot{d}\bar{[}$ [Is 22:11](#); $\sim h\dot{y}j\ \dot{A}n^*$ *stretching them out*, [Is 42:5](#); for all these forms may also be explained as singular, according to [§ 93 ss.](#)⁹— $wy\dot{f}g\dot{a}\dot{o}$ [Is 3:12](#) might also be regarded as another instance, unless it be a numerical plural, *their oppressors*; moreover, $wym\dot{y}r\dot{m}$. *him who lifteth it up*, [Is 10:15](#) (but read probably $Amyr\dot{m}$); $wy\dot{x}'l\ \dot{V}$ *him who sendeth him*, [Pr 10:26](#), [22:21](#) (so Baer, but Ginsburg $\wedge x\dot{l}\dot{il}\ \dot{V}$), [25:13](#) (in parallelism with $wyn\dot{d}\dot{a}$). These latter plurals, however (including $wym\dot{y}r\dot{m}$), may probably be more simply explained as indicating an indefinite individual, cf. [o](#) below.—For $\wedge y\dot{r}\dot{m}\dot{V}$ [Ps 121:5](#) (textus receptus) and $\wedge ya\dot{r}\dot{A}B$ [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*, $l\ ydB$ *lead*, $bh\dot{z}''$ *gold*, $\#sK\dot{n}$ *silver*, $t\dot{v}x\dot{n}$ *brass*, $bl\ x'$ *milk*, $!y\dot{y}\dot{o}$ *wine*, $r\dot{p}'[$ *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, $\sim y\dot{D}B$ *linen garments*; $\sim yp\dot{s}K$ *silver pieces*, [Gn 42:25](#), [35](#); $\sim y\dot{l}\dot{T}\dot{V}X\dot{D}$ (dual) *fetters of brass*; $\sim yCi[$ *eligna* (timber for building or sticks for burning); also in a wider sense, $\sim y\dot{l}\ ydB$ *particles of alloy to be separated by smelting*, [Is 1:25](#); $tAr\dot{p}'[$ *fragments of earth*, [Pr 8:26](#), cf. [Jb 28:6](#) $bh\dot{z}''\ t\dot{r}\dot{p}.[$ *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 $t\dot{m}\dot{s}K$ *spelt*; $\sim y\dot{v}d'[$ and $h\dot{v}d'[$ (the singular preserved only in the Mishna) *lentils*; $\sim yr\dot{l}[\dot{f}$ and $hr'[\dot{f}$ *barley*; also $\sim yT\dot{iv}Pi$ *linen*, $t\dot{v}P\dot{a}$ (to be inferred from $yT\dot{iv}Pi$) *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](#) $tAnt\theta]!B$, (cf. [Ct 2:9](#)); [Ex 21:22](#) $hydi\ yx$ 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](#) $\sim ynB'$ denotes the class with which the action is concerned. In [Ju 12:7](#) instead of the unusual $d[l' gl yr\ B$. *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), $d[l' gl hP\ emB$. *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. $I yx\ ni yr\ ABG$ *mighty men of valour* (prop. heroes of strength), [1 Ch 7:2](#), [9](#); so also in compounds, e. g. $yn\ ymiy> ynB$. [1 S 22:7](#), as the plur. of $yn\ ymiy>!B$, *Benjamite*; but also

q

(b) By using the plural of *both* nouns,¹⁰ e. g. $\sim y\ liy\ x] yr\ ABG$ [1 Ch 7:5](#); $\sim yail\ k$. $yT\ \theta\ W$

and in prison houses, [Is 42:22](#); cf. [Ex 34:1](#), &c., ~ynb'a] txd ʔyñ. two tables of stone (but [Ex 31:18](#) !bañ txd ʔ; [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. tAcr'aḥ'tyMē; the people of the country, [2 Ch 26:14](#); so perhaps ~yl ʔae ynB. 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*;¹¹ e. g. tAba' tyBe [Ex 6:14](#), [Nu 1:2](#), [4](#) ff., &c., as plur. of ba' tyBe father's house, family; tAmB'h;tyBe the houses of the high places, [2 K 17:29](#) (also tAmB'h; yTB't [23:19](#)); ~hyBe;[t]tyBe 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. AmyPi os (for ora) eorum, y [Ps 17:10](#); ~n'yimj> their right hand, y [Ps 144:8](#) [so in the English RV.], for hands.

Footnotes:

¹[3] Cf. Dietrich, 'Über Begriff und Form des hebr. Plurals,' in the *Abhandl. zur hebr. Grammatik*, Leipzig, 1846, p. 2 ff.

²[1] Cf. the same use of the plural in ta. sterna(ta. nwtā(ta. t rachla, praecordia, cervices, fauces; on plurals of extension in general, cf. the prepositions of place and time in the plur. form, [§ 103 n](#). ~yrp's. is not a case in point, in the sense of *letter* (properly a sheet folded into several pages; elsewhere also rp'sā [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 rp'sā).

³[2] cf. A. Ember, 'The pluralis intensivus in Hebrew,' *AJSL*. 1905, p. 195 ff.

⁴[1] Mayer Lambert in *REJ*. xxiv. 106 ff., enumerates no less than ninety-five words ending in ʔn, which in his opinion are to be regarded as *pluralia tantum*.

⁵[2] The Jewish grammarians call such plurals tAxKḥ; yMBrl plur. *virium* or *virtutum*; later grammarians call them plur. *excellētiaē*, *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 ḥ/ (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.

⁶[1] Even in [Gn 31:34](#), notwithstanding the plural suffix in ~mḥīṭw. and ~hyl ḥ], 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](#).

⁷[2] On yndə] (for yndə] as a name of God, cf. [§ 135 q](#).

⁸[3] Euting, *Reise in Arabien*, p. 61, mentions the interesting fact that the subjects of the Emir of Haḡel commonly speak of their ruler as siyukh, a plur. majestatis = *the great sheikh*.

⁹[4] %yll ṛ[B] which in [Is 54:5](#) is in parallelism with %yMḏ], must then be explained as merely formed on analogy.

¹⁰[1] Cf. König, *Lehrgebäude*, ii. 438 f., according to whom the plural of the principal word exercises an influence on the determining genitive.

¹¹[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 $\sim y\tilde{p}^{\tilde{a}}$ appended to the ground-form,¹ e. g. $\sim yd\tilde{y}^{\tilde{a}}$ *both hands*, $\sim ym\tilde{a}y$ *two days*. In the feminine the dual termination is always added to the old ending *ath* (instead of $h^{\tilde{a}}$), but necessarily with $a\tilde{}$ (since it is in an open syllable before the tone), thus $\sim ylt\tilde{p}^{\tilde{a}}$, e. g. $hp\tilde{r}^{\tilde{a}}$ *lip*, $\sim ylt\tilde{p}^{\tilde{a}}$ *both lips*. From a feminine with the ending $t^{\tilde{a}}\tilde{}$ e. g. $tVX\tilde{a}$ (from $n^{\tilde{e}}eh\tilde{u}s\tilde{u}t$) the dual is formed like $\sim ylt\tilde{V}X\tilde{a}$ *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. $@n\tilde{K}^{\tilde{a}}$ *wing* (ground-form $ka\tilde{a}na\tilde{a}ph$), dual $\sim ypn\tilde{K}^{\tilde{a}}$, the first $a\tilde{a}$ becoming $S-e\tilde{w}a\tilde{a}$ since it no longer stands before the tone, and the second $a\tilde{a}$ being lengthened before the new tone-syllable. In [1 K 16:24](#), [2 K 5:23](#) b the form $\sim yrn\tilde{K}^{\tilde{a}}$ (which should be $\sim yrn\tilde{K}^{\tilde{a}}$) evidently merely points to the *constr. st.* $yrn\tilde{K}^{\tilde{a}}$, which would be expected before $@S\tilde{K}^{\tilde{a}}$ cf. $\sim yrn\tilde{K}^{\tilde{a}}$ 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. $l\ g\tilde{K}^{\tilde{a}}$ *foot* (ground-form $ra\tilde{a}gl$), dual $\sim yll\ g\tilde{K}^{\tilde{a}}$; cf., however, $\sim yhr\tilde{q}^{\tilde{a}}$ (only in the book of Daniel), as well as $\sim yhr\tilde{q}^{\tilde{a}}$ from $!r\tilde{q}^{\tilde{a}}$ *horn*, and $\sim y\tilde{d}X^{\tilde{a}}$ from $yX\tilde{il}$ *cheek* (as if from the plurals $tAnr\tilde{q}^{\tilde{a}}$; $\sim yX^{\tilde{a}}$).— A feminine dual of an adjective used substantivally occurs in $\sim ylt\tilde{d}^{\tilde{a}}$ $C^{\tilde{a}}$ *a sluggish pair* (of hands) [Ec 10:18](#) from the sing. $l\ C\tilde{d}^{\tilde{a}}$

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. !yṯD Gn 37:17a (locative hnyṯD but in 17b !tD), and !tD 2 K 6:13; !Trq; Jos 21:32, identical with ~yṯrḫi in 1 Ch 6:61 (cf. also the Moabite names of towns in the Mešāc inscription, line 10 !tyrq = Hebrew ~yṯrḫi; line 30 !tlbd tb = ~yṯl bdl tyB Jer 48:22; lines 31, 32 !nrwx = ~yḥdArX 1 S 15:5, &c.); (b) in ~ḫ' Jos 15:34 ~ny [ḥ't = ~yḥdy [e 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. aḥi, accus. aini, of the dual in Arabic) and ~yḫā seemed to be supported by the Mešāc inscription, where we find (line 20) !tam two hundred = !yṯām', Hebrew ~yṯām'. 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) ~yll ṯwry for ~l ḫwry so, according to Strack, even in old MSS. of the Mišna; cf. *Urusalim* in the Tel-el-Amarna tablets, and the Aramaic form ~l wry 210: similarly in the Aramaic !rḥm.v't !rḥm.v't for the Hebrew !Arm.v) *Samaria*.—We may add to this list ~yṯpā; ~yṯrḥ) *the river country* (in the Tel-el-Amarna letters naḥima, naḫrima), ~yṯrḥmi *Egypt*, Phoenician ~rḥm; also the words denoting time, ~yṯrḥ) *midday* (Mešāc inscription, line 15 ~rḥc), and perhaps ~yṯrḥ) *in the evening*, if the regular expression ~yṯrḥ) ḥ'tyB Ex 12:6, 16:12, &c., is only due to mistaking ~yṯrḥ) for a dual: LXX proj èsperan(to. deilino(of e, and only in, Lv 23:5 ana. meson twḥ èsperinwḥ. The Arabs also say el ḥisābān, *the two evenings*, cf. Kuhn's *Literaturblatt*, iii. 48.

Instead of the supposed dual ydy" Ez 13:18 read ~yḫy". On ynALX; (generally taken to be a *double window*) Jer 22:14, see above, § 87 g.

2. Only apparently dual forms (but really plural) are the words $\sim ym\tilde{n}$ *water* and $\sim ym\tilde{n}$ *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) $ma\tilde{n}i$, $s\tilde{u}ama\tilde{n}i$, whence the Hebr. $\sim ym$; $\sim ymX$ arose by inversion of the *i*, $ma\tilde{n}i$, $ma\tilde{n}i$, *maim*. It is simpler, however, to suppose that the primitive singulars *may* and *s\tilde{u}amay*, when they took the plural of extension (§ 124 b), kept the tone on the *ay*, thus causing the $\tilde{i}n$ (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 $y\tilde{t}a$, for *tarday* + $\tilde{i}na$, corresponding to *taqtulina* in the strong verb; also bibl.-Aram. $\tilde{y}nB'$ the abs. st. plur. of the ptcp. Qal of hnB . ($y\tilde{t}a$), which otherwise always ends in *in* with the tone, e. g. in the ptcp. Qal of the strong verb, $\tilde{y}xbD'$ *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. $\sim y[ir\tilde{a}]$ and $tA[r\tilde{a}]$ *arms*, never in the dual), e. g. $\sim yd\tilde{y}$ *both hands*, $\sim yh\tilde{a}$ *both ears*, $\sim ym\tilde{n}$ *teeth* (of both rows), also $\sim yll\tilde{r}[h]$ *a pair of sandals*, $\sim yh\tilde{a}m$ *a pair of scales*, Lat. *bilanx*, &c.; or things which are at least thought of as forming a pair, e. g. $\sim ym\tilde{y}$ *two* (successive) *days*, Lat. *biduum*; $\sim yll\tilde{b}$ *two weeks*; $\sim ylt\tilde{n}$ *two years* (in succession), Lat. *biennium*; $\sim ylt\tilde{m}$ *two cubits*²

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. $\sim yll\tilde{f}$ $[Br\tilde{a}]$ *four feet*, [Lv 11:23](#); $\sim ypn\tilde{k}$ $VV\tilde{e}$ *six wings* (i.e. three pairs), [1 S 6:2](#), [Ez 1:6](#); even $\sim yhy\tilde{e}$ $h[b.vi]$ *seven eyes*, [Zc 3:9](#), $\sim ykn\tilde{b}$ $I\tilde{K}'$ *all knees*, [Ez 7:17](#); $\sim ydy\tilde{h}$ $I\tilde{K}'$ *all hands*, [Ez 21:12](#); $\sim yll\tilde{c}$ cm *cymbals*, [Ezr 3:10](#); $\sim yll\tilde{p}$ 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:

¹[1]. On. dual endings appended to the plural see [§ 87 s](#) and [§ 95 o](#) at the beginning.

²[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 languages¹) 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, *tV'q* 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 *hfe[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; ab'c.-l K'* with the LXX, as in the parallel passage [1 Ch 19:9](#) for *ā Gh; ab'c'-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/ ~yrma'* words (which are) truth (immediately after *tma/ yrmai*) cf. [1 S 2:13](#), [Mi 1:11](#) (where, however, *tVBā* is most probably a gloss on *hyr' [x]*); [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 '[rT; !y]w* wine which is staggering (intoxicating drink), which causes staggering²; [1 K 22:27](#), [2 Ch 18:26](#) *#x;l ŋ ~ymñ* (in [Is 30:20](#) parallel with *rc; ~X,l ŋ*) water which is affliction, drunk in trouble

(imprisonment). Still more boldly, [1 K 5:3](#) *y[ir>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 [SMmi A person and a condition are in apposition in [Ez 18:6](#) (unless HtDhB.is to be read).—In [1 S 4:1](#) read ä [h' !Ba, as in [5:1](#), [7:12](#).

d

(c) Collocation of the *person* ([Dt 28:36](#)) or *thing* (form) and *material*,³ or of the *place* or *measure* and its *contents*, e. g. [1 Ch 15:19](#) ~yITi cmiBi tVXñ 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 !ba+yrWj); cf. [2 Ch 4:13](#), [Lv 6:3](#) (see, however, [§ 128 d](#)); [2 K 7:1](#) tI sñ ha's. 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](#) @SKñ ~yñKKi two talents of silver,⁴ 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 ~ymij" vDXñ 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 ~ymij" ~yITñV. 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. ~ynb' hv'I 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](#) rP'smi ~ymij" days, (a small) *number*, i. e. only a few days; hñvmi @SKñ money, *repetition*, i. e. twice as much money, [Gn 43:12](#) (unless @SKñ be constr. st.); ~yK'rBi ~ymñ water which was of the measure of the knees, which reached to the knees, [Ez 47:4](#) (also ~yhñm' ymewater 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](#) ~yvñ'a] j [m. men, a few, i. e. some few men; [1 K 5:9](#) hBññ; hñññT. understanding, much-making, i. e. much understanding, unless hBññ is to be taken as an adverb with !Tññ, as in [2 S 8:8](#) with XqI'.

f

(e) Collocation of the *thing* and its *name*, e. g. $\text{ry}[\text{ife} \sim \text{rr}^{\text{h}}\text{tB}]$ *in their mountainous district*, Seir (perhaps only a later gloss), [Gn 14:6](#); $\# \text{ra}^{\text{h}} \text{!} [\text{nK}]$ *the land Canaan* ($\text{!} [\text{nK}]$ 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. $\text{d}^{\text{w}}\text{D}' \text{ } \% \text{I} \text{M}^{\text{h}} \text{h}^{\text{m}} \text{d} \{ \text{v. } \% \text{I} \text{M}^{\text{h}} \}$ *king David, king Solomon* (less frequently $\% \text{I} \text{M}^{\text{h}} \text{; d}^{\text{w}}\text{D}'$ 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 akl m Xwyr 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](#) $\text{ry}[\text{h}' \sim \text{yll} \text{ } \text{M}^{\text{h}} \text{r} \text{ } \text{tyBi}]$ *in Jerusalem, the city which, &c.*⁵

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](#) $\text{tmD}^{\text{h}} \text{mda} \text{ } \text{hnb}^{\text{h}} \text{!} . \text{tr}^{\text{h}} \text{h}^{\text{h}} \text{B}$ *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 $\text{hm}^{\text{h}} \text{x}^{\text{h}} \text{t}$ is probably a gloss); [Is 42:25](#) *he poured upon him fury, namely his anger*,⁶ 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 $\ddot{a}Yh\text{-}ta$, be a later gloss); [Ex 35:5](#), [Lv 13:57](#) *b*, [1 K 19:21](#) (where, indeed, $r\bar{f}Bh$ 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).⁷

n

(c) To a noun-suffix, e. g. [Ez 10:3](#) $v\bar{y}ah' AabB$ *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](#) $l\ ar'f\ y\l\ ynb.l\ i\ \sim h.l'$ *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](#).⁸—Cf. finally, [Ct 3:7](#), where the suffix precedes the genitive periphrastically expressed by $\ddot{a}LV$, as in [Ezr 9:1](#), where the genitive is expressed by l .⁹

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 $\mathfrak{W}ydl' y$ is clearly a gloss); cf. y [Ps 83:12](#); in [Jb 29:3](#) read $ALhhB;\text{†}$ (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 $@Sk\bar{n} h\bar{n}v\bar{m}i$ *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[cP. wounds without cause*,¹⁰ 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](#) *hMzl 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^t* *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 bōtX* [Ez 18:7](#), i. e. according to the context *his pledge for a debt*, [Ezr 2:62](#) *~yfxj)tMh;* *~b^tK*, i. e. *their register*, namely of *those that were reckoned by genealogy* (but perhaps *ä y)tMh;* 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;*¹¹

s

6. In [Dt 33:4](#) (*hvr^rAm,t* perhaps *tLhiql i ä rAm* is to be read), [33:27](#) (*hn^r[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[^r* is evidently intended to combine the readings *~yl j| P. !A[^r* and *yl j| P. !A[^r* (as in verse [2:8](#)).—The remarkable combination *tAab^c. ~yhil* *ə/in y* [Ps 80:8](#), [15](#) is due to the fact that in *yy* [Ps 42–83](#) *~yhil* *ə/* has almost throughout been subsequently substituted by some redactor for the divine name *hw^hy*; on *tAab^c. hw^hy* cf. § 125 *h*. In *y* [Ps 59:6](#), [80:5](#), [20](#), and [84:9](#) *hw^hy* has been

reinstated in the text before $\text{tAab}^{\text{c}}.$ $\sim\text{y}^{\text{h}}\text{il } \text{h}^{\text{a}}/12$

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* $\text{HM}^{\text{i}}[\text{i}] \text{Hv}^{\text{y}}\text{ail}$.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:

¹[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.]

²[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 $\text{Xqr}^{\text{h}} \text{h}^{\text{i}} \text{!y}^{\text{y}}\text{h}^{\text{a}}$ *spiced wine*, [Ct 8:2](#), and $\text{arP}^{\text{i}} \text{r}^{\text{y}}[\text{h}^{\text{a}}] \text{a wild ass's colt}$, [Jb 11:12](#) (in which passages $\text{!y}^{\text{y}}\text{h}^{\text{a}}$ and $\text{r}^{\text{y}}[\text{h}^{\text{a}}]$ must certainly be in the construct state) we cannot but ask whether the Masora does not intend the $\text{!y}^{\text{y}}\text{h}^{\text{a}}$ in y [Ps 60:5](#) to be taken as construct state (for which elsewhere $\text{!y}^{\text{y}}\text{h}^{\text{a}}$).

³[1] Cf. also the examples treated above in [§ 127 h](#).

⁴[2] On the anomalous form $\sim\text{y}^{\text{h}}\text{r}^{\text{h}}\text{K}^{\text{i}}$ (instead of $\sim\text{y}^{\text{h}}\text{r}^{\text{h}}\text{K}^{\text{i}}$, cf. $\sim\text{y}^{\text{h}}\text{r}^{\text{h}}\text{K}^{\text{i}}$ immediately before), see [§ 88 b](#).

⁵[1] In [1 K 11:8](#) participles after $\text{wy}^{\text{f}}\text{h}^{\text{i}}\text{-l } \text{k}^{\text{i}}$.as in [2 K 10:6](#) after $\text{ry}^{\text{h}}[\text{h}^{\text{a}}] \text{y}^{\text{l}} \text{d}^{\text{a}}\text{t}^{\text{a}}$, in [19:2](#) after a determinate accusative, and in [Hag 1:4](#) after $\sim\text{ky}^{\text{t}}\text{b}^{\text{t}}\text{B}$, are used *without* the article; these, however, are probably to be explained not as in apposition, but according to [§ 118 p](#).

⁶[2] But $\sim\text{y}^{\text{h}}\text{m}^{\text{h}}$ [Gn 6:17](#) (cf. [7:6](#)) is to be regarded as a later gloss upon the archaic $\text{l } \text{WBm}$;

⁷[3] For $\text{AN}^{\text{v}}\text{y}^{\text{h}}$ [1 S 21:14](#) either $\text{h}^{\text{h}}\text{N}^{\text{v}}\text{y}^{\text{h}}$ is to be read or the $\text{K}^{\text{e}}\text{thib}^{\text{h}}$ is to be explained

according to [§ 75 b, note](#). Also AndK.I y| [Pr 5:22](#) has hardly preserved the correct form.

⁸[1] But in [Is 17:6](#) we should certainly divide the words differently and read

hYrPøth; ype[isBi in [Jer 48:44](#) read hLæ for hyl æ and in [Pr 14:13](#)

hxm.Fh; tyrkæt; in [Gn 2:19](#) hYx; vprø is a late gloss upon Al , and in [Ez 41:25](#)

l kyhettAt l D; l a, a gloss on !hyl ø]

⁹[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](#).

¹⁰[3] In y [Ps 69:5](#) ~NXi (like rQVñ in a false way, falsely, y [Ps 35:19](#) and [38:20](#)) is used as an *adverbial accusative* with a participle; cf. [§ 118 q](#).

¹¹[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*, 4th ed., p. 203, note 1.

¹²[1] Without this assumption it would be inconceivable that tAab'c. yhd æ/ hwhy should not have been written; that the author of these Psalms regarded tAab'c. 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 *penTaj*(*dekaj*, &c.) were placed in the *constr. st.* before masculines and feminines alike, e. g. $\sim ynb' \ tV, | \ \tilde{V}. trias \ filiorum$, $\sim yVn' \ tr, f[r] \ decas \ mulierum$. A trace of this earlier usage was seen in the examples mentioned under c, like $\sim yVn' \ tV, | \ \tilde{V}$.—Further, it was possible to say $\sim ynb' \ hv' | \ V. trias$, sc. *fili*, as well as $hv' | \ V. \sim ynb' \ filii, trias$. From this second appositional construction it was only a step to the treatment of the abstract numeral as an adjective, *fili 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 $hrf.[, \text{ in compounds. So long as it was felt that } hrf.[, \text{ VI } V. \text{ simply meant } \textit{the three of the decade}$, 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 $hrf.[, \text{ . New forms were therefore invented, both of the units and the tens, for use with masculine nouns. The former, however, no longer had the form of the } \textit{constr.}$ but of the absolute state, clearly showing that the consciousness of the original syntactical relation in } hrf.[, \text{ VI } V. \text{ \&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 } \textit{constr. st.}) on the analogy of the earlier masculine forms.

Of the first two numerals, $dx'a, \text{ one}$, with its fem. $txa;$ (see § 96), may be recognized, from its form and use, as an adjective, although even so it admits of such combinations as $\sim yrh h, tdx a; \text{ unus e montibus}$. 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

	With the Masculine.		With the Feminine.	
	Absol.	Constr.	Absol.	Constr.
1.	$d\%a,$	$d\%a;$	$t\%a;$	$t\%a;$
2.	$\sim yh\grave{a}v.$	$yn\&v.$	$\textcolor{blue}{1}\sim yIT\grave{a}v.$	$yT\&v.$
3.	$hv'I \text{ } v.$	$tv,I \grave{a}v.$	$vI \text{ } v'$	$vI \text{ } v.$

4.	h[ʔræ;	t[ʔræ;	[ʔræ;	[ʔræ;
5.	<u>2</u> hVmix]	tvmæ]	vmæ'	vmæ]
6.	hVvi	tv,vē	vve	vve
7.	h[ʔvi	t[ʔvi	[ʔvñ	<u>3</u> î[ʔvð
8.	hn̄m̄.	tn̄m̄.	hn̄m̄.	hn̄m̄.
9.	h[ʔTi	t[ʔTi	[ʔTē	<u>4</u> î[ʔTð
10.	hrʔf[	trʔf[	rf,[ñ	rf,[ñ

On the connective forms [ʔvā [ʔT, 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,⁵ e. g. ~yvn̄" tv,l ñv. [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; ñv. 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](#) ~yvd'x\ v| v. (but in the Samaritan tv,l ñv).—For h[ʔvi seven, there occurs in [Jb 42:13](#) the strange form hn̄[ʔvi, according to Ewald [*Ausf ührl, Lehrb.*⁸, § 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 $rf'['$ masc., $hrf'[,$ fem.), but without the two words being joined into one. As was said above, under [a](#), and as is proved by the use of $dxā\tilde{ }txā;$ 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 $tV| \tilde{ }V$, &c., are not admitted in combination with $rf'['$, 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 $\sim yh\tilde{ }V\tilde{ } \sim yIT\tilde{ }V$, in the *absol. st.*, which was first introduced in the case of $\sim yh\tilde{ }V$, on the analogy of $hrf'[,$ &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 $\sim yh\tilde{ }V\tilde{ } \sim yIT\tilde{ }V$. (introduced on the analogy of $hV| \{V$, &c.) were contracted to $\sim yn\tilde{ }V\tilde{ } \sim yT\tilde{ }V$ to facilitate the pronunciation of the duals when closely connected with $rf'['$ and $hrf'[,$ 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 $\sim yh\tilde{ }24V$, &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. {	$rf'[' dxā;$	$hrf'[, txā;$

	rf'['	6yTø.[:	hrf.[, yTø, Tø.[:
12. {	rf'[' ~yn&.		hrf.[, ~yTø.
	rf'[' yn&.		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&] *fifteen*, [Ju 8:10](#), [2 S 19:18](#); rf'[' tnm&. *eighteen*, [Ju 20:25](#).—Connected by W> we find hVmix]) 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'ræ; 40, ~yV'mix] 50, ~yV'vi 60, ~y[b.vi 70, ~ynhm&. 80, ~y[iv.T 90. But *twenty* is expressed by ~yr'lf.[, plur. of rf'[, *ten*.⁷ 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](#).⁸ 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 ʔʔ W before Səwəʔ see [§ 104 d, e, g](#).

g

The remaining numerals are the substantives—

100 ham&em., *constr.* tam.

200 ~y'tām' dual (contracted from ~y'tām; cf. [§ 23 c](#)).

300 tAame vl v. plur. (but in [2 K 11:4](#), [9](#), [10](#), [15](#), *Keth.* tAyaMh).

1000 @l aḥmasc.

2000 ~yPīl aḥdual.

3000 ~ypil 'a] tṽl ḥ. plur., and so on (except ~ypil 'a] hrḥ'[] in [2 S 18:3](#), [2 K 24:14](#) *Keth.*; elsewhere always ~ypil 'a] trḥf[[]).

10000 ḥbb'r> in the later books the aramaizing⁹ forms ABrĀ aABrĀ tABrĀ (properly *multitude*, cf. mriaj).

20000 ~ytBrĀ dual (see below, [h](#)); but tABrĀ yTṽ. [Neh 7:70](#) (also yTṽ. aABrĀ [Neh 7:71](#)).

40000 aABrĀ [Brā; [Neh 7:66](#).

60000 tṽaBrĀ ṽvṽt [Ezr 2:69](#) (Baer and Ginsburg tAaBrĀ, as in [Dn 11:12](#)).

ḥbb'r>ypīl aḥ; *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. ~ytīl [Brā; *fourfold*, [2 S 12:6](#); ~ytīl [ḥvi *sevenfold*, [Gn 4:15](#), [24](#), [Is 30:26](#), y [Ps 12:7](#), [79:12](#) (cf. [§ 134 r](#)). The dual ~ytBrĀ y [Ps 68:18](#) (explained by !ahvi ypīl aḥ; *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.¹⁰— Besides the plural which denotes the tens, there are also the plurals ~ydk'a] some, also *iidem*, and tArḥf[[] *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. ~kṽl ṽ. *your triad*, i. e. *you three*, [Nu 12:4](#); wyṽmīx] *his fifty* (i. e. the 50 belonging to him) [2 K 1:9–13](#), and ^yṽmīx] [2 K 1:10](#), [12](#).

Footnotes:

¹[1] Shortened from ~ytḥṽ, which would be the regular feminine form of ~yḥṽ.

Nevertheless, the Dagesēin $\sim y\tilde{t}\tilde{v}$, &c. (even after $!mi\ \tilde{e}\ \sim y\tilde{t}\tilde{v}mit$ [Jon 4:11](#); cf., however, $y\tilde{t}\tilde{v}mi$ [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 $\sim y\tilde{t}\tilde{v}\tilde{m}\tilde{i}$ (cf. Arab. $t_intaḥi$). This form does occur in the Codex Babylonicus of A. D. 916, but it is only a later correction for $\sim y\tilde{t}\tilde{v}\tilde{v}$, 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 $staiyḥn$, $steḥ$ (with Dagesē *lene*), cf. $\sim y\tilde{t}\tilde{v}\tilde{v}\tilde{a}$, representing the later Palestinian pronunciation (Philippi, *ZDMG.* xlix, p. 206), and Arab. $-it_naṭaḥi$ (with a kind of prosthetic \tilde{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 $\sim y\tilde{t}\tilde{v}\tilde{v}$ (he takes the Dagesē as Dagesēforte) is due to the complete assimilation of its vowels to those of the masc. $\sim y\tilde{h}\tilde{v}$, where the *Seḡwāmobile* is normal.

²[2] With Dagesē probably on the analogy of $h\tilde{v}\tilde{v}\tilde{i}$ as $t\tilde{v}\tilde{v}\tilde{v}$ on the analogy of $t\tilde{v}\tilde{m}\tilde{x}$. Cf. also J. K. Blake on $h\tilde{v}\tilde{m}\tilde{x}\tilde{ā}$ $\sim y\tilde{v}\tilde{m}\tilde{x}$ in *JAOS.* 1905, p. 117 ff.

³[3] $[b\tilde{v}]$ and $[v\tilde{t}]$ appear only as connective forms before $hrf\tilde{.}$ and $tAame$

⁵[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](#)).

⁶[1] $y\tilde{t}\tilde{v}\tilde{.}$, which remained for a long time unexplained, was recognized (first by J. Oppert) in the Assyro-Babylonian inscriptions in the form $istin$ or $isten$; cf. Friedr. Delitzsch, *Assyrische Grammatik*, p. 203, and P. Haupt, in the *American Journal of Philology*, viii. 279. Accordingly, $r\tilde{f}\tilde{.}$ $y\tilde{t}\tilde{v}\tilde{.}$ is a compound, like the Sansk. $eka\tilde{d}śan$, $eḥdeka$, *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 \tilde{d} $y\tilde{t}\tilde{v}\tilde{.}$ for \tilde{d} $dxā$ and \tilde{d} $txā$; see Giesebrecht in *ZAW.* 1881, p. 226; \tilde{d} $y\tilde{t}\tilde{v}\tilde{.}$ 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.

⁷[2] For $\sim yr\tilde{f}\tilde{.}$ $\sim y[b\tilde{v}\tilde{ā}]$ $\sim y[v\tilde{t}\tilde{i}]$ (from the *Seḡholates* $r\tilde{f}\tilde{.}$ $[b\tilde{v}\tilde{ā}]$ $[v\tilde{t}\tilde{i}]$), we should expect $ʾasaḥḥn$, $seḥḥḥn$, $tesaḥḥn$. Is this very unusual deviation from the common formation (see above, [§ 93 i, o, r](#)) connected with the special meaning of

these plurals, or are these survivals of an older form of the plural of segholates ?

⁸[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. Herner (*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.

⁹[2] Cf. Kautzsch, *Die Aramaismen im A. T.* (Halle, 1902), p. 79 f.

¹⁰[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,¹ 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>	ybi]	yxi]	tAxa]	vyai	tvai
<i>„ with suff. of 1 sing.</i>	ybi'	yxi'	yt'xə]	yviyai	yTivai
<i>„ 2 masc.</i>	^ybī'	^yxi'	^tAxā]		^Tivai
<i>„ 2 fem.</i>	%ybi'	%yxi'	%tAxa]	%vyai	
<i>„ 3 masc.</i>	¿Whybī' wbyi'	¿Whyxi' wyxi'	Atxə]	Avyai	ATvai
<i>„ 3 fem.</i>	hybī'	hyxi'	Ht'xə]	Hvyai	
<i>„ 1 Pl.</i>	Whybī'	Whyxi'	Wnt'xə]		
<i>„ 2 masc.</i>	~kybi]	~kyxi]	Î~k,tAxə]		
<i>„ 2 fem.</i>	!kybi]				
<i>„ 3 masc.</i>	~hybi]	~hyxi]	~t'xə]		

„ 3 fem.	!hybia]				
Plur. absolute.	tAba'	~yxā;		~yvñ'a]	~yvñ"
„ construct	tAba]	yxā]		yvā;	yvā>
„ with suff. of 1 sing.	ytbā]	yxā; pause yx'a,	ytAyxā;	yvñ'a]	yvñ"
„ 2 masc.	^ytbā]	^yxā;		^yvñ'a]	^yvñ"
„ 2 fem.		%yxā;	%ytAxa]		
„ 3 masc.	wytbā]	wyx'a,	wytyā;	wyvñ'a]	wyvñ"
„ 3 fem.		h'yxā;		h'yvñ'a]	
„ 1 Pl.	Whytbā]	Whyxā;		Whyvñ'a]	Whyvñ"
„ 2 masc.	~kytbā]	~kyxā]	~kytAxa]		~kyvā>
„ 3 masc.	¿~hytbā] ~tbā]	~hyxā]	~hytyā;	~hyvā;	~hyvā>
„ 3 fem.				!hyvā;	

REMARKS.

ba' *father*, the *constr.* ybia] like yxia] and ynB. (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 vybba] &c.; also [Gn 17:4](#) f. !Amh]-ba; for the purpose of explaining the name ~hîrba. On the plur. tAba' see [§ 87 p](#).

Xa' *brother*. The plur. *absol.* ~yXa; has Dages forte *implicitum* ([§ 22 c](#)); WyXa, stands for WyXa; according to the phonetic law stated in [§ 27 q](#), and so also yXa, in *pause* for yXa; The sharpening of the X merely serves to keep the preceding Pathah short, as in ~yLmG> &c. ([§ 93 ee](#)).

dx'a, *one* (for dx'a; likewise with Dages forte *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'	tyBñ		!Be		tB;	~Ay	yI K.
(handmaid)	(house)		(son)		(daughter)	(day)	(vessel)
	tyBe		-!B,		tB;	~Ay	yI K.
ytm'a]	ytjBe		ynB.		yTBi		
^tm'a]	^tyBe†	^nBi <i>pause</i>	^nB.	^TBi <i>pause</i>	^TBi		^y† K,
	%tyBe		%nB.				
Atm'a]	AtyBe		AnB.		ATBi	AmAy	
Htm'a]	HtyBe		HnB.		HTBi		
			WhnB.				

	~k,tyBe†				~k,TBi		
	~tyBe					~mʼAy	
tAhm'a]	~yTB'†		~ynB'		tAnB'	~ymij"	~yl iKe
tAhma;	yTB'†		ynB.		tAnB.	ymj>	yl K.
ythma;			ynB'		ytnB.	ymj"	yl iKe
	^ytB'†		^ynB'		^ytnB.	^ymj̃"	^yl iKe
	%yTB'†		%ynB'		%ytnB	%ymj̃"	
wrthma;			wynB'		wythB.	wymj"	wyl iKe
hythma;			hynB'		hytnB.	hymj̃"	hyl iKe
	WhyTB'†		WhynB'		WhytāB.	Whymj̃"	Whyli iKe
~bythma;	~kyTB'†		~kynB.		~kytāB.	~bymj̃>	~kyl K.
	~hytB'†		~hynB.		~hytāB.	~hymj̃>	~hyl K.
!hythma;	!hyTB'†		!hynB.				

[Zc 11:7](#); and especially before !mi ;mā [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 tXā,

Once dXⁱ masc. (by aphaeresis, § 19 h), Ez 33:30, as in Aramaic; plur. ~ydx'a] some, but also *iidem*.

tAXa' sister, from 'aḥwat or 'aḥyat, with elision of the w or y, and with the aⁱ which has arisen from a^a; obscured to o² In Nu 6:7 AtX^a stands for AtX^a] (with virtual sharpening of the X). The plur. *absol.* (tAyX'a] does not happen

Sing. absolute	îymð	ry[i	hP,	var	~ve	îym,vð
	(water)	(city)	(mouth)	(head)	(name)	(heaven)
„ construct		ry[i	yPi	var	~v ^ā --~V,	
„ with suff. of 1 sing		yry[i	yPi	yvar	ymiv.	
„ 2 masc.		^ry[it	^yPñ	^var)	^m.vi pause ^mñv.	
„ 2 fem.				%var	%m ^v .	
„ 3 masc.		Ary[i	wyP ^ā WhyPñ	Avar	Amv.	
„ 3 fem.		Hry[i	hyPñ	Hv'ar	Hm ^v .	
„ 1 Pl.			WhyPñ	Whv ^ā ar	Whm ^v .	
„ 2 masc.			~kyPi	~kvar)	~km.vi	

„ 3 masc.		~ry[i	~hyPi	~v'ar	~mV.	
„ 3 fem.			!hyPi	!v'ar		
Plur. absolute	~ymñ	~yri['	tAYPi	~yv'ar'	tAmve	~ymñv'
„ construct	ymā ymyme	yre['		yv'ar'	tAmv.	ymø/.
„ with suff. of 1 sing.	ymyme	yr;['				
„ 2 masc.	^ymñme	^yri['				^ymñv'
„ 2 fem.		%yri['				
„ 3 masc.	wymyme	wyr['		wyv'ar'		wym'v'
„ 3 fem.	hymñme	hyri['		hyv'ar'		
„ 1 Pl.	wnymñme	Whyre['		Whyv'ar'		
„ 2 masc.		~kyre['t		~kyv'ar't		~kymø/.
„ 3 masc.	~hymyme't	~hyre['t		~hyv'ar't	~tAmv.	
„ 3 fem.				!hyv'ar't	!tAmv.	

to occur. In [Ez 16:52](#) %tAxpā occurs (for %yItjōka). 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^hytAXā] [Ho 2:3](#) (for which, however, read ~k^htAXā], 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 singular³; consequently the stem Vnā' *to be sociable*, would be connected only with the plur. ~yVnā] (~yVyāi 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. 'abaha (fathers), 'ummaha (mothers), with an artificial expansion into a trilateral stem.

hVai *woman*, probably for hVhāi from Vnā'. i. e. not (as Aram. atTāi shows) Vnā' *to be sociable* (see above, on Vyāi) but Vnā' *to be weak* (Arab. 'aṇut_a). So De Lagarde, *Uebersicht*, p. 68; König, *Lehrgeb.*, ii. 159 f. The form tVā (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. ~yVnā, we find in [Ez 23:44](#) tVāi⁴

tyBā *house*, locative htyBā Ā htyBā; in *pause* htyBā htyBā; *constr.* htyBā plur. ~yTB^h (but in [Dt 6:11](#) [1 Ch 28:11](#) ~yTB' without *Metheg*), pronounced baṭtiḥ.

The explanation of the Dages in the ṭ is still a matter of dispute. The Syriac baṭtiḥ, however, shows that the Dages is original, and belongs to the character of the form.⁵ According to Wright, *Comparative Grammar*, p. 88, ~yTB^h is simply contracted from bai-tiḥ (as !a' from !yā Ā ~ny [e from ~yhy [e &c.), and the Dages therefore, is *lene*; König, *Lehrgeb.*, ii. 56, proposes the name *Dages 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 bottiḥn is sufficiently shown by the Babylonian punctuation (see § 8 g, note 3), which leaves no doubt as to the aḥ

!Bēson ([Gn 30:19](#) yVvī!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 !Bmī [Ex 30:14](#), [Lv 27:3](#), &c. [-!Bmī only after ~aḥ and before VdX, also in [Is 51:12](#); see Strack on [Ex 30:14](#)]), rarely -!Bī ([Dt 25:2](#), [Jon 4:10](#) twice, [Pr 30:1](#), and so always in the combination !Wh-!Bī and in the proper names !ymijhBī [but ynlmijh!B, *Benjamite*] and hqy"-!Bī [Pr 30:1](#)), once ynB. (cf. [90 f](#)) [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 !B, with suff. yTBī for yThBī Plur. tAnB', from the sing. hnB', comp. ~ynB' sons.

~X' *husband's father*, only with suff. %ymixā hlymīx'; and tAmX' *husband's mother*, only with suff. %tAmxā HtAmx] cf. baā xa', and especially tAxā'.

~Ay *day* (Arab. *yaum*),⁶ dual ~ymāy; the plur. ~ymiy" is probably from a different sing. (~y"yaḥ), constr. ymy and (poetically) tAmy, [Dt 32:7](#), y [Ps 90:15](#).

yI K. *vessel*, in *pause* yI Kā (with suff. ^yI K, [Dt 23:25](#)) from hI K' *to contain*, plur. ~yI Ke (as if from I Kā hI Kā according to König, ii. 63, shortened from kilyiḥn).

~ymāw *water*, on the plur. cf. § 88 d.

ry[ī *city*. The plur. ~yrl[" is scarcely syncopated from ~yryl[" as it is pointed in [Ju 10:4](#) (no doubt erroneously, in imitation of the preceding ~yryl[" ass *colts*), but from a kindred sing. r[" , which still occurs in proper names.

hP, *mouth*, constr. st. yPi (for original yPe= hPe). Its origin is still disputed.

According to Gesenius and König (ii. 103), hP , stands for haP_e (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 Arab. fu *fam, famm, fumm*, bibl. Aram. $\sim P\ddot{a}$ $aMP\ddot{u}$ Syr. $pu\dot{n}$, $pu\dot{n}a$ so that Barth, *ZDMG.* xli, p. 634, assumes two forms of development from the same stem (WP), viz. *fm* and *fw*. yP_i *my mouth*, from $pi-y$; for $\sim hyP_i$ we find in y [Ps 17:10](#), [58:7](#), [59:13](#) $AmyP\ddot{a}$ The supposed plur. $\sim yP_i$ [1 S 13:21](#) is generally explained as a contraction from $\sim yYP_i$ but the text is altogether corrupt. The plur. $tAYP_i$ for the *edges* of a sword, occurs in [Pr 5:4](#); reduplicated $tAYpyP_i$ [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_e with suff. $Whyf$. [1 S 14:34](#) and $Ayfe$ [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 ($hf = say = wi\dot{s}ay$).

$\sim V_e$ *name*, *constr.* generally $\sim V_e$ (only six times $\sim V$); cf. $!Be$

$\sim ym\ddot{v}'$ *heaven* ([§ 88 d](#)).

Footnotes:

¹[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.

²[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 $\sim yV\ddot{n}$ with the stem Vna .

³[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 3rd radical (so Wellhausen, *Skizzen*, vi. 258), or that the form is derived from $'ah\dot{a}$ the old-semitic *constr. st.* of the accusative, with t feminine (so Barth, *ZDMG.* 1899, p.

598).

⁴[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 *asšāi*, 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'a*]

⁵[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* passed into *be* (?), and this was resolved into *bait*, as *Yerusalem* into *Yerusalayim*.

⁶[1] Cf. Nöldeke, *Beiträge*, p. 58, *yaum*, probably an extension of a biliteral word which has survived in *~ymijā ymā* > Barth, however, *Orient. Studien*, p. 791 (see above on *hV'ai*), sees in *~ymijā ymā* > *tAmy* new formations in Hebrew, caused by the naturally close connexion and association of these plurals with *~ynlvā ynlvā 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. $\sim y\text{SWS}$ horses; but also very often written defectively $\sim \alpha i$ especially when in the same word one of the vowel letters, W or y precedes, e. g. [Gn 1:21](#) $\sim ny\text{NT}$; Nouns in $y^{\alpha}i$ make their plural in $\sim y\text{W}^{\alpha}i$, e. g. $yrb.[i]$ a Hebrew, plur. $\sim y\text{W}rb.[i]$ ([Ex 3:18](#)); but usually contraction takes place, e. g. $\sim yrb.[i]$ ' $\sim ynv'$ crimson garments, from $y\text{nv}'$.

b

Nouns in h^{α} lose this termination when they take the plural ending, e. g. $h\text{Z}\text{X}0$ seer, plur. $\sim y\text{Z}\text{X}0$ (cf. [§ 75 h](#)).— In regard to the loss of the tone from the $\sim \alpha i$ in the two old plurals $\sim y\text{m}\tilde{n}$ water and $\sim y\text{m}\tilde{n}'$ heaven, cf. [§ 88 d](#) and [§ 96](#).

c

The termination $\sim y^{\alpha}i$ is sometimes assumed also by feminines (cf. $\sim y\text{V}\tilde{n}''$ women, [§ 96](#) under $h\text{V}'ai$ ' $\sim y\text{nv}'$ years, from $h\text{nv}'$ ' $\sim y\text{I}$ Xr ewes, from I $\text{X}\text{r}'$), 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 $i\tilde{n}$ is also common in Phoenician, e. g. $\sim n\text{dC}$ *Sidonii*; Assyrian has $a\tilde{n}$ (acc. to P. Haupt originally $a\tilde{n}i$, cf. [§ 88 d](#)); Aramaic has $i\tilde{n}$; Arabic $u\tilde{n}a$ (nominative) and $i\tilde{n}a$ (in the oblique cases, but in vulgar Arabic $i\tilde{n}$ is also used for the nominative); Ethiopic $a\tilde{n}$. Cf. also the verbal ending !W the 3rd plur. perf. ([§ 44 l](#)) and in the 3rd and 2nd plur. impf. ([§ 47 m](#)).¹

e

Less frequent, or only apparent terminations of the plur. masc. are — (a) $y^{\alpha}i$ as

in Aramaic,² 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](#), !ynbdē] [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; !yYl[i heaps, [Mi 3:12](#) (before t; cf. [§ 44 k](#)); !yLmi words (from the really Aram. hLmī), [Jb 4:2](#), and twelve other places in Job (beside ~yLmi, ten times in Job); further, !yYk; [Jb 24:22](#), !yrkə] [31:10](#), and !ymimAv [La 1:4](#), !yNT; [4:3](#).— The following forms are doubtful:

f

(b) y^qi (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)³; 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^q; (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](#). — ypWfx] [Is 20:4](#) (where the right reading is certainly ypWfx]) must be intended by the Masora either as a singular with the formative syllable y^q; = bareness or, more probably, as a constr. st. with the original termination ay (cf. [§ 89 d](#)) to avoid the harsh combination h^asu^aē^ale^a4; in yn^adə] the Lord (prop. my lord, from the plur. majestatis, ~yn^adə] lord), the ay was originally a suffix, [§ 135 g](#).

h

(d) ~^ḥ a supposed *plural* ending in ~^ḥki = ~^y^ḥki *gnats* (or *lice*), and ~^ḥš^ḥadder (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 ^ḥā (often written defectively ^ḥ·^ḥ, e. g. ^ḥl^ḥī^ḥ. *song of praise, psalm*, plur. ^ḥāl^ḥī^ḥ. (only in post-biblical Hebrew ~^yl^ḥī^ḥ, as in the headings of the printed editions, as well as ^ḥāl^ḥī^ḥ. *rpsāthe Book of Psalms*); ^ḥtr^ḥāi a *letter*, plur. ^ḥtr^ḥāi ' ^ḥra^ḥ. a *well*, plur. ^ḥtr^ḥāi. Feminines in ^ḥty^ḥ form their plural in ^ḥtā^ḥ, e. g. ^ḥty^ḥrcmī an *Egyptian woman*, plur. ^ḥtā^ḥrcmī; and those in ^ḥt^ḥ either make ^ḥtā^ḥ as ^ḥt^ḥkl m; *kingdom*, plur. ^ḥtā^ḥkl m; [Dn 8:22](#) (cf. ^ḥtā^ḥnk] *cells*, [Jer 37:16](#)), or are inflected like ^ḥtād^ḥet *testimonies* (pronounced ^ḥē^ḥwo^ḥ for ^ḥē^ḥuā^ḥwo^ḥ).

k

It is only from a mistake or disregard of these feminine endings ^ḥtā^ḥ and ^ḥty^ḥ that some words ending with them form their plural by the addition of ~^y^ḥ or ^ḥtā^ḥ, e. g. ^ḥty^ḥnk] *spear*, plur. ~^y^ḥty^ḥnk] and ^ḥtā^ḥty^ḥnk] ' ^ḥt^ḥḥz> *whoredom*, plur. ~^y^ḥt^ḥḥz> (by the side of ~^y^ḥḥz>); ~^y^ḥt^ḥhm. l a; *widowhood*; ^ḥtā^ḥty^ḥxiv. *pits*, ^ḥtā^ḥts^ḥ. *amulets* (if connected with Assyr. kašū, *to bind*), &c.

l

The termination -o^ḥ stands primarily for -a^ḥ (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 a^ḥ into an obscure o^ḥ see [§ 9 q](#)). On the other hand, it is doubtful whether this a^ḥ is to be regarded as a lengthened and stronger form of the singular fem. ending a^ḥth (cf. [§ 80 b](#)).

How the changeable vowels of a noun are shortened or become S-^ewa^ḥ 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 ^ḥtāb ['; 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. rAD masc. *a generation*, plur. $\sim ydAD$ and $tArAD$ ' hnV' fem. *a year*, plur. $\sim ynv'$ and $tAnv'$ (see the Rem.). In these words the gender of both plural forms remains the same as in the singular, e. g. $yrb]$ masc. *a lion*, plur. $tAyr'a]$ masc., [Zp 3:3](#), $tArAD$ masc., [Jb 42:16](#).

n

Sometimes usage makes a distinction between the two plural forms of the same word. Thus, $\sim ymiy'$ *days*, $\sim ynv'$ *years* are the usual, but $tAmy'$ (only twice, in the *constr. st.* [Dt 32:7](#), y [Ps 90:15](#)) and $tAnv'$ (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 tA expresses something like them, but without life ([§ 122 u](#)), e. g. $\sim ybly'$ *hands*, $tAdy'$ *artificial hands*, also e. g. the *arms* of a throne; $\sim yPK;$ *hands*, $tAPK;$ *handles* (Lat. *manubria*); $\sim [Pn]$ *foot*, $tAm[P]$ *artificial feet* (of the ark), $\sim yhrq;$ *horns*, $tAnr'q.$ *horns* (of the altar); $\sim yhdy$ [*e*eyes], $tAny'[]$ *fountains*; cf. also $\sim yyr'a]$ *lions*, $tAyr'a]$ the *figures of lions* on Solomon's throne, rmT' *palm*, $hrmTita$ *palm-like column*, plur. $\sim yrmTita$ and $tArmTita$

p

4. A considerable number of masculines form their plural in tA while many feminines have a plural in $\sim \alpha]$. The gender of the singular, however, is as a rule retained in the plural.

Undoubted instances of masculines with (masculine) plural $tA\alpha$ are: ba' *father*, $rCAa$ *treasure*, raB and rAB *cistern*, bnZ'' *tail*, $\sim Al x]$ *dream*, $aSKi$ *throne*, $bl e$ and $bb'l e$ *heart*, xwl *tablet*, $l yll \tilde{n}$ and $hl y\tilde{x} \tilde{n}$ *night*, $xBzmi$ *altar*, $\sim Aqm'$ *place*, $ra\alpha$ *skin-bottle*, rne *lamp*, $rA[$ *skin*, $l Aq$ *voice*, $!x'l vlt$ *table*, $\sim Ven$ *name*, $rpAV$ *trumpet*.

q

Feminines ending in $h\alpha'$ which take in the plural the termination $\sim y\alpha]$ are $hl'a e$

terebinth, *hmya* *terror* (but also *tAmya*, *hl'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 *hrAbD* *a bee* and *hnAy* *a dove*; also, for *~ycjB* *fem. eggs*, a singular *hcyB* is to be assumed. *hMl* *sheaf* and *hnV'* *year* (see above, [n](#)) take both *~yxi* and *tA*; cf. finally *tI Bvi* *an ear of corn*, plur. *~yl KVi* and, without the fem. termination in the singular *Vgk jPi* *concubine*, plur. *~yvgt 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*, *~yl j qot* *masc.*, *tAl j qot* *fem.* So also in substantives of the same stem, where there is an express distinction of sex, as *~ynB'* *fili*, *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. yxi* cf. [§ 89 c](#)), or a dual ending *~yxi* e. g. *hmB'* *a high place*, plur. *tAmB'* *constr. sc. ytamB'* (also *ytenB'* *another* [Is 14:14](#), [Jb 9:8](#), &c., sometimes as *Qere* to the *Kethib* *ytwmb*; see [§ 95 o](#)); *lWav' ytwar* *me from Saul's head*, [1 S 26:12](#); *hmAX* *wall*, plur. *tAmAX* *moenia*, whence dual *~ytmAX* *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. Wtim* 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. $\text{H}|\text{a}$, a later formation from it, occurs only ten times, except in Job forty-one and in Daniel four times).

Footnotes:

- ¹[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).
- ²[2] So also always in the Mešša' inscription, e. g. line 2 $\text{!X}|\text{X}$ *thirty*; line 4 $\text{!K}|\text{m}$ *kings*; line 5 $\text{!br}|\text{!}$ *my many days*, &c.
- ³[3] According to some this is simply due to a neglect of the point ([§ 5 m](#)), which in MSS. and elsewhere marked the abbreviation of the plur. ending.
- ⁴[4] Prätorius, *ZDMG.* 1903, p. 525, regards $\text{yp}|\text{w}|\text{f}|\text{x}$ as an instance of the affix of endearment (cf. $\text{ym}|\text{w}|\text{x}|\text{a}$ $\text{yb}|\text{w}|\text{K}$) 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 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 *Why! äe rma*), Sureq and Qibbusl 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 א' stand, according to circumstances, for að or aî and א, for að or aî but also אð for eð or eî and אð for oð or oî e. g. dbk' and !j Q', out of pause kabed. qatôn (form l j Q'), but in pause kabed, qatôn.

I readily admit, with regard to Qamesl and S^egol, that the account formerly given in [§ 8 f.](#) was open to misconstruction. With regard to Sére 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 dbk' = kabed, &c., is as

impossible as e. g. $\text{bn}^{\text{I}}\text{e} = \text{enab}$ or $\text{\%rB}^{\text{I}} = \text{bo}^{\text{I}}\text{akh}$, in spite of the analogy cited by Sievers (p. 18, note 1) that ‘in old German e. g. original i^{I} and u^{I} often pass into e^{I} and o^{I} 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. $\text{\%}^{\text{I}}\text{Qa}^{\text{I}}\text{mes}^{\text{I}}$, denotes either a^{I} or a^{I} more strictly a^{I} (the obscure Swedish a^{I}) and a^{I} as $\text{d}^{\text{I}}\text{y}^{\text{I}}\text{ya}^{\text{I}}$ (hand), $\sim\text{y}^{\text{I}}\text{v}^{\text{I}}\text{ar}^{\text{I}}\text{ra}^{\text{I}}\text{si}^{\text{I}}\text{m}$ (heads), or a^{I} (in future transcribed as o^{I}), called $\text{Qa}^{\text{I}}\text{mes}^{\text{I}}$ $\text{ha}^{\text{I}}\text{u}^{\text{I}}\text{p}$, i. e. hurried $\text{Qa}^{\text{I}}\text{mes}^{\text{I}}$. The latter occurs almost exclusively as a modification of u^{I} , cf. c and § 9 u. 2. $\text{\%}^{\text{I}}\text{Pa}^{\text{I}}\text{ha}^{\text{I}}$, a^{I} $\text{t}^{\text{I}}\text{B}^{\text{I}}\text{ba}^{\text{I}}\text{h}$ (daughter).

Also 3. $\text{\%}^{\text{I}}\text{Se}^{\text{I}}\text{go}^{\text{I}}$, an open e, e^{I} (a^{I} or a^{I}), as a modification of a^{I} either in an untuned closed syllable, as in the first syllable of $\sim\text{k}^{\text{I}}\text{d}^{\text{I}}\text{y}^{\text{I}}\text{a}^{\text{I}}\text{d}^{\text{I}}\text{kh}^{\text{I}}\text{m}$ (your hand) from $\text{ya}^{\text{I}}\text{d}^{\text{I}}\text{kh}^{\text{I}}\text{m}$ — or in a tone-syllable as in $\text{XSP}^{\text{I}}\text{pe}^{\text{I}}\text{sa}^{\text{I}}\text{h}^{\text{I}}$, cf. *pasca*, and on the really monosyllabic character of such formations, see § 28 e. But $\text{Se}^{\text{I}}\text{go}^{\text{I}}$ in an open tone-syllable with a following y^{I} , as in $\text{h}^{\text{I}}\text{n}^{\text{I}}\text{y}^{\text{I}}\text{l}^{\text{I}}\text{p}^{\text{I}}\text{g}^{\text{I}}\text{e}^{\text{I}}\text{le}^{\text{I}}\text{ha}^{\text{I}}$ (cf. § 75 f), $\text{\%}^{\text{I}}\text{y}^{\text{I}}\text{d}^{\text{I}}\text{y}^{\text{I}}\text{a}^{\text{I}}\text{d}^{\text{I}}\text{ek}^{\text{I}}\text{ha}^{\text{I}}$ (cf. § 91 i), is due to contraction from ay .

b

Second Class. I- and E-sounds.

1. $\text{y}^{\text{I}}\text{\%}^{\text{I}}\text{H}^{\text{I}}\text{e}^{\text{I}}\text{q}^{\text{I}}$ with yod , almost always i^{I} as $\text{qy}^{\text{I}}\text{D}^{\text{I}}\text{L}^{\text{I}}\text{;s}^{\text{I}}\text{a}^{\text{I}}\text{d}^{\text{I}}\text{d}^{\text{I}}\text{q}^{\text{I}}$ (righteous).

2. \%^{I} either i^{I} (see below, i), as $\sim\text{y}^{\text{I}}\text{q}^{\text{I}}\text{D}^{\text{I}}\text{c}^{\text{I}}\text{;s}^{\text{I}}\text{a}^{\text{I}}\text{d}^{\text{I}}\text{d}^{\text{I}}\text{q}^{\text{I}}\text{m}$, only orthographically different from $\sim\text{y}^{\text{I}}\text{qy}^{\text{I}}\text{d}^{\text{I}}\text{c}^{\text{I}}$ $\text{i}^{\text{I}}\sim\text{qy}^{\text{I}}\text{d}^{\text{I}}\text{c}^{\text{I}}$, — or i^{I} as $\text{A}^{\text{I}}\text{q}^{\text{I}}\text{d}^{\text{I}}\text{e}^{\text{I}}\text{s}^{\text{I}}\text{d}^{\text{I}}\text{qo}^{\text{I}}$ (his righteousness).

$\text{y}^{\text{I}}\text{\%}^{\text{I}}\text{Se}^{\text{I}}\text{ri}^{\text{I}}$ or $\text{Se}^{\text{I}}\text{e}^{\text{I}}\text{e}^{\text{I}}$ with $\text{yod} = \text{e}^{\text{I}}$ e.g. $\text{A}^{\text{I}}\text{t}^{\text{I}}\text{y}^{\text{I}}\text{B}^{\text{I}}\text{e}^{\text{I}}\text{e}^{\text{I}}\text{h}^{\text{I}}\text{o}^{\text{I}}$ (his house).

3. \%^{I} either e^{I} but rarely (see below, i), or e^{I} as $\sim\text{V}^{\text{I}}\text{e}^{\text{I}}\text{se}^{\text{I}}\text{m}$ (name). $\text{Se}^{\text{I}}\text{re}$ can only be e^{I} in my opinion, in few cases, such as those mentioned in § 29 f.

4. S^{ego} , a , a modification of i ; e.g. yCpX , $\text{h}\bar{\text{a}}\text{h}\bar{\text{s}}\bar{\text{i}}$ ($\text{h}\bar{\text{i}}\bar{\text{s}}$); $-\text{!V}$, $\text{s}\bar{\text{a}}\text{h}$ (ground-form $\text{s}\bar{\text{i}}$).

C

Third Class. U- and O-sounds.

- | | |
|---|---|
| U | 1. W $\text{S}\bar{\text{u}}\bar{\text{e}}\bar{\text{q}}$, usually u $\text{t}\bar{\text{W}}\bar{\text{m}}$ $\text{mu}\bar{\text{h}}$ (to die), rarely u |
| | 2. Q Qibbu , <i>either</i> u e.g. $\sim\text{L}'\text{S}\bar{\text{u}}$ $\text{su}\bar{\text{t}}\bar{\text{a}}\bar{\text{n}}$ (ladder), or u e.g. $\text{WmQ}\bar{\text{u}}\text{qu}\bar{\text{m}}\bar{\text{u}}$ (rise up), instead of the usual $\text{WmWq}\bar{\text{u}}$ |
| O | 3. A and $\text{Hb}\bar{\text{o}}\bar{\text{e}}\bar{\text{m}}$, o and o I Aq qo (voice), $\text{br}\bar{\text{o}}\bar{\text{h}}$ (multitude). Often also a defective O for o rarely A for o On the question whether O under some circumstances represents o ; see § 93 r. |
| | 4. O $\text{On Qa}\bar{\text{m}}\bar{\text{s}}\bar{\text{h}}\bar{\text{a}}\bar{\text{u}}\bar{\text{p}}\bar{\text{h}}$ = o ; generally modified from u , as $-\text{QX}'\text{h}\bar{\text{b}}\bar{\text{q}}$ (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 $\text{XtP}\bar{\text{i}}$ *opening*; $\text{yr}\bar{\text{e}}\bar{\text{a}}$ *a wide parting* (of the mouth), also $\text{rbV}\bar{\text{i}}$ (= i) *breaking, parting* (cf. the Arab. *kasr*); $\text{qryX}\bar{\text{i}}$ (also $\text{qr}\bar{\text{x}}\bar{\text{i}}$) *narrow opening*; $\sim\text{I A}\bar{\text{X}}\bar{\text{i}}$ *closing*, according to others *fullness*, i. e. of the mouth (also $\sim\text{Wp}$ $\text{ad m}\bar{\text{a}}$ *fullness of the mouth*). $\#mq\bar{\text{b}}$ also denotes a slighter, as $\text{qr}\bar{\text{W}}$ and $\#WBq\bar{\text{i}}$ (also $\sim\text{WP}$ $\#wbq$) a firmer, compression or contraction of the mouth. S^{ego} (I AgS . *bunch of grapes*) takes its name from its form. So $\text{tADq}\bar{\text{a}}\text{v}\bar{\text{i}}$ v' (*three points*) is another name for Qibbu .

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, Qubbuḡ.

f

2. As the above examples show, the vowel sign stands regularly *under* the consonant, *after* which it is to be pronounced, ṛ'raḡ ṛ'raḡ ṛ'reḡ ṛ'luḡ &c. The Pathah called *furtivum* (§ 22 f) alone forms an exception to this rule, being pronounced *before* the consonant, Xṛ ruḡh (wind, spirit). The Holem (without waḡ) stands on the left above the consonant; ṛ'roḡ (but l {= loḡ). 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 ou (of course with out waḡ) is pronounced after sin or before sin. Hence anḡf sḡneḡ (hating), aḡn'esḡ (to bear). hvḡm moḡet (not hvḡmḡ; but ṛmḡ/ḡsḡneḡ (a watchman). When oḡ precedes the sin, the dot is placed over its right arm, e.g. vḡpṛyirpoḡ (he treads with the feet), ~yaḡmḡ; hannḡḡim (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. hḡk { loḡeḡ lending) or woḡ when a vowel already precedes the W, e. g. !Ā ['°aḡoḡ (iniquity) for !Aw ['°. 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, oḡ⁶

h

3. The vowels of the first class are, with the exception of yḡ, in the middle and hḡā aḡā hḡ, 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 (yḡā yḡā yḡ).

W with Subeq and Hblem (W and A).[7](#)

In Arabic the long *a* also is regularly expressed by a vowel letter, viz. 'Aleph (א'), so that in that language three vowel letters correspond to the three vowel classes. In Hebrew א is rarely used as a vowel letter; see [§ 9 b](#) and [§ 23 g](#).

i

4. The omission of the vowel letters when writing וּ וֹ עֹ וֹ is called *scriptio defectiva* in contrast to *scriptio plena*. אֶ אָ ~ וּ וֹ are written *plene*, תִּלְּוֹ ~ וּ וֹ *defective*.

Cf. Bardowitz, *Studien zur Gesch. der Orthogr. im Althebr.*, 1894; Lidzbarski, *Ephem.*, i. 182, 275; Marmorstein, 'Midrasch der vollen u. defekt. Schreibung,' in *ZAW.* 1907, p. 33 ff.

k

So far as the choice of the full or defective mode of writing is concerned, there are certainly some cases in which only the one or the other is admissible, Thus the full form is necessary at the end of the word, for וּ וֹ וֹ וֹ וֹ וֹ as well as for עֵינִי חֲזָקָה (cf. [§ 9 f](#)), also generally with אֶ אָ (cf. however [§ 9 d](#)), e.g. וְיִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל (But the Masora requires in [Jer 26:6](#), [44:8](#); [Ezr 6:21](#); [2 Ch 32:13](#) יִשְׂרָאֵל instead of יִשְׂרָאֵל; [Zp 2:9](#) יִשְׂרָאֵל [perhaps an error due to the following י] for יִשְׂרָאֵל; [Is 40:31](#) יִשְׂרָאֵל [followed by י] for יִשְׂרָאֵל; [Jer 38:11](#) יִשְׂרָאֵל B. for יִשְׂרָאֵל B.) On the other hand the defective writing is common when the letter, which would have to be employed as a vowel letter, immediately precedes as a strong consonant, e. g. ~יִשְׂרָאֵל (*nations*) for ~יִשְׂרָאֵל תְּצַוֵּנִי (*commandments*) for תְּצַוֵּנִי

l

That much is here arbitrary (see [§ 7 g](#)), follows from the fact that sometimes the same word is written very differently, e.g. יִשְׂרָאֵל [Ezr 16:60](#): יִשְׂרָאֵל and also יִשְׂרָאֵל [Jer 23:4](#); cf. [§ 25 b](#). Only it may be observed,

(a) That the *scriptio plena* in two successive syllables was generally avoided; cf. e. g. אֶבְרָהָם but ~יִבְרָהָם; אֶבְרָהָם but ~יִבְרָהָם; אֶבְרָהָם תִּלְּוֹ [אֶבְרָהָם] תִּלְּוֹ.

(b) That in the later Books of the O. T. (and regularly in post-biblical Hebrew) the full form, in the earlier the defective, is more usual.

m

5. In the cognate dialects, when a vowel precedes a vowel-letter which is not kindred (heterogeneous), e. g. $\text{W}^{\alpha}\tilde{\text{A}}$ $\text{W}^{\alpha}\tilde{\text{A}}$ $\text{Wy}^{\alpha}\tilde{\text{A}}$ $\text{y}^{\alpha}\tilde{\text{A}}$ $\text{y}^{\alpha'}$, a diphthong (*au*, *ai*)⁸ is formed if the heterogeneous vowel be *a*. This is also to be regarded as the Old Hebrew pronunciation, since it agrees with the vocalic character of W and y (§ 5 b, note 2). Thus such words as $\text{W}^{\alpha}\tilde{\text{A}}$ $\text{y}^{\alpha}\tilde{\text{A}}$ $\text{y}^{\alpha}\tilde{\text{A}}$ $\text{y}^{\alpha}\tilde{\text{F}}$ [$\tilde{\text{A}}$ $\text{W}^{\alpha}\tilde{\text{A}}$ $\text{ty}^{\alpha}\tilde{\text{B}}$] are not to be pronounced according to the usual Jewish custom⁹ as *vaʔ*, *həy*, *goʔ*, *ʔaʔuʔ*, *geʔ*, *bayith* (or even as *vaf*, &c.; cf. modern Greek *av ai*, *ev ef* for *avʔ evʔ*), but with the Italian Jews more like *waʔ*, *hai*, &c. The sound of $\text{Wy}^{\alpha'}$ is the same as $\text{W}^{\alpha'}$, i. e. almost like *aʔ*, so that $\text{W}^{\alpha'}$ is often written defectively for $\text{Wy}^{\alpha'}$.

Footnotes:

¹[1] In early MSS. the sign for Qamesl is a stroke with a point underneath, i. e. according to Nestle's discovery (*ZDMG*. 1892, p. 411 f.), Pathah with Hblem, the latter suggesting the obscure pronunciation of Qamesl as *aî*. Cf. also Ginsburg, *Introd.*, p. 609.

²[2] Instead of the no doubt more accurate transcription a^{a} a^{a} we have retained a^{a} a^{a} in this grammar, as being typographically simpler and not liable to any misunderstanding. For Qamesl hâṭuph, in the previous German edition expressed by a^{a} we have, after careful consideration, returned to a^{a} . The use of the same sign a^{a} for a^{a} (a^{a}) and a^{a} shows that the Massoretes did not intend to draw a sharp distinction between them. We must not, however, regard the Jewish grammarians as making a merely idle distinction between Qamesl rāḥab, or broad Qamesl and Qamesl hâṭuph, or light Qamesl. It is quite impossible that in the living language an a^{a} lengthened from a^{a} as in *daḥaḥ*, should have been indistinguishable from e. g. the last vowel in *bvʔ* or the first in *~yvidq.t*— The notation a^{a} e^{a} o^{a} expresses here the vowels essentially long, either naturally or by contraction; the notation a^{a} e^{a} o^{a} those lengthened only by the tone, and therefore changeable; a^{a} e^{a} o^{a} the short vowels. As regards the others, the distinction into, *i* and *iç* u^{a} and u^{a} is sufficient; see § 9. — The mark $\tilde{\text{I}}$ stands in the following pages over the tone-syllable, whenever this is not the last, as is usual, but the penultimate syllable of the word, e. g. *bvʔ*

³[1] These Segols, modified from a^{a} are very frequent in the language. The Babylonian punctuation (see § 8 g, note 3) has only one sign for it and tonebearing Pathah; see also Gaster, 'Die Unterschiedslosigkeit zwischen Pathach u. Segol,' in *ZAW*. 1894, p. 60 ff.

⁴[1] On the erroneous use of the term *melo pum*, only in Germany, for süßeq (hence also pronounced *melu pum* to indicate u), see E. Nestle, *ZDMG*. 1904, p. 597 ff.; Bacher, *ibid.*, p. 799 ff., Melopum; Simonsen, *ibid.*, p. 807 ff.

⁵[2] The usual spelling #mq' and XtP' takes the words certainly rightly as Hebrew substantives; according to De Lagarde (*Gött. gel. Anz.* 1886, p. 873, and so previously Luzzatto), #mq' and XtP' are rather Aram. participles, like Dagesē &c., and consequently to be transliterated Qa'mēš and Paḥahl

6[3] Since 1846 we have become acquainted with a system of vocalization different in many respects from the common method. The vowel signs, all except װ, are there placed *above* the consonants, and differ almost throughout in form, and some even as regards the sound which they denote: א̣ a, א̣ a, א̣ tone-bearing a, and e, א̣ e, e, א̣ i, װ e, א̣ o, o, א̣ W or װ= u. In an unsharpened syllable א̣= toneless a, and e, and also Hataf Pathah, א̣= toneless e, and Hataf Seghol, א̣= i, א̣= u, א̣= o, and Hataf Qames. Lastly in toneless syllables before Dages, א̣= a, א̣= e, א̣= i, א̣= u, א̣= a, Sewaḥis א̣. The accents differ less and stand in some cases under the line of the consonants. Besides this complicated system of the Codex Babylonicus (see below) and other MSS., there is a simpler one, used in Targums. It is still uncertain whether the latter is the foundation of the former (as Merx, *Chrest. Targ.* xi, and Bacher, *ZDMG.* 1895, p. 15 ff.), or is a later development of it among the Jews of South Arabia (as Praetorius, *ZDMG.* 1899, p. 181 ff.). For the older literature on this *Babylonian punctuation* (א̣ א̣; א̣ א̣), as it is called, see A. Harkavy and H. L. Strack, *Katalog der hebr. Bibelhandschr. der Kaiserl. öffentl. Bibliothek zu St. Petersburg.*, St. Petersburg and Lpz., 1875, parts i and ii, p. 223 ff. A more thorough study of the system was made possible by H. Strack's facsimile edition of the *Prophetarum posteriorum codex Babylonicus Petropolitanus* (St. Petersburg, 1876, la. fol.) of the year 916, which Firkowitsch discovered in 1839, in the synagogue at Tschufutkale in the Crimea. The MS. has been shown by Ginsburg (*Recueil des travaux redigés en memoire ... de Chwolson*, Berlin, 1899, P. 149, and *Introd.*, pp. 216 ff., 475 f.) to contain a recension of the Biblical text partly Babylonian and partly Palestinian; cf. also Barnstein, *The Targum of Onkelos to Genesis*, London, 1896, p. 6 f. Strack edited a fragment of it in *Hosea et Joel prophetae ad fidem cod. Babylon. Petrop.*, St. Petersburg. 1875. Cf. also the publication by A. Merx, quoted above, § 7 h, and his *Chrestomathia Targumica*, Berlin, 1888; G. Margoliouth, in the *PSBA.* xv. 4, and M. Gaster, *ibid.*; P. Kahle, *Der masoret. Text des A. T. nach d. Überlief. der babyl. Juden*, Lpz. 1902, with the valuable review by Rahlfs in *GGA.* 1903, no. 5; Nestle, *ZDMG.* 1905, p. 719 (Babylonian א̣= []. According to the opinion formerly prevailing, this Babylonian

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 \aleph (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.

⁷[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)*.

⁸[2] Cf. T. C. Foote, *The diphthong ai in Hebrew* (Johns Hopkins Univ. Circulars, June, 1903, p. 70 ff.).

⁹[1] In MSS. \aleph and η in such combinations as $\aleph\aleph$ $\eta\eta$, 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.¹ 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. *yrbBā yrbKā yrb l i* before *y* they are pointed as in *hdwbyBī* (from *bi-yehuda*) according to [§ 24 c](#); so too with *Waw* copulative, e.g. *hdwbyw* for *yw* 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 Pōi* [Nu 14:3](#) for *līephō*, 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 ī ē*, e.g. *ynāw* and *i*, *rvaK* as, *dbq* to serve, *l bēl* 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 x* for *bj x* to *mX* [Is 47:14](#) for *mX* (see [§ 67 cc](#)); *rSā*, but also *rSā* and even *rC* [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* to 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* he will stand (for *dmd*), but plur. *Wdmy* for *ya^{am}edhu* and *Wkphrt* for *ne^{ap}hekhu* (they have turned

themselves), [^]l .[P^tthy work, cf. § 26 k. The syllables are to be divided yaʔaʕm^edhuʔ and the second aʕis to be regarded exactly as the helping Pathahlin r [nò &c.²

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 T³), e.g. j .fy[let him turn aside, q.v.v. and he caused to drink, Trmā' thou (fem.) hast said, &b.v. and he wept, Drf. and let him have dominion, B.v. and he took captive.

e

This harsh ending is elsewhere avoided by the Masora,⁴ which inserts between the two final consonants a helping vowel, usually S^egho, but With medial or final gutturals a Pathah,⁵ and after y a Hireq, e.g. l q.v. and he revealed, for wayyig; bryhlet it multiply, for yirb; Vdqholiness, ground-form quds²⁵¹; l Xnòbrook, ground-form nahl; TX;l v⁶ for TX;l v' thou hast sent, tyBñhouse, 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. yvòq' my holiness, htyBñhme-ward.

f

5. On the rise of a full vowel in place of a simple S^ewa¹⁹⁸;, under the influence of the pause, see § 29 m; on initial a for a/, see § 23 h.

Footnotes:

¹[3] Except W>and, which generally becomes W before a simple S^ewa¹⁹⁸ cf. § 104 e.

²[1] In Ju 16:13 read ynrā;T;hot (with Opitius, Hahn and others)yGrat.

³[2] With a final -, the only example is -SAT Pr 30:6, where several MSS. and printed editions incorrectly have @. without Dages. Instead of this masoretic caprice we should no doubt read @SATñ

⁴[3] An analogy to this practice of the Masora is found among the modern Beduin, who pronounce such a helping vowel before h, hì, hē gò cf. Spitta, Gramm. des arab.

vulgärdialektes von Aegypten, Lpz. 1880, [§ 43 d](#)

⁵[1] On the apparent exceptions avD , &c., cf. [§ 22 e](#); other instances in which a has entirely lost its consonantal value, and is only retained orthographically, are $\text{aj X}^{\text{e}}\text{sin}$, $\text{ay}^{\text{e}}\text{: valley}$ (also $\text{y}^{\text{e}}\text{:}$), $\text{aw}^{\text{e}}\text{: vanity}$ ([Jb 15:31](#) Kethibh WV).

⁶[2] In this form ([§ 65 g](#)) the Dagesilene remains in the final TaW , 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 Dxylyihad from hdX' ([§ 75 r](#)).

§ 16. **Of** Maqqeph **and** Metheg.

a

These are both closely connected with the accents.

1. Maqqeph (מקף, i.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. ~דב'ר ל' כל' every man, ב'ר'ך ל' כל' ת'ב'ר, every herb, [Gn 1:29](#), אל' - ר'ב'ר ל' כל' ת'ב'ר, all that he had, [Gn 25:5](#).

b

Certain monosyllabic prepositions and conjunctions, such as -ל' a, to, -ד' [until, -ל' [upon, -ב' [with, -ל' a, ne, -א' if, whether, -מ' from, -כ' lest, are almost always found with a following Maqqeph, provided they have not become independent forms by being combined with prefixes, e.g. ל' מ' ~ ל' me 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 -ל' K' l a y [Ps 47:5](#), [60:2](#), [Pr 3:12](#) in the case of -ת' a, the objective particle. Longer words are, however, connected by Maqqeph with a following monosyllable, e.g. ח'ת'ה [Gn 6:9](#), !ק'ח'ה [Gn 1:7](#); or two words of more than one syllable, e.g. ר'ב'ע'ה [Gn 7:11](#). Cf. the Greek proclitics εν(ek(eiγ(eiγ(ouγ which are *atonic*, and lean on the following word.

c

2. Metheg (מטהג, i.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 Ga'ôyap, i.e. *raising of the voice*, which is *Great* Ga'ôyap with long vowels, otherwise Little Ga'ôyap¹

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[Brāh'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 Metheg may be repeated in the fourth syllable before the tone, when it already stands in the second, e.g. ~kīte[hw't. Finally it is always added to the vowel of an open ultima, which is joined by Maqqeph to a word beginning with a toneless syllable and so without Metheg (e.g. l ar'fyl-ynB, on the other hand tvq' ypw'rā hyka,tad), or to a word beginning with Sēwā before the tone-syllable, e.g. ^il :-ymāt ynB.-hmo'tl {v, &c.; the object being to prevent the Sēwā from becoming *quiescent*.

e

The ordinary *light* Metheg is omitted with a movable *copulative*, consequently we do not find !ynbW &c. (nor even ynBW &c., contrary to *b*, *a*; but bhzW &c., according to *b*, *d*, cf. § 10 *g*. *b*).

f

(b) The *firm* or *indispensable* Metheg. (a) With all long vowels (except in certain cases, *copulative*, see above), which are followed by a Sēwā *mobile* preceding the tone-syllable; e.g. Waryā Wavy) &c. (b) To emphasize a long vowel in a closed syllable immediately before Maqqeph, e.g. yli'tv't Gn 4:25 (not soth-li); hence also with -l Koty Ps 138:2, and -ta't Jb 41:26 (for -l K' and -ta; cf. also -ta't Jos 15:18, &c.). (g) with Sere, which has become toneless through retraction of the tone, in order to prevent its being pronounced as Sēgho, e.g. t[D'+bhā Pr 12:1 (not 'oneph). (d) With all vowels before composite Sēwā e.g. dmd[yā ~yqi[c] &c. (except when the following consonant is strengthened, e.g. WnbQy't Is 62:2, because the strengthening by Dages excludes the retarding of the vowel by Metheg); so in the cases discussed in § 28 *c*, where a short vowel has taken the place of a Hāteph, as Wdm.[yt &c. (e) In the preformative syllable of all forms of hyh' *to be*, and hyx' *to live*, when Sēwā *quiescens* stands under the h or X, e.g. hykyā hyx.Tit (yih-ye, tih-ye), &c., cf. § 63 *q*. (z) With the Qames of the plural forms of tyBīhouse (thus ~yTB'tatim, cf. § 96 under tyB), and with hna't pritheē ! to

guard against the pronunciation *boṭṭim*, *onnaṭ*— Every kind of light *Meṯheg* may in certain circumstances be changed into a conjunctive accent, e.g. *~yTBā* [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 *Dages*, e.g. *hL'smḥāṭ hL'sm.l.ṭ* &c., but not before *y* (before which *y* also remains without *Meṯheg*, with the exception of *yhiṯ* and *yxiṯ*) when they are followed by *Maqqeṯh*, or accented with *Pataḥ*, 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 *hī* with *Pathah* (except when it precedes *y* > *Dages* forte or the tone-syllable of the word), e.g. *%lān.ṭ* When a *Seṯwaṭ* follows the *hī* and after the *Seṯwaṭ* there is an untuned syllable, Baer places the *Meṯheg* to the right of the *Pathah*, e.g. *hkr'bh.ṭ* [Gn 27:38](#) (but ed. Mant. and Ginsb. *bh.ṭ*) (c) with the *Pathah*, or *Seḡol* of the article before a guttural (which cannot take *Dages*), e.g. *~yYkhāṭ ~yrhh.ṭ*—The *Seṯwaṭ-Gaḷyaṭ* (*ḡ*) is especially important in the accentuation of the *~3/4at*, for purposes of musical recitation; it stands chiefly in words whose principal tone is marked by a disjunctive without a preceding conjunctive, e.g. *hḡhṯōy* [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* [*bV*] [Gn 24:9](#); *~r'a*] *hnDP*; (here to avoid a hiatus) [28:2](#), or in such cases as *lāexr.ṭ* [Jb 33:4](#), &c.; *avēṭ.ṭ* [Gn 1:11](#)

i

Meṯheg (especially in the cases mentioned in 1, b, a) is a guide to correct pronunciation, since it distinguishes *a* from *o* (except in the case noted in [§ 9 v](#), [b](#)) and *i* from *e*, e.g. *hIka'ta-khēlaṭ* (she has eaten), but *hIka'o-khlaṭ* (food), since the *ṣ'* stands here in a toneless closed syllable, and must therefore be a short

vowel; thus also *Wārjyā* *yīr-uō* (they fear), but *Wārjyā* *yir'uō* (they see), *WhVyl* (they sleep), but *WhVyl* (they repeat). The Jewish grammarians, however, do not consider the syllables lengthened by *Meṯheg* as open. They regard the *Sēwā* as *quiescent* in cases like *hī ka'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-tṭamim*, p. 13.

¹[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.

§ 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 ddn^{a} to flee, the *imperfect* is dADyl in [Na 3:7](#) and dDyl in [Gn 31:40](#) (on the analogy of verbs $\text{!}^{\text{370}}_{\text{p}}$); $\text{Hiph}^{\text{c}}_{\text{a}}$ dnhe (like a verb $\text{[}^{\text{371}}_{\text{M}}$), but the *imperfect* $\text{Hoph}^{\text{c}}_{\text{a}}$ again dDylk as $\text{!}^{\text{370}}_{\text{p}}$).

b

2. The following are examples of difficult forms, which are derived from doubly weak verbs:

(a) Verbs $\text{!}^{\text{370}}_{\text{p}}$ and $\text{a}^{\text{371}}_{\text{M}}$ (cf. [§ 66](#) and [§ 74](#)), e.g. afh^{a} to bear, imperative af^{a} (y [Ps 10:12](#) afh^{a} , of which hsh^{a} y [Ps 4:7](#) is probably only an orthographic variation); *infinitive construct* taf^{a} (for taf^{a} see the analogous noun-formations in [§ 93 t](#)), also afn^{a} [Is 1:14](#), [18:3](#); [Gn 4:13](#) aAf^{a} y [Ps 89:10](#) aAf^{a} (perhaps only a scribal error); after the *prefix* l always taf^{a} ' (otherwise the contracted form only occurs in AtF^{a} [Jb 41:17](#), with rejection of the a); *imperfect* hnF^{a} Ti for hn^{a} F^{a} Ti [Ru 1:14](#); wholly irregular are hn^{a} yaF^{a} Ti [Ez 23:49](#) (so Baer after Qimhi; *textus receptus*, and also the Mantua ed., and Ginsburg, hn^{a} yaF^{a} Ti) and taF^{a} al [2 S 19:43](#) as *infinitive absolute Niph'al* (on the analogy of the *infinitive construct Qal* ?); but most probably aF^{a} ni is to be read, with Driver.

c

(b) Verbs $\text{!}^{\text{370}}_{\text{p}}$ and $\text{h}^{\text{371}}_{\text{M}}$ (cf. [§ 66](#) and [§ 75](#)), as hj^{a} h^{a} to bow, to incline, hkh^{a} to smite. Hence *imperfect Qal* hJyl , apocopated j Yw^{a} ([Gn 26:25](#) - j Yw^{a}) and he bowed; ZYw^{a} (so, probably, also [Is 63:3](#) for ZYw^{a}) [2 K 9:33](#) and he sprinkled (from hzh^{a}); *perfect Hiph'c* al hKh^{a} he smote, *imperfect* hKy^{a} , apocopated y^{a} ; y^{a} Yw^{a} (even with Athnah^{a} [2 K 15:16](#); but also ten times hKYw^{a}), y^{a} Nw^{a} [Dt 2:33](#); so also ZYw^{a} [Lv 8:11](#), [30](#); j T^{a} - l a; y [Ps 141:4](#) (cf. [Jb 23:11](#)); *imperative* hKh^{a} , apocopated y^{a} h^{a} ; smite

thou (like j h; *incline*, with hJh;), *infinitive* tAKh; *participle* hK_m; *Hoph* %oal hK_hu; *participle* hK_mu

d

(c) Verbs a^{3%} and h^{3%} (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^{3%} (cf. § 68 h) Dt 33:21 for htay^{3%} (= htay^{3%}); *imperfect apocopated* tay^{3%}; Is 41:25 for Ta^{3%}; *imperative* Wt^{3%} Is 21:12, 56:9, 12 (cf. Wpaebake ye, Ex 16:23) for Wta/ Wt^{3%} (§ 23 h; § 75 u); *Hiph* % perfect Wyt^{3%} for Wyt^{3%} (Wyt^{3%}) Is 21:14; *imperfect apocopated* l a^{3%} and he adjured, 1 S 14:24, properly hl a^{3%} hl a^{3%} from hl'a', whence hl a^{3%}, and, with the obscuring to o^{3%} hl a^{3%}; instead of the simple *apocope* (l a^{3%}) the a which had already become quiescent, is made audible again by the helping S^egho^{3%} (unless perhaps there is a confusion with the *imperfect consecutive* Hiph^{3%} of l a^{3%}).

e

(d) Verbs y^{3%} and a^{3%} (cf. § 69, § 70, and § 74), as ac^{3%} *to go forth*, *imperative* ac^{3%} *go forth*, with h^{3%} *paragogic* ha^{3%} Ju 9:29 in principal pause for ha^{3%}; 2nd fem. plur. hn^{3%} Ct 3:11; *infinitive* ta^{3%} Hiph^{3%} ayc^{3%} *to bring forth*. — ar^{3%} *to fear*, *imperfect* ar^{3%} and ar^{3%} (or ar^{3%}), *imperative* ar^{3%}; *imperfect* Niph^{3%} ar^{3%} Ps 130:4, *participle* ar^{3%}

f

(e) Verbs y^{3%} and h^{3%} (cf. § 69, § 70, and § 75), e.g. hdy^{3%} *to throw*, Hiph^{3%} to confess, to praise, and hry^{3%} *to throw* (both properly verbs W^{3%}), and hpy^{3%} *to be beautiful*. *Infinitive* hry^{3%}, tAr^{3%}; *imperative* hry^{3%}; *imperfect consecutive* @y^{3%}; Ez 31:7 (cf. also ypy^{3%} T^{3%} 16:13); with suffixes ~ r^{3%} we have shot at them (from hry^{3%}) Nu 21:30; perhaps, however, it should be read with the LXX ~ n^{3%} and their race (also in the very corrupt passage y Ps 74:8 ~ n^{3%} is probably a substantive, and not the *imperfect Qal* with suffix from hn^{3%}); Pi^{3%} WD^{3%} for WD^{3%} (§ 69 u).

Hiph^çî hd^hh; hr^hh; *infinitive* td^hh (as *infinitive absolute* [2 Ch 7:3](#)); *imperfect* hr^hay, cf. ~~WhT~~el a; [Jer 22:3](#); *apocopated* r^hayw: [2 K 13:17](#).

g

(f) Verbs ~~W^Bh~~ and a³h, particularly aAB *to come*. *Perfect* aBⁱ t'aB^h taB' or taB' ([Gn 16:8](#), [2 S 14:3](#), [Mi 4:10](#); cf. [§ 75 m](#)), once ~~WhB^h~~ or ~~WhaB^h~~ [1 S 25:8](#); for ~~WaB~~ [Jer 27:18](#), which is apparently the *perfect*, read ~~Waby~~. In the *imperfect Qal* the separating vowel occurs (~~hnyab^h~~ instead of the more common ~~hn'ab^h~~, cf. also ~~'ab^h~~ [Gn 30:38](#)) only in [Jer 9:16](#), y [Ps 45:16](#), and [1 S 10:7](#) K^ethi^h.

h

For ~~tab^h~~ [1 S 25:34](#) Q^ere^h (the K^ethi^h ~~ytab^h~~ evidently combines the two readings ~~tab^h~~ and ~~yab^h~~; cf. Nestle, ZAW. xiv. 319), read ~~yab^h~~; on the impossible forms [Dt 33:16](#) and [Jb 22:21](#) cf. [§ 48 d](#). — In the *perfect* Hiph^çî ayb^he t'ab^he and (only before a suffix) t'ayb^h, the latter form is also certainly intended in [Nu 14:31](#), where the Masora requires ~~ytab^h~~; cf. [2 K 9:2](#), [19:25](#), [Is 43:23](#), [Jer 25:13](#), [Ct 3:4](#). Before suffixes the e^h of the first syllable in the 3rd *sing.* always becomes H^ateph-S^egho^h, e. g. ~~ayb^h~~/ ~~ynab^h~~/, elsewhere invariably H^ateph-Pathah^h, e.g. ~~Whtab^h~~ or ~~Whayb^h~~. On the other hand, e^h is retained in the secondary tone in the *perfect consecutive* when without suffixes, e.g. ~~tab^h~~. Cf. moreover, ~~Ataq^h~~ (~~Ataq^h~~) in Opitius and Hahn is altogether incorrect), [Pr 25:16](#), from ayqⁱ but ~~Wyq~~. *spue ye*, [Jer 25:27](#) (perhaps only a mistake for ~~Wayqⁱ~~), is not to be referred to ayqⁱ but to a secondary stem hyqⁱ. In the *imperfect* aqⁱT^h is found once, [Lv 18:25](#), besides aqⁱW: (analogous to ab^hW). — On ybia' (for aybia'), ybime yny", see [§ 74 k](#).

i

(g) The form yjX' *to live*, in the *perfect Qal*, besides the ordinary development to hyX' (*fem.* htyX'), is also treated as a verb [~~3~~], and then becomes yXⁱ in the 3rd *pers. perfect*, in *pause* yXⁱ, and with ~~wa~~ *consecutive* yX^hW [Gn 3:22](#), and frequently.

In [Lv 25:36](#) the contracted form $\text{y}^{\text{X}}\text{a}$ is perhaps *st. constr.* of y^{X} , *life*, but in any case read $\text{y}^{\text{X}}\text{a}$ *perfect consecutive* as in verse [35](#). The form $\text{h}^{\text{y}}\text{X}^{\text{a}}$ occurs in [Ex 1:16](#) in *pause* for $\text{h}^{\text{y}}\text{X}^{\text{a}}$ (3rd *fem.*) with Dagesh omitted in the y on account of the pnusal lengthening of a^{a} to a^{o}

THE WEAKEST VERBS (*Verba Quiescentia*).

§ 68. Verbs ^{3/4} e. g. *l ka'* to eat.

Brockelmann, *Semit. Sprachwiss.*, p. 140 ff.; *Grundriss*, p. 589 ff.

a

So far as *ʿ* 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 *ʿ* 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. *dba'* to perish, *hb'a'* to be willing, *l ka'* to eat, *dma'* to say, *hp'a'* to bake) regularly make the *ʿ* quiesce in a long *o* e. g. *l kay*.¹ In a few others the ordinary (strong) form is also in use, as *lXay* (18 times) and *lXay* (3 times) *he takes hold*; *@Sy* (see [h](#)), also *@S@y* *he collects*. This *o* has primarily arisen from an obscuring of *a* (§ 9 q), and the *a* from *ʿa*, the weak consonant *ʿ* 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 *!W*, e. g. *!Wl kay** [Dt 18:1](#), without the *pause* *!Wl kay** [Dt 4:28](#). In the 3rd *sing. masc.* and 1st *sing.* of *rma'*, however, *a* is always retained in *pause*, *rma* and *rma* but in the 2nd *masc.* *rma* [1 K 5:20](#), in the 3rd *fem.* *rma* [Pr 1:21](#); in the *plural* *Wma* [Jer 5:2](#), *y* [Ps 145:6](#), [11](#), *Wma* [Jer 23:38](#), with *Segolta*; cf. also *l ka* [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. *d[;t' dba* *y* [Ps 9:19](#), but in *pause* *dba* *y* [Ps 1:6](#); cf. a similar interchange of *e* and *a* in § 65 c. The 3rd *fem. plur. impf.* always has the form *hnl ka* [Zc 11:9](#).

d

When the tone moves back, the final syllable of the *imperfects* of *dba'* and *l ka'* with a

on no analogy whatever. It would be more admissible to suppose that $\dot{k}aT$ stands for $\dot{K}aT$, $Pu\dot{\zeta}al$ (cf. $^{\wedge}l\dot{k}a$] for $^{\wedge}L\dot{k}a$] § 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 $\dot{a}^{\frac{3}{4}}$ would ordinarily come together, the second (which is radical) is regularly dropped (§ 23 f), as $r\dot{m}a\dot{g}$. (for $r\dot{m}a\dot{a}\dot{g}$, &c., and even *plene* $r\dot{m}Aa\dot{w}$) [Neh 2:7](#), &c., $h\dot{r}m\dot{A}a$)y [Ps 42:10](#). In the other cases, also, where the \dot{a} is ordinarily regarded as *quiescing* in o or 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 $@S\dot{e}T$ for $@S\dot{e}AT$ y [Ps 104:29](#); $@S\dot{y}T$: [2 S 6:1](#) (but for $@S\dot{e}yT$ [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 $^{\wedge}p\dot{s}i\dot{a}$ [1 S 15:6](#), which is apparently (from the *Metheg* with the \dot{i}), intended for an *imperfect* $Hiph\dot{\zeta}il$: instead of it, however, read, with the Mantua edition, $^{\wedge}p\dot{s}i\dot{a}$ (with $i\dot{\zeta}$ according to § 60 f). But $!W\dot{p}s\dot{i}a\dot{T}$ [Ex 5:7](#) (for $\dot{\zeta}AT$), $@S\dot{a}V\dot{r}$: [1 S 18:29](#) (for $@S\dot{A}V\dot{r}$), 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, $^{\wedge}W\dot{r}\dot{m}y$ 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); $W\dot{h}p\dot{a}T$: [1 S 28:24](#); $Wl\dot{k}Ay$ [Ez 42:5](#); $W\dot{r}m.T\dot{y}$ [2 S 19:14](#); $z\dot{x}T\dot{y}$: [2 S 20:9](#); $y\dot{l}\dot{z}T\dot{e}h$ thou *gaddest about* (from $l\dot{w}a'$, [Jer 2:36](#); $at\dot{e}V\dot{r}$: [Dt 33:21](#) (for $h\dot{t}a\dot{y}$)), according to other readings (on the analogy of the cases mentioned in § 75 p) $at\dot{g}\dot{V}$, $at\dot{y}\dot{V}$, or $at\dot{y}\dot{V}$.

[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* $W\dot{z}x\dot{h}a$ * [Nu 32:30](#), [Jos 22:9](#); *Hiph.* $l\dot{c}a\dot{y}V\dot{r}$: [Nu 11:25](#) (but the statement in

verse [17](#) is $\text{y}^{\text{Til}} \text{c}^{\text{at}}$ (the therefore Qal); equally doubtful is the punctuation of $\text{br}^{\text{y}} \text{w}$ (for $\text{br}^{\text{a}} \text{w}$?) and he laid wait, [1 S 15:5](#), and $\text{!y}^{\text{z}} \text{h}^{\text{'}}$ I listen, [Jb 32:11](#) (on the analogy of verbs $\text{W}^{\text{B}} \text{A}$); cf. also $\text{!y}^{\text{k}} \text{A}^{\text{a}}$ (oöfrom a) I give to eat, [Hos 11:4](#); $\text{h}^{\text{d}} \text{y}^{\text{b}} \text{b}^{\text{a}}$ (oöfrom a) I will destroy, [Jer 46:8](#); $\text{r}^{\text{X}} \text{A}^{\text{Y}} \text{w}$ [2 S 20:5](#) Qere (for $\text{ä}^{\text{X}} \text{A}^{\text{Y}} \text{w}$); the Kethibh appears to require the Piçel $\text{r}^{\text{X}} \text{Y}^{\text{Y}} \text{w}$, from $\text{r}^{\text{X}} \text{Y}$ as a secondary form of $\text{r}^{\text{X}} \text{A}$; but $\text{r}^{\text{X}} \text{Y}^{\text{Y}} \text{w} = \text{r}^{\text{X}} \text{A}^{\text{Y}} \text{w}$ for $\text{r}^{\text{X}} \text{A}^{\text{Y}} \text{w}$ as imperfect Qal is not impossible. On $\text{h}^{\text{r}} \text{c}^{\text{a}} \text{w}$ [Neh 13:13](#), cf. [§ 53 n](#). — Infinitive $\text{!y}^{\text{b}} \text{h}^{\text{'}}$ [Ez 21:33](#) (= $\text{k}^{\text{a}} \text{h}^{\text{'}}$ unless it is rather *infin.* Hiph. from !W^{K}); Participle $\text{!y}^{\text{z}} \text{m}^{\text{e}}$ giveth ear, [Pr 17:4](#) (clearly by false analogy of verbs $\text{W}^{\text{B}} \text{A}$ for $\text{!y}^{\text{z}} \text{b}^{\text{m}} \text{t}$ Imperative $\text{W}^{\text{Y}} \text{t}^{\text{h}}$ bring (from $\text{h}^{\text{t}} \text{a}$) [Jer 12:9](#). (On the same form used for the perfect in [Is 21:14](#), cf. [§ 76 d](#).)

k

2. In the Piçel the ä is sometimes elided (like h in $\text{!y}^{\text{j}} \text{q}^{\text{h}} \text{y}^{\text{>}} \text{Ä} \text{!y}^{\text{j}} \text{q}^{\text{y}}$), thus @L^{en} (as in Aramaic and Samaritan) teaching, for @L^{am} [Jb 35:11](#); !h^{y} (if not a mere scribal error) for !h^{ay} [Is 13:20](#); $\text{y}^{\text{n}} \text{r}^{\text{h}} \text{ä}^{\text{T}} \text{w}$ thou hast girded me, [2 S 22:40](#), for $\text{y}^{\text{n}} \text{r}^{\text{h}} \text{ä}^{\text{T}} \text{w}$, as $\text{y}^{\text{P}} \text{s 18:40}$; $\text{^d} \text{B}^{\text{a}} \text{w}$ [Ez 28:16](#); cf. [§ 23 c](#).

Footnotes:

¹[1] So in the modern vulgar Arabic of South Palestine, $\text{y}^{\text{a}} \text{k}^{\text{u}} \text{l}$ (he eats) becomes $\text{y}^{\text{o}} \text{k}^{\text{u}} \text{l}$.

²[2] On this e (originally i) as a dissimilation from o (originally 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 u in the imperfect of !k^{a} is indicated by the form of the imperative !k^{a} , the Arabic $\text{y}^{\text{a}} \text{k}^{\text{u}} \text{l}$ and the Aramaic $\text{!k}^{\text{ay}} \text{t}$ as well as by the fact that $\text{Z}^{\text{X}} \text{A}^{\text{Y}}$ and $\text{@S}^{\text{A}} \text{Y}$ are found along with $\text{Z}^{\text{X}} \text{A}$ and @S^{A} .

³[1] The regularity of this orthography indicates that the contraction of $\text{ä} \text{ä}$ to a in this 1st pers. occurred at a time when in the 3rd and 2nd persons the ä 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 3rd and 2nd persons are still written $\text{y}^{\text{a}} \text{k}^{\text{u}} \text{t}^{\text{u}} \text{ç}$ $\text{t}^{\text{a}} \text{k}^{\text{u}} \text{t}^{\text{u}} \text{ç}$ but the 1st pers. $\text{'a} \text{k}^{\text{u}} \text{t}^{\text{u}} \text{ç}$ not $\text{'a} \text{k}^{\text{u}} \text{t}^{\text{u}} \text{ç}$.

§ 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; $\text{A}k\text{I} \text{m}'$ 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 qut' , see [§ 46 a](#)). The resulting syllable as a rule allows a following *Begadkephath* 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](#); $\text{A}P\text{g}n''$ (so ed. Mant.; others $\text{A}p\text{g}n''$) [Ex 12:27](#); $\text{y}B'c.'$ [1 Ch 4:10](#); before $^{\wedge}\text{r}.$ and $\sim k_{\text{r}}.$ also the syllable is completely closed, e. g. $^{\wedge}\text{P}sa\text{B}.$ [Ex 23:16](#), [Lv 23:39](#) (but in pause $^{\wedge}\text{g}r\text{h}'$ [Gn 27:42](#)), unless the vowel be retained in the second syllable; see [d](#). With the form $\text{I} \text{j} \text{Q}.$ generally, compare the closely allied nouns of the form $\text{I} \text{j} \text{Q}''$ (before a suffix $\text{I} \text{j} \text{Q}'$ or $\text{I} \text{j} \text{Q}''$), [§ 84a a](#); [§ 93 q](#).

b

Rem. 1. The infin. of verbs which have $o\text{h}$ in the last syllable of the *imperfect* of *Qal*, sometimes takes the form qitl before suffixes, e. g. $\text{A}d\text{g}b\text{B}.$ [Ex 21:8](#); $\sim r'k\text{mi}$ [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](#)), $\text{A}n\text{j} .\text{fil}.$ [Zc 3:1](#), $\text{y}r\text{b}.\text{vi}$ [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 $\text{I} \text{j} \text{Q}.$ ([§ 45 c](#)) in verbs middle or third guttural (but cf. also $\text{H}b'k.\text{vi}$ [Gn 19:33](#), [35](#) — elsewhere $^{\wedge}\text{B}k.\text{v}'$ and $\text{A}b'k.\text{v}'$) before suffixes sometime take the form qatl , as $\text{A}p [z:$ [Jon 1:15](#) (and, with the syllable loosely closed. $\text{A}m [P:t$ [Ju 13:25](#)), $^{\wedge}\text{a}p\%m$; and $^{\wedge} [q\text{r}:$ [Ez 25:6](#); sometimes qitl , with the *a* attenuated to *i*, especially in verbs third guttural; as $\%x\text{g} \text{B}\tilde{\text{A}}$ $\text{y}[\text{i}l \text{B}\tilde{\text{A}}$ $\sim [q\text{B}\tilde{\text{A}}$ $\text{A}[\text{g}\text{P}\tilde{\text{A}}$ $\text{y}x\text{i}t\text{P}\tilde{\text{A}}$ $\text{H}[\text{b}r\text{l}$ — Contrary to [§ 58 f](#). $\text{y}n\text{b}\text{r}\tilde{\text{A}}$ ([1 Ch 12:17](#) (18)) and $\text{W}h\text{r}\tilde{\text{A}}$ ([Ex 14:11](#)) are sometimes found with the *infinitive* instead of

ynh^ā and Vh^ā On ypōdr *my following* y [Ps 38:21](#) (but Q^ereōypōdr'), cf. the analogous examples in [§ 46 e](#).

d

2. With the suffixes ^ā and ~k^ā, contrary to the analogy of the corresponding nouns, forms occur like ^āl k'a] *thy eating*, [Gn 2:17](#); ~k.l k'a] [Gn 3:5](#); ^ādm'[] (others ^ādm'f]) Ob ¹¹, 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 ~krēq] *your harvesting*, [Lv 19:9](#), [23:22](#) (with retention of the original u), and ~ksam't (read mofo^sekhem) *your despising*, [Is 30:12](#); cf. [Dt 20:2](#); on ~kač]mB. [Gn 32:20](#) (for ċmB), see [§ 74 h](#). — Very unusual are the infinitive suffixes of the 2nd sing. masc. with l *energicum* (on the analogy of suffixes with the imperfect, [§ 58 i](#)), as &ršy. [Dt 4:36](#), cf. [23:5](#), [Jb 33:32](#), all in principal pause.

e

Examples of the *infinitive* Niph^āal with suffixes are, ydbK^{hi} [Ex 14:18](#); ^ādm,V^{hi} [Dt 28:20](#) (in *pause*, %dm,V^{hi} verse [24](#)); Aj p,V^{hi}y [Ps 37:33](#); ~krkZ^{hi} [Ez 21:29](#); ~dm,V^{hi} [Dt 7:23](#). In the *infinitive* of Pi^āel (as also in the *imperfect*, see [§ 60 f](#)) the e before the suff. ^ā ~k^ā becomes S^egho, e. g. ^ārBD; [Ex 4:10](#), and with a sharpening to i; ~kfrP^t [Is 1:15](#) (see [§ 60 f](#)). In the *infinitive* Po^āel, ~kS.VAB) occurs (with a for e or i) [Am 5:11](#), but probably ~kS.WB) 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 (l j q') is due probably (see [§ 46 d](#)) to the retention of the original short vowel of the first syllable (ground-form qu^ālūt). In the *imperative* also o is not followed by Dages^elene, e. g. ~bāK' ko^āthbhem (not ko^āthbhem), &c.¹ 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. Hb'tK' [Is 30:8](#);

cf. [2 S 12:28](#).— The forms $yl\ j\ q\tilde{a}\ Wl\ j\ q\tilde{i}$ which are not exhibited in [Paradigm C](#), undergo no change. Instead of $hn'l\ j\ q\tilde{a}$, the masc. form ($Wl\ j\ q\tilde{i}$) is used, as in the *imperfect*.

g

In verbs which form the *imperative* with *a*, like $Xl\ V$. (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. $ynk\tilde{a}\ V$. *send me*, [Is 6:8](#), $ynh\tilde{a}\ B.y$ [Ps 26:2](#), $ynla\tilde{a}\ r'q.y$ [Ps 50:15](#), $ynW\tilde{a}\ m\tilde{a}\ V$. [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 $\sim tg'r'h\tilde{a}$ [Am 9:4](#) from original $Am\ tg'r'h\tilde{a}$) — In the imperative $Hiph\tilde{a}$, the form used in conjunction with suffixes is not the 2nd *sing. masc.* $l\ j\ qh$; but $l\ yj\ qh$; (with \tilde{i} on account of the open syllable, cf. § [60 g](#)), e. g. $Whb\tilde{a}\ r'q.h$; *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 $Sewa\tilde{a}$ before the suffix, as in the corresponding noun-forms, e. g. from the form $l\ j\ qe\ ypid\tilde{a}\ Apd\tilde{a}\ r'q\tilde{a}$ &c.; but before $Sewa\tilde{a}$ *mobile* $\wedge r'ey\tilde{a}$ &c., or with the original \tilde{i} $\wedge by\tilde{a}$ [Ex 23:4](#), &c., $\wedge ps\tilde{a}$ [2 K 22:20](#) (coinciding in form with the 1st *sing. imperfect* Qal , [1 S 15:6](#); cf. § [68 h](#)); with a middle guttural ($yl\ \tilde{a}\tilde{a}$), $\wedge l\ a\tilde{a}$; with a third guttural, $\wedge ar\tilde{a}$ [Is 43:1](#), but $\wedge x\tilde{a}\ l\ \tilde{a}\tilde{a}$ $\wedge x\tilde{a}\ l\ \tilde{a}\tilde{a}$ [Jer 28:16](#), cf. § [65 d](#). The form $l\ Jeqm$, with suffix $yl\ \tilde{a}\tilde{a}$; before $Sewa\tilde{a}$ sometimes like $\wedge d\tilde{a}\ l\ m$. [Is 48:17](#), $\sim kmx\tilde{a}$ [51:12](#), sometimes like $\sim kpS\tilde{a}$ [52:12](#). In [Is 47:10](#) $ynla\tilde{a}\ r'q$ is irregular for $ynla\tilde{a}\ r'q$ instead of the meaningless $ynla\tilde{a}\ r'q$. $hL\tilde{a}\ Ku$ [Jer 15:10](#) read $ynW\tilde{a}\ r'q$ $\sim hL\tilde{a}\ Ku$

Also unusual (see above, [d](#)) with participles are the suffixes of the 2nd *sing. masc.* with \tilde{l} *energicum*, as $\&h\tilde{a}\ [$ [Jb 5:1](#); cf. [Dt 8:5](#), [12:14](#), [28](#).

Footnotes:

¹[1] ¹ynrñ.v^t sam^erenñ required by the Masora in y [Ps 16:1](#) (also hrm.v^t y [Ps 86:2](#), [119:167](#); cf. [Is 38:14](#) and [^]dm^t]Ob¹¹), belongs to the disputed cases discussed in [§ 9 e](#) and [§ 48 / 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, en 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* tarmefrom 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'ayhBit* *when they were in Egypt*, [Gn 24:30](#) *gw A[m.v'kw... ~z'h;-ta, tarki 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 *l*.¹

Starting from the fundamental meaning of *l*, i.e. *direction towards something*, infinitives with *l* 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 *l*.) 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 *l* is most plainly seen in those infinitives with *l* 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, tarki l* *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 hV'ail . ^l . t'ayh.l it* *to be* (i.e. that she may be) *thy wife*; cf. [Gn 28:4](#), [Jer 38:26](#) (*t'wml'*).—If there is a special emphasis on the infinitive with *l*, 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 *hl'['*.

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 *l* and an infinitive. In fact *tAf [l ;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 [l ;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' וּמָוֶה; yhiy^h and *when the sun was going down* (just about to set); [2 Ch 26:5](#) ~yhił ʔ/ vrd^h i yhiy^h and *he set himself to seek God* (here with the secondary idea of a continuous action); with the omission of hy^h [Is 38:20](#), ynl[ʔv^h ʔh] . h^h ʔhy > *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](#) (a^h m. l i consecuturus est, unless we simply read a^h m. y l with the LXX)²; [20:25](#), [Ec 3:15](#) t^h ʔy h. l i t r v ʔ] *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](#) rAGs. l i r [V^h ; yhiy^h and *the gate was to be shut* (had to be shut); [Is 37:26](#), y [Ps 109:13](#).³ Mostly with the omission of hy^h, e.g. [2 K 4:13](#) t^h ʔf [] ; t h m , ʔw ʔ l ' *what is to be done for thee?* (ʔ l ' - r B d : l . v y h) *wouldest thou be* (lit. is it to be) *spoken for to the king, &c.?* [2 K 13:19](#) t^h A K h : l . *it was to smite* equivalent to *thou shouldest 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 a^h [1 Ch 5:1](#), [15:2](#); after !yae [1 Ch 23:26](#), [2 Ch 5:11](#) and frequently.

l

Of the same kind also are the cases, in which the infinitive with l . depends on the idea of an obligation or permission (or prohibition); especially in such forms of expression as [2 S 18:11](#) ʔw ^ l . t t , l h y l : [' *it was upon me*, i.e. it would have been *my duty to give thee*, &c.⁴; cf. [Mi 3:1](#) ([2 Ch 13:5](#)) *it is not for you to* (i.e. are ye not bound to)?⁵ with a negative, [2 Ch 26:18](#) ʔw ^ l . a^h *it pertaineth not unto thee, Uzziah, to burn incense unto the Lord, but only to the priests*; also l . !yae with an infinitive expresses *it is not permitted* (nefas est), *may not*, e.g. [Est 4:2](#) aAb l ' !yae yK i *for none might enter*, [8:8](#), [1 Ch 15:2](#); ⁶⁵ l . !yae 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](#).⁷—With either meaning a^h can be used instead of !yae e.g. [Am 6:10](#) r y K i h : l . a^h 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](#) הָלַךְ וְלִי כִּי אֶדָּא ; [1 Ch 15:2](#).

m

3. A further class comprises the very numerous cases, in which the infinitive with ל is used as the object⁸ 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: לֵךְ (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.; לִדָּחַ' *to cease from, to desist*, הִלְכִי *to complete, to make an end of*, מָלַח' *to be finished*; בִּירַבְּחִי *to come near to*, [Gn 12:11](#); רָחַמִּי *to hasten* (with an infinitive without ל [Ex 2:18](#)); הִבְאֵ' *to be willing* (with an infinitive without ל [Is 28:12](#), [30:9](#), [Jb 39:9](#)); פָּקַד' *to will, to desire*; אָמַע' *to refuse (to be unwilling)*; וָקַבַּל' *to seek*; לֵכֵן' *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](#)); לָתֵן' 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](#), יִפְסֵךְ [Ps 16:11](#) (with an infinitive abs. [Jb 9:18](#), see § 113 d), [דָּיַק' *to understand* how to do something (in [Jb 3:8](#) רָרַעְוֹ ~דָּיַקְוֹ [הִ' is analogous); דָּמַל' *to learn*; הִנָּחִי *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 Hiph'il (partly denominatives), which express an action in some definite direction (cf. § 53 f), as לַיָּדְבִיחִי *to do greatly*, לַיָּפִיחִי *to make (it) low*, הַיָּבִיחִי *to make (it) high*, קִימִיחִי *to make (it) deep*, קִיֶּרֶחֱ *to make (it) far, distant*, בִּיֶּיחֱ *to make (it) good* (with an infinitive without ל [Ps 33:3](#), but [1 S 16:17](#), in the same combination, with ל.); ~יָקִיחִי *to do anything early* (יִפְסֵךְ [Ps 127:2](#), along with its opposite רָחַא' *to do something late*, with an infinitive without ל.); הִבְרִיחִי *to make (it) much*, אֶלְפִּי *to make (it) wonderful* (even with a passive infinitive [2 Ch 26:15](#)),⁹ &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](#) *%l m, ~k,l' l aW.l i* 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 r h m l* (as regards hasting) *in swiftness*; [Gn 2:3](#), [2 S 14:25](#) (*l L h l*); [Is 21:1](#) (*@AXll*)† [Jo 2:26](#), [Pr 2:2](#), [26:2](#) and so very frequently the infinitive *r m a l* *edicendo* which has become stereotyped as an adverb to introduce direct narration (in the sense of *thus*, as *follows*).¹⁰

p

5. In a number of instances—especially in the later books—the infin. constr. with ל appears to be attached by *WaW* (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, *l yDbh;l W* 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](#) *bWV l W* depends on the idea of receiving a favour which lies in *~ymixr h l*. 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*, ~arBḥB. *when they were created* (prop. in their being created); [Ju 6:18](#) ḡw yaBəḏ[; *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* (~bʔ[ʔ- l [) *my law* ...

W[m.vʔad 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 Apdʔ- l [; *because he did pursue his brother with the sword, tXW*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 yaBəḏ[; *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.)¹²; by an imperfect consecutive, e. g. [Gn 39:18](#) *and it came to pass*, arʔaw) y l Aq ymjr 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 B, originally a substantive (see the Lexicon), with l. prefixed (but also [Nu 14:16](#) yTil Bmi), e. g. [Gn 3:11](#) Wmimi- 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 [y Ps 32:9](#) (if the text be right) ל B; negatives, not the infinitive, but the predicate which is understood.

Footnotes:

¹[1] Cf. [§ 45 g](#), according to which the close union of the ל with the first consonant of the infinitive (בִּלְכֹּל with a firmly closed syllable, as opposed to בִּלְכֹּבֶל בִּלְכֹּכִי &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*.

²[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 אֲחִמְלִי must be read אֲחִמְלִי i.e. אֲחִמְלִי. But all the above instances can be taken as infinitives with ל without difficulty.

³[2] Somewhat different are the cases where לֹ. הֵיחֵל 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](#)) רָבִיחַ *for wasting*, for which elsewhere frequently הִמְוִיחַ and the like; probably also תִּלְבֵּיחַ [y Ps 49:15](#) is to be explained in this way, the הֵיחֵל being omitted.

⁴[3] [2 S 4:10](#) (*cui dandum erat mihi*) appears to be similar; it may, however, be better, with Wellhausen, to omit the רָבִיחַ

⁵[4] But in [1 S 23:20](#) after וְהָיָה חֵסֶד וּבְרִיָּה *and our part shall be* the infinitive without ל stands as the subject of the sentence.

⁶[5] Quite different of course are such cases as [Is 37:3](#) הֵיחֵל לֹ. לֹא יָבִיחַ *and there is not strength to bring forth*; cf. [Nu 20:5](#), [Ru 4:4](#).

⁷[6] In [2 S 14:19](#) וְאִי (= וְיִי *it is, there is*) is used in a similar sense after אֵי the negative particle of asseveration, *of a truth it is not possible to turn to the right hand or*

to the left.

⁸[1] This view is based upon the fact, that in numerous expressions of this kind (see the examples above) the ל 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 ל ; thus $[\text{Amv. Wba' ad } \text{Is 28:12}]$ is equivalent to *they desired not obeying* (Wba' ad also with the infin. abs. in [Is 42:24](#); cf. [§ 113 d](#)); but $[\text{mw.li Wba' ad } \text{Ez 20:8}]$ rather expresses *they could not make up their mind as to hearkening*. When connected with ל , the governing verb has a more independent sense than when it directly governs the accusative of the object.

⁹[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*.

¹⁰[1] rma l 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.

¹¹[2] When Delitzsch on y [Ps 104:21](#), referring to [Hb 1:17](#), explains the infinitive with ל as an elliptical mode of expressing the *coniugatio periphrastica* (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 ל follows, are to be distinguished from the cases treated above under [h](#), where the infinitive with ל without WaW corresponds to a Latin gerundive, or is actually used to express the *coniugatio periphrastica*.

¹²[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. *Wkd m; hAhy>the Lord is our king*, [Is 33:22](#); *~yaU'xw>~y[ir' ~ds. yvaw>now the men of Sodom were wicked and sinners*, [Gn 13:13](#); *~h,l' hP,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. *~yhih al rma^hh* and *God said*, [Gn 1:3](#); *I De^hh* and *he divided*, [1:7](#); see further, [§ 142](#).

C

Rem. In the last example the pronominal subject is at least indicated by the preformative (ȝ), and in almost all forms of the perfect by affirmatives. The 3rd 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. y [Ps 18:31](#) AKrD; ~ymIT' l ah' God—*his way is perfect*, equivalent to *God's way is perfect*, [Gn 34:8](#) ynB. ~k,v. ~k,TbB. Avpn: hq\vx'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 imm; ybñāṭ *will cause it to rain*; [14:18](#) !hbo aWhw> *and he was priest*; [2:23](#) (ṭaṭ before a feminine predicate, as hLañ before a plural in [Ex 32:4](#)); ~kX' ymi *who is wise* ? [Ho 14:10](#).—In [1 Ch 5:2](#) WMMñmi dygh'l W *and of him one became a prince*, the subject is contained in WMMñmi.¹

b

2. The *predicate* of a noun-clause may be—

(a) A substantive, e. g. [Dt 14:1](#) ä wqW ~Ṭa; ~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 wytr'qitw>... # [e XBññh; *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; #raññ' bhzññ *and the gold of that land is good*; bvy !Arp.[w> *now Ephron was sitting*, &c., [Gn 23:10](#).² Very frequently such noun-clauses, attached by WaW 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'[] ~ynñ. *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').³

(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 dñh; ~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,[ññ *riches are in his house*, y [Ps 112:3](#); WñXñ'a] A I *we are his*, y [Ps 100:3](#) Qereñ

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,⁴ 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 dSXʔ 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, ⁵ 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 tboʔh>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 yXBʔ ~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 ~ynʔyB);⁶ 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 [h' *the season is rain showers*, i.e. *the rainy season*; with a bold enallage of the number, Gn 34:30 rPsmi yten. ynbʔhʔ) *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 \mathbb{W} 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*, $yT'ai \text{ } !yae \text{ } ^B.I \text{ } \mathbb{W}$ *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](#) $\sim yhil \text{ } \{ah'thAh\}$ *the Lord is the true God*; [1 S 9:19](#); [Is 31:2](#) $\sim kX' \text{ } aWh \sim \dot{G}$ *yet he also is wise*; [Gn 42:11](#); on the other hand, [Gn 19:1](#) $bv\dot{y} \text{ } j \text{ } Al \text{ } \mathbb{W}$ *and(=while) Lot was sitting*; [Ez 28:15](#); [Gn 7:4](#) $ryj \text{ } mm; \text{ } ykh\dot{a}'t$ *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 3rd 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* $hnh\dot{a} \sim ynlv'$ [$bv\dot{y}$] *they are seven years*; [Dt 1:17](#), [4:24](#); [Ec 5:18](#) $ayhi \sim yhil \text{ } \{a/ \text{ } tTm; \text{ } hz\dot{o}$ *this—it is a gift of God*; [Nu 3:27](#) $\sim he \text{ } hLa\dot{a}$ in a question, [Gn 27:38](#). Sometimes aWh 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, [7](#) e. g. $aWh \text{ } ykh\dot{a}'tykib\dot{a}'t$ [Is 43:25](#) *I, even I, am he that blotteth out*, &c.; [51:12](#); $aWh \text{ } hT'a$; [2 S 7:28](#), [Is 37:16](#),

y [Ps 44:5](#), [Neh 9:6](#), [7](#); in an interrogative sentence, [Jer 14:22](#); ⁸ in [Jer 49:12](#) *awh* in a *verbal*-clause strengthens *hT'a*;

i

Of (b): naturally this does not apply to the examples, in which *hyh'*, 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* (*htyh't*) *waste and emptiness*, can scarcely be regarded as properly verbal clauses; *htyh't* 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 *hyh'* 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 *hyh'* announces what is future in [Nu 14:33](#), &c.; cf. [§ 116 r](#). However, especially in the latter case, *hyh'* is not wholly without verbal force, but comes very near to being a mere copula, and this use is more frequent in the later books⁹ than in the earlier.

k

Rem. On the employment of *Vy* *existence*, and *!yba* *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,¹⁰ or when it consists of an interrogative word; thus with a substantival predicate, e. g. [Gn 3:19](#) *rp[' hT'a*; *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 rva] e.g. [Gn 2:11](#) $\sim\text{V}'\text{-rva}$] [1:29](#) f. AB- rva]

Footnotes:

¹[1] For other remarkable instances of ellipse in the Chronicler, see Driver, *Introduction*, ed. 8, p. 537, no. 27.

²[2] Cf. the numerous examples in [§ 116 n–p](#).

³[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](#).

⁴[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 hyh' (e.g. [Gn 1:2](#) *and the earth was a waste and emptiness*; cf. y [Ps 35:6](#), [Pr 8:30](#), [Jb 3:4](#)) or where a preposition precedes the substantival predicate, as y [Ps 29:4](#) *the voice of the Lord is with power*, i. e. *powerful*.

⁵[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](#), y [Ps](#)

[120:7](#), &c., is not rather to be regarded as an adjective.

⁶[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.

⁷[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.

⁸[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 אֲנִי; 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](#).

⁹[1] According to Albrecht, *ZAW*. viii. 252, especially in Deuteronomy and in the Priestly Code.

¹⁰[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.

¹¹[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 *qalēl* (אל מלל דב' &c.) or *qalēl* (חב' &c.), whereas the *transitive* Qal *anāf* to hate, although it coincides in form with the intransitive Qal (as a verb middle e), nevertheless forms a participle active *anāf*, and participle passive *anāf* (cf. the feminine *hanāf*).—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](#) *hp't' yq[]* ; *men of stammering lips*, a character is ascribed to them which is inseparably connected with their personality. On the other hand *yl i g[] { hL{K* [Jer 20:7](#), describes those about the prophet as continually engaged in casting ridicule upon him. Cf. also [y Ps 9:18](#) (yXKv) with [50:22](#) (yXK.vt

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 pə* *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](#) (*aRə*), 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%ə*.l ([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 *Niph'al*, sometimes to a Latin gerundive (or to an adjective in *-bilis*), e. g. *aRAn* *metuendus to be feared*, y [Ps 76:8](#), &c.; *dmXn* *desiderandus (desiderabilis)* [Gn 3:6](#), y [Ps 19:11](#), &c.; *ar'bnl* *creandus* y [Ps 102:19](#); *dI An*, usually *natus*, but also (like *dLW'h*; [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](#); *tI kəW'h*; *that may be eaten* (an animal) [Lv 11:47](#). In *Pu'al* *l Lhm*. *laudandus, worthy to be praised* y [Ps 18:4](#). In *Hoph'al*, [2 S 20:21](#) *%I 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](#) *dWD'-ta*, *by* *ə* *hating David*; [Gn 42:29](#); with the suffix of the accusative, e. g. *ynVd'* *that made me* [Jb 31:15](#); *Wha'ro ymi* *who seeth us*?, [Is 29:15](#) (in [Is 47:10](#) *ynla'ro* is abnormal); *~de* *oruling them* y [Ps 68:28](#), sometimes also with the article, e. g. y [Ps 18:33](#) *ynlra'mh*; *that girdeth me*

(LXX ο̃ krataiwh 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 bore rule over the people*; [2 K 20:5](#) %l' aproyhbit *behold, I will heal thee*.²

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](#) hm'kx' xllr al en' *full of the spirit of wisdom*; y [Ps 5:5](#) [vrñ #pæ' *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](#) ^miv. ybñat *that love thy name*; cf. y [Ps 19:8](#) f.; also when a verbal adjective, e. g. [Gn 22:12](#) and often ~yhil al ary> *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](#) yaicm) l K' *whosoever findeth me* (prop. my finder; cf. yvīl my maker); [12:3](#) ^ykñbñt. *that bless thee*, ^l Lqm. *that curseth thee* (but read either ^yl il qm, or ^krbñt. in the preceding clause); [27:29](#), [1 S 2:30](#), [Is 63:13](#), y [Ps 18:49](#). In [Jer 33:22](#) read ytiāo ~ytirvñt.³

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 r [vñ 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](#) *rbqñ ybk.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 *-!mì*, 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](#) *hybñv'* 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)ñW hybñcəl K'* all that fight against her and her stronghold (for *ññ-l [w>hyl i' ~yabCñ-l K'*); y [Ps 102:9](#) even with a participle *Poçal, y l' Ahñm* they that are mad against me (?), but read perhaps with Olshausen *y l' Axñm* who pierce me.—In [Is 1:30](#) as a terebinth *h'l i' tLbññ* fading as regards its leaf, it remains doubtful whether *t l bññ* 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,⁴ 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](#) *~yDBñ; vbLh;* (even with a suffix *ATñTKu [Wrq'* rent as regards his coat [2 S 15:32](#); with the participle following [Ju 1:7](#)); but [Ez 9:11](#) *~yDBñ; vWb l* . the one clothed with linen; [2 S 13:31](#) *~ydgñb. 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](#) (*[vPñyWfñ>* 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](#) hyaīrq. *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* (tdmīf 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 kI 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](#) rmaht 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 bvy 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 tqbix0 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 hyh^hwe should rather expect a perfect consecutive, it is better to explain tXK^h with Qimhi, 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 hNhi (especially also if the subject be attached as a suffix to hNhi as ynh^h ^Nhi &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 hNhi the subject may be either a substantive, or (e. g. [Gn 37:7](#)) a separate personal pronoun, or a suffix attached to hNhi. In the same way, the subject may also be introduced by VyE (est, see the Lexicon) with a suffix, and in negative sentences by !yae (non est) with a suffix, e. g. [Ju 6:36](#) [yva^m ^vy^h~ai] *if thou wilt save*; [Gn 43:5](#) xLvm. ^nyae^t~ai *if thou wilt not send*; [1 S 19:11](#).—In such cases as [Is 14:27](#) hyWj N^h; Ady" *the stretched out hand is his*, hyWj N^h; is not, like hyWj N^h 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 rva]

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 hykyl (or the jussive yhy , or the imperfect consecutive) is used to emphasize an action continuing in the *future*, e. g. [Jb 1:14](#) $\text{Wyh}' \text{ rqbh}; \text{tAvrx}$ *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](#); hykyl with a participle is found e. g. in [Is 2:2](#); the jussive in [Gn 1:6](#), y [Ps 109:12](#); 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. ($\sim \text{Ta}$) [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](#) arqoyl *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](#) ($\sim \text{yrma}$) *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 W ;

e. g. [Jb 1:16](#) f. $ab' hww>rBdm. hw<dA[$ *he was yet speaking, and (= when) another came, &c.⁶; 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 $hNhi>$.—On the other hand, in [1 K 1:14](#) the noun-clause itself is introduced by $hNhi$ (as in verse [22](#) by $hNhi>$), and denotes an action only just impending.⁷ Finally, when the whole sentence is introduced by means of $yhiw$ (cf. [§ 111 g](#)), and the apodosis by $hNhi>$, [Gn 42:35](#), [2 K 2:11](#), [13:21](#); without $hNhi$ 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](#) $hx'l.v'tayhiw>tacwm$ *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 $W(waW$ *apodosis*), e. g. [Ex 12:15](#) (with a following perfect consecutive), [Nu 35:30](#); [1 S 2:13](#) $xbw vyai-l K' !hKn; r [nò abW hbzè$ *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](#) *Keth.*; [29:9](#).—As in the instances discussed under *u*, such sentences are sometimes preceded by $yhiw$, cf. [1 S 10:11](#), [11:11](#), [2 S 2:23](#) $aBh;-l K' yhiw$ *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; l bte ~f'](#) *that made the world as a wilderness, and overthrew the cities thereof*⁸; [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:

¹[1] Such examples as [arAnã dm'xnã l L'hmn](#) 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.*

²[2] On the other hand, in [Is. 11:9](#) *as the waters ~ySkm. ~Yl*; *covering the sea*, the [l](#) serves only to introduce the object preceding the participle [cf. the Arabic parallels cited by Driver, *Tenses*, § 135, 7 Obs.]. Cf. [Hab 2:14](#).

³[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](#) [yttaoytrevh](#) *that minister unto me* (for which there is [ytrevh](#) in verse [21](#)). In [Am 4:13](#) an accusative of the product follows the genitive of the object, [hpy\[erxv; hvd\]](#) *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 $\text{TrB}^{\text{vnl}}(\text{h}) \text{T}'$; *now thou art broken*, instead of the difficult $\text{trB}^{\text{vnl}} \text{t}[\text{e}]$. In [1 K 20:40](#) read hvd before hnh^{h} hnh^{h}

⁴[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* $\text{wyt}^{\text{m}}\text{'}$ [$\sim \text{yr}^{\text{w}}\text{sa}$] ABr^{x} ; *vyai girded every one with his sword on his side, and building*.

⁵[1] A jussive is practically to be supplied also in the formulae of blessing and cursing, $\% \text{Wr}^{\text{B}}$ *blessed be* ... [Gn 9:26](#), &c.; $\text{r}^{\text{w}}\text{ra}'$ *cursed art thou* ... [3:14](#), &c.

⁶[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. ArB^{db} yhi^{w}). 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.

⁷[2] At the same time the preceding 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 hnh^{h} refers to the following participle, while here it belongs properly to the apodosis, before which it is therefore generally placed; see the examples.

⁸[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](#) *rbQTw: l xē' tmTtw: 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,¹ e. g. [Gn 27:42](#) *wf[e yrbD-ta, hqbrll . dGYw: 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](#) *dry[i-ta, %Anx]l ;tdl wYw: 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 *hnTnw:* 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](#).²—Also after Puçal, [Jer 50:20](#); *before* Puçal, [Is 14:3](#) (*ΓVα*) equivalent to the internal object *hdbd[] = 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 *hd'l y)* for *dLyw* the Samaritan in [Gn 35:26](#) and [46:27](#) also reads *Wdl y)*, and this (or *dLyw*) should certainly be read instead of *Wdl y)* 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 *&aĩrā; rva[] which I will show thee* ([Gn 12:1](#)) the passive is *harṁ' 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](#) $\text{y} \text{q} \text{a} \text{l} \text{m}; \text{q} \text{B} \text{d} \text{m}$ 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](#), $\text{W} \text{l} \text{K} \text{a} \text{u} \text{T}$. $\text{b} \text{r} \text{x} \text{i} \text{y} \text{e}$ shall be devoured with the sword, $\text{b} \text{r} \text{x}$, is not an *accus. instrumenti*, but most probably an accusative of the object retained from the active construction.³

d

Rem. 1. Examples of the retention of the second accusative are—(a) with *verba induendi* and *exuendi* (§ 117 cc), y [Ps 80:11](#), $\text{H} \text{L} \text{'c} \text{i} \sim \text{y} \text{r} \text{h}' \text{W} \text{S} \text{K}'$ 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](#).⁵ 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.* $\text{a} \text{l} \text{M} \text{y} \text{W}$ 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 l . (thus corresponding to the Greek and Latin dative), e. g. [Gn 25:21](#) $\text{h} \text{A} \text{h} \text{y} > \text{A} \text{l} \text{r} \text{t}, [\text{W} \text{f} \text{'}]$ the Lord let himself be intreated by him; cf. [Lv 26:23](#), y [Ps 73:10](#) and the blessing $\text{h} \text{A} \text{h} \text{y} \text{l}; \text{t} \text{a} \text{W} \text{h} \text{'} \text{W} \text{r} \text{B}'$ 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, γ [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. dbi[' 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 /](#).

Footnotes:

¹[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.

²[1] In [2 K 18:30](#) !t'ly is to be read or -t'a, is to be omitted, as in the parallel passage [Is 36:15](#).

³[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 wl kad.t

⁴[1] Analogous to $\sim\gamma\text{DBh}; \text{vwbLh};$ *who was clothed in linen*, [Ez 9:3](#), would be $\text{rt'Anh} \gg \text{hZk}; \text{!Amhh}; \text{-ta},$ [2 Ch 31:10](#); but we must certainly read there $\text{rt'ANw};$ with the LXX.—Still less can γ [Ps 87:3](#) be so explained, tAdB'knl being not an accusative, but the subject of a noun-clause. On the other hand, Xwl V' [1 K 14:6](#) may be explained with Ewald in the sense of *being charged with* something, so that, like hWci it may be construed with an accusative.

⁵[2] In reality $\sim\text{r'w};$ [Ex 16:20](#), [26](#) (*it became putrid*) is equivalent to a passive (*it was changed*), to which $\sim\gamma[\text{il AT}]$ 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 rCY 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) rCT: dwd' ; Ju 11:39, Jer 7:31, Ez 12:25, Jb 15:32 (unless AtrWmT 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 3rd 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 3rd 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 3rd sing. masculine or feminine, e. g. rAa it becomes light, 1 S 29:10 (but with an explicit subject, Gn 44:3); rAAY and it became light, so also %VX: 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*²) is expressed—

(a) By the 3rd person singular masculine, e. g. *ar'q'* *one* (sc. any *one who named it*, see the Rem.) *called* (or *calls*) it, [Gn 11:9](#), [16:14](#), [19:22](#), [Ex 15:23](#); *ar'q'w* [Gn 35:8](#), [10](#), [2 S 2:16](#), [Is 9:5](#); *rma'w* *one said*, [Gn 48:1](#), [1 S 16:4](#); ³ other examples are [Gn 38:28](#) *one put out a hand*; [Nu 23:21](#), [1 K 22:38](#), [Is 6:10](#) *Al apr'w* *and one heals them*; [8:4](#) (*aFy*); [46:7](#) (*q[cy]*); [Am 6:12](#), [Mi 2:4](#), [Jb 27:23](#); by the 3rd singular feminine (*hd'l y*) [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. *ar'w*; *ar'q'*. This view is supported by the fact that such a complement sometimes occurs, e.g. [Is 16:10](#) *%r'w*; *%r'w* *the treader treads out*, for *one treads out*; [28:4](#), [24](#) (*doth one plow continually* ?); [Dt 17:6](#) ([Ez 18:32](#)), [Dt 22:8](#), [2 S 17:9](#) ([Ez 33:4](#)), [Jer 9:23](#); with an indeterminate participle (as in Arabic, e.g. *qalla qa'llun*, *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 3rd plural masculine, e.g. [Gn 29:2](#) *for out of that well wqvy*: *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 3rd 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 3rd 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 y l i'wmi* *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 fpeTti). cf. also ^aBaaaaad[; or simply ^aBaaaaa([Gn 10:19](#), [30](#), [13:10](#) hk'aBt 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.⁴ In [1 K 5:1](#) the text is corrupt.

k

(e) By the passive, e. g. [Gn 4:26](#) arq.li l xñh za' then (was it begun =) began men to call upon, &c. (but read l xñe 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,⁵ 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.⁶ 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 yXñr-@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 hñc) cry—thy voice (i. e. aloud), [Is 10:30](#); so also after an imperative, y [Ps 17:13](#) (^Bñr x) and verse [14](#) (^dy); [60:7](#), [108:7](#) (^nymit); after a perfect, [Hb 3:15](#) (^ySñs); after a cohortative, y

[Ps 108:2](#) (ydAbK.-@a). The subject denoting the *thing* stands between the personal subject and the predicate in y [Ps 44:3](#) ^dy) hT'a;7

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 SX^T either yny [e has dropped out (through confusion with ^yl f[') or we should read with the LXX SX^o In [2 S 13:39](#) (dwD' l k;T^w) the text is obviously corrupt.

p

3. In poetic (or prophetic) language⁸ 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 dG^oyl we should undoubtedly read dG^o.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 ~Tdmx] which has caused the insertion of rVa], [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. aWhw is probably employed deiktikw] for the 1st.

Footnotes:

¹[1] In Arabic and Ethiopic the masculine is commonly used in this case, in Syriac the feminine.—The forms ~X; *hot*, bA] *good, well*, rM; *bitter*, rC; *narrow*, [r; *evil* (frequently joined by yl 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.

²[1] In [1 S 9:9](#) vyah' (prop. *the man*) is used in exactly the same sense as our *one*

³[2] Elsewhere in such cases Wrma' 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 dGV the common form dGV is to be read; so in [50:26](#) for $\sim \text{fyV}$ (after a plural) either $\sim \text{fV}$ or the 3rd plur.; in [2 K 21:23](#) WrBqV .

⁴[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.

⁵[2] Two subjects occur in a noun-clause in [y Ps 83:19](#).

⁶[3] In [Ex 6:3](#) ymV is subordinated to the following passive yTi dAn ([§ 121 b](#)); in [1 S 25:26](#), [33 ydyA ^dy](#) are subjects to the infinitive absolute [vAh , according to [§ 113 gg](#). In [y Ps 69:11](#) read hN[a] for hKbaw

⁷[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, [y Ps 89:2](#), [109:30](#), [Jb 19:16](#), yPi occurs with *B. instrumentale*, the explanation given above must nevertheless be accepted.

⁸[1] In prose, [Lv 2:8](#); but Hbyrbh 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,¹ 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 אִל" 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 אִל"), [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*)² 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 ~ תִּאָּבֵד and ye shall be bound; [Dt 32:50](#), [Is 49:9](#) ([Is 45:22](#), see below, f).

d

Rem. 1. The particle אִל" age ! (§ 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 **וְ** for **אִל** and join it to the following imperative) is due to an anacoluthon. Instead of the imperfect which would be expected here after **וְ**, 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 **וְ** *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](#) **וְ** **תֵּשְׁבֻּ** **וְ** **תֵּחְיוּ** *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](#) (**וְ** **תֵּשְׁבֻּ** **וְ** **תֵּחְיוּ**), [Jer 6:16](#), [Am 5:4](#), [6](#), y [Ps 37:27](#), [Pr 3:3f.](#), [4:4](#), [7:2](#), [13:20](#) *Keth.*, [Jb 2:9](#), [2 Ch 20:20](#); in [Jer 25:5](#), [Jb 22:21](#) **אִל** 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](#) **וְ** **תֵּשְׁבֻּ** **וְ** **תֵּחְיוּ** *(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 3rd pers. then the jussive is naturally used instead of the 2nd 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](#) **וְ** **תֵּשְׁבֻּ** **וְ** **תֵּחְיוּ** (where **וְ** is virtually, as it were, an object to **תֵּשְׁבֻּ**) *begin, take in possession for to take in possession* (cf., however, [Ju 19:6](#) **וְ** **תֵּשְׁבֻּ** **וְ** **תֵּחְיוּ** *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 **וְ** **תֵּשְׁבֻּ** **וְ** **תֵּחְיוּ**, 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*, [hyfkw](#)) *and thou shalt live*; cf. [Ex 14:16](#), [2 K 5:10](#), [Jb 11:6](#), y [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](#) [acAhw](#) *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*, [WkrpW](#) *that ye may bless*, &c.—In [Nu 5:19](#) the imperative without [W](#) (in [32:23](#) with [W](#)) 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](#) ([dmq](#)], according to Qimhì an infinitive, in which case, however, the infinitive absolute [dmq'](#) should be read; but probably we should simply read [ydm.](#)[i with Moore), [Mi 1:13](#) and [Zc 13:7](#) (after [yrW](#) [); 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:

¹[1] On the close relation between the imperative and jussive (both in meaning and form), cf. [§ 46](#) and [§ 48 i](#).

²[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, לִּיְךָ (properly $q^e\text{tut}$, which is for an original $qutut$), and לִּיְכֶם (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).¹ 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. $\text{לִּיְךָ תִּלְאֵנִי}$ *ne occidas* (not לִּיְךָ לֹא). The passives have no Imperative, but it occurs in the reflexives, as *Niph'al* and *Hithpa'el*.²

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^a' *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 לִּיְךָ (sometimes also *plene*, e. g. רָאֵם [Ec 12:13](#); before *Maqqeph* - לִּיְךָ with *Qamesl'hatuph*), 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 לִּיְךָ , e. g. לְבַשׁ *dress!* (Perf. לְבַשׁ and לְבַשְׁתִּי); בִּקְוּ *lie down!* in *pause* בִּקְוּ . [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* ($qit^e\text{li}$ $qit^e\text{lu}$) and so יְקִיבִי &c., without *Dagesl'ene*, and even מִתְקַוֵּי with *Metheg*, [Ex 12:21](#); but cf. יְפִסְאִי [Jer 10:17](#), and with the same phonetic combination יְפִי־פִי , [Is 47:2](#); see analogous cases in [§ 93 m](#)); less frequently we find an *o* instead of the *i*; e. g. יְכִיל מִן *rule*, [Ju 9:10](#); מִתְקַוֶּה *draw*, [Ez 32:20](#); יְבִרְכֵּךְ [Jer 2:12](#) (cf. יְבִרְכֵּךְ [Is 44:27](#)); on יְמִשְׁבִּחֵךְ [1 S 28:8](#) *Qere* יְמִשְׁבִּחֵךְ [Jer. 22:20](#) (cf. [1 K 13:7](#)), see [§ 10 h](#). This *o* arises (see above, a) from a singular ground-form $qutut$, 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* *yrbxaĩ* *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 *Wrzā* [1 K 3:26](#); from *[m,vā W[mñv]*, &c.; similarly the 2nd sing. fem. in *pause* is *yrb[]* [Is 23:12](#); even, without the *pause* *ykāl m.* [Ju 9:10](#), [12](#), K^{eth.}; *ymāsq.* [1 S 28:8](#), K^{eth.} (cf. with this also *hkāl m.*, &c., [§ 48 i](#)); from *xm,fā yximf.* [Jo 2:21](#).

f

3. In the 2nd plur. fem. *! [mñv]* occurs once, in [Gn 4:23](#) (for *hn" [mñv]*) with loss of the *h^o'* and insertion of a helping vowel, unless it is simply to be pointed *! [mñv]*. Also instead of the abnormal *!arq* [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 *arq* [Is 32:11](#), see [§ 48 i](#).

Footnotes:

¹[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).

²[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 3rd 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*,¹ § 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 *an*". Examples: [Gn 1:3](#) *rAa yhiy>et there be light!* [Gn 1:6](#), [9](#), [11](#), &c. (the creative commands); [Nu 6:26](#) *the Lord lift up his countenance upon thee, and give thee peace!* cf. verse [25](#). After particles expressing a wish, [Gn 30:34](#) *yhiy>Wl I would it might be*; y [Ps 81:9](#) *yl i-[mV.Ti~ai if thou wouldst hearken unto me!* As a humble request, [Gn 44:33](#) ... I *[yò r [Nhw>... ^Dò.[; an"-bvye]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 -l a; (in negative desires and requests frequently *an"-l a;*); e.g. [Ex 34:3](#) *aryE l a; vyai neither let any man be seen!* [Pr 3:7](#) *be not (yhiT.-l a;) wise in thine own eyes!* [Jb 15:31](#) *!may} l a; ne confidat.* In the form of a request (prayer), [Dt 9:26](#) *tXW.T;-l a; destroy not!* [1 K 2:20](#), y [Ps 27:9](#), [69:18](#).

d

Rem. 1. The few examples of *ad* 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 (*ad* 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. @S^Ay *ad* [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^hay, &c., should not be restored.—On [^]ny[etSAxt'-ad ,t&c., [Dt 7:16](#), [13:9](#), &c., [Ez 5:11](#), &c., cf. [§ 72 r](#), according to which S^hWxt' should probably be read in every case.—The jussive appears in the place of the cohortative after ad [1 S 14:36](#) (rawni:-ad w co-ordinated with two cohortatives), [2 S 17:12](#); cf. [Is 41:23](#) *Keth.* (arnw, i.e. arnw> after another cohortative); also (see above) @S^had [Dt 18:16](#), [Ho 9:15](#), and even without ad [Ez 5:16](#).

e

2. -l a; 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> *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;); [Pr 3:25](#), [Jb 5:22](#) aryTi-l a; *neither needest thou be afraid*; [20:17](#), [40:32](#).

f

2. The jussive depending on other moods, or in conditional sentences:

(a) Depending² (with Wa^w) 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* (yhitW 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[^tW> *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^h aⁿ hj 'l M^hi oh, *let me escape thither* ... yvipn: yxitW *that my soul may live*; even after a simple imperf. (cf. below, [g](#)), [1 K 13:33](#) *whosoever would, he consecrated him* ... yhiyW *that he might be a priest* (read !hk⁰) *of the high places*, but probably the LXX reading yhiy^h is to be preferred.

g

Rem. In [2 Ch 35:21](#) a negative final clause with -l a> 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 *ad w* 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 *ad* with an imperfect, [Lv 10:6](#), [Nu 18:9](#), [Dt 17:17](#) *neither shall he multiply wives unto himself* (*Abb'l . rwsy" ad w*) *that his heart turn not away*, [1 S 20:14](#), [2 S 21:17](#), [Jer 11:21](#); after *-l a;* with jussive, [Lv 10:9](#), [11:43](#), [16:2](#), [2 S 13:25](#), [Jer 25:6](#), [37:20](#), [38:24](#) f.; after the asseverative *~ad* with the impft., [Gn 14:23](#); even after a simple imperfect, [Jer 10:4](#) *with nails ... they fasten it* (*qypj" ad w*) *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. *y* [Ps 45:12](#) *wa'tyl should he desire ... then ...*; [104:20](#) *yhiywl ... tv, Thif thou makest darkness, then it is night*; so also in the protasis, [Ex 22:4](#), [Lv 15:24](#), [Is 41:28](#), [Ez 14:7](#) (*l [y]w*), [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](#) (*@st ad*), but see above, [d](#)). In [2 K 6:27](#) *% [wAy] l a;* (*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](#) (*@st w hm*), but cf. above, [d](#)); [Jb 9:33](#) *there is no daysman betwixt us, that might lay* (*tv*), hence plainly a *subjunctive* = *qui ponat*; also in [Nu 23:19](#) *bZkyw* *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*, *!byw* *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](#), Qere (לִגְדֹהֶם; *Keth. l ygdh*), [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 בִּוְי" but immediately afterwards בִּוְיָט'), [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:

¹[2] With regard to verbs הִיָּי, 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. הִיָּי לֵא; [Jb 3:9](#) (but previously וְיִקַּח *let it look for*!): especially *in* ([Neh 2:3](#)) and immediately *before* the principal pause, [Gn 1:9](#) הִיָּי לֵא [Ju 6:39](#) הִיָּי לֵא but previously אִלֵּי yhiy [Is 47:3](#) הִיָּי לֵא previously לִגְדֹהֶם y [Ps 109:7](#). On the attempt to distinguish such jussives from the imperfect by means of a special meaning הִיָּי see § 75 *hh*.

²[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 $a\tau$ to $i\tau$ $hf'bKi$ *lamb*, $hP'crl$ *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. $rts\tilde{a}$; $hnd\tilde{a}$, *pleasure* ($!d\tilde{a}$, not to be confounded with the unchangeable forms with a prefixed m , derived from $h\alpha'$ stems, as $hw'cmi$ *command*, plur. $tAcmi$); (c) $hDl X\tilde{u}$ proper name ($d\tilde{l} X\tilde{u}$ *mole*), $hl'ka'$ *food* ($l'ka\tilde{a}$); (d) $hr'[h]$ *girl* ($r[n\tilde{a}]$); (f) $hva'B'$ *weed*, $tr'hj'$ *purity* ($rhj'\tilde{a}$); (g) $hl'w\tilde{a}$; *wrong* (also $hl'A\tilde{a}$, Paradigm i); (i) $hdyce$ *victuals* (masc. $dy\tilde{c}\tilde{a}$) cr. Paradigm h); from $qitl$ and $qutl$ -forms, $hny\tilde{B}i$ *understanding*, $hp\tilde{w}s$ *tempest*; (k) $hy'l a'$ *fat tail* (as if from $yl'a$), $hyb.vi$ ($a\tau$ attenuated to i) *captivity* ($ybi\tilde{v}$), $hy\tilde{w}i$ *wreath* (probably an original $qitl$ -form); (l) $hy'x$; *life* $hDmi$ *measure* (attenuated from hDm). Adjectives derived from $h\alpha'$ stems also belong in flexion to this class, as hBr' ; *multa*, with middle guttural $h[r'$ *mala*; (m) $hM\tilde{z}$ *plan*; (n) $hQ'x\tilde{u}$ *statute* ($qx\tilde{u}$).

c

Paradigm II: ground-form $qat\tilde{a}$, &c., (a) $hm'qh$ *vengeance* ($\sim qh'$); (b) $hm'r'a$ *earth*; (c) $hl'b\tilde{a}$ *corpse*; (d) $hpy\tilde{a}$ *languida*; (f) hpy' *beautiful*, $hc'q'$ *end* (from $hpy\tilde{a}$ hcq'). From stems $h\alpha'$ arise such forms as $hd'\tilde{e}$ (masc. $d[\tilde{e}]$ properly *part*. *Qal* from $dw[\tilde{e}]$) *female witness*. From the ground-form $qat\tilde{u}$, $hQm\tilde{u}$ *profunda* (masc. $qm\tilde{u}$), $hDb\tilde{u}$ *servitude*, &c.

d

Paradigm III: unchangeable vowel in the first, changeable in the second syllable, (a)

hd^h ^hā woman with child (cf. the examples in § 84^a s, and the retention of the e^h in the part. Pi^he^h, Ex 22:17, 23:26; in the Hithpa^he^h 1 K 14:5f.), but also with the change of the e^h (originally i^h) into S^hwa^h hb^hv^hy (dwelling, Na 3:8. However, in these participial forms the feminine is mostly indicated by t^h, (see below, h); (c) hl AG those of the captivity (masc. hl AG), but also with a return of the final Yo^h, h^hym^hh clamorous, Pr 7:11, and the examples in § 75 v. On the a^h of the participles of verbs ^hh^h, which also belong to this class, such as hr^h peregrina, cf. § 72 g.

e

Paradigm IV: originally changeable vowel in the first syllable, unchangeable in the second, (a) hl d^h magna, hd^hyx stork, properly pia; hl WtB. virgin, properly seiuncta; (b) h^hh^h misera.

f

2. A simple t^h is added as feminine ending in forms like tykB. weeping (masc. ykB, § 93 x, a), tyrB. covenant, but feminine participles of verbs a^h, as tac^h tac^h may be due to contraction from yo^het, &c. (hardly to lengthening of the i^h in the ground-form mo^h), whilst forms like tac^h ta^h (see § 74 i) are to be explained on the analogy of the forms treated in § 93 t. Apart from the h^h formations, we find the simple t^h in the participle tr^h 1 K 1:15, contracted from T.tr^h. But Td^h Yo^h Gn 16:11, Ju 13:5, 7 is the ground-form of the ptcp. td^h as in the same connexion in Gn 17:19, Is 7:14), cf. § 80 d and the Q^hre Tb^hv, &c., discussed in § 90 n.

g

The forms which arise by appending the t^h 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^h for original g^hbirth; § 69 c), the form tr^h mistress (but only in construct st.; in Is 47:7 also r^h; tr^h are to be taken together; the absolute st. is hryb^h, from Tk^h ml tk^h m. queen (in Paradigm II, a); tt^h (tx^h = tx^h pit) Lv 13:55; (c) rd^h wall, tr^h from Tr^h = g^hdirt, cf. !q^h as construct st. of !q^h; on the other hand,

tv^mix^h is *construct st.* of hV^mix^h *five*, with lengthening of the original i of T.v^mix^h.

h

Formations with a changeable o in the second syllable belonging to this class are tv^xñ^h *bronze* (from T.v^xñ^h), tñ^tK^h the *constr. st.* of tñ^tK^h *coat*, perhaps also tñ^tK^h *writing* (unless it be obscured from bñ^tK^h, [§ 93](#), Paradigm IV, c).—Paradigm III, (a) tñ^tñ^h (from T.m.t^xñ^h, masc. ~ tñ^tñ^h *seal*; (b) tñ^tñ^h (properly *sucking*) *sprout* (in *pause*, e. g. trñ^tñ^h [Ex 26:4](#), &c.), and so most feminines of participles l j ñ^h On this transition of the ground-form qñ^t to T.l j ñ^h (regularly before suffixes in ATñ^tñ^h ATñ^tñ^h &c.), cf. [§ 69 c](#); qñ^talt serves as the ground-form under the influence of a guttural as well as before suffixes, e. g. t [ñ^tñ^h] feminine of [ñ^tñ^h] *knowing*; in a wider sense, t l ñ^h ñ^h *skull* may also be included here, see [§ 95](#), Paradigm IV, c.

On the endings tñ^t and tñ^tñ^h, 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 ~yṁā tA and ~yḥā 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 Sēwaḏ 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. rḇD' word (ground-form dabar), plur. ~yrḇD with a light suffix beginning with a vowel, yrḇDā whrḇD plur. yrḇDā ^yrḇD &c. @nK'wing, dual ~ypnK. With an unchangeable vowel in the second syllable: dyqP' overseer, plur. ~ydyqP; with the suffix of the sing. ydyqPā whdyqP, &c.; with the suff. of the plur. ydyqPā ^ydyqP, &c. With an unchangeable vowel in the first syllable: ~l A[eternity, plur. ~ymil A[) with suff. ymil A[) &c.¹

c

But in participles of the form l j qḏ with tone-lengthened eḏ (originally iḏ) in the second syllable, the eḏ regularly becomes Sēwaḏ mobile before a tone-bearing affix, e. g. byḏaḏ enemy, plur. ~ybyḏaḏ with suff. ybyḏaḏ &c. Likewise in words of the form l Jqā l Jq; &c. (with eḏ in the second syllable; § 84^b d, l, p; § 85 i and k), e. g. ~Lḏai dumb, plur. ~ymLai

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 *Sēwaḏ* while the vowel of the first syllable reverts to its original shortness, e. g. ~[h' yr**ḏ**DI] *the words of the people*, ~kīr**ḏ**DI *your words*, ~hīr**ḏ**DI *their words* (in all which instances the *i* 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*, WnK**ḏ** m; &c.); on the other hand, before the endings ~y**ḏ**Ā t**Ā** (sometimes also before ~y**ḏ**Ā a *Qames* regularly occurs,² before which the vowel of the first syllable then becomes vocal *Sēwaḏ* (~ykil m**Ā** t**Ā**kl m). This *Qames* (on which cf. § 84a a) remains even before the light suffixes, when attached to the plur. masc. (yK:l m**Ā** ^yK**ḏ**l m, &c.). On the other hand, the *constr. st.* plur. and dual, regularly, according to *d*, has the form yK**ḏ** m; with grave suffix ~kyK**ḏ** m; &c., y**tḏ** D; from ~y**tḏ**l D *folding-doors*.

f

(c) Before the *Sēwaḏ* *mobile* which precedes the suffix ^ 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. ^mD**ḏ**Ā ^ir**ḏ**D> &c. (on the forms with *e* in the second syllable, see § 93 qq); but before the grave suffixes ~K**ḏ** and ZK**ḏ** in the same position it reverts to its original shortness, as ~kr**ḏ**D> (*dēbhaḥkheḥm*), &c. In the same way the tonelengthened *a* or *e* 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. ~y**h**il {a/ r**ḏ**D>Ē ty**B**h; r**C**X} (from r**C**X').

g

Rem. The Masora (cf. *Diqduqe* ha-t**ḥ**amim, p. 37) reckons thirteen words which retain *Qames* in the *constr. st.* some of which had originally *a* and therefore need not be considered. On the other hand, ~l Wa or ~l 'a**u** 1 K 7:6, Ez 40:48, &c. (in spite of the *conser. st.* plur. y**M**ḏ a**u** xj b**m**i y Ps 65:6, Pr 25:19; b**C**m; 1 S 13:23 (so Baer, but ed. Mant., Ginsburg, &c. b**C**m); l q**V**mi Ezr 8:30 and !T**m**; 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 *Səwa*

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 *h* of *h*³⁴ stems before all formative additions (cf. [§ 91 d](#)), the sharpening of the final consonant of [*h*³⁴] stems in such cases as *qaxā yQixū* &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 *Səwa* (*l j qā h l j qāt w l j qit*) but in a noun, the first (*rbDā yrbDā ~yrbD*), cf. [§ 27. 3](#).

Footnotes:

¹[1] The participles *Niph* (*al ^xDr*) [Dt 30:4](#), *AXD* [2 S 14:13](#), and some plurals of the participle *Niph.* of verbs *ā*³⁴ form an exception; cf. [§ 93 oo](#).

²[1] For the rare exceptions see [§ 93 i](#) and [§ 97 f, note 2](#).

§ 84^b. *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 *qaṭṭa* is mostly lengthened in Hebrew to *l Jq*; cf. *l Yā*; a stag, fem. *h l Yā*; constr. st. *t l Yā* (from 'aḳḳaṭt); 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*; a burning fever, *h v B j* and *t v B j* dry land, *t [B j*; 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 *qaṭṭa* points to an original (unchangeable) *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 *qāṭa* appears in *h x c i* dry, *h a G e* haughty (the, being *iā* lengthened to *e* according to [§ 22 c](#)), if these forms go back to original *sl i h h a y*, *g i ā a y*. On the analogy, however, of the adjectives denoting defects (see [d](#) below), we should rather expect a ground-form *q i ā t l y l*; moreover, *Ö 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 *quát aál* and *quát uál*; cf. the fem. *tmSKuspelt*, *tnTKucoat*.

d

20. The ground-form *qaÁtaál* from the intensive stem, the infinitives *Pi'eó* of the form *l Jq*;

21. The ground-form *quát iál* in Hebrew lengthened to *l Jqi*. Of this form are a considerable number of adjectives which denote a bodily or mental fault or defect. Cf. *rJai disabled*, *~Lai dumb*, *!Bai hump-backed*, *rVai blind*, *VrAideaf* (for *hirreó*), *XSPi lame*, *XrQebald*, *VQei perverse*; *XQPi open-eyed* follows the same analogy.

e

22. The ground-form *qaÁtaó*, cf. the remarks in [b](#) above, on the *nomina opificum*; moreover, to this class belong infinitives *Pi'eo* of the Aramaic form *hrQB*; *a searching out*; *hVQB*; *a request*; with middle guttural (see [§ 22 c](#)) *hc'ah*) *contumely*; but cf. also *ytAcath* [Ez 35:12](#), with full lengthening of the original *aá* before *a* ' *hmXh*) *comfort*. From the attenuation of the *aá* of this form to *iá* arises undoubtedly:

23. The ground-form *qiÁtaó* e.g. *rK'ai husbandman* (Arab. *ŌaÁkkaó*).

24 The ground-form *qiÁtaó*, most probably only a variety of the form *qaÁtaó* with the *aá* attenuated to *iá* (as in No. 23), and the *á* obscured to *oó* (as in *n* and *r*); cf. *rABG hero* (Arab. *g&Ábbaó*), *rASylcaviller*, *rAPCi* (*piper or chirper*) *a bird*, *rAKVid drunkard*. On the other hand, *dALyl born* probably arises from *yulloó*, an old *participle passive* of *Qal*, the *uá* being dissimilated in the sharpened syllable before *oó* so Barth, *ibid.*, p. 41 f.

f

25. The ground-form *qaÁtaó*, *l yj q*; almost exclusively of persons, who possess some quality in an intensive manner, e. g. *ryBai strong*, *qyDc righteous*, *XyrB' fugitive* (for *barrióh*), *#yril'* *violent* (for < theb>%*oáárríÆs*).

That some of these are only by-forms of the *qaólió*--class (see above, remark on [a](#)), appears from the *constr. st.* *#yrP. ravenous*, [Is 35:9](#) (but

~ycjyrP^t;tycyrP^t always), and according to Barth (*ibid.*, 35a) also from the *constr. st.* rybā] (but also ryBā; [1 S 21:8](#)) of ryBā. However, the form rybā] as a name of God, may be intentionally differentiated from ryBā; a poetic term for the bull.

In the same way rySā; *prisoner*, SyrB^t *eunuch* (*constr. st.* always SyrB^t, plur. ~ysjyrB^t; *contr. st.* ySyrB^t. [Gn 40:7](#), but in the book of Esther always ySyrB^t with suffix wysyrB^t &c.), and qyTi[; *wearred*, may be regarded as by-forms of the qaĀtiŋ-class with passive meaning, see [§ 84a](#) /.

g

26. The ground-form qaĀtaŋ, I WJq; e. g. !WwX; *gracious*, ~WwXr; *compassionate* (with virtual strengthening of the X), #WwX' *diligent* (for hārruṣi), probably, again, to a large extent by-forms of the qaĀtiŋ-class, [§ 84a m](#). The same applies to substantives like rVā; *a step* (in wrVā; as well as ArVā] &c.), dWw[; *pillar*; fem. hrWBX; *a stripe* (also AtrkX), tAXJB; *security*. cf. Barth, *ibid.*, [§ 84](#).

h

27. The ground-form qaĀtaŋ; besides the infinitives absolute Piĉeŋ of the form I Jq; also aANq; *jealous* (as well as aNq; an obscured form of qaĀtaŋ, see [e](#)).

i

28. The ground-form qātiŋ, I WJq; e. g. yWPCi *a coating of metal*, ~WLVi *requital*, yWQVi *drink*, #WQVi *detestable thing*; with concrete meaning dWwI i *a disciple*, zWZ [i *strong*; frequently in the plural in an abstract sense, as ~ypWdGI *reproach*, ~yāLmi *filling* (the induction of a priest), ~ymixuī* *consolations, compassion*, ~yI Kwī *bereavement*, ~yXlWī *dismissal*, ~yrMwī *observance*.

VII. Nouns with the Third Consonant repeated.

k

29. The ground-form qaĀtaĀ, e. g. !nā]v; *quiet*, fem. hnā]v; (with sharpening of the second Nuḥ, in order to keep the preceding vowel short); !n[]r; *green*, plur. ~yNḥ: []r; *t*

l

30 The ground-form qaʾlīā, in Hebrew ל לִי q; of this form are e.g. the infinitives Piʿle (prop. Paʿle), cf. § 55 d.

m

31. The ground-form qaʾlīā; so the plur. ~yḥb: *ridges* (with sharpening of the Nuḥ, as in No. 29).

32. The ground-form qaʾlā, in XXrPi a *brood*.

33. The ground-form qaʾlā, in l l ma *faint*.

34. The ground-form qaʾlī, e.g. j yj b. [; *plunder*, ryrḥs; *rain-storm*, ryrp.v; *glittering tapestry*, Jer 43:10 Qere with attenuation of the aʾ to i ~yrḥmKi *all that maketh black*, Jb 3:5 (but the better reading is yrḥmK).

35. The ground-form qaʾlū, e. g. rḥp.v; Jer 43:10. Keth.; ~ypḥaḥ) *adulteries*.

VIII. Nouns with the Second and Third Consonants repeated.

n

36–39, Qeṭāʾnā, qeṭāʾnā, qeṭāʾnū, qeṭāʾnū, qeṭāʾnū (in *fem.* and *plur.* often with the last consonant sharpened for the reason given in a above); cf. %Pkph] *crooked*, tAQl q. l x] *slippery places*, tALq. l 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 > qeṭāʾnā, hyphpy > *very fair* (to be read in Jer 46:20 for hyphpy); qeṭāʾnā, trxḥxv. (*fem.*) *blackish*; @SPsa] a *rabble* (augmented from @Wsa' *collected*). From a verb yḥ with aphaeresis of the initial syllable ~yac'a) *offspring*. Moreover, of the same form, probably, is hr'cACx] a *trumpet* (for hr'crex] cf. § 55 e). Also in Is 2:20 tArPrpx] ; is 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 $[\text{A}^{\text{B}}]$ (on $\text{tA}^{\text{B}}\text{p}^{\text{B}}\text{P}^{\text{B}}\text{t}$ see § 96 under hP). Thus:—

40. $\text{I G}^{\text{B}}\text{I G}^{\text{B}}$; a *wheel*, and, with attenuation of the first a^{B} to i^{B} , $\text{I G}^{\text{B}}\text{I G}^{\text{B}}$ (from I I G^{B}); fem. $\text{hI X}^{\text{B}}\text{I X}^{\text{B}}$; *anguish* (from I W X or I y X); r K K i (for *kirkar*) a *talent*; cf. also b K A K a *star* (from $\text{ka}^{\text{B}}\text{wka}^{\text{B}}$, Arabic kauka^{B} , for b K b K), $\text{tpj}^{\text{B}}\text{A j}^{\text{B}}$ *bands*, for $\text{tpj}^{\text{B}}\text{p j}^{\text{B}}$; $\text{I C}^{\text{B}}\text{I C}^{\text{B}}$ probably a *whirring locust*.

p

41. $\text{I K}^{\text{B}}\text{I K}^{\text{B}}$; infin. $\text{Pi l p e}^{\text{B}}$ (prop. $\text{Pa l p i}^{\text{B}}$) from I W K ; fem. $\text{hI m d j}^{\text{B}}$; a *hurling* (from I W j).

42. d K d K ; perhaps a *ruby* (for $\text{ka}^{\text{B}}\text{d ku}^{\text{B}}$), from d d K .

43. d q d q the *crown of the head* (for $\text{qu}^{\text{B}}\text{d qu}^{\text{B}}$), from d d q ; fem. t I G d I G d a *skull* (for $\text{gu}^{\text{B}}\text{d gu}^{\text{B}}$), from I I q .

44. r y z r z ; *girded*, from r r z ; q W B q B ; a *bottle*, from q q b ; $\sim \text{y r B r B}$; *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.* $t\hat{h}l' h\alpha'$). On the other hand, even an originally short vowel is retained as (a long) pretonic vowel *before* the endings $h\hat{h}l' h\alpha'$ and $t\hat{A}$ in the *abs. st.*, e. g. $tq\alpha\epsilon$; (2) without the tone or foretone an originally short vowel almost always becomes $\text{Sewa}\hat{o}$ on the other hand, *before* a vowel which had thus become $\text{Sewa}\hat{o}$ the *a* in the first syllable which had hitherto also been reduced to $\text{Sewa}\hat{o}$ returns, although usually attenuated to *i*; e. g. $tq\alpha\epsilon i$ from $sh\alpha h\alpha\alpha\alpha$; (3) in the plural of the feminines of segholate forms before the termination of $t\hat{A}$ 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 $\text{Sewa}\hat{o}$. This short vowel, however, returns in the *construct st. plur.*, whether ending in $t\hat{A}$ or $y\alpha'$ in formations of the latter kind also before the grave suffixes.

The following Paradigms (with the exception of I, *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 I, *d*.

b

I.

	a.	b.	c.	d.	e.	
<i>Sing. absolute</i>	$hK'l m;$	$\hat{h}y'l K\theta hPrx,$	$hBrx'$	$hQxu$	$\hat{h}ryb\theta$	
	(queen)	(kidney) (reproach)	(waste)	(statute)	(mistress)	
<i>Sing. construct</i>	$tK'l m;$		$tPrx,$	$tBrx'$	$tQxu$	$trb\hat{b}>$
<i>Sing. with light suff.</i>	$ytK'l m;$		$ytPrx,$	$ytBrx'$	$ytQxu$	$yTirb\hat{b}>$

<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]	tAbr'x\	tAQxu		
<i>Plur. construct</i>	tAkI m;	tAyl 'K ₁ tAPrx,	tAbrx'	tAQxu		
<i>Plur. with suff.</i>	ytAkI m;	ytAyl Ki	tAbrx'	ytAQxu		
<i>Dual absolute</i>		~yltĩm'qrl			~ylTĩl .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>	tqɖɛi	tq:[z;t	tn.v.	tqnAy	tI G0 GU
<i>Sing. with light suff.</i>	ytiq'dɛi	ytiq'[z;t	ytn"v.	yTiqnAy*	yTil G' GU
<i>Sing. with grave suff.</i>	~k,tqɖɛi	~k,tq:[z;t	~k,Tn.v.	~k,TqnAy*	~k,T.I G' GU
<i>Plur. absolute</i>	tAqd'c.		₂ tAnv'	îtAqnAyð	

<i>Plur. construct</i>	tAqdēi		tAnv.	tAqnAy*	tAl Gḡ GU
<i>Plur. with suff.</i>	ytAqdēi		ytAnv.	ytAqnAy*	ytAl Gḡ GU
<i>Dual absolute</i>	î~yItîvXnḡ		~yItîpʿ.		
	(fetters of brass)		(lips)		
<i>Dual construct</i>			ytpʿfi		

REMARKS.

d

1. Paradigm I: feminines of segholate forms. (a) The locative of this class has the form htʿ[³⁷⁴ towards Gibeah (masc. [bGḡ]. 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 qatīl or a qitīl base, e. g. hqʿzḡ, strength (cf. hPrʿzḡ, under b). A dual of this form occurs in ~yItî[ʿb.vi seven times (cf. [b.viḡ seven, fem.). Analogous to masculine forms like vbDḡ (§ 93 s) is hSdḡ] myrtle.—From masculines of the form yrP. (h³⁷⁴, cf. § 93 l, k) arise feminines sometimes like hwāḡḡ hwʿl vāhyʿl a; (see above, § 94 b), sometimes like tykḡ. (§ 94 f); occasionally the final t is retained before the plural ending, as if it belonged to the stem (cf. § 87 k), e. g. tAtynḡ] spears. Forms like hYḡḡḡ (cf. hYḡḡḡ, a qutīl form) are derived directly from the masculine forms ydḡḡḡ kid, ynḡḡḡ a fleet.—(b) From a stem !³⁷⁴ hJḡḡ wheat (for hJḡḡḡ, plur. ~yJḡḡḡ)—(c) From hlʿrḡḡ foreskin, the plur. absol. is tAl rʿ[(cf. ~yI[ʿP, § 93, Paradigm I, f), constr. tAl rʿ[.—(d) Example of a feminine segholate form from a stem [³⁷⁴] (ground-form qutīl, like hYḡḡḡ of the form qatīl, hMḡḡḡ of the form qitīl, with oḡ for uḡ, aḡḡḡ terror, Is 19:17 (Aramaic orthography for hḡḡḡḡ).

e

(e) To the list of segholate forms with t fem. belong also the infinitives of verbs

W³⁷⁰ and !³⁷⁰, which have rejected the weak consonant at the beginning, as t^bX^ñ (from bvy), t [D^ñ] (from [dy]), t^vG^à (from vgn), as well as t^xq^ñ (from xq:l'); cf. § 69 m and § 66 b and g. The infinitives of verbs W³⁷⁰ are, however, also found in the form h [D^ā h d^l ā ha'ce and of the same origin also are h d^l [e]congregation (from d [y]), h c^l [e]counsel (from # [y]), h n^vesleep (from !v^ñ), constr. t d^l [ā t n^v, while in the constr. forms t [z]sweat, Gn 3:19 (from [zy" to flow), and tace excrement, Ez 4:12, the Sere has remained firm.

f

From a stem W³⁷⁴ (cf. VAB to be ashamed) is t^vB^ñshame, with suffix yT^vB'. From a stem h³⁷⁴ (h l D', cf., however, Barth, ZDMG. 1887, p. 607, who assumes a stem l dy) the masculine l D' appears to have been formed after the rejection of the final Yo^ñ, and afterwards the feminine t l D^ñdoor, but in the plural tAt l D^ñ constr. tAt l D', the t of the termination is retained (see above, d, tAt yn^x). In a similar way ~yt^pr stalls, Hb 3:17, has arisen, if it is from the stem hpr, and t^qv⁰trough (from hq^v), of which the masc. must have been q^v0=yq^v, on the other hand, the plur. constr. tAt q^v Gn 30:38 (again retaining the feminine t as an apparent radical) can only be an abnormal formation from the singular t^qv^ñ not from a kindred form t^qv^ñ or t^qv^ñ

g

2. Paradigm II: ground-form qat^ñat, &c., cf. § 94 c, Paradigm II, a and b. Analogous to the masculine forms like !j'q', plur. ~y^ñj q, we find h^ñj q.parva, &c.—The constr. forms, like t^qd^ñei (sidh^eqath), are distinguished by the vocal S^ewa^ñ (§ 10 d) from the segholate forms, like t^fb^ñKi (kibh-sath. Consequently the constr. st. t^kr^ñBi Gn 28:4, &c. (from h^kr^ñB.blessing), and t^Dr^x, 1 S 14:13, &c. (from h^dr^x]a trembling), are abnormal.—Under the influence of a guttural (see Paradigm b) the original a^ñ is retained in the first syllable in the constr. st. (cf. also h^md^ña]earth, t^md^a); in other cases it is modified to S^egho^ñ, e. g. h l g^ñ] wagon,

At h^{α} , Frequently from an *absol. st.* in h^{α} the *constr.* is formed with the termination t , e. g. hr^{j} '[] *crown*, *constr.* tr^{j} '[] (from Tr^{j} '[]); along with hr^{c} '[] *assembly*, tr^{c} '[] is found usually, even in the *absol. st.*; tmb^{j} (from $\sim \text{b}^{\text{j}}$ " *levir*) before suffixes is pointed as in yTmb^{j} and thus entirely agrees with trb^{j} (Paradigm I e). From a stem !ma^{a} is formed tma / *truth* (from !amant , and this no doubt for an original !amint , § 69 c) before suffixes yTma &c.

h

From the masc. form !j^{a} (qat^{a}) are formed, according to rule, hr^{d} > *wall*, hl^{b} > *corpse*, *constr.* tl^{b} > hm^{h} > *cattle*, *constr.* tm^{h} > (for tm^{h} >) with suffix $^{\text{a}}\text{Tm}^{\text{h}}$. [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^{b} > *once* ytl^{b} > [Is 26:19](#), and always tkr^{b} > *pool*, tl^{z} > *prey*, tam^{j} > *unclean*, ytl^{a} > *full*, [Is 1:21](#) (with H^{r} compaginis, see § 90 /), ytl^{r} > [Jb 16:13](#); ytl^{a} > [1 S 1:27](#), &c. (with elision of the a^{a} > t^{a} > [1 S 1:17](#)), also ytl^{a} > [Jb 6:8](#). Cf. the analogous forms of the *constr. st.* tp^{g} > *plague*, tm^{d} > *deep sleep*, from hp^{g} > hm^{d} >

i

As dual we find $\sim \text{ytl}^{\text{k}}$ > *sides* (cf. Atk^{r} > [Gn 49:13](#), from the obsolete hk^{r} > feminine of !ry^{r}); the *constr. st.* ytl^{k} > is perhaps to be referred to a segholate form (hk^{r} > cf. !ry^{r} as *constr. st.* of !ry^{r}), unless the closed syllable be due to the analogy of tkr^{b} and tdr^{x} (see g).

k

In the forms with simple t feminine the ground-form qat^{a} is developed (§ 69 c) to qet^{a} , and this again regularly to tl^{j} > !j^{a} . Thus the feminine of rb^{x} > *companion* is trb^{x} > (with suffix HTrb^{x} > [Mal 2:14](#), cf. HTk^{v} > [Ex 3:22](#)), of rd^{e} > fem. trd^{e} > besides hr^{d} > — Of !ry^{r} stems the segholate forms tx^{n} > *rest* and tx^{v} > *pit* (from X^{h} > X^{v}) belong to this class; Böttcher (*Gram.* i. [4:11](#)) rightly distinguished the latter from tx^{v} > *corruption* (stem tx^{v}); in the same way also tx^{n} > *rest* is distinct

from tXn^{a} *lighting down* (stem tXn).

I

The feminines of the form qat^{u} from stems $\text{W}^{\text{B}}\text{A}$, as $\text{h}^{\text{t}}\text{m}^{\text{e}}\text{mortua}$, hd'^{e} fem. witness (from tWm^{a} dW), have likewise an unchangeable vowel in the first syllable. Cf., on the other hand, the forms from $\text{y}^{\text{3}}\text{p}$ stems mentioned above, under e, such as $\text{h}^{\text{n}}\text{v}^{\text{e}}$ *sleep*, constr. st. tn^{v} ; moreover, hm^{x} *anger*, constr. st. tm^{x} (but $\text{tm}^{\text{x}}\text{a}$ *leathern bottle*, in *pause* tm^{x} , so Baer, Ginsb., but Kittel ä^{e} [Gn 21:15](#), constr. st. $\sim\text{ym}^{\text{n}}$ $\text{tm}^{\text{x}}\text{a}$ [Gn 21:24](#), perhaps from a stem tm^{x}).

m

The feminines of the form qat^{u} , like $\text{h}^{\text{Q}}\text{m}^{\text{u}}$ (masc. qm^{u}), maintain the original u^{e} by sharpening the following consonant (cf. [§ 93 kk](#)); on the other hand, by appending the fem. t , segholate forms arise like tVXn^{e} before suff. $\sim\text{TVXn}^{\text{e}}$ &c. Dual $\sim\text{yT}^{\text{v}}\text{VXn}^{\text{e}}$ (see Paradigm II, [a](#)); but cf. $\text{yT}^{\text{v}}\text{VXh}^{\text{e}}$ [La 3:7](#).

n

A few (aramaising) feminines from $\text{h}^{\text{3}}\text{A}$ stems (Paradigm II, c) are found with the ending a^{h} , due to the rejection of the final Wa^{v} or Yo^{h} and contraction of the preceding a^{e} with the a^{e} of the termination a^{h} ; thus tn^{h} *portion* (for ma^{n} ay^{a} h or ma^{n} ay^{a} h), tc^{q} *end* (also hc^{q} and hc^{q}), plur. tAyn^{h} (constr. st. [Neh 12:47](#), [13:10](#)) and tAan^{h} ([Neh 12:44](#)); tAc^{q} [Ex 38:5](#); cf. [37:8](#) and [39:4](#) *Keth.*; on ty^{a} *valleys*, see [§ 93 v](#).— tAa *sign* (stem hwa) is obscured from ta' , and this is contracted from 'a^{y} a^{h} = 'a^{y} ay^{a} h ; plur. tAta^{a} with the double feminine ending; cf. above, [f](#), and [§ 87 k](#).—The retention of the a^{h} in the first syllable in ytil^{a} t &c., [Gn 24:41](#), &c., is abnormal.

o

3. Paradigm III, cf. the various forms in [§ 94 d](#) and *f–h*. The *dual* $\sim\text{yIt}^{\text{m}}$ AX) *two walls*, [Is 22:11](#), &c., taken directly from the plur. tAmAX , for $\sim\text{yIt}^{\text{m}}$ AX) is abnormal (cf. [§ 87 s](#), and the proper name $\sim\text{yIt}^{\text{r}}$ od^{a} [Jos 15:36](#)).—Among the forms

resembling participles *Qal* of verbs $\text{W}^{\text{B}}\text{A}$, such as hr^{Z} (masc. r^{Z} from z^{a} , hence with unchangeable a), must be reckoned also hm^{B} *high place* (from $\sim\text{WB}$), which has for its *constr. st. plur.* the pleonastic form $\text{ytAm}^{\text{B}}\text{t}$, or written defectively $\text{yt}^{\text{B}}\text{t}$ (see § 87 s); for this the Masora everywhere requires $\text{yt}^{\text{B}}\text{t}$, which is to be read $\text{ba}^{\text{m}}\text{othe}$ (not $\text{bo}^{\text{m}}\text{othe}$), with an anomalous shortening of the o to a , but with suffixes $\text{ytAm}^{\text{B}}\text{t}$ &c.

p

In a wider sense the feminines of the form I J^{q} (§ 84^b e) belong to this class, in so far as they shorten the a of the second syllable before the termination t , e. g. tqL^{D} *inflammation* (from dallaqt), with suff. $\text{t}^{\text{q}}\text{Dc}$; Ez 16:52; $\text{t}^{\text{B}}\text{J}$ *signet*, also fem. of the forms I J^{q} and I J^{q} (§ 84^b c and d), as tI^{W} *folly* (for $\text{t}^{\text{I}}\text{W}$), 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. hkI^{m} *kingdom*, *constr. always* tkI^{m} ; $\text{h}^{\text{r}}\text{m}^{\text{m}}$ (not used in the sing.) *pruning-hook*, plur. $\text{tAr}^{\text{m}}\text{m}$; $\text{t}^{\text{r}}\text{B}^{\text{f}}\text{m}$ *reward*, with suff. $\text{yT}^{\text{r}}\text{K}^{\text{f}}\text{m}$; cf. also the examples given in § 85 g and p, like $\text{tdI}^{\text{A}}\text{m}$ *birth* (but from $\text{a}^{\text{A}}\text{hac}^{\text{A}}\text{m}$) *outgoing*, $\text{tdI}^{\text{A}}\text{T}$ *generation*, $\text{hb}^{\text{A}}\text{[AT]}$ *abomination*, *constr. t}^{\text{b}}\text{[AT]} &c.*

q

Sometimes the plural of these forms is to be traced to a secondary form, e. g. $\text{tr}^{\text{G}}\text{ai}$ *a letter*, plur. $\text{tAr}^{\text{G}}\text{ai}$ (as if from $\text{hr}^{\text{G}}\text{ai}$); also $\text{tAq}^{\text{A}}\text{ay}$ (which is merely formed on the analogy of the other plur. fem. of participles *Qal*, is to be referred to a sing. $\text{hq}^{\text{A}}\text{ay}$. Cf., moreover, $\text{tv}^{\text{r}}\text{K}^{\text{m}}$ *ploughshare*, plur. $\text{tAv}^{\text{r}}\text{K}^{\text{m}}$ (as if from $\text{hv}^{\text{r}}\text{K}^{\text{m}}$); on the other hand, $\text{tAr}^{\text{t}}\text{K}$ *capitals* (of columns), and $\text{tAx}^{\text{K}}\text{AT}$ *reproofs*, are the regular plurals of $\text{tr}^{\text{t}}\text{K}$ and $\text{tx}^{\text{K}}\text{AT}$.

r

In $\text{tn}^{\text{T}}\text{K}$ *coat* the original u of the first syllable is maintained by the sharpening of the following consonant (cf. Arab. qutun), with suff. $\text{yTn}^{\text{T}}\text{K}$ the *constr. st.*, however, is $\text{tn}^{\text{t}}\text{K}$ (as also in the *absol. st.* in Ex 28:39); plur. $\text{tAn}^{\text{T}}\text{K}$ *constr.*

tAntK'.—The form t l G⁰ G⁰ given in Paradigm III, b is a Puṭṭ- form of the stem l l G⁰, cf. dq⁰dq⁰, [§ 84^b 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 Seṯwaṯ owing to the tone being thrown forward. Of the forms mentioned in [§§ 84](#) and [85](#) those from [³⁷⁴] stems especially belong to this class, as hL⁰gm. *scroll*, hL⁰hīT. *praise*, hL⁰pīT. *prayer* ([§ 85 i](#) and *q*), as well as the feminine of the participle Hiph⁰ of verbs ^{W374} [], e. g. hryam. *enlightening* (from ryam⁰, and generally the feminines of ^{W374} [] stems which are compounded with the *preformative* m, as hX⁰hm. *rest* (from XAnm⁰), see [§ 85 i](#); from h³⁷⁴ stems perhaps also h l ' [T. *conduit* (*constr. st.* T l ' [T. [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 ty⁰i (apart from h³⁷⁴ -forms like tykB, [§ 94 f](#)) arises from the addition of the feminine t to the ending y⁰i which is employed to form adjectives, &c., see [§ 86 d](#), [h](#), and *k*. The ending t^W, mentioned there, is attached, in segholate forms, sometimes to the ground-form, as t^WTv. [; [Jb 12:5](#) (v. i. tATv. [), sometimes to forms with a loosely-closed syllable, as t^Wkl m; *kingdom*; from h³⁷⁴ stems we find forms sometimes like t^Wbv. *captivity* (according to others from the stem bv⁰, like t^Wzl . *perverseness* from zl⁰), sometimes like t^WkB' *weeping*, t^Wl G⁰ *exile*, t^Wlx' *vision*; the latter retain the a⁰ of the first syllable even in the *constr. st.* and before *suffixes*. From a qatī⁰-form is formed t^Wdbk. *heaviness*; from a qatī⁰-form t^WdqP, &c.

u

In the plural of these forms different methods of treatment may be distinguished. In some cases the whole ending t^W 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 $\text{t}^{\text{h}}\text{m}.\text{l } m;$ [Dn 8:22](#) (no doubt for $\text{m}^{\text{h}}\text{khuwwoh}$), and $\text{t}^{\text{h}}\text{m}.\text{l } e;$ from $\text{t}^{\text{h}}\text{m}.\text{l } e;$ *testimony*, but only with suffixes, $\text{t}^{\text{h}}\text{m}.\text{l } e;$ [Ps 119:14](#), &c.; $\text{t}^{\text{h}}\text{m}.\text{l } e;$ [K 2:3](#), &c.

1 Only in y [Ps 69:10](#), contrary to rule, with a firmly closed syllable, cf. [§ 93 m](#).

Footnotes:

²[1] On $\text{t}^{\text{h}}\text{m}.\text{l } e;$ as a less frequent (poetic) form for $\sim y\text{m}.\text{l } e;$ see [§ 87 n](#)

³[1] $\text{t}^{\text{h}}\text{m}.\text{l } e;$ *Astarte* (plur. $\text{t}^{\text{h}}\text{m}.\text{l } e;$), which was formerly included among these examples, is most probably due to an intentional alteration of the original $\text{t}^{\text{h}}\text{m}.\text{l } e;$; like $\%l \text{ m}^{\text{h}}\text{Lv 18:21}$, &c. (for $\%l \text{ m}^{\text{h}}$, with the vowels of $\text{t}^{\text{h}}\text{m}.\text{l } e;$ *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](#) $yknāṯ$. e. *I myself*, so also $ynā]$ [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](#) $yknāṯ$ and none else; cf. also $ynā]$ $ynā]$ *I, I!* [Ho 5:14](#), &c.; $hTā$; [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](#); $\sim Tā$; [Gn 9:7](#), [Ex 20:19](#) (after the verb, [Ju 15:12](#)); fem. [Gn 31:6](#); aWh [1 S 22:18](#); $ayhi$ [Gn 3:20](#), [Ju 14:3](#); $hMxā$ [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 $ynā]$ 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](#).²

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 3rd 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](#) ($\sim hē$; [15:4](#), [24:7](#), &c.; but aWh in [Is 7:14](#) after the predicate and subject is equivalent to *he himself*.³

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

the suffix be attached to a verb (as accusative) or to a noun or preposition (as genitive). In English such an emphasis on the pronoun can generally be rendered only by laying greater stress upon it, or sometimes by repeating it; cf., on the contrary, the French *mon livre à moi*. The separate pronoun in such instances is not to be regarded as a *casus obliquus* (accusative or genitive), but as the subject of an independent sentence, the predicate of which must in each case be supplied according to the context.

e

Examples of emphasis:—

(a) On a *verbal* suffix by means of *ynla*] ; *ynla* , [Gn 27:34](#) *ynla*~g: *ynkīr B't* *bless me, even me also* (prop. *bless me, I also would be blessed*); [Zc 7:5](#); cf. also [Ez 6:3](#), [34:11](#), [20](#) *ynla* *ynhā*; by *hT'a*; ; *hT'a* [Pr 22:19](#) (but the text is most probably corrupt).—The separate pronoun *precedes* in [Gn 24:27](#) (*ykīnā*)† [49:8](#) (*hT'a*; not *Judah, thou art he whom*, but *Judah thee, thee thy brethren shall praise*!), and [Ec 2:15](#) *ynla*] ~G:

f

(b) On a noun-suffix with a substantive, by means of *ynla*] [2 S 19:1](#); [Pr 23:15](#); by *hT'a*; [1 K 21:19](#) *hT'a*+~G: *^mD'tta*, *thy blood, even thine*; by *aWh* [2 S 17:5](#), [Jer 27:7](#), [Mi 7:3](#); by *Whxnā*] [1 S 20:42](#), after *Whynā*/, but without special stress; [Neh 5:2](#) (?); by ~T'a; [Nu 14:32](#); by ~hēy [Ps 38:11](#) (without special stress), *hM'hā*y [Ps 9:7](#).—The separate pronoun *precedes* in [Jb 21:4](#) (*ykīnā*)† [Gn 40:16](#), [Is 45:12](#), [1 Ch 28:2](#) (*ynā*); [Zc 9:11](#) (T'a); [Jos 23:9](#) (~T'a); [Ez 33:17](#) (*hM'hā*).—In y [Ps 89:48](#), where *ynla*] might be taken as strengthening *dī X* (equivalent in sense to *yDīl X*), we should read *yn'dā*] for *ynla*] as in verse [51](#).

g

(c) On a suffix united with a preposition, [1 S 25:24](#) *ynla*] *yBi* *upon me, upon me*; [1 K 1:26](#) *ynla*] … *yI ē* [2 Ch 35:21](#) *hT'a*; *^yI i[-ad* *thou art not against thee*; [1 S 19:23](#) ~G: *wyI '[' aWh* *upon him also*; [Dt 5:3](#) *Whxnā*] *WhT'ai yKi* *but with us, even us*; [Hag 1:4](#) ~T'a; ~k,l' *for you yourselves*; [Jer 25:14](#) *hM'hā*~G: ~B'.—The separate pronoun *precedes* in [1 S 12:23](#) *yI i* … *ykīnā*)† [1 K 1:20](#) *^yI i[-* … *hT'a*; [Mi](#)

[5:1](#) ^Mmi… hT'a; and [2 Ch 28:10](#) ~kM'[i ~T'a;

h

The same principle also explains [Gn 4:26](#) aWh--~G: t'v' .to Seth, to him also (not A| --~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,⁴ as A| to him, but also to himself, e. g. [Ju 3:16](#) and Ehud made A| for himself a sword, cf. [Gn 33:17](#); so also ~h,l 'sibi, [Is 3:9](#); wyl 'a' unto him, and [Gn 8:9](#) unto himself; ATa| 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'el⁵); thus, ~t'a'ose ipsos, [Ex 5:19](#), [Jer 7:19](#) in sharp antithesis to y'tan: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'f'B. and ~mD' in the sense of *their own flesh, their own blood*. On the sometimes demonstrative, sometimes reflexive meaning of noun-suffixes of the 3rd 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),⁶ 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](#) K^{eth.}); [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](#) ^r'z', 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; ylyl'a*/his idols of silver, [Is 2:20](#), [30:22](#), [31:7](#); ⁷ 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[i; ytwab]* my proudly exulting ones.—On the same analogy is the use of e. g. *ATmx;l mi ylk*. [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 language⁸ 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](#); ⁹ 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 *!hybā*], 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 B*X, 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 3rd 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'a that*), Is 47:7. Elsewhere the suffix of the 3rd 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 *tbCm*], Jer 36:23, Jb 6:20 (if the text is correct), 39:15 (read *~mKTe* 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; l*]; 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 e*) on that account, thereby).¹⁰ But the suffix in Anth>Dt 21:10 refers to the collective idea contained in *^ybjaet* in Jon 1:3 *~hM[i* refers to the sailors included in sense under the term *hyhla*. In Jos 2:4 read *~nP.C.Tw*; in Is 30:6 (*~hme*), 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*.¹¹ On *yn'da* as a *Qere* 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 $\text{wD}^{\text{x}}\text{y} \cdot \text{Wh}^{\text{x}}\text{n}^{\text{a}}$ [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 $^{\text{A}}\text{K}^{\text{r}}\text{h}^{\text{t}}$ [Lv 27:23](#), cf. [§ 127 i](#).

Footnotes:

¹[1] Also aWh^{A} *ayhi* *he himself, she herself* (of persons and things), e. g. [Is 7:14](#) $\text{aWh} \text{y}^{\text{n}}\text{d}^{\text{a}}$ *the Lord himself*; [Est 9:1](#) $\text{hMh}^{\text{A}} \sim \text{y}^{\text{d}}\text{Wh}^{\text{A}}$ *the Jews themselves*. In the sense of *the same* (*o`autoj*) or (*one and*) *the same*, aWh is used in [Is 41:4](#), [43:10](#), [13](#), [46:4](#), [48:12](#) (always $\text{aWh} \text{y}^{\text{n}}\text{d}^{\text{a}}$), y [Ps 102:28](#) ($\text{aWh} \text{hT}^{\text{a}}$), and probably also [Jb 3:19](#).—The position of hMh^{A} as an accusative of the object, before a perfect in [1 Ch 9:22](#), can nt most be explained on the analogy of Aramaic ([Ezr 5:12](#)).

²[2] As early as the Mešāc inscription (line 21 ff.) $\text{\$}^{\text{n}}\text{a}$ frequently stands at the beginning of a new sentence after the dividing stroke.

³[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* t^{a} with suffix, e. g. [1 S 15:9](#) (where $\text{t}^{\text{a}} \sim \text{a}^{\text{m}}\text{n}^{\text{h}}$ is certainly to be read), [Is 8:13](#).

⁴[1] As in Luther's Bible *jm* (*ihm*), *jr* (*ihr*) for *sich*, and in our version *him*, *her* for *himself*, *herself*.

⁵[2] Niph^{A} according to [§ 51 e](#) (like Hilhp^{A} according to [§ 54 f](#)) may also include the *dative* of the reflexive pronoun.

⁶[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](#) $\sim \text{y}^{\text{r}}\text{I}^{\text{A}} \text{N}^{\text{h}}$ $\text{y}^{\text{I}} \text{i} \text{r}^{\text{v}}\text{a}$ *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](#) yL^{iv} , ymir^{k} ; *my vineyard, which belongs to me*. Cf. [Ct 3:7](#), and the analogous pleonasms in [2 S 22:2](#) (but see y [Ps 18:2](#)) and y [Ps 27:2](#).

⁷[1] On the other hand, more explicitly in prose, [Gn 44:2](#) @SK^{h} ; $[\text{y}^{\text{b}^{\text{g}}}\text{y}^{\text{[y}^{\text{b}^{\text{g}}}\text{t}^{\text{a}}]$, *my cup, the silver cup*.

⁸[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.

⁹[3] The Masora reckons six instances of MM^{m} , where hMM^{m} 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.

¹⁰[1] In [2 K 7:10](#) for $\text{r}^{\text{[w]}}$ (the LXX had $\text{r}^{\text{[v]}}$ read $\text{yr}^{\text{[v]}}$)

¹¹[2] Cf. the same weakening of the force of the possessive pronoun in yB^{ir} ; 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 $\text{yn}^{\text{d}^{\text{a}}}$ as a holy name, and $\text{ynb}^{\text{d}^{\text{a}}}$ 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 $\text{yn}^{\text{d}^{\text{a}}}$ is used by God himself, there is nowhere any necessity to regard the suffix as *entirely* meaningless, since $\text{yn}^{\text{d}^{\text{a}}}$ is always used either in an address *to* or (like $\text{ynb}^{\text{d}^{\text{a}}}$, which also is never a mere phrase or title) in reverent language *about* God—as the Lord of the speaker—like the Assyrian bel^{ia} , *my lord*. Against any original distinction between $\text{yn}^{\text{d}^{\text{a}}}$ and $\text{ynb}^{\text{d}^{\text{a}}}$ it may be urged especially that when unconnected with suffixes the singular $\text{!Ada}^{\text{'}}$ is always used of God, and not the *pluralis maiestatis* presupposed by $\text{yn}^{\text{d}^{\text{a}}}$.

§ 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. *vyai* hV'ai *man*, *woman*, are used to express —

(a) The idea of *each*, *every* (in the sense of each severally) with reference to persons,¹ and even animals ([Gn 15:10](#)), e. g. [Gn 10:5](#), feminine [Ex 3:22](#); *Vyai* is the object, e. g. in [Jer 12:15](#). On *Vyai*—*Vyai* cf. § 123 c.

c

In a few passages *Vyai* in the above sense is placed for the sake of emphasis before the governing noun (always a substantive with a suffix), thus *vyai* dYmi wykx'ia' [Gn 9:5](#), according to the usual explanation, stands for *vyai* yx'ia] 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 *Vyai* (thus [Gn 9:5](#) *at the hand of every man, his brother*, [unless it is a combination of the two readings *vyai* dYmi and ~d'a'h't'dYmi]; 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 *Vyai* 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 AQfB. APSK; rArc. is virtually the predicate of *Vyai*; [Ex 12:4](#), [28:21](#), [Nu 5:10](#), [26:54](#), [2 K 23:35](#), and especially [Zc 7:10](#).²

d

(b) *Anyone*, *some one*, e. g. [Gn 13:16](#), [Ct 8:7](#), with a negative *no one*;³ so after - | a; [Ex 16:19](#), [29](#); before al [Gn 23:6](#) and frequently.—Instead of *Vyai* we sometimes find in a similar sense ~d'a' *man*, *homo*, e. g. [Lv 1:2](#) (cf.

~dāh'tdxak. as any one else, [Ju 16:7](#), [11](#)), VPnē (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 ad [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 wyxā' his brother or Wh [īre] 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 other⁴ (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 wyxā' 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. VPnē soul, person expresses the idea of self,⁵ both in the singular, [Pr 19:8](#), [16](#), [29:24](#), [Jb 18:4](#) (in all cases AVpnē equivalent to himself) and in the plural, [Jer 37:9](#), &c. Similar to this is the use of HB'rēB. [Gn 18:12](#) (prop. in her inward part) in the sense of within herself.⁶

g

3. ~C,[ī bone (then metaphorically for substance) expresses the idea of self, selfsame, very same, in reference to things (as VPnē 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;⁷ 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](#) ~ydk'a] ~ymjy'; see [§ 96](#) under dx'a); ~ynlv' some years, [Dn 11:6](#), [8](#).

Footnotes:

¹[1] As a rule Vyālis 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](#).

²[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; wyxā' vyai t [r]w>~kbb;l Bī, which in the light of [8:17](#), ~kbb;l Bī Wbvx.T; l a; Wh [re 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.]

³[2] Cf. also Vyāḥ!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 /](#)

⁴[3] Elsewhere hz<.. hz<are used in a similar sense, [Ex 14:20](#), [Is 6:3](#); also dx'ah'tt.. dx'ah'tt [2 S 14:6](#); or the substantive is repeated, e. g. [Gn 47:21](#) (*from one end ... to the other end*).

⁵[4] On the representation of this idea by pronouns, separate and suffixed, see [§ 135 a, i and k](#).

⁶[5] In a similar way the idea of *self* in Arabic, as in Sanskrit (aṁman), is paraphrased by *soul, spirit*; in Arabic also by *eye*; in Rabbinic by @WG body, ~r[for ~C,[ḥbone, in Ethiopic and Amharic by *head*, in Egyptian by *mouth, hand*, &c.; cf. also the Middle High German mīn līp, dīn līp, for *ich, du*. However, Vpñā in such cases is never (not even in [Is 46:2](#) ~Vpñā: *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.

⁷[1] *Some* in reference to persons in [Ex 16:20](#) is expressed by ~yvh'a] and in [Neh](#)

[5:2–4](#) by $\Gamma\mathbf{V}\mathbf{a}] \mathbf{V}\mathbf{y}$ *sunt 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 rqb' *cattle, oxen*¹ (even joined with numerals, e. g. [Ex 21:37](#) rqb' hV'mix *five head of cattle*), but rAV *an ox*; !aC *small cattle*, i. e. sheep and goats (mhl a), cf. [Jb 1:3](#) $\text{!aC-ypd a; t [b.vi}$ *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*; avDn *fresh green herb*, i. e. young plants, qrye *green*, i. e. vegetation in general; @A *birds, fowl*; bkrñ *chariots or cavalcade*, hM'rl *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, $\sim\text{d'a'}$ (never in plur.) means both *man* (homo) and *men* (homines); Vyai *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*; Vpñe *soul* and *souls* (persons); I Qm' , *staff* and *staves* ([Gn 30:37](#)); j yllñ *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*; hnV' hnV' *year by year*, [Dt 14:22](#); vyai vyai *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* l̄ is also used, rqB̄l̄; rqB̄l̄; [1 Ch 9:27](#), and with *one* plural ~yrqb̄l̄; y [Ps 73:14](#), ~yrqb̄l̄ i [Jb 7:18](#) parallel with ~y [ḡr̄] 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); hnV'b. hnV' *year by year*, [Dt 15:20](#), [1 S 1:7](#) (but in verse [3](#) hmlym̄j" ~ym̄l̄/h̄i), ~[p̄B. ~[p̄K. [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 wāw copulative, vyaiw>vyaiy [Ps 87:5](#), or vyaiw" vyai [Est 1:8](#); rAdw" rAD *all generations*, [Dt 32:7](#); ~AYw" ~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.*⁶, p. 538, No. 35); sometimes (but with the exception of y [Ps 45:18](#) only in very late passages) with a pleonastic -l̄ 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* sense² (which may to some extent be noticed in the examples under c) equivalent to *one each*, &c., e. g. [Nu 14:34](#) *forty days* hnV'l̄; ~Ay hnV'l̄; ~Ay *counting for every day a year*, cf. [Ez 24:6](#), [Ex 28:34](#) (three words repeated); also with the addition of db̄l̄ . *apart*, ADb̄l̄ . rd̄, [e rd̄, [e *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.³

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" !bañ *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" ble ad B. [1 Ch 12:33](#)(34).

Footnotes:

¹[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 WhynEac *our sheep*, is also to be read; Baer, however, has WhnEac), and [2 Ch 4:3](#). In [Am 6:12](#) read, with Hitzig, ~y" rqBB;

²[1] Cf. in the New Testament St. [Mark 6:39](#) f. snmpōsia snmpōsia(prasiai. prasiai, (Weizsäcker, *tischweise*, *beetweise*).

³[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,¹ 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. $\sim ymij'' tV,l V. a triad of days$, i. e. three days;

$\sim yvin'a h'tynV. the two men$; or

b

(b) In the absolute state *before* it (the object numbered being in apposition, [§ 131 d](#)), e.

g. $\sim ynb' hV'l V. a triad$, viz. sons, i. e. three sons; $\sim yvin'a] \sim yhv. two men$; 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.²

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 $hnV'-ha'tme$ ([Gn 17:17](#), &c.) we find regularly in the Priestly Code (except in [Gn 17:17](#), [23:1](#)) $hnV' tam.$ ([Gn 5:3](#), &c.) *an hundred years*. On the connexion of abstract numerals with suffixes, as $\sim hyntV. their duality$, i. e. *they two*, [Gn 2:25](#), &c. (also with a strengthening separate pronoun, as $WhXnè] WhyntV. 1 S 20:42$), cf. [§ 97 i](#).

e

2. The numerals from 2 to 10 take the object numbered in the plural,³ with very few

exceptions, such as [Ex 16:22](#) (where $\text{rm,}[\text{h}^{\text{'}} \text{yn}^{\text{'}}] = \text{the double of an omer}$), [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 ($\text{@l a}^{\text{'}}\text{a}$ *thousand*, $\text{vya}^{\text{'}}\text{a}$ $\sim\text{Ay}^{\text{'}}\text{a}$ $\text{rK}^{\text{'}}\text{a}$ $\text{vpn}^{\text{'}}\text{a}$ $\text{l qv}^{\text{'}}\text{a}$ — but only in Ezekiel and the Priestly Code), otherwise the plural, as $\sim\text{ynB}^{\text{'}}\text{a}$ $\text{tAnB}^{\text{'}}\text{a}$ $\sim\text{yrl}^{\text{'}}\text{a}$ (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. $\sim\text{yrlf}^{\text{'}}\text{a}$, tAMa ; *twenty cubits*, [2 Ch 3:3f](#).; with the exception of [2 S 24:24](#), only in late Books). After hame and $\text{@l a}^{\text{'}}\text{a}$ 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*, $\text{hn}^{\text{'}}\text{v}^{\text{'}}$ *year*, $\text{vya}^{\text{'}}\text{a}$ *man*, $\text{vpn}^{\text{'}}\text{a}$ *soul* (person), $\text{j b}^{\text{'}}\text{v}^{\text{'}}\text{a}$ *tribe*, $\text{hb}^{\text{'}}\text{C}^{\text{'}}\text{a}$ *pillar* ([Ex 24:4](#)), sometimes with $\text{hM}^{\text{'}}\text{a}$ *cubit*, $\text{vdX}^{\text{'}}\text{a}$ *month*, $\text{ry}^{\text{'}}\text{a}$ *city*, $\text{l qv}^{\text{'}}\text{a}$ *shekel* (compare our *four-year-old*, *ten pound*), e. g. [Dt 1:2](#) $\sim\text{Ay}$ $\text{rf}^{\text{'}}\text{a}$ $\text{dx}^{\text{'}}\text{a}$ (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 hame ; tam [so almost exclusively in the Priestly Code, e. g. always $\text{@l a}^{\text{'}}\text{a}$ $\text{tam}^{\text{'}}\text{a}$ $\text{tAam}^{\text{'}}\text{a}$ $\sim\text{y}^{\text{'}}\text{t}^{\text{'}}\text{am}$) and $\text{@l a}^{\text{'}}\text{a}$; $\sim\text{ypil}$ 'a ypd a $\sim\text{yPil}$ a] the substantives $\text{vya}^{\text{'}}\text{a}$ $\text{@l a}^{\text{'}}\text{a}$ $\text{hM}^{\text{'}}\text{a}$ (except in [Ez 40:27](#)), $\sim\text{Ay}^{\text{'}}\text{a}$ yl $\text{gr}^{\text{'}}\text{a}$ $\text{dmC}^{\text{'}}\text{a}$ are regularly used in the singular, generally also $\text{hn}^{\text{'}}\text{v}^{\text{'}}\text{a}$ $\text{rKK}^{\text{'}}\text{a}$ $\text{rK}^{\text{'}}\text{a}$ $\text{l qv}^{\text{'}}\text{a}$ (with the exception of [Jos 7:21](#), [2 S 14:26](#), &c.); cf., moreover, [Gn 33:19](#), [24:60](#) ($\text{hbb}^{\text{'}}\text{r} > \text{ypd}$ a), [Est 1:1](#), [Ju 21:12](#), [Dt 7:9](#), [1 K 5:12](#), [2 Ch 9:15](#).—Examples of the plural after hame are [Gn 26:12](#), [1 S 18:25](#), [2 S 16:1](#), [1 K 18:4](#); after tam . [Ex 38:27](#); after tAame [Ju 15:4](#), [2 S 8:4](#), [1 K 10:17](#), [Ez 42:17](#); after $\sim\text{y}^{\text{'}}\text{t}^{\text{'}}\text{am}$ [1 S 25:18](#), [1 K 7:20](#); after $\text{@l a}^{\text{'}}\text{a}$ [1 S 25:2](#), [1 K 3:4](#), [5:6](#), [2 K 3:4](#), y [Ps 90:4](#); after $\sim\text{ypil}$ 'a [1 S 17:5](#), [Jb 42:12](#); after ypd a [Mi 6:7](#); after $\sim\text{yPil}$ 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](#) hnV' ~yVvW>~yITv. *two and sixty years* (hnV' in the singular, according to e, since it conforms to the ten immediately preceding; but also hnV' hnWV ~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' hnV' *seventy and five years*; [Gn 23:1](#) ~ynlv' [b.vii>hnV' ~yrtf.[w>hnV' *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 W> 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](#) (qn' [h'tynb. hv'Al v:-ta, where hv'Al 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 tx'a; [1 S 1:2](#) for tx'ah't

m

Such cases as ~ymv'h; 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 añla *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. VVesix (ephahs) of barley; [1 S 10:4](#) ~X, l ãyT. two (sc. loaves, see verse 3) of bread, cf. [17:17](#) ~X, l ã hr'f[[2 S 16:1](#), where before !yqñla 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 %rað and in [27:15](#) hM'a; 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[.], tnVB *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. tnVB [1 K 15:25](#); v[v' tnVB [2 K 18:1](#), &c., cf. [Dt 15:9](#). The months themselves are always numbered by the ordinals (!AvarBā ynVB; &c., up to yrƒ[fi[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, ~Ayml—Finally, when the year is stated by tnVB governing a determinate ordinal, viz. [2 K 17:6](#) ty[ijvith; tnVB *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](#); tnVB 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 Qereñ 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' VV *six each*; with the numbered object also repeated, e. g. [Jos 3:12](#) dx'a, vyai j bV'tl; dx'a, vyai *for every tribe a man*; [Nu](#)

[13:2](#), [34:18](#) (lmi 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 'a|| ;tw> tAamd . *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 ~ [Pā ~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](#) txāB⁶ along with ~yITñBī (the latter also in [1 S 18:21](#)); or by the *dual* of the numeral, thus ~yITñ [bVñ [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](#) ~yITñVñ ~ [Pñ *once and twice*), ~ymi[Pñ *twice*, ~ymi[P' v| v' (for which in [Ex 23:14](#), [Nu 22:28](#), [32](#) ~yl ġr>v| 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,fñ [*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*),⁸ and in [Ex 16:5](#) the *double* is expressed by -l [' hnæmi (prop. *a repetition over and above that which*, &c.).—Of the ordinals tyñVñ is used as a numeral adverb, [Gn 22:15](#), &c., *a second time*, cf. the Latin *tertium consul*; tvñl MB; *the third time*, [1 S 3:8](#); tyvñmh] ~ [Pñ *a fifth time*, [Neh 6:5](#); ty [bVñB; *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 וְ [Dt 32:30](#), [Jer 3:14](#), [Jb 33:14](#), [40:5](#) without וְ [Ps 62:12](#); *two* and *three*, [Is 17:6](#) ([Sirac 23:16](#), [26:28](#), [50:25](#)), and without וְ [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 וְ [Pr 30:15](#); *four* and *five*, without וְ [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:

¹[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.

²[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 חֲמִשָּׁה; תַּמְעֵתָאֵל for the omission of the article before הַ V, cf. [§ 126 w](#).

³[1] On examples such as [Gn 46:27](#) (~יְחָוָה. וּפְנֵאֵי שְׁנֵי נַפְשִׁים), cf. [§ 132 g](#) (collectives joined with the plural of the adjective).

⁴[1] Somewhat different from this is [Ex 19:15](#) *be ready* ~יָמִי" תִּבְּרָא לִי 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](#) חֲמִשָּׁה יָמִים. אֵינִי בְּרִיָּה *because three days ago I fell sick*, prop. *to-day three (days)*.

⁵[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 תַּנְיָבִי or תַּנְיָבִי 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](#).

⁶[1] But txaḅ. [Nu 10:4](#) is to be translated *on one* (trumpet).

⁷[2] Probably also ~yll pKi [Jb 11:6](#) (from l pKi *doubling*) does not mean *doubled* but *manifold*.

⁸[3] But tAdYh; [Bra; [Gn 47:24](#) means *the* (other) *four parts*; cf. [2 K 11:7](#), [Neh 11:1](#).

§ 17. Of the Qereṯ and Kethibh. *Masora marginalis and finalis.*

On Qereṯ and Kethibh 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* ¹ *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 Qereṯ) 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 Kethibh) its own vowels are to be used. Thus in [Jer 42:6](#) *Wḥa*] occurs in the text, in the margin *yrq wḥxna*. Read *Wḥa*] *we* (or according to Jewish tradition *Wḥa'*) in the text, in the margin *Wḥxna*]. 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](#), *\$rḏy* [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-ṭḥamim*, §§ 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 Kethibh, it has not been considered necessary to place the Qereṯ in the margin, but its vowels are simply attached to the word in the text. This Qereṯ perpetuum occurs in the Pentateuch in *awḥi* (Qereṯ *ayxi*) wherever *awḥ* stands for the feminine (§ 32 i), and in *r'[ḥ]* (Kethibh *r[ḥ]*, Qereṯ *hr'[ḥ]*) always, except in [Dt 22:19](#) (but the Sam. text always has *ayḥā hr[ḥ]*). 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[ḥ]* for *hr[ḥ]* is rather a survival of a system of orthography in which a final vowel was written defectively, as in *Ṭ' j q'*; cf. §

[2 n.](#)— Other instances are: $\text{rk}^{\text{X}}\text{Fyl}$ (Q. $\text{rk}^{\text{F}}\text{yl}$) [Gn 30:18](#) &c., see the *Lexicon*. and Baer and Delitzsch, *Genesis*, p. 84, and below, [note to § 47 b](#); $\sim \text{I}^{\text{V}}\text{Wryt}$ (Q. $\sim \text{yll}^{\text{V}}\text{Wryt}$, properly $\sim \text{I}^{\text{V}}\text{Wryt}$ hAy) (Q. yn^{d}) *the Lord*, or (after yn^{d}) hWly (Q. $\sim \text{yh}$) properly hWly : *Yahweh* (cf. [§ 102 m](#), and [§ 135 q, note](#)); on $\sim \text{yn}^{\text{E}}\text{A}$ $\sim \text{yT}^{\text{E}}$ for $\text{yn}^{\text{E}}\text{A}$ yT^{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.

tAa *letter*. aL'a , *nisi*, except. [cma , *middle*. $\text{@}^{\text{3}}\text{sa} = \text{qWSP'}$ @As xnta ; in the formula $\text{@}^{\text{3}}\text{sa}$ aB . *without Athnah* or *Soph-pasuq* i.e. *although not Athnah* or *Soph-pasuq* is written.

B . *with*, before names of vowels or accents, as @qzB . \#mqh *comes* with *Zaqeph* used instead of *Pathah* ([§ 29 i](#)). — b as a numeral = *two*, as in $\sim \text{ymi}$ [j]. b *two accents*. tcqmb , see tc'qmi $\text{a}^{\text{3}}\text{b} = \text{any}^{\text{r}}\text{a}$; tax's hB . (Aramaic) *in another copy*; pl. $\text{!ny}^{\text{r}}\text{a}$; !x's hB . — $\text{a}^{\text{3}}\text{b} = \text{yrka}$ $\sim \text{yrp'sBi}$ *in other books*. rtB' (Aram.) *after*.

vWGD' *fem.* hvWgD *marked with Dagesh* (or *Mappiq*). @D' *leaf, page*.

ry [z *fem.* ary] [z (Aram.)] *small*.

IAX *profane, not sacred*, e.g. yn^{d} [Gn 19:2](#) because not referring to God. \#WX

except. 𐤒𐤑𐤕 written *defectively*, also wanting as 𐤒𐤕, aleph is omitted.

~ [j] 𐤒accent (see b); ~ [j] ' in Hiphil *to chant an accent*.

𐤕𐤕𐤕: *superfluos*.

𐤀𐤕; *here*. 𐤀𐤀𐤕. (Aram.) *total*, as adv. *in general*.

𐤀 = 𐤕𐤕𐤕 (Aram., from 𐤕𐤕𐤕 𐤀𐤀 'non est')=the form *is not* found elsewhere.

𐤕𐤕𐤕𐤕. *accurately corrected*. 𐤀𐤀𐤕𐤕 *full* i.e. written *plene*. 𐤕𐤕𐤕𐤕𐤕𐤕 *below* = [𐤕𐤕𐤕𐤕𐤕
(§ 15 c). 𐤕𐤕𐤕𐤕𐤕𐤕𐤕 = 𐤕𐤕𐤕𐤕 (𐤕𐤕𐤕𐤕). 𐤕𐤕𐤕𐤕𐤕. *separated*, the name of the
strangely formed Nu𐤕s before 𐤕 [Ps 107:23](#) ff. (𐤕𐤕𐤕𐤕). 𐤕𐤕𐤕𐤕𐤕 *that which is read*,
the name for all the O.T. scriptures. 𐤕𐤕𐤕𐤕𐤕 *part*.

𐤕𐤕𐤕𐤕. 𐤕𐤕𐤕𐤕 *quiescent*, i.e. not sounded. ~ 𐤀𐤕𐤕𐤕 *concealed*, i.e. only retained
orthographically. 𐤕𐤕𐤕𐤕𐤕 *a point*. 𐤕𐤕𐤕𐤕𐤕 *pointed*.

𐤀𐤕𐤕 see B. 𐤀𐤕𐤕𐤕𐤕𐤕𐤕𐤕, *sign*, esp. *a mnemonic word* or, frequently, *sentence*.
𐤕𐤕𐤕 = ~ 𐤕𐤕𐤕. *total*. 𐤀𐤕𐤕 = 𐤕𐤕𐤕𐤕𐤕 𐤀𐤕𐤕 (𐤕𐤕𐤕𐤕).

𐤕𐤕𐤕𐤕; *column* of a page.

𐤕𐤕𐤕𐤕𐤕 a masoretic verse. 𐤕𐤕𐤕𐤕𐤕 a space, esp. in the phrase 𐤕𐤕𐤕𐤕𐤕 [𐤕𐤕𐤕𐤕. 𐤕 a
space within a verse, e.g. [Gn 35:22](#); cf. H. Grätz, *Monatschrift für Gesch. u.*
Wiss. des Judentums, 1878, p. 481 ff., and H. Strack, *ibid.* 1879, p. 26 ff.

𐤕𐤕 = 𐤕𐤕𐤕, see above; 𐤕. ~ 𐤕𐤕𐤕 properly ~ 𐤕𐤕𐤕 before. 𐤕𐤕𐤕𐤕𐤕𐤕 fem. 𐤕𐤕𐤕𐤕𐤕. *pointed*
with Qamesl 𐤕𐤕𐤕𐤕 reader of the sacred text.

𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕 𐤕𐤕𐤕𐤕𐤕; (Aram, all fem. sing.) *large*.

𐤕𐤕𐤕𐤕𐤕 *word* (consisting of more than one letter). 𐤕𐤕𐤕𐤕 T. *suspensa* (𐤕𐤕𐤕𐤕, 3). 𐤕𐤕𐤕𐤕.
(Aram.) *two*.

Footnotes:

¹[2] On the necessity of the punctuation 𐤕𐤕𐤕𐤕 as passive participle (= *legendum*)

instead of $\text{yr}^{\text{b}}\text{q}^{\text{e}}\text{ri}^{\text{d}}$ 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 *dmxy*; which elsewhere is attenuated to *iç* | *j* *çyl*—

In guttural verbs *ʿ* and *h* are only taken into consideration when they are actual consonants, and not vowel-letters like the *ʿ* in some verbs *ʿ*³⁷⁶ ([§ 68](#)), in a few *ʿ*³⁷⁷ ([§ 73 g](#)), and in most *ʿ*³⁷⁸ ([§ 74](#)). In all these cases, however, the *ʿ* was at least originally a full consonant, while the *h* in verbs *h*³⁷⁹ was never anything but a vowel letter, cf. [§ 75](#). The really consonantal *h* at the end of the word is marked by *Mappiç*.—

Verbs containing a *ʿ* 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 y^{374}), e. g. !yBi to discern. [Paradigm N](#).

a

1. These verbs agree, as regards their structure, exactly with verbs W^{B34} , and in contrast to them may be termed y^{374} , or more correctly, 'ayin-iöverbs, 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 W^{B34} verbs having uölengthened from original uá and y^{374} having iölengthened from original iá. In other respects verbs y^{374} simply belong to the class of really monosyllabic stems, which, by a strengthening of their vocalic element, have been assimilated to the triliteral form¹ (§ 67 a). In the *perfect Qal* the monosyllabic stem, as in W^{B34} , has aölengthened from aá, thus: tV' he has set; *infinitive* tyVi , *infinitive absolute* tAV , *imperative* tyVi , *imperfect* tyVi , *jussive* tVq' (§ 48 g), *imperfect consecutive* tVYDw .—The *perfect Qal* of some verbs used to be treated as having a double set of forms, a regular series, and others like Hiph^{Cio} without the preformative, e. g. !yBi [Dn 10:1](#); ytnyBi [Dn 9:2](#), also ThBiy [Ps 139:2](#); t'Abiyrl thou strivest, [Jb 33:13](#), also Tbril [La 3:58](#). The above *perfects* (!yBi byrl &c.) might no doubt be taken as forms *middle eö* (properly iá), the iá of which has been lengthened to iö (like the uá lengthened to uö in the *imperfect Qal* of $\sim \text{Wq}$). It is more probable, however, that they are really shortened forms of Hiph^{Cio} . This is supported by the fact that, especially in the case of !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* !ybhe (but !yBi only in [Dn 10:1](#)), $\sim \text{tAnybth}$, *infinitive* !ybh' (but *infin. abs.* !yBi only in [Pr 23:1](#)), *imperative* !bhn' (only in [Dn 9:23](#) !ybW immediately before !bhn), also WhyBith three times, and hnyBiy [Ps 5:2](#), *participle* !ybme . Elsewhere Hiph^{Cio} -forms are in use along with actual *Qal*-forms with the same meaning, thus: byrme (also br'), $\sim \text{yfme}$ placing (but only in [Jb 4:20](#), which, with the critically untenable ymiyfin' [Ez 21:21](#), is the only instance of $\sim \text{Wf}$ in Hiph^{Cio}), Xyglme breaking forth [Ju 20:33](#), with *infin. Qal* AxyGl ' Wvyxth ; they rushed forth [Ju 20:37](#), with VX' yTivXn' ' \#ycme glancing, also in *perfect* \#C' ' ayqhe he spat out, with *imperat. Qal* WYq . As *passives* we find a few apparent *imperfects* Hoph^{Cal} which are really (according to § 53 u) *imperfects passive*

of Qal, e.g. לִּי־סֵבִי [Is 66:8](#) from לִּי־סָבַח *to turn round*, רָבִי־שִׁיר from רָבַח *to sing*, תָּבִי־שֵׁט from תָּבַח *to set*.

b

2. The above-mentioned Hiphil-forms might equally well be derived from verbs נָבַח ; and the influence of the analogy of verbs נָבַח is distinctly seen in the Niphal נָבַח (ground-form *nabaḥ*), Piel נָבַח , and Hithpael נָבַח . The very close relation existing between verbs נָבַח and נָבַח is evident also from the fact that from some stems both forms occur side by side in Qal, thus from לִּי־סֵבִי *to turn round*, imperative also יִלְבַּח [Mi 4:10](#); נָבַח *to place*, infinitive construct commonly נָבַח ([2 S 14:7](#) נָבַח Qere), imperfect נָבַח , but [Ex 4:11](#) נָבַח . In other verbs one form is, at any rate, the more common, e.g. לִּי־גִל *to exult* (לִּי־גִל only [Pr 23:24](#) Kethib); from לִּי־לַיְלָה (perhaps denominative from לִּי־לַיְלָה *to spend the night*, לִּי־לַיְלָה occurs six times as infinitive construct, לִּי־לַיְלָה only in [Gn 24:23](#); but the imperative is always לִּי־לַיְלָה &c.—Of verbs נָבַח the most common are תָּבַח *to set*, בָּרַח *to strive*, יָדַח *to judge*, פָּרַח *to rejoice*; cf. also perfect לָבַח (*middle youth* in Arabic) *to comprehend, to measure*, [Is 40:12](#); יָבַח (as in Arabic and Syriac) *to rush upon*, and the denominative perfect שָׁבַח (from שָׁבַח *to pass the summer*, [Is 18:6](#). On the other hand, וַיִּגְדּוּ *and they shall fish them*, [Jer 16:16](#), generally explained as perfect Qal, denominative from גָּדַח *fish*, probably represents a denominative Piel, וַיִּגְדּוּ .

c

Corresponding to verbs properly נָבַח , mentioned in [§ 72 gg](#), there are certain verbs נָבַח with consonantal youth, as בָּיַח *to hate*, עָיַח *to faint*, הָיַח *to become, to be*, הָיַח *to live*.

d

Rem. 1. In the perfect Qal 3rd fem. sing. הִנִּיחַ occurs once, [Zc 5:4](#), for הִנִּיחַ with the weakening of the toneless אֶת to עֵת (as in the fem. participle הִנִּיחַ [Is 59:5](#)); cf. the analogous examples in [§ 48 i](#) and [§ 80 i](#).—2nd sing. masc. הִנִּיחַ [Ps 90:8](#), Qere (before לְ ; cf. [§ 72 s](#)); 1st sing. once יִנִּיחַ [Ps 73:28](#), *milraṭ*, without any

apparent reason; 1st *plur.* ונלִי [Ju 19:13](#) for lan–nuֹ The lengthened *imperative* has the tone on the ultima before gutturals, הִשְׁמַחְךָ [Ps 35:1](#); see further, [§ 72 s.](#)—Examples of the *infinitive absolute* are: ברֹּחִיתִּי [Ju 11:25](#), [Jb 40:2](#); ~אִפְּרֹחֵ [Jer 42:15](#); תִּשְׁכַּח [Is 22:7](#). On the other hand, בִּירֵךְ בִּירֵךְ (for ברֹּחֵ [Jer 50:34](#), לִיבִיתִי לִיבִיתִי [Pr 23:1](#), לִי־תִּשְׁכַּח לִי־תִּשְׁכַּח [Ez 30:16](#) *Keth.*), are irregular and perhaps due to incorrect *scriptio plena*; for the last the Qere requires לִי־תִּשְׁכַּח לִי־תִּשְׁכַּח, but read לִי־תִּשְׁכַּח; cf. [§ 113 x.](#)

e

2. The *shortened imperfect* usually has the form לִבְרֹחֵ, ~לִפְרֹחֵ, תִּשְׁכַּח; more rarely, with the tone moved back, e.g. אל־בִּרְיֹחֵ [Ju 6:31](#), cf. [Ex 23:1](#) תִּשְׁכַּח־לֵךְ; [1 S 9:20](#). So with וֹנֵן consecutive ~לִפְרֹחֵ: and he placed, לִבְרֹחֵ: and he perceived; with a middle guttural ~הִבְרִיךְ [1 S 25:14](#) (see [§ 72 ee](#)); with ר as 3rd radical, רִּשְׁכַּח: [Ju 5:1](#). As jussive of לִי־לִי לִי־לִי is found in [Ju 19:20](#) (in *pause*) and [Jb 17:2](#), for לִי־לִי.—For בִּרְיֹחֵ-לֵךְ; [Pr 3:30](#) *Keth.* (Qere בִּירֵךְ) read ברֹּחֵ.

f

3. As *participle active Qal* לִשְׁכַּח *spending the night*, occurs once, [Neh 13:21](#); *participle passive* ~לִפְרֹחֵ [Nu 24:21](#), [1 S 9:24](#), Ob⁴; *feminine* הִמְלִיכָה [2 S 13:32](#), in the Qere even according to the reading of the Oriental schools (see [p. 38, note 2](#)): the Kethibh has הִמְלִיכָה A passive of Qal (cf. above, [§ 52 e](#) and *s.*, and [§ 53 u](#)) from ~לִפְרֹחֵ may perhaps be seen in ~לִפְרֹחֵ: [Gn 50:26](#) (also [Gn 24:33](#) Kethibh ~לִפְרֹחֵ, Qere ~לִפְרֹחֵ; the Samaritan in both places has ~לִפְרֹחֵ), and also in %לִפְרֹחֵ [Ex 30:32](#), Samaritan לִפְרֹחֵ. Against the explanation of לִפְרֹחֵ as a Hophal-form from %לִפְרֹחֵ, Barth (*Jubelschrift ... Hildesheimer*, Berlin, 1890, p. 151) rightly urges that the only example of a Hophal of %לִפְרֹחֵ is the doubtful %לִפְרֹחֵ, which is probably an imperfect of Qal.—The explanation of ~לִפְרֹחֵ, &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 $\text{a}^{\text{3/4}}$ the a always retains its consonantal value; these stems are, therefore, to be regarded as verbs *middle Guttural* (§ 64). An exception is $\# \text{an}^{\text{f}}$ [Ec 12:5](#) if it be *imperfect* Hiph^{f} of $\# \text{an}$ (for $\# \text{an}^{\text{f}}$); but if the form has really been correctly transmitted, it should rather be referred to $\# \text{Cn}^{\text{f}}$, and regarded as incorrectly written for $\# \text{nf}^{\text{f}}$. On Wan^{f} (from hwa^{f}), which was, formerly treated here as $\text{a}^{\text{3/4}}$, see now [§ 75 x](#).

Footnotes:

¹[1] That verbs $\text{W}^{\text{3/4}}$ and $\text{y}^{\text{3/4}}$ 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 yt^{f} and t^{f} are to be referred to Hiph^{f} with the preformative dropped.

²[1] Since tnb y [Ps 139:2](#) might be intended for th^{f} , there remains really no form of !yb which must *necessarily* be explained as a Qal, except the *ptcp. plur.* $\sim \text{yn}^{\text{f}}$ [Jer 49:7](#). Nevertheless it is highly probable that all the above instances of Hiph^{f} -forms, parallel with Qal-forms of the same meaning, are merely due to a secondary formation from the *imperfects* Qal !yby^{f} , $\sim \text{yfy}^{\text{f}}$, &c., which were wrongly regarded as imperfects Hiph^{f} : 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. $\text{I j } \ddot{\text{q}}\ddot{\text{a}} \text{ rb}\ddot{\text{a}} \text{ Ar}\ddot{\text{b}}\ddot{\text{D}}\ddot{\text{a}} \text{ !yr}\ddot{\text{b}}\ddot{\text{D}}\ddot{\text{a}} \text{ !Tl j } \ddot{\text{q}}\ddot{\text{a}} \text{ W j } \ddot{\text{q}}\ddot{\text{a}} \text{ !Ar}\ddot{\text{b}}\ddot{\text{q}}\ddot{\text{i}}$ — in the last five examples on the formative additions to the stem. Less frequently it rests on the penultima, as in $\text{hl } \ddot{\text{y}}\ddot{\text{t}} \text{ } \ddot{\text{i}}\text{night}$, $\text{T'l j } \ddot{\text{q}}\ddot{\text{a}} \text{ WL}\ddot{\text{q}}\ddot{\text{a}} \text{ Wm}\ddot{\text{q}}\ddot{\text{a}}$ but a closed penultima can only have the tone if the ultima is open (e.g. $\text{T'l j } \ddot{\text{q}}\ddot{\text{a}} \text{ hn}\ddot{\text{k}}.\text{l } \ddot{\text{a}} \text{ hn}\ddot{\text{m}}\ddot{\text{q}}\ddot{\text{a}}$, whilst a closed ultima can as a rule only be without the tone if the penultima is open, e.g. $\sim\text{qY}\ddot{\text{a}} \sim\text{qY}\ddot{\text{a}}$; 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. $\text{rb}\ddot{\text{D}}'$ word, plur. $\sim\text{yr}\ddot{\text{b}}\ddot{\text{D}}'$; $\sim\text{k}\ddot{\text{y}}\ddot{\text{r}}\ddot{\text{b}}\ddot{\text{D}}$ your words; $\text{Vd}\ddot{\text{q}}\ddot{\text{a}}$ holy thing, plur. $\sim\text{yV}\ddot{\text{d}}\ddot{\text{q}}\ddot{\text{a}}$; $\text{T'l j } \ddot{\text{q}}'$ with suffix $\text{WxTl j } \ddot{\text{q}}$, with WaW consecutive $\text{Tl j } \ddot{\text{q}}\ddot{\text{a}}$. 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 WaW consecutive (W see § 49 c–e), e.g. $\text{rm}\ddot{\text{a}}\ddot{\text{y}}$ he will say, $\text{rm}\ddot{\text{a}}\ddot{\text{y}}$ and he said; $\% \text{I } \ddot{\text{y}}\ddot{\text{E}}$ he will go, $\% \text{I } \ddot{\text{y}}\ddot{\text{E}}$ and he went. Cf. also § 51 n on the impf. Niph'al, and § 65 g, end, on the impf. Pi'el; on these forms in Pause, when the 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.¹ This rhythmical retraction of the tone, however ($\text{rAXa' } \text{gASn''}$ 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. [hl yṯ'ar qā 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. [~x, l j̄ l ka Tā Gn 3:19, Jb 3:3, 22:28.](#)² The grave suffixes [~kāā !kāā ~hāā !hā](#) 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 [ā](#); 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^eghol*, e.g. [!yq+r \[bā . 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^eghol* does take place, e.g. [~\[Pī ~l Ahī who smiteth the anvil, Is 41:7](#), for [~\[Pī ~l Ahī Ē rmvī tamē 1 K 16:24](#).— The retraction of the tone even occurs when a half-syllable with a *S^ewa* mobile precedes the original tone syllable, e.g. [Al Wrmā Gn 19:5](#), and frequently; [rAb ydrAyōy Ps 28:1; y l i Whm.j h y Ps 31:5; brxh y nEj j an. Is 14:19](#); as also when the tone-syllable of the second word is preceded by a half-syllable, e.g. [yrP. hvq \[Gn 1:11](#) (on the *Dag. f.*, cf. [§ 20 f](#)); [^l . tt, l 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 rxā 1 S 10:5, § 101 a; AB vxkī Jb 8:18](#), cf. [Lv 5:22, Ho 9:2; WhBh qxcā 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 \[' ~qhā 2 S 23:1; \[Av rKnē Jb 34:19](#); cf. also [!yqā ~Qy Gn 4:24](#), with *Metheg* of the secondary tone. We should read either [~Qhū](#) or, with Frensdorff, *Massora Magna*, p. 167, Ginsb., Kittel, after Bomb., [~qhā](#) Other abnormal forms are

AB qzxy [Ex 4:4](#) (for similar instances see [§ 15 c](#), end) and ~V' Wyh' [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. ~Vh' bTKYh' *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*, Silluq, -Athnah, and in the accentuation of the books ~³At, -Olefweyored ([§ 15 h](#)). Apart from these principal pauses (*the great pause*), there are often pausill changes (*the lesser pause*) with the lesser distinctives, especially S^egolta, Zaqepn qatbn, R^ebhi'lsquo;, and even with Patah, Tiphha, Geresi and ([Pr 30:4](#)) Pazer.³ 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 qA I j 'q' È ~ymA ~ym'+È T'l j qA T'l j q'. An a which has been modified to S^eghol usually becomes a in *pause*, e.g. rVqA (ground-form qas) in *pause*, rvqA [2 K 11:14](#); !ra'+!ra' [Jer 22:29](#); also in [2 K 4:31](#) read bvq' with ed. Mant., &c. (Baer bvq'). — rBDl becomes in *pause* rBDl

l

Sometimes, however, the distinct and sharper a is intentionally retained in *pause*, especially if the following consonant is strengthened, e.g. WTKyU [Jb 4:20](#), or ought to be strengthened, e.g. tbk [2 S 12:3](#), zBt [Is 8:1](#), &c.; but also in other cases as yThqz [Gn 27:2](#), because from !qz, cf. below, q; d [[Gn 49:27](#); WvDqhi [2 Ch 29:19](#) (so Baer, but Ginsb. ³Dqh, ed. Mant. ³dqh); and regularly in the numeral [Bræ; *four*, [Lv 11:20](#), &c. In the accentuation of the three poetical books ([§ 15 d](#)) the use of Pathah with 'Athnah is due to the inferior pausal force of 'Athnah, especially after 'Olefweyored ([§ 150](#)); cf. y [Ps 100:3](#), [Pr 30:9](#), and Qimhi, *Mikhlol*, ed. Rittenberg, p. 5:b, line 4 from below. Compare the list of instances of pausal a; and e 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 *voica* *Sēwa* it is restored in *pause* as tone-vowel, and, if short, is lengthened, e.g. *l j q̄*, *fem. hl j q̄t* (*qa* *Pla*), in *pause* *hl j q̄' È* *W[m.vi]* (*sim^{eo}u*), in *pause* *W[m.v]*. (from sing. *[m.v]*); *ha'l māt ha't en' È* *Wl j qyā Wl j qyā* (sing. *l j qyā*). The fuller endings of the Imperfect *!W* and *!y i* (§ 47 *m* and *o*) alone retain the tone even when the original vowel is restored. In segholate forms, like *yxil ā yrP*. (ground-form *lahy, pary*), the original *aç* returns, though under the form of a tone-bearing *S^{egho}*, thus *yxil ā yrP* original *iç* becomes *e* e.g. *YCX* in *pause* *YCX* original *oç(u)* becomes *o* *yl iX'* (ground-form *huly*), in *pause* *yl iX'* (§ 93 *x, y, z*).

n

On the analogy of such forms as *yxil i* &c., the shortened Imperfects *yhiy* and *yxij* become in *pause* *yhiā* *yxijē* because in the full forms *hykyl* *he will be*, and *hyxyl* *he will live*, the *iç* is attenuated from an original *aç*. Similarly *~k.v. shoulder*, in *pause* *~k.vi* (ground-form *sākhm*), and the pron. *ynba* *I*, in *pause* *ynba* cf. also the restoration of the original *aç* as *e* before the suffix *^a. thy, thee*, e.g. *^rbd* *thy word*, in *pause* *^rbd* *^r m.vyl* *he guards thee*, in *pause* *^r m.vyl* but after the prepositions *bā lā tae; ta* the suffix *^a.* in *pause* becomes *^a'* e.g. *%Bā %lā %Tai*

o

(c) This tendency to draw back the tone in *pause* to the *penultima* appears also in such cases as *ykna't*, in *pause* *ykna' È* *hTā*; *thou*, in *pause* *hTā'* (but in the three poetically accented books also *hTā'* since in those books *'Athnah*, especially after *'Oelw^{eyo}ed*, has only the force of a *Zaqeph*; hence also *Wa't Myt* [Pr 24:4](#) instead of *Wal Myt* [5](#); *hT' n* *now*, *hT' t* and in other sporadic instances, like *Wl Khy* [Ps 37:20](#) for *Wl K'*; but in [1 S 12:25](#) *Wp\$Ti* 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. *tmv* *and he died*, in *pause* *tmv*.

q

Of other effects of the *pause* we have still to mention, (1) the transition of an e_l (lengthened from i_l) to the more distinct a_l (see above, [l](#)), e.g. *zthē* for *zthē* [Is 18:5](#) (cf. [§ 67 v](#); [§ 72 da](#)); *l m q'* [Is 33:9](#); *l c a'* [1 Ch 8:38](#) (beside *l c a'*, see [v. 37](#). Cf. *l a b j* [Is 7:6](#) (*l a b j* [Ezr 4:7](#)); *r v v'* [Jer 22:14](#); *dr p's. ob*²⁰; *v p* [Ex 31:17](#); *v n a v'* [2 S 12:15](#) (below, [§ 51 m](#)) — S. R. D.); *r p h e* [Gn 17:14](#); *r c p h*; [1 S 15:23](#); *r x a' t. y* [Ps 40:18](#); *q x r h*; [Jb 13:21](#), mostly before liquids or sibilants (but also *b v h'* [Is 42:22](#), and without the *pause* *dr t e* [La 3:48](#)). So also *% l y b* (shortened from *% l y b* becomes in *pause* *% l y b*; cf. *% l y b* [La 3:2](#); *!! t'* for *!! t'* [Ju 19:20](#). On *S^eghol* in *pause* instead of *S^ere*, cf. [§ 52 n](#), [60 d](#), and especially [§ 75 n](#), on *h y x t* [Pr 4:4](#) and [7:2](#).

r

(2) The transition from a_l to e_l in the ultima; so always in the formula *d [w' ~ l' a' l*. (for *d [*) *for ever and ever*.

s

(3) The *pausal* Qames (according to [§ 54 k](#), lengthened from original a_l) in Hithpa^oe_l (but not in Pi^oe_l & 181; l) for *S^ere*, e.g. *% l h t y l* [Jb 18:8](#) for *% l h t y l*. But *pausal* forms like *r t s ā j b v h* (in the *absol. st* *r t s ā j b v h*) go back to a secondary form of the *abs. st.* *r t s ā j b v h*

t

(4) The restoration of a final *Yodh* which has been dropped from the stem, together with the preceding vowel, e.g. *W y [B ā W y t h e* [Is 21:12](#), for *W [B ā W t a*, 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_l or o_l to a_l in *pause*: as *h l ' a v* [Is 7:11](#), if it be a locative of *l a v*, and not rather imperat. Qal of *l a v' ē y t i l k v'* [Gn 43:14](#) for *y t i l k v' ē z* [[Gn 49:3](#); *@ r j y l* [Gn 49:27](#); perhaps also *! y h v i* [1 K 22:34](#), [Is 59:17](#), and *t l q h m i* [Is 28:17](#), cf. [2 K 21:13](#). On the other hand the regular *pausal* form #P x y < ordinary

imperfect #Pxy) corresponds to a perfect #Pæ' (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^eghol, according to § 22 c and § 27 g, e.g. yXa' my brothers, in *pause* yXa. 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. ~Xa.tyl but in *pause* ~Xa.tyl Dt 32:36; cf. Nu 8:7, 23:19, Ez 5:13, y Ps 135:14. — On pausal Sere, for S^eghol, in infin., imperat., and imperf. of verbs h³ll, 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 wdbq[y, Is 8:15, 40:24, Ho 4:12, 8:7, Dn 9:15, and very often in such cases.]

Footnotes:

¹[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 *Darche 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. XVxi a'rrAbw Is 45:7, where the object probably is to avoid a kind of hiatus; but cf, also Am 4:13. Prätorius, *Ueber den rückweirh. Accent im Hebr.*, Halle, 1897, has fully discussed the *nasog 'ahor*.

²[2] The reading ~yld'[] (so even Opitius and Hahn) Ez 16:7 for ~yld'[] 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).

³[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 p'v' 1 S 7:17, #ra' Is 65:17, Pr 25:3, where a\ has munah\, are very irregular, but the lengthening here is probably only to avoid the cacophony sa'pha' -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 $ynba$ for $ynba$ 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 $h\dot{l} j\ddot{a} w\dot{l} j\ddot{a} y\dot{l}$, 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.

⁴[1] Such a pausal syllable is sometimes further emphasized by strengthening the following consonant, see [§ 20 i](#).

⁵[2] $w\dot{l} p\dot{y}l$ [Ps 45:6](#), cf. also $w\dot{m}t\dot{K}y\dot{l}$ [Ps 40:15](#), is to be explained in the same way, but not $yj\dot{i}l\dot{M}hi$ [Zc 2:11](#), where, on the analogy of $w\dot{r}m\dot{h}i$ [Je 9:3](#), we should expect $yj\dot{i}l\dot{M}hi$

§ 15. *The Accents.*

a

On the ordinal accents (see below, [e](#)), cf. W. Heidenheim, *~ymī[ʾh; yj 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), *~yrps a³⁷k ym[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 *tīmīāl*), 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 *~³⁷at* (see below, [h](#)), S. Baer, *tma trwt [Accentual Laws of the Books t³⁷ma]*, Rödelheim, 1852, and his appendix to Delitzsch's *Psalmencommentar*, 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 *Psalmencommentar* 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, *t³⁷ma ym[j [Accents of the Poet. Books]*, Oxford, 1881; Mitchell, in the *Journal of Bibl. Lit.*, 1891, p. 144 ff.; Baer and Strack, *Dikduke ha-t³⁷amim*, 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.¹ 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.²

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] mli.e. accented below³), e.g. l j qāḏāi; a word which has the tone on the penultima is *Milceḏ* (Aram. l y [d] mi, accented above), e.g. ä l mīmeleḥ. Besides this, in many cases a *secondary tone* is indicated in the word by *Meḥeg* (cf. § 16). Examples such as dxy' + hdm. [nas 50:8 (cf. 40:18, Ex 15:8, Jb 12:15, La 2:16) are regarded by the Jewish grammarians as even *proparoxytone*.⁴

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 $\frac{3}{4}$ 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 tma/ from the initial consonants of the names, ~yLhīT. Psalms, y l w mi Proverbs, bAYai Job, or more correctly, according to their original sequence, ~ $\frac{3}{4}$ at (~aT. *twīn*), so that ~ $\frac{3}{4}$ at yme[j] means the accents (sing. ~ [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*).⁵

1. (x) QWLSi Silluq (*end*) always with the tone-syllable of the last word before Soḥ

pasuq (), the verse-divider, e.g.: #ram!

2. (Ʞ) xñṯa, 'Athnah or aṯxñṯa, 'Athnah_{rest} (rest), the principal divider within the verse.

3 a. (ʔè) aTʰl AgŠ. Segolta) *postpositive*, marks the fourth or fifth subordinate division, counting backwards from ' Athnaḥ (e.g. [Gn 1:7](#), [28](#)).

3 b. ($\dot{V}\alpha$) $t|_{\dot{V}} | \dot{V} | \dot{V}$, Salsēleth (i.e. *chain*), as disjunctive, or Great Salsēleth, distinguished by the following stroke⁶ from the conjunctive in the poetic accentuation, is used for Segollā (seven times altogether) when this would stand at the head of the sentence; cf. Gn 19:16, &c.

4 a. (α | AdG" @qz" Za~~q~~ph ga~~o~~, and

4 b. (אֶלֶף אָיִן) !Aj Q' @qz"Zaqəph qəbən, The names refer to their musical character, As a disjunctive, Little Zaqəph is by nature stronger than Great Zaqəph; but if they stand together, the one which comes first is always the stronger.

5. (א) אֲחַרְיֵהוּ יִתְּפָחוּ אוֹ אֲחֶרֶךְ; תִּרְחֹל) a subordinate disjunctive before Silluq and 'Athnaḥ, but very often the principal disjunctive of the whole verse instead of 'Athnaḥ, 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. (x)[©] [ybir > R^ebhiä '.

7. (ʔé) aq'rʒ:Zarqa) *postpositive*.

8 a. (α') a] $\text{VP}_{\text{Past}}(\alpha)$ *postpositive*,⁷ and

8 b. (ʔ...) bytj^yetih^h, *prepositive*, and thus different from Mehuppak^h. Y^{etih^h} is used in place of Pasth^h when the latter would stand on a monosyllable or on a foretoned word, not preceded by a conjunctive accent.

9. (ᠶ)ᠬᠤᠪᠢᠳ.ᠲᠡᠪᠨᠢᠳ.

10 a. (~~o~~)vr̥ʁ̥ Geres̥or Sr̥j, Tefes, and

10 b. (ʔ)UyMĩGəɾəɣim⁸ or Double Gefesə used for Gefesə when the tone rests on the ultima, and 'Azla⁰ does not precede.

11 a. (\propto) \uparrow trZP' Pažet, and

11 b. (אָ) | AdG" rzP' Paẕeṯ gaḏoṯ (Great Paẕeṯ) or hrp' ynrq; Qarneṯphaṯaḏ (cow-horns), only used 16 times, for special emphasis.

12. (אֲ) | Adg>avyl iT. Teḷisaḏgedoḷaḏ or Great Teḷisaḏ *prepositive*.

13. (אֶ) | Hmrq; | . Leḡarmeṯ, i.e. Muḥaḥl (see below) with a following stroke.

g

B. CONJUNCTIVE ACCENTS (Conjunctivi or Servi).

14. (אִ) | XnWm Muḥaḥl

15. (אֵ) | %Phm. Meḥuppaḵh or %Phm; Maḥpḵh.

16 a. (אֶ) | akryme or ak'raṁeṯ Meṯekhaḏ and

16 b. (אֶ) | chl Wpk. ṁn Meṯekhaḏ Khephuḷaḏ or Double Meṯekhaḏ

17. (אֶ) | aG'rḏ; Dargaḏ

18. (אֶ) | al ẕa; 'Azlaḏ when associated with Geḡeṣe (see above) also called Qadmaḏ

19. (אֶ) | hnṯ q. avyl iT. Teḷisaḏqetannaḏ or Little Teḷisaḏ *postpositive*.

20. (אֶ) | | G; | G; Galgal or XrY<Yeḡaḥl

[21. (אֶ) | al Yam. Me'ayyeḷaḏ or al yam't Maḡyeḷaḏ a variety of Tiphḥa, serves to mark the secondary tone in words which have Silluḡ or 'Athnaḥl, or which are united by Maqqeḥ with a word so accentuated, e.g. Xneacḥ. [Gn 8:18.](#)]

II. The Accents of the Books ~ 3/4 t

h

A. DISTINCTIVI.

1. (אֶ) | Silluḡ (see above, I, 1).

2. (אֶ) | drayw>hl A['Oḡeḡweyoteḏ, [9](#) a stronger divider than

3. (אֶ) | 'Athnaḥl (see above, I, 2). In shorter verses 'Athnaḥl suffices as principal distinctive; in longer verses 'Oḡeḡweyoteḏ serves as such, and is then mostly followed by 'Athnaḥl as the principal disjunctive of the second half of the verse.

4. (𐤀)Ⓢ Rēbhiṯ gaḏoḏ (Great Rēbhiṯ).
5. (𐤀)Ⓢ Rēbhiṯ mugraḥ i.e. Rēbhiṯ with Gēfēsē on the same word.
6. (𐤀)𐤔 Great Sālsēleth (see above, I. 3 b).
7. (𐤀)𐤅 rANCoSīnnoṯ (Zarqaḏ), as *postpositive*, is easily distinguished from tyrANci Sīnnoṯiḥ similarly placed, which is not an independent accent, but stands only over an open syllable before a consonant which has Meṯekhaḏ or Mahpaḥ.
8. (𐤀)Ⓢ Rēbhiṯ qaḏḏḏ (Little Rēbhiṯ) immediately before Oḏēwēyoṯēḏ.
9. (𐤀)𐤔 yXD>Dehiṯ or Tīphhāḏ *prepositive*, to the right underneath the initial consonant, e.g. yAGhā (consequently it does not mark the tone-syllable).
10. (𐤀)𐤔 Paḏēṯ (see above, I, [11 a](#)).
- 11 a. (𐤀)𐤔𐤔 Meḥuppaḥ Iēgarmēḥ, i.e. Mahpaḥ with a following stroke.
- 11 b. (𐤀)𐤔 Azlaḏ Iēgarmēḥ, i.e. Azlaḏ with a following stroke.

i

B. CONJUNCTIVI.

12. (𐤀)𐤔 Meṯekhaḏ (see above, I. 16 a).
13. (𐤀)𐤔 Muṯnahḏ (see above, I. 14).
14. (𐤀)𐤔 yML [i'IIIûy or Mûnahḏ superior.
15. (𐤀)𐤔 ax'rj; Tārhaḏ (under the tone-syllable, and thus easily distinguished from No. 9).
16. (𐤀)𐤔 Galgal or Yēfahḏ (see above, I. 20).
17. (𐤀)𐤔 Meḥuppaḥ or Mahpaḥ (see above, I. 15).
18. (𐤀)𐤔 Azlaḏ (see above, I. 18).
19. (𐤀)𐤔 Sālsēleth qēḏannaḏ (Little Sōalsûe~leth). The last three are distinguished from the disjunctives of the same name by the absence of the stroke.

[20. (𐤏𐤍𐤐𐤌𐤍𐤏𐤍, see above under No. 7.)]

REMARKS ON THE ACCENTS.

I. As Signs of the Tone.

k

1. As in Greek and English (cf. *ei^{mi}*, and *ei^{mi}*, *co^{mpact}* and *compa^{ct}*) so also in Hebrew, words which are written with the same consonants are occasionally distinguished by the position of the tone, e.g. *𐤁𐤏𐤁𐤏* *banu^ā* (they built), *𐤁𐤏𐤁𐤏* *banu* (in us); *𐤇𐤌𐤊𐤇* *qama^ā* (she stood up), *𐤇𐤌𐤊𐤇* *qama^ā* (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 *𐤀𐤔𐤁𐤏* (see above, I. 8 a, note); e.g. *𐤏𐤍𐤐𐤌𐤍𐤏𐤍* *é-ré*, [Gn 19:4](#); so the prepositive sign in cases like *𐤏𐤍𐤐𐤌𐤍* [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 *Sillu^q*, 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 (*Zaqeph*, *Rebhia^h*) occur consecutively, the accent which precedes marks a greater division than the one which follows; cf. e.g. the *Zaqeph*, [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 *Maqqeph* 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 $\sim\text{מִן}$ at the end, the Rebhi° mugra° before *Silluq*, and the Dehi° 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 Qames, Sere, or Hblem (with Metheg) is to be regarded as forming a syllable. After 'Ole weyoted 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 bkXy° 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 ynp°) 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 Rebhi° . Again ynp° , regarded as closing v. [3](#), is pointed ynP° (pausal Qames with Silluq), but in the upper accentuation it is ynP° with Pathah because not in pause. (Originally there may have been a third accentuation requiring $\sim\text{ydb}^\circ$ [and ynP° , 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:

¹[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.

²[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. 'Athnah' 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](#)).

³[3] 'Above' in this sense means what comes before, 'below' is what comes after; cf. Bacher, *ZAW*. 1907, p. 285 f.

⁴[4] Cf. Delitzsch on [Is 40:18](#).

⁵[1] All the disjunctives occur in [Is 39:2](#). — The earlier Jewish accentuologists already distinguish between ~ykil m. *Reges* and ~ytir 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^a, 6, 13, 9), and the highest (3^b, 11, 12, 10); cf. Wickes, *אֲשֵׁר* j p.12 ff. — The name ~ymi['] (later = *accents* in general) was originally restricted to the disjunctives, see Kahle, 1. c., p. 169.

⁶[2] This stroke is commonly confused with *Paseq*, which has the same form. But Pašeq (= *restraining, dividing*, also incorrectly called P^esiq) 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 Pašeq is divided into *distinctivum, emphaticum, homonymicum, and euphonicum*. The conjecture of Olshausen (*Lehrb.*, p. 86 f.), that Pašeq 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^egarmeh) 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, 'Pasekstuden,' 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 *evil-doer*); 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,

⁷[1] If the word in question has the tone on the penultima, *Pataḥ* is placed over it also, e.g. *Wḥtō* [Gn 1:2; cf. below, /](#).

⁸[2] Wickes requires *Gersāyim* — *~yḥrṣē*.

⁹[1] Wrongly called also *Meḥkhaḥ* *Meḥuppakh* (*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 F and V , a point is placed *within* a consonant to show that it has a stronger sound. On the other hand a horizontal stroke (*Raphe*) 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 lele*, 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 h at the end of the word ([§ 14 a](#)). The *Raphe*, 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*,¹ 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,² denotes, according to § 11, (a) the *strengthening*³ of a consonant (Dagesē *forte*), e.g. $\text{לִּי} \text{ } \text{קִי} \text{ } \text{אֵל}$ (§ 20); or (b) the *harder* pronunciation of the letters $\text{ט} \text{ } \text{פ} \text{ } \text{כ} \text{ } \text{ד}$ (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 $\text{Mappiq } \text{QYPm}$, *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 m and n . In the unpainted text it is omitted, like the vowels and other reading signs.

For the different kinds of Dagesē *forte*, see § 20.

Footnotes:

¹[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.

²[2] $\text{Wa} \text{ } \text{w}$ with Dagesē (W) cannot in our printed texts be distinguished from a $\text{wa} \text{ } \text{w}$ pointed as $\text{Su} \text{ } \text{w}$ (W); in the latter case the point should stand higher up. The W u is,

however, easily to be recognized since it cannot take a vowel before or under it.

³[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.

§ 13. Dagesē *lene*.

Ginsburg, *Introd.*, p. 114 ff.: Dagesh and Raphe.

a

1. Dagesē *lene*, the sign of *hardening*, is in ordinary printed texts placed only within the *תפוקדב* letters (§ 6 n) as a sign that they should be pronounced with their original hard sound (without aspiration), e.g. *מֶלֶךְ*, *מֶלֶךְ*, but *מַלְכִּי*, *מַלְכִּי*, but *רַחֵם*, *רַחֵם*, but *רַחֵם*, *רַחֵם*; *הַטָּהֵר* but *הַטָּהֵר*.

b

2. The cases in which a Dagesē *lene* is to be inserted are stated in § 21. It occurs almost exclusively at the beginning of words and syllables. In the middle of the word it can easily be distinguished from Dagesē *forte*, since the latter always has a vowel before it, whereas Dagesē *lene* never has; accordingly the Dagesē in *יְהוָה*, *יְהוָה* must be *forte*, but in *יְהוָה* it is *lene*.

c

A variety of the Dagesē *lene* is used in many manuscripts, as well as in Baer's editions, though others (including Ginsburg in the first two cases, *Introd.*, pp. 121, 130, 603, 662) reject it together with the *Hatefs* discussed in § 10 g. It is inserted in consonants other than the *Begadkephath* to call attention expressly to the beginning of a new syllable: (a) when the same consonant precedes in close connexion, e.g. *יְהוָה*, *יְהוָה*, where, owing to the Dagesē, the coalescing of the two *Lameds* is avoided; (b) in cases like *יְהוָה*, *יְהוָה* = *mahl-si* (not *mahl-si*); (c) according to some (including Baer; not in ed. Mant.) in *אֵל* in the combination *אֵל*, *אֵל*, *אֵל*, *אֵל* (so always also in Ginsburg's text, except in *Gn 38:9*); see also § 20 e and g. — Delitzsch appropriately gives the name of Dagesē *orthophonicum* to this variety of Dagesē (*Bibl. Kommentar*, 1874, on *Ps 94:12*); cf. moreover Delitzsch, *Luth. Ztschr.*, 1863, p. 413; also his *Complutensische Varianten zu dem Alttest. Texte*, Lpz. 1878, p. 12.

d

3. When Dagesē *forte* is placed in a *Begadkephath*, the strengthening necessarily excludes its aspiration, e.g. *יְהוָה*, from *יְהוָה*.

§ 21. *The Aspiration of the Tenuis.*¹

a

The *harder* sound of the six *B^egadk^ephath* letters, indicated by Dageslene, 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^ewaðmobile* it is softened and aspirated by their influence, e.g. #rP' paðas, #rðlyiphroð, | Koko, | kd .lekho. Hence the *B^egadk^ephath* take Dageslene

b

(1) at the beginning of words: (a) without exception when the preceding word ends with a vowelless consonant, e.g. !Kel [; al-keñ (therefore), yrPe # [e es]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^egadk^ephath*, e.g. Hb' acm, &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 Dageslene in ~hyPi yā; [' and always after hAh]y> since the *Q^ereļperpetuum* of this word (§ 17) assumes the reading yn'da].

d

2. In a number of cases Dageslene 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^egadk^ephath* with *S^ewað* precedes the same or a kindred aspirate) and mB. (see Baer, *L. Psalmorum*, 1880, p. 92,² 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 *Dages*; nor $gk^{\tilde{a}}$ b^k , and p^k . according to the Dikduke ha-tʔamim, p. 30. Sometimes the *B^egadkephath* letters, even with a full vowel, take *Dages* before a spirant (and even before X in $hVmx^b$; [§ 12:32](#)); cf. the instances mentioned above, [§ 20 e](#) (mostly *tenuis* before ∂). 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 $dkok^t$ (after $yTm.fw$) [Is 54:11](#), and lkd^k (after $ytjad nh$) [Jer 20:9](#) are doubly anomalous.

e

(2) In the middle of words after *Sewa* quiescens, i.e. at the beginning of a syllable immediately after a vowelless consonant,³ e.g. $apryl$ $yirpa\partial$ (*he heals*), $\sim T.l.j$ qey *have killed*; but after *Sewa* mobile, e.g. apr^x $epha\partial$ (*heal thou*), hdb^k t *she was heavy*.

f

On $T.l.j$ $q\tilde{a}$ $B.vYl$ and similar forms, see [§ 10 i](#).

Whether *Sewa* 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. $Wpdr^l$ *pursue ye* (not $WPdr^l$) from $@dr^{\tilde{e}}$ ykd^m ; (not yKd^m), because originally $ma\tilde{a}khe\partial$ but $yKil^m$; from the ground-form *malk*.

(b) With the K of the pronominal suffixes of the 2nd pers. $^{\wedge}x\tilde{a}$ $\sim k^{\tilde{a}}$ $!k^{\tilde{a}}$, since *Sewa* mobile 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 t after the vowel, cf. $DxYl$ [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:

¹[1] Cf. Delitzsch, *ztschr. f. luth. Theol. u. Kirche*, 1878, p.585 ff.

²[2] Also *L. proverbiorum*, 1880, Praef. p. ix; and *Dikduke ha-tʔamim*, p. 30 (in German in König's *Lehrgeb.*, i. p. 62).

³[1] The exceptions *l atʔay*" [Jos 15:38](#) (see *Minhlat shay*, on this passage), [2 K 14:7](#), and *~ [ʔdʔay*" [Jos 15:56](#) may perhaps be due to the character of the Q.

§ 14. Mappiq and Rapphe

a

1. Mappiq, like Dages, also a point *within* the consonant, serves in the letters γ ω η α 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 η at the end of words (since η can never be a vowel letter in the middle of a word), e.g. $\text{Hb}\ddot{\gamma}:\text{ga}\ddot{\omega}\text{ha}\eta$ (to be high), $\text{Hcra}\ddot{\gamma}:\text{'arsa}\eta$ (her land) which has a consonantal ending. (shortened from $-\text{ha}\eta$), different from $\text{hcra}\ddot{\gamma}:\text{'a}\ddot{\iota}\text{sa}\eta$ (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 η 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 qyPm 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 Rapphe (see [e](#)) is the opposite of both.

d

2. In MSS. Mappiq is also found with $\ddot{\alpha}$ $\ddot{\omega}$ γ , to mark them expressly as consonants, e.g. $\gamma\ddot{\alpha}\ddot{\gamma}$ ($\text{go}\gamma$), $\omega\ddot{\alpha}\ddot{\gamma}$ ($\text{qa}\omega$, $\text{qa}\ddot{\omega}$), for which ω is also used, as $\omega\ddot{\alpha}\ddot{\gamma}$ [e] &c. For the various statements of the Masora (where these points are treated as Dages), see Ginsburg, *The Massorah, letter \ddot{\alpha}, [§ 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 $\ddot{\alpha}$ should be pointed. In the printed editions the point occurs only four times with $\ddot{\alpha}$ ($\ddot{\alpha}$ or $\ddot{\alpha}\ddot{\iota}$), [Gn 43:26](#), [Lv 23:17](#), [Ezr 8:18](#) and [Jb 33:21](#) ($\omega\ddot{\alpha}\ddot{\gamma}$) where the point can be taken only as an orthophonetic sign, not with König as Dages *forte*). Cf. Delitzsch, *Hiob*, 2nd ed., p. 439 ff.*

e

2. **Raph** (חֲפֹּחַ, i.e. weak, soft), a horizontal stroke over the letter, is the opposite of both kinds of Dages and Mappiq, but especially of Dages *lone*. In exact manuscripts every letter has either Dages *lone* or Raph, e.g. מֶלֶךְ, מֶלֶךְ, רַחֵם. In modern editions (except Ginsburg's 1st ed.) Raph is used only when the absence of a Dages or Mappiq requires to be expressly pointed out.

§ 54. Hithpaʿel.

a

1. The Hithpaʿel¹ is connected with Piʿel, being formed by prefixing to the Piʿel-stem (qataʿel, qataʿal) the syllable *thi* (Western Aramaic *ta*, but in Biblical Aramaic *thi*; Syr. *ʿe*²). Like the preformative *ʾ* (*ʾhi*) 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 *š*, *ṣ*, or *x*, the *t* and the sibilant change places (cf. on this *metathesis*, [§ 19 n](#)), and at the same time the *t* after a *ṣ* becomes the corresponding emphatic *j*: thus *rMəṭvhi* to *take heed to oneself*, for *rMəṭṣhi* *È* *l Bəṭshi* to *become burdensome*, for *l Bəṭṣhi* *È* *qDj chi* to *justify oneself*, from *qDṣ*. The only exception is in [Jer 49:3](#), *hnj j Avthi*, 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. *rBḏmi* *speaking, conversing*; *aKDhi* to *be crushed*, *rheḏhi* to *purify oneself*, *aMeḏhi* to *defile oneself*, *~Məḏhi* to *act uprightly*. (An exception occurs in [Ju 19:22](#).) The assimilation of the *t* occurs also with *ʾ* and *k*, e. g. *aBʾhi* to *prophecy*, as well as *aBəṭhi* (cf. [Nu 24:7](#), [Ez 5:13](#), [Dn 11:14](#)); *ʾnAKTi* [Nu 21:27](#) (cf. [Is 54:14](#), y [Ps 59:5](#)); *hSKTi* [Pr 26:26](#); with *v* [Ec 7:16](#); with *ʾ* [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 (*WkZhi* [Is 1:16](#)) the *t* is assimilated to the *z*,—unless indeed *WkZhi*, imperative Niphʿal of *ʾskz*, is intended.

3. As in form, so also in meaning, Hithpaʿel is primarily (a) *reflexive* of Piʿel, e. g. *rZəṭhi*

to gird oneself, *ṽDəṯhi* to sanctify oneself. Although in these examples the intensive meaning is not distinctly marked, it is so in other cases, e. g. *~Qəṯhi* to show oneself revengeful (*Niph.* simply to take revenge), and in the numerous instances where the *Hithpaʿel* 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. *l Dəṯhi* to make oneself great, to act proudly; *~Kəṯhi* to show oneself wise, crafty; *hLxṯhi* to pretend to be ill; *rVəṯhi* to make, i. e. to feign oneself rich; *rrəṯḥi* [Nu 16:13](#), to make oneself a prince; *aBəṯhi* [1 S 18:10](#), to act in an excited manner like a prophet, to rave. The meaning of *Hithpaʿel* sometimes coincides with that of *Qal*, both forms being in use together, e. g. *l bə'* to mourn, in *Qal* only in poetic style, in *Hithpaʿel* in prose. On the accusative after *Hithpaʿel* (regarded as a transitive verb), see [§ 117 w](#).

f

(b) It expresses reciprocal action, like *Niphʿal*, [§ 51 d](#), e. g. *harṯhi* 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. *Niphʿal*, [§ 51 e](#)). *Hithpaʿel* in such cases readily takes an accusative, e. g. *qrəṯhi* [Ex 32:3](#) and *l Cəṯhi* [Ex 33:6](#) to tear off from oneself; *j VPṯhi* *exuit sibi* (vestem), *xTPṯhi* *solvit sibi* (vincula); *dVj chi* [Jos 9:12](#), to take (something) as one's provision; without an accusative, *%Ləṯhi* to walk about for oneself (*ambulare*); *l LPṯhi* *sibi intercedere* (see Delitzsch on [Is 1:15](#)); *hQxṯhi* 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. *l Lḥṯti ayhi* [Pr 31:30](#) she shall be praised; *xKṬyḥi* to be forgotten, [Ec 8:10](#), where the reflexive sense (to bring oneself into oblivion) has altogether disappeared. Cf. *Niphʿal*, [§ 51 f](#).

h

The passive form *Hothpaʿal* is found only in the few following examples: *aMṬḥu* to be defiled, [Dt 24:4](#); infinitive *SBKḥu* to be washed, [Lv 13:55](#), [56](#); *hnṽDḥu* (for

hnVDt^h the hn^h being treated as if it were the affirmative of the *fem. plur.*) it is made fat, [Is 34:6](#). On WdqP^th', see [/](#).

i

Denominatives with a reflexive meaning are dhy^thi to embrace Judaism, from dW^hy^xhdW^hy^x Judah; dy^j chi to provision oneself for a journey, from hdy^jce provision for a journey (see [§ 72 m](#)).

k

Rem. 1. As in Pi^çe^l, so in Hithpa^çe^l, the perfect very frequently (in stems ending in gā qā mā p) has retained the original pathah^l in the final syllable (while in the ordinary form it is attenuated, as in Pi^çe^l, to i^ç and then lengthened to e^l), e. g. @Nathⁱ [Dt 4:21](#), &c.; cf. [2 Ch 13:7](#), [15:8](#); with W^x 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^tam^l [1 S 13:12](#).—In [Lv 11:44](#), [20:7](#) and [Ez 38:23](#), i^ç takes the place of a^ç in the final syllable of the stem before V (cf. [§ 44 d](#)), and in the last passage before | . In the *perfect*, *imperfect* (with the exception of [Ec 7:16](#)), and *imperative* of Hithpa^çe^l (as well as of Hithpo^çe^l, Hithpa^çle^l, Hithpalpe^l, [§ 55](#)) the original a^ç always returns in *pause* as *Qames*, e. g. rZa^thiy [Ps 93:1](#); l Ba^tyl [Ez 7:27](#); %L^htyl [Jb 18:8](#); WdK^ttyl [38:30](#); WvD^çthi [Jos 3:5](#); cf. [Jb 33:5](#) and [§ 74 b](#).—The a^l 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 pi^çe^l hn^l Jq^t. ([§ 52 n](#)), forms occur in Hithpa^çe^l like hn^kL^ht.Ti [Zc 6:7](#); cf. [Am 8:13](#), and so in Hithpo^çe^l, [Jer 49:3](#), [Am 9:13](#); with e^l only in [La 4:1](#).—In the Aramaic manner an *infinitive* Hithpa^çe^l tWrBx^thi occurs in [Dn 11:23](#) (cf. the Hiph^ç inf. tW[m^vh; in [Ez 24:26](#)).

l

2. As instances of the *reflexive* l Jq^thi (connected with Pi^çe^l) a few reflexive forms of the verb dqP^t (to examine) are also probably to be reckoned. Instead of a Pathah^l 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^ttyl [20:15](#), [21:9](#). The

corresponding passive form WdqP^th 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 'lthpeʿel (Western Aramaic $\text{l j } \text{q}^t\text{ai}$, Syr. $\text{l j } \text{q}^t\text{a}$) and the Ethiopic *taqatʾela*, 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 Hithpaʿel forms, the doubling of the *Q* being abnormally omitted.— Such a reflexive of *Qal*, with the *t* transposed, occurs in $\sim\text{Xt}^t\text{l h}$ (on the analogy of O. T. Hebrew *to be pronounced* $\sim\text{Xt}^t\text{l h}$) in the inscription of the Moabite king Mešaʿ, with the meaning of the O. T. Niphʿal $\sim\text{X}^t\text{l nl}$ *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 $\sim\text{Xt}^t\text{l aw}$ in line 19 in the *infinitive* with suffix, $\text{ybi hm}^t\text{T}^t\text{hB}$. *in his fighting against me*.

Footnotes:

¹[1] A. Stein, *Der Stamm des Hithpael im Hebr.* pt. 1, Schwerin, 1893, gives alphabetical statistics of the 1151 forms.

²[2] So also in Hebrew rBx^ta , [2 Ch 20:35](#); cf. y Ps 76:6 (wl l ATva).

§ 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 $- \mid \alpha\iota$ (*nothing, that not, - !P, that not* (the Greek $\mu\eta$, of *prohibition*), &c. To these may be added the adverbial combination of substantives with prepositions, e.g. $\sim \Gamma\upsilon \mid \beta$. (*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. $\gamma\kappa\iota @ \alpha\iota$ *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. $\Gamma\upsilon\alpha \mid ! [\gamma\iota]$ *because, prop. on account of the fact that*; $\Gamma\upsilon\alpha \mid \Gamma\chi\alpha\iota$; and more frequently $\Gamma\upsilon\alpha \mid \gamma\Gamma\chi\alpha\iota$ *after that*; $\Gamma\chi\alpha\kappa\iota$ *according as* (with κ .); $\gamma\kappa\iota \mid \beta\alpha\iota$ and $\Gamma\upsilon\alpha \mid \beta\alpha\iota$ *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. $- \mid [\iota]$ (for $\Gamma\upsilon\alpha$) $- \mid [\iota]$ *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*, $- \sim \alpha\iota$ *if* (also *or* before the second member of a double question), $@ \alpha\iota$ *also*, \mathbb{W} *and*, and others.

d

Rem. The pointing of the װ (originally װ, as still before Hâteph Pathah and—with a following Dages forte—in waװ consecutive of the imperfect; cf. § 49 f) is in many respects analogous to that of the prefixes בֵּאֵל קֵאֵל ל. (§ 102 d–i), but as being a weak consonant, the waװ *copulative* has some further peculiarities:

(a) Usually it takes simple Sêwaʾ (װ).

(b) Before words which begin with a guttural having a *compound* Sêwaʾ it takes the vowel with which the Sêwaʾ is compounded (according to § 28 b), e.g. ~kװ) *and be thou wise*, ~ydb'װ) *and servants*, זלזװ) *and strength*, לװ) *and eat thou*, ילװ) *and sickness*. On ~yhilװ) &c., see § 102 d; on yndװ) &c., see § 102 m; on such cases as רצװ) *Jb 4:2*, cf. § 28 b.

e

(c) Before words with simple Sêwaʾ under the first consonant (except in the cases under f), the Waװ becomes the vowel u (cf. § 26 a), e.g. לװ) *and to all*, so also (except in the case under g) before the cognate labials בֵּאֵל מֵאֵל פ, hence %לװ). On the cases in which *simple* Sêwaʾ has become a Hâteph after װ *copulative* (e.g. bhזװ) *Gn 2:12*), Cf. § 10 g.

f

(d) With a following ך the װ coalesces to form ם according to § 24 b, as yhiם) *and let him be*. On the peculiar punctuation of the waװ *copulative* before forms with initial Sêwaʾ from hyh' *to be* and hyx' *to live* (e.g. ~tyyhiם) *Jos 8:4*, hyxם) *Gn 20:7*), cf. § 63 q.

g

(e) Immediately before the tone-syllable it frequently takes Qames, like בֵּאֵל קֵאֵל ל. (see § 102 f), but in most cases only at the end of a sentence or clause (but cf. also abם) *1 K 22:30*), e.g. tmם) *Ex 21:12* (on the other hand, in verse 20 tmם) is in closer logical connexion with what follows); 2 K 7:4 ~vê vhtmם) vhtmם) and vhtmם); Ru 3:3 Tkspם); y Ps 10:15 [rם); 1 S 9:4 !ylaם); 2 S 13:26 ad ם; Ez 47:9 yxם); cf. also (with Típhhâ) Gn 33:13, 2 S 15:12. The very frequent connexion of nouns

expressing kindred ideas, by means of \mathbb{W}'' , is due simply to considerations of rhythm, for even in such cases the $\mathbb{W}\mathbb{a}\mathbb{w}$ must immediately precede the tone-syllable, which must be marked by a disjunctive accent, e.g. $\mathbb{W}\mathbb{h}\mathbb{b}\mathbb{w}'' \mathbb{W}\mathbb{h}\mathbb{T}\mathbb{a}$ [Gn 1:2](#), $\mathbb{h}\mathbb{l} \mathbb{y}\mathbb{t} \mathbb{w}'' \sim \mathbb{A}\mathbb{y}$ [Gn 8:22](#) (see also the previous examples); [Gn 13:14](#) (thrice); [Ex 25:3](#) $\mathbb{a}\mathbb{s}\mathbb{k}\mathbb{w}'' \mathbb{b}\mathbb{h}\mathbb{z}''$; \mathbb{y} [Ps 9:67](#) $\mathbb{z}[\mathbb{w}'' \mathbb{d}\mathbb{a}\mathbb{b}\mathbb{k}''$; \mathbb{y} [Ps 76:7](#) $\mathbb{s}\mathbb{w}\mathbb{s}\mathbb{w}'' \mathbb{b}\mathbb{k}\mathbb{r}\mathbb{w}''$; [Gn 7:13](#) $\mathbb{t}\mathbb{p}\mathbb{y}\mathbb{w}'' \sim \mathbb{x}\mathbb{w}''$ $\sim \mathbb{v}\mathbb{w}'' > \mathbb{x}\mathbb{n}\mathbb{w}''$ [1 K 21:10](#) $\mathbb{m}\mathbb{w}'' \sim \mathbb{y}\mathbb{h}\mathbb{i}\mathbb{l} \mathbb{a}/$; $\mathbb{h}\mathbb{k}\mathbb{w}'' \mathbb{h}\mathbb{k}\mathbb{w}''$ *thus and thus*; [Est 1:8](#) $\mathbb{v}\mathbb{y}\mathbb{a}\mathbb{i}\mathbb{w}'' \mathbb{v}\mathbb{y}\mathbb{a}\mathbb{i}$ at the end of the verse, but in \mathbb{y} [Ps 87:5](#) $\mathbb{v}\mathbb{y}\mathbb{a}\mathbb{i}\mathbb{w}'' > \mathbb{v}\mathbb{y}\mathbb{a}\mathbb{i}$ in spite of the $\mathbb{D}^{\mathbb{e}\mathbb{h}\mathbb{i}}$ with the second $\mathbb{V}\mathbb{y}\mathbb{a}\mathbb{i}$ because it is closely connected with the following predicate. Also with three words $\mathbb{x}\mathbb{p}\mathbb{w}'' \mathbb{t}\mathbb{x}\mathbb{p}\mathbb{w}'' \mathbb{d}\mathbb{x}\mathbb{p}\mathbb{w}''$ [Is 24:17](#). On the other hand, the rapid pronunciation $\mathbb{W} >$ 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. $\mathbb{d}\mathbb{b}[\mathbb{w} > \mathbb{a}\mathbb{c}$ [Gn 32:6](#); cf. [Gn 31:40](#), [Lv 7:23](#), [Dt 2:21](#), and among the examples given above, [Gn 7:13](#) and \mathbb{y} [Ps 76:7](#). (Exceptions: $\mathbb{h}\mathbb{m}\mathbb{d}\mathbb{a}\mathbb{w}''$ [Gn 13:14](#), where evidently the \mathbb{W}'' is intended to ensure the slow and solemn recitation of the promise, but also $\mathbb{a}\mathbb{y}\mathbb{z}\mathbb{w}''$ [Jos 15:55](#), $\mathbb{r}\mathbb{t}[\mathbb{w}''$ [19:7](#), $\mathbb{!}\mathbb{j} \mathbb{b}\mathbb{w}''$ [19:25](#), all immediately before the pause.) For the same rhythmical reason $\mathbb{W}\mathbb{x}$ (not \mathbb{W}'') is used regularly with certain monosyllables which, by their nature, lean more closely upon the following word, thus $\mathbb{h}\mathbb{w}\mathbb{w}\mathbb{w} \mathbb{t}\mathbb{a}\mathbb{w}\mathbb{w} \sim \mathbb{g}\mathbb{w}\mathbb{w} \mathbb{a}\mathbb{d} \mathbb{W}\mathbb{x}$ to be distinguished from $\mathbb{a}\mathbb{d} \mathbb{w}''$ *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 h even V . [Ec 3:18](#), and according to some (e. g. Qimhi) also in [Ec 2:22](#).¹ [See Lexicon, s. v.]

Footnotes:

¹[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. *ytjyrB. 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](#) *!aCh; !abT* (cf. [30:39](#), [31:8](#) and [33:13](#)); [Ju 1:22](#) f. *tyB* representing persons belonging to the tribe; [Mi 4:3](#) *yAG*; [2 K 25:5](#) *l yX* army; [Pr 11:26](#) *~Aa* .the people; [Nu 10:3](#) *hd' [hT] B'* all the congregation (cf. [1 K 8:5](#)); [1 K 1:40](#), [Is 9:8](#), [25:3](#), [Am 1:5](#) ~ [; [1 S 17:47](#), [Ezr 10:12](#) *l h'q'* assembly. Cf. also the construction of national names, as *~r'a*] ([§ 122 i](#)), e. g. [1 K 20:20](#) *~r'a*] *Wsn* and the Syrians fled; [1 S 4:5](#).—(b) with the predicate following, [1 K 8:5](#) *rqbW !aC* sheep and oxen, construed with the plural in the following relative clause; [Jb 1:14](#) *Wyh' rqBh; tAvrxaaaaa* the cattle (cows) were ploughing; [2 S 3:1](#) and [1 Ch 10:6](#) *tyB* = family (in [1 S 6:13](#) *vm,vj tyB* on the analogy of names of countries, is used for the inhabitants of Bethshemesh); [Ho 11:7](#), [Ezr 4:4](#) ~ [; y [Ps 68:11](#) *hYX*; herd [if correct, figuratively for people]; [Is 26:19](#) *hl ba* dead bodies; [Is 27:11](#) *rycq'* boughs; [1 S 4:1](#), *l 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](#) vyaʔ; [Is 16:4](#) smʔ *the treader* down.—(b) with the predicate following, [Jb 8:19](#) r xʔ; = *others*; [Ez 28:3](#) ~WtS' a *secret*; [y [Ps 9:7](#), and even after hʔ [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[dʔ] *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](#) tyrhʔ. *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](#) tdʔ, *Am issue*; [1 S 2:33](#) tyBirm;-l K' *all the increase*; [Jb 30:12](#) xxrʔ *rabble*. In [Hag 2:7](#) read t dʔx] 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' brʔh: daʔn. Wmc.[ʔh:] *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 ~yhil ʔ/[Gn 1:1](#), [3](#), &c. (but see the Rem.), ~ynbdʔ] *master*, [Ex 21:4](#) ~yl i[B. *master, owner*, [Ex 21:29](#); cf., moreover, ~ynP' with the singular, [Jb 16:16](#) Keth., ~ymix]r; [Pr 12:10](#).—So feminine forms with a masculine meaning are construed with a masculine predicate, e. g. [Ec 12:9](#) ~kX' tʔ hʔqʔ hyh' *the preacher was wise*.

i

Rem. The construction of ~yhil ʔ/*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 ḥa/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 predicate¹ (on the collective sense of the feminine form, cf. [§ 122 s](#)); thus [Jo 1:20](#) grḏT;thd,f' tAmhB; *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.Ti), [Jb 14:19](#), [27:20](#); with the predicate following, [Gn 49:22](#) (tAnB' = *branches*); [Dt 21:7](#), [1 S 4:15](#) (hm'qli wyny' [w]),² [2 S 10:9](#) [Is 59:12](#), [Jer 2:15](#) *Keth.*, [48:41](#), [49:24](#), [Pr 15:22](#), [20:18](#), [Jb 41:10](#).³

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' ^yrirad *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 qn; 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 frequent⁴ 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, Avpn; is undoubtedly a dittography

for Vpn), [Zc 14:12](#), y [Ps 5:10](#) (where, however, AmyPi is clearly to be read with all the early versions); [62:5](#), [141:10](#) (?), [Jb 38:32](#), [Ec 10:15](#) [but LXX l yskh]; finally, the suffixes with prepositions in [Is 2:20](#) Al -wf ['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 Al; in [Gn 2:19](#) Al refers to the collectives hyX; and @A[; cf. further, [Jos 24:7](#), [Is 5:23](#) WMMmi after ~yqyDc; (but read probably qyDc; with the LXX, &c.). Conversely in [Mi 1:11](#) ~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 ~yhy [e [Gn 29:17](#) tAKr; ha'l e yny [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 ~yha'a' ears, [2 Ch 6:40](#); ~ydy" hands, [Is 1:15](#), [Jb 10:8](#), [20:10](#) (in [Ex 17:12](#) even with the plural masculine ~ydbK; cf. [p](#)); ~ytp'f. lips, [1 S 1:13](#), [Jb 27:4](#); ~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 things⁵). The speaker or writer begins with the most simple form of the predicate, the uninflected 3rd 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.⁶ Thus inflexions are omitted in—

(a) The verb, with a following singular feminine, [Is 2:17](#) twhbg: xv~d'ah'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](#) ~yhai hn" [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](#) t'ram. yhy *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 $\text{Amn}^{\text{A}}[\text{ }]$ 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 !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 3rd plur. fem. imperf., for this is the only form concerned in the above examples (cf., however, [Na 3:11](#) $\text{yh}^{\text{I}}\text{T}$. instead of $\text{yyh}^{\text{I}}\text{T}^{\text{I}}\text{t}$ cf. the examples of a following predicate in the 3rd 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 hyh^{h} , 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](#) $\text{hChl hyhy}^{\text{I}} \text{I m}^{\text{E}}\text{0 rsbw}$ and a ripening grape the flower becometh.

r

(b) The adjective in a noun-clause, e. g. y [Ps 119:137](#) $\text{^y j pVmi rv}^{\text{I}}$ upright are thy judgements; cf. verse [155.7](#)—On the other hand, $\text{h[er]in ^ydb'[\text{ }]\text{!ac h[er]thy}$ servants are shepherds, [Gn 47:3](#), is either an unusual orthography or simply a misspelling for y[er]

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](#) $\text{Wwh}^{\text{I}}\text{>... tr}^{\text{E}}\text{m. yhj}^{\text{I}}$ (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](#) *hzyr'*, and afterwards *rra'* (but *rra'* is better taken as an infin. abs. = *excitando*, reading ~*qh'* for ~*yqhe*; [33:9](#) *l ba' #rañ hl' 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*) [Is 57:8](#), [Jer 3:5](#), [Ez 22:4](#), [23:32](#) (*hyk.Ti* after *yTi.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 *Vpn* *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'te hyh* then follows correctly; [1 S 2:20](#) read with Wellhausen *l aw'*, according to [1:28](#), instead of *l av'*; [1 S 16:4](#) read *Wma*; [Ez 18:29](#) instead of *!ketyl* read the plural as in verse [25](#); so also [Ez 20:38](#) for *aAby*,⁸ and in [Jb 6:20](#) for *Xj B'*; in [La 5:10](#) read *rm'kn*, and cf. in general, § 7 d, note; [1 Ch 2:48](#) read *hd' l y* 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 qf*), *y* [Ps 11:4](#) (after *wyn' [e*, [63:4](#), [Pr 5:2](#), [10:21](#), [32 18:6](#), [26:23](#), [Jb 15:6](#) (all after ~*ylt p'f*), *pr* [3:2](#) (after *ytAcmi*), *y* [Ps 102:28](#), [Jb 16:22](#) (after *tAnv'*), [Dn 11:41](#) (read *tWBr*), and Perhaps [Gn 20:17](#) are also to be explained (see p) from the dislike of the 3rd 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. *hyhy* after a plural subject, is explained as a case of attraction to the following singular predicate.⁹—In [Gn 4:7](#) *#bro* is a substantival participle (*a lurker, a coucher*). In [Gn 47:24](#) *hyhy* 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:

¹[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).

²[2] On the possibility of explaining forms like hm'qḥ as 3rd 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](#).

³[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.

⁴[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 16⁷.]

⁵[1] Only rarely does an uninflected predicate precede a personal subject, as [1 S 25:27](#) (but haybne 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](#).

⁶[2] In a certain sense this is analogous to the German *es kommt ein Mann, eine Frau*, &c.

⁷[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](#).

⁸[2] aḥby probably an error for waby. The Masora on [Lv 11:34](#) reckons fourteen instances of aḥy, where we should expect the plural.

⁹[3] So also the pronoun aḥh emphatically resuming the subject (see [§ 141 h](#)) is

attracted to the predicate in number in [Jos 13:14](#) At l xh) aWh ... hAhy>yVøi *the offerings of the Lord ... that is his inheritance*; in number and gender, [Lv 25:33](#) Qereð [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 **l**), 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](#) **ddav ^m.tmk** (cf. for the form, [§ 67 v](#)) *when thou hast ceased as a spoiler*, i. e. to spoil; [Jer 22:30](#) **bvy ... xl cyl 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;¹ by a verbal adjective, [1 S 3:2](#) *now his eyes tAhke WLx* *he had begun being dim*, i. e. to wax dim (unless we read **tAhK.= tAhk.l**; cf. [§ 114 m](#)); by a substantive, [Gn 9:20](#) *and Noah began to be an husbandman* (omitting the article before **hmd'a**).

c

(b) Examples of the subordination of the complementary verbal idea in the imperfect² (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](#) **lyDgy... #px' hAhy>** *it pleased the Lord ... to magnify*, &c.; [Jb 30:28](#), [32:22](#) **hNka] yTi[dj" ad** *I know not to give flattering titles*; after a perfect consecutive, [1 S 20:19](#) (where for **drTe** we should read with the LXX **dqPTi**); 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 5:11 a](#).—(2) with a difference in the persons: after a perfect, [Lv 9:6](#) *this is the thing hWci-rva] Wf [IT;thAhy>* *which the Lord commanded (that) ye should do*; a negative

imperfect follows *hWci* in [La 1:10](#); after the imperfect, [Is 47:1](#) ⁽⁵⁾

DA[ypiysAt ad yKi %l'-Warqyl for thou shalt no more continue (that) they call thee, i. e. thou shalt no longer be called, &c.; [Ho 1:6](#) *~xra] dA[@ysAa ad* I 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 kwa* may, however, be a scribal error for *l kwh*, due to the preceding *yl Wa*, 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 *NaBh* 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 *WxWÄ W"*.³ As a rule, here also (see above, [a](#)) the principal idea is introduced only by the second verb, while the first (especially *bWVÄ @sy",⁴* *@ysAh*) contains the definition of the manner of the action, e. g. [Gn 26:18](#) *rPaxW: bvYb:* and he returned and digged, i. e. he digged again; [2 K 1:11](#), [13](#); in the perfect consecutive, [Is 6:13](#); with *@ysAh*, 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 yaAh* in the jussive, [Jb 6:9](#); in the imperative (cf. [§ 110 h](#)), [Ju 19:6](#) *an"-l aAh) !yl 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 *rhmi* [Gn 24:18](#), [20](#), &c.; with *dMxi* [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](#) *that they hAh>ta, War>Wdm.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'[dÿ"-~ai>~B'-vYb>* 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*⁵ (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 [ל](#) 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*⁶ 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. [%Lhthi ~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 ē 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*; [l 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](#); [l xne](#) [Dt 2:24](#) [vr' l xh'](#) *begin, possess*; [l ky"](#), [La 4:14](#) [ad B. W\[Gy\] Wl kW](#) (*without men's being able to touch*, &c.; [rhmī](#) = *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](#) [l pW'](#) = *low*, cf. [Jer 13:18](#); [Jos 3:16](#) [~m;T'](#) = *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; Warqī *cry, fill*, i. e. cry with a full (loud) voice.

Footnotes:

¹[1] In !Gēm. [dy0 [1 S 16:16](#), which appears to be a case of this kind, two different readings are combined, !Gē:l . [dy0 and the simple !Gēm.

²[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*.

³[1] Cf. the English colloquial expression *I will try and do it*.

⁴[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 wṣ).

⁵[3] Cf. the analogous examples in Kautzsch's *Gramm. des Bibl. Aram.*, § 102.

⁶[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 $hAhy>yxA \wedge v\dot{p}n:-yxe\dot{t} yn\dot{a}h yxA yTi[B\ddot{v}nl yB\dot{i}$ &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 $yl\dot{i} h\dot{l} yl\dot{i} \ddot{x}'$ *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 $d\dot{w}d'I$ with the LXX for $d\dot{w}d' yb\dot{y}a\dot{d}t$.

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](#)) $\wedge v\dot{p}n:-yxe\dot{t} hAhy>yxA yx; hZk; r\dot{b}Dh;-ta, hf,[\dot{a}h\dot{t} \sim a\dot{i}$ 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 $yTi[B\ddot{v}hi$ *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 $yn\dot{a}h\dot{t} \sim a\dot{i}$ $hT'a;-a\dot{i}$ is immediately afterwards continued by $a\dot{d}$ with the

imperfect.—In [Ez 34:10](#) the threat introduced in verse [8](#) by *ad* -~*ai* is, after a long parenthesis, resumed with *ynh*¹*ai*

d

(b) ~*ai* and *ad* -~*ai* after formulae of cursing, e. g. [1 S 3:17](#) [^]L-
hf,[y) hKo gw rbd' yMMmi d%k:T.-~ai @ysAy hkw>~yhiil *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, *yKi* follows the curse, in [1 S 14:44](#), [1 K 2:23](#) (here with a perfect), and in [2 S 3:35](#) ~*ai yKi* in [1 S 25:34](#) the preceding *yKi* is repeated before ~*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) ~*ai* and *ad* -~*ai* as simple particles of asseveration, e. g. [Ju 5:8](#)
!gEn' gw xmrw" harye~ai *truly, there was not a shield and spear seen, &c.;* [Is 22:14](#), [Jb 6:28](#) (in the middle of the sentence); after *hl yl ik' hl yl ik'* *absit*, [2 S 20:20](#); *ad* -~*ai* with the imperf. [Is 5:9](#), with the perfect, [Jb 22:20](#).

Footnotes:

¹[1] Also combined [^]*vpni: yxw>hAhyy>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 *hwhyy-yX;* instead of the impossible *%Yk*). On *yX;* and *yX* 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*,¹ 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 . ~ypCh; *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 yvyll . !Bea son of Jesse (yvyll !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 dwd'l . rwmwmi (y Ps 3:1, &c.) a *psalm of David* (properly belonging to David as the author), for which dwd'l . of David is used alone elliptically in y Ps 11:1, 14:1, &c. Such a case as rAmwmi dwd'l . (y Ps 24:1, &c.) is not to be regarded as a transposition, but rAmwmi is used epexegetically for the general term omitted before dwd'l . (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 z[bd . hdfh; tqi X, *the portion of field belonging to Boaz* (z[bd hdf . 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 l ar'fyl ykd m:l . ~ym'h; yrbDI rpsal [; *in the book of*

the chronicles of the kings of Israel; [15:23](#), &c.; cf. also [Jos 19:51](#).

e

(c) When for any other reason the construction with the nomen regens in the construct state is inadmissible; cf. e. g. [Lv 18:20](#), where [^]TbkV, on account of the suffix, cannot be used in the construct state; but [Lv 15:16](#) ff., &c., [rZk t**b**k.vi; [Ju 3:28](#) the Jordan fords of Moab (!Dry; as a proper name cannot be used in the construct state); [Ex 20:5](#) upon the third and upon the fourth generation of them that hate me; ~y[BrH [W must be kept in the absolute state for the sake of conformity with ~yVLvH [; and for the same reason also ybhadt. ~ypil 'all ;t

f

(d) After statements of number in such cases as [Gn 8:14](#)

~Ay ~yrlf.[W>h[b.vB. vdxid; on the seven and twentieth day of the month; cf. [7:11](#), [16:3](#) and frequently, or as in [Hag 1:1](#) vWdtt. ~yITiv. tnvBi in the second year of Darius; the numeral here is always one compound idea with the substantive numbered, and consequently (as in the examples under b) does not admit of being in the constr. st. with a genitive. The same naturally applies also to such examples [1 K 3:18](#) yTid>il . yvjil Mh; ~AYB; on the third day of my giving birth (i. e. after my giving birth). Cf. also the standing phrase vdxid; dx'aB. on the first (day) of the month, [Gn 8:5](#) and frequently.

g

Rem. In cases like [2 S 3:2](#) and his firstborn was Amnon ~[n0xia] ;t of Ahinoam, the genitive expressed by circumlocution with l . is in reality dependent on a regens which is omitted (~[n0xia] ;t!Be a son of Ahinoam); cf. [2 S 3:3](#), [5](#), [1 K 14:13](#), [Am 5:3](#) (unless l ar'fyl tybd . originally depended on thus spake the Lord), and the remarks on rAmzmi dwd'l . under c above.

h

2. The periphrastic expression of the genitive by means of l . rva] is used principally to state the possessor, e. g. [Gn 29:9](#) hyba'l . rva] !aCh; her father's

§ 50. *The Participle.*

a

1. Qal has both an active participle, called *Paʕe* from its form (| [P]), and a passive, *Paʕu* (| W[P]).¹

Qal 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 Piʿel and Hiphʿil are lost, except in the participles. But instances of the form *qatala* are better regarded as remnants of the passive participle Qal (see § 52 s), so that *l w l 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 3rd sing. of the perfect, e. g. *!vṣ" sleeping*, from *!vṣ"; rAgy" (only orthographically different from the perf. rḡṣ") fearing*; cf. the formation of the participle in Niph'al, [§ 51 a](#). On the other hand, the participle of verbs *mid. a* takes the form *l j q* (so even from the *transitive anḥ' to hate*, part. *anḥ*). The *o* of these forms has arisen through an obscuring of the *a* and is therefore unchangeable, cf. [§ 9 q](#). The form *l j q'* (with a changeable *Qames*, in both syllables), which would correspond to the forms *!vṣ"* and *rḡṣ"*, is only in use as a noun, cf. [§ 84 a f](#). The formation of the participle in Pi'el, Hiph'il, and Hithpa'el follows a different method.

C

3. Participles form their feminine (h|j qot t|j qo) and their plural like other nouns (§ 80 e, § 84^a r, s, § 94).

d

Rem. 1. From the above it follows, that the *a* of the form *!V₁* is lengthened from *a_i* and consequently changeable (e. g. *fem.* *h₁n₁V₁*); and that the *o* of *!j₁Q₁* on the other hand is obscured from an unchangeable *a₀*.² In Arabic the verbal adjective of the form *qatit* corresponds to the form *qatēd*, and the part. *qatit* to *qatēd*. In both cases, therefore, the *e* of the second syllable is lengthened from *i_i* and is consequently changeable (e. g. *!j₁Q₁* plur. *~y₁!j₁q₁trbK₁*, constr. pl. *y₁dbK₁*).

e

%ym^āT y [Ps 16:5](#), instead of the form q^āle, is an anomaly; it is possible, however, that %ym^āT (incorrectly written fully) is intended (cf. byb^āso [2 K 8:21](#)), or even the *imperfect Hiph'il* of %my". The form @S^īy in [Is 29:14](#), [38:5](#) appears to stand for @S^īy but most probably the Masora here (as certainly in @yS^īy [Ec 1:18](#)) intends the 3rd sing. imperf. Hiph., for which the better form would be @S^āy; l yb^āā [1 Ch 27:30](#), being a proper name and a foreign word, need not be considered.—db^ā (constr. state of db^ā), with ā in the second syllable, occurs in [Dt 32:28](#) (cf. moreover, [§ 65 d](#)). On ~l Ah^ā [Is 41:7](#) (for ~l Ah), see [§ 29 f](#).

f

2. A form like the pass. ptcp. Pa^ū, but not to be confused with it, is sometimes found from *intransitive verbs*, to denote an inherent quality, e. g. !Wma' *faithful*; vW^āha' *desperate*, [Jer 15:18](#), &c.; XW^īj B' *trustful*, [Is 26:3](#), y [Ps 112:7](#); ~WC [' *strong*; rW^kV' *drunken*, [Is 51:21](#); and even from transitive verbs, zW^xa' *handling*, [Ct 3:8](#); rW^kZ' *mindful*, y [Ps 103:14](#); [Wdy" *knowing*, [Is 53:3](#); cf. [§ 84^a m](#).

Footnotes:

¹[1] The constr. st. ~ā in the formula hwhy ~ān, *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! Xah, aha! (cf. this xa' also in y] xa; and y] xat' *utinam*!), aha' [Ex 32:31](#), &c. ([Gn 50:17](#) aha') ah! (from Ha' and an"), otherwise written hna' [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 jahA or hnh; *behold*! (prop. *here*); har > *behold*! (prop. imperative); hbh; 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 meaning¹; hl y] k' *far be it*! (prop. *ad profanum*!) yBi (see the Lexicon) *I beseech, hear me*! an" *pray*! ² used to emphasize a demand, warning, or entreaty, and always placed after the expression to which it belongs.³

Footnotes:

¹[1] har > ([Dt 1:8](#)), hbh; and hk'l. are also used in connexion with the feminine and the plural, which proves that they have become quite stereotyped as interjections.

²[1] an" 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: an"-hnh; *behold now*, particularly after the conjunctions l a; and ~a; an"-l a; *ne quaeso* and an"-~a; *if now*, eiper(eipote *if*, in a deprecatory sense, expressive of politeness or modesty. In [Nu 12:13](#) an" stands after a noun; but we ought certainly to read an"-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](#).

³[2] Against the usual view which regards אָל as a hortatory particle (= *up ! come !* analogous to the original imperatives *hbbh* and *hkl* . and the Ethiopic *naṭa* 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 *waḵw* copulative with the jussive,¹ especially after negative and interrogative sentences, e. g. [Nu 23:19](#) ~xḥt yḵ> ~d'a'-!bḵ bZkyḵ) l 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](#) Ḥhdñxñ> [Ho 14:10](#) ~[dy> !Abn" hLāñ !bḵ> ~k'X' ymi *who is wise, that he may understand these things ? prudent, that he may know them ? [Jb 5:12](#) ad Ḡ= so that ... in [Pr 30:3](#) Ḡ 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 *Waḵw* to the preceding negative sentence (in verse [32](#) a second jussive follows, likewise without *Waḵw*, *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 l](#); 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:

¹[3] That such examples as bZkyḵ 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 *yKi* *that*, less frequently by *rVa* *that*.¹

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](#) *Ta+ytxā an-yrmāi say, I pray thee, thou art my sister*; [y Ps 10:13](#), [Jb 25:8a](#), [14](#), [Neh 6:6](#); [Zc 8:23](#) (after *[mV']*); [y Ps 9:21](#) (after *[dy']*); verbal-clauses, e. g. [y Ps 50:21](#) *thou thoughtest* *^Amik' hyka-tAyh/I was surely like thyself* [but read *Ayh'* for *tAyh'*]; [Gn 41:15](#), [Ju 9:48](#) *what ye have seen me do*; [Is 48:8](#), [Ho 7:2](#).

b

(b) Object-clauses introduced by *yKi*, e. g. [Gn 6:5](#)

~dah'tt [r' hBr; yKi hAhy>arw and the Lord saw that the wickedness of man was great, &c. — Direct narration also is very frequently introduced by *yKi* (analogous to the *oſi 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 *yKi*, see § 117 h.²

c

(c) Object-clauses introduced by *rVa*, e. g. [Est 3:4](#) *aWh-rva] ~h,l' dtGhi-yKitydWwy>for he had told them that he was a Jew*, [1 S 18:15](#), [Ez 20:26](#), [Ec 8:12](#),³ even before direct narration, [1 S 15:20](#), [2 S 1:4](#) Somewhat frequently *rVa* is

preceded by the *nota accusativi* -^ta, (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:

¹[1] On these clauses with yKi and rVa] and generally on clauses which we should render as subordinate, cf. P. Dörrwald 'Zur hebr. Syntax' in *Neue Jahrb. für Philol. und Pädag.* 1890, p. 115 ff.

²[2] Instead of a complete objective clause we sometimes find a kind of accusative and infinitive construction, especially after !tñ" (prop. *to give up*) in the sense of *to allow*, e.g. [Nu 21:23](#) Al bñBi rbd] l arfy-ta, !xysi !th"-ad y] and Sihon did not suffer Israel to pass through his border, [20:21](#); followed by an infinitive with l, 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 !ymiaht, *to trust*); [1 K 19:4](#) (after l aV' *to request*).

³[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 subject¹ (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](#) אֲכֹרֶת; הַפִּלְסֵּב. 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](#) ~תֹּא יִתְּיָרָב. תֵּאזְנִיָּה *and as for me, this is my covenant with them*, &c.; [Gn 9:9](#), [17:4](#), [Is 1:7](#), [1 Ch 28:2](#); ²³ 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,³ 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*⁴) in a manner which would be quite impossible in a simple noun or verbal-clause (e. g. [Na 1:3](#) if it were הַפִּלְסֵּב. הָאֱלֹהִים %רִדִּי; 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 דִּיבִיל הָאֵת; [1 S 25:29](#); a specification of place, [Gn 2:17](#), [2 K 22:18](#), &c.; a substantive with ל, [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 *wāw 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](#) *wāw apodosis* follows with the cohortative; in [Jb 23:12](#), y [Ps 115:7](#), the imperfect is separated by *ād* from the *wāw 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 *wāw apodosis*. On *wāw apodosis* after disconnected specifications of time, cf. [§ 112 oo](#) at the end, and [Gn 40:9](#), [2 S 15:34](#) ^{^D}*b*.[; *ynla*]) *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, *~yrifw* 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. *laṣ* *surely*; Assyrian *luṭ* with *l K* it is equivalent to *in short*. Cf. also *l .—l .sive—sive*, *et — et*, [Jos 17:16](#), [Ezr 1:11](#), Assyrian *luṭ—luṭ*

Footnotes:

¹[2] In [Gn 31:40](#) a verbal-clause (*ytiyh'* *I was*) occurs instead of the subject, and is then explained by another verbal-clause.

²[3] In [1 Chr 28:2](#) (cf. also [22:7](#) *ybb'l .~ [i hyh' ynla] ynla*) 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](#).

³[1] Cf. the Meša' inscription, l. 31, *and Horonain, therein dwelt, &c.*

⁴[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 *rva*] 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*¹ ([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, l n !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 / of *!yan* followed by a participle, as *l yCm; !yan*, &c.

c

2. Characteristic examples of circumstantial *noun-clauses* are [Gn 12:8](#) and *pitched his tent* *~dQmi y[hw>~ymi l 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' l a*, *~ynP'* *face to face* (prop, while *face* was turned *towards face*), [Gn 32:31](#), [Ex 33:11](#), [Dt 34:10](#), &c.;² so also *to cast oneself down*, *hcrat~yPa*; *the face being turned to the earth*, [Gn 19:1](#), &c. (for *hcrat* we find *#rañ* in [1 K 1:31](#), [Is 49:23](#)).³ — Cf. finally the formula *~ynB'*

l [; ~a^emother 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,⁴ 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,

~qyl dy: !y^w 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^wci j P^vmi since thou hast commanded judgement; a consequence in y [Ps 103:5](#).⁵

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 (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 without dividing it asunder, [Jb 31:34](#); ad 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](#) Wmqj"-ad)so that they shall rise up no more. — Moreover, verbal-clauses in the same sense (*without* doing, &c.) are frequently connected by ad 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 (prop. *he knows it not*) unawares, y [Ps 35:8](#), [Pr 5:6](#)

l mxy: ad unsparingly, [Is 30:14](#) (after an infinitive absolute); [Hb 1:17](#), [Jb 6:10](#)

(but *l mxy*: ad w> [Jb 16:13](#), [27:22](#); see *f* at the end); *Wdxki* ad (prop. *they hide not*) *openly*, [Is 3:9](#) (but [Jb 15:18](#) *Wdxki* ad w>, %f'x' y| B. (prop. *he restrains not*) *unceasingly*, [Is 14:6](#); j AMy| I B; [Jb 41:15](#) (y [Ps 93:1](#) yj AMT| I B) and j AMy| ad [Is 40:20](#) (*without tottering*) *immovably*; cf. also d[ma, ad *without wavering*, y [Ps 26:1](#).

Footnotes:

¹[1] In [Dt 32:31](#) this form of sequence appears to be selected for another purpose, *and indeed our enemies are judges* thereof, with waW *emphatic*; to take it as a circumstantial clause is too artificial.

²[1] The expression ~ynp' har'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 har'thi ~ynP'-I a, ~ynp'.

³[2] That hcrat(#rañ) is really to be regarded as a virtual predicate to ~yPñ and not ~yPñ; as a *casus instrumenti*, is seen from [Is 49:23](#), where #rañ ~yPñ precedes the verb.

⁴[3] Some examples of these have been already discussed in another connexion above, [§ 120 a–c](#).

⁵[4] In [Gn 21:14](#) the circumstantial verbal-clause Hmk.v| I [; ~f' is only due to a harmonizing transposition; read v d[f d| yn-taw> 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.¹ 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^b.

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](#)

$\text{ayhi} > \text{tac} \mathbb{W} \text{ayhi hxl} \cdot \text{v}^{\text{t}}$ *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.² 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 *šalmh* 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](#).³

(d) *Object—Subject—Verb* (very rarely): [2 K 5:13](#), [Is 5:17](#), [28:17](#), y [Ps 51:5](#), [Pr 13:16](#) (read *l K*).⁴

(e) A substantival complement of the verb *hyh* is placed first in [Is 18:5](#)

hChl hyky) l mšw ršw 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](#) *l xrb* 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 *tyvarB* ([Gn 1:1](#)), *~AyBā awhh*; *~AyB*; &c. (but not *hn'varB* nor the simple *hn'varā hLxITBā ~lA[l]*), 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 *waā hT'*; whilst others like *ra[ā rymit'* regularly follow the verb.

Footnotes:

¹[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](#) *hT'a*; *thou thyself*; [33:3](#) *awh* *he himself*.

²[1] Not infrequently also the striving after *chiasmus* mentioned in § 114 r, note, occasions a departure from the usual arrangement of words.

³[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](#) (?).

⁴[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*, 3rd 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.](#)¹ 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_h ~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'thl yk' + yhiywl (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 [w> *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 *wāw* apodosis, e. g. [Pr 23:24](#) K^{eth}.

~k'x' dī ay AB xmfylw> 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. gw wyTixkhd>AtA[hB. 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 co-ordinate *imperatives*, see [§ 110 f](#).

l

3. Particles used to introduce conditional sentences are ~aī (for which in the later and latest Books sometimes !hē see below, under [w](#)) and Wl 3 ([1 S 14:30](#), [Is 63:19](#) aWl ; [Ec 6:6](#), [Est 7:4](#) WL aī from Wl ~aī if, negative ad ~aī and aī Wl jyl Wl À unless; yKi supposing that (Lat. *ut*), in case that, sometimes used almost in the same sense as ~aī With regard to the difference between ~aī jad ~aī and Wl jal Wl À, the fundamental rule is that ~aī 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, ~aī is followed by the perfect, in the latter (corresponding to the Greek *ean* with the present subjunctive) by the imperfect or its equivalent (frequently in the apodosis also). On the other hand, Wl jal Wl À 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, Wl and aī Wl are necessarily followed by the perfect (mostly also in the apodosis) corresponding to the Greek *ei* 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 $\sim a\dot{a}$ and \mathbb{W} is not always consistently observed. Although naturally \mathbb{W} and $a\dot{a}\mathbb{W}$ cannot take the place of $\sim a\dot{a}$ and $a\dot{a}\sim a\dot{a}$ (on the strange use of \mathbb{W} in [Gn 50:15](#) see below), yet conversely $\sim a\dot{a}$ is sometimes used where \mathbb{W} would certainly be expected; cf. e. g. y [Ps 50:12](#), [137:5](#), [139:8](#), [Ho 9:12](#) (cf. verse [11](#)). These examples, indeed ($\sim a\dot{a}$ with the imperfect), may without difficulty be explained from the fact that the connexion of \mathbb{W} with the imperfect was evidently avoided, because the imperfect by its nature indicates a still unfinished action, and consequently (as opposed to \mathbb{W}) a still open possibility. But $\sim a\dot{a}$ is also used for \mathbb{W} in connexion with the perfect, especially when an imprecation is attached by the apodosis to the condition introduced by $\sim a\dot{a}$, e. g. y [Ps 7:4](#) ff. ... *tax ytiyfi[-~a\dot{a} gw @Dory]* *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 ~aī see § 113 o above.

Examples:—

n

A. ~aī1. 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 apodosis⁴ takes —

(a) A *perfect* also, e. g. [Pr 9:12](#) %L+Tm.k̄x' Tm.k̄x'-~ai *if thou art wise, thou art wise for thyself*, y [Ps 73:15](#) (see below on Wl).

(b) Imperfect, e. g. [Dt 32:41](#) $y\dot{t}^{\text{ANV}}\dot{v}\dot{r}\sim a\dot{i}$ *if I whet my glittering sword ...* $byv\dot{v}ia'$ *I will render vengeance*, &c.; [Jb 9:15](#) f. [30](#) (in both cases we should expect $\dot{w}\dot{l}$ rather than $\sim a\dot{i}$ so also in 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*)^t..., *~X L.VyW*: *he has delivered them*, &c.
- (f) *Imperative*, e. g. [Gn 50:4](#) *gw an-Wr BD; ~kyn [B. !xe ytiachm' 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 WYky>~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](#) *rma y hKθ~ai* *if (ever) he said thus ...*;

Wdl y) then they bare ...; [Ex 40:37](#). In [Gn 42:37](#) the consequence (on t^ymīT' cf. [§ 107 s](#)) precedes the condition.

(c) The *jussive* (or *optative*), e. g. y [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](#)

T^rmā^t ^ybā' yndōpyl dōP'~āi 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 y [Ps 59:16](#), if Why I ~~is~~ is to be explained according to [§ 111 t](#).

(g) The *imperative*, e. g. [Gn 31:50](#), [1 S 20:21](#) (with wāw apodosis, but in verse [22](#) simply %I §, [21:10](#), [Jb 33:5](#).

t

(h) A noun-clause, e. g. [Gn 4:7](#), y [Ps 139:8](#), [Jb 8:6](#), [31:26](#) f.

3. ~āi with *cohortative*, e. g. [Gn 30:31](#); cf. the passages in [§ 108 e](#).

u

4. ~āi with *infinitive*, [Jb 9:27](#) yrma'-~āi prop. if my saying is (but probably we should read yT^rmā').

v

5. ~āi with a noun-clause, e. g. [Dt 5:22](#) (in the apodosis a perfect with wāw 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 Vy^f in a negative sentence to !yāe (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. [y^vAm ^Vy<~āi if thou wilt save, &c.; [Gn 24:49](#) ~yfi^l0 ~k^vvy<~āi 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 ān". With !yāe [Gn](#)

[43:5](#) $\chi\text{L}\omega\text{m.}^{\wedge}\text{nyat}\sim\text{ai}$ *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 Vyl and !yba may also be used after $\sim\text{ai}$ without a suffix; thus Vyl [Gn 23:8](#), [1 S 20:8](#), [2 K 9:15](#), &c., $\text{!yba}\sim\text{ai}$ (*if it be not the case*) [Gn 30:1](#), [Ex 32:32](#), [Ju 9:15](#), [2 K 2:10](#); cf. also $\text{!ke}\sim\text{ai}$ *if it be so*, [Gn 25:22](#).

W

B. !heif , generally supposed to be originally identical with !he *behold* [!5](#) Probably, however, !heif 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 !he or hnh 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 wa or apodosis following, except in [13:15](#), where consequently the meaning *see* is no doubt preferable.

X

c. wl *if*, al wl (yl wl) *if not*.

1. With *perfect* in the protasis and apodosis (cf. [§ 106 p](#)), e.g. [Ju 8:19](#); wla is used in the same sense as wl in [Est 7:4](#), cf. [Ec 6:6](#) (with a question in the apodosis).— With the perfect in protasis and apodosis after al wl [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](#) wl 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 al wl [Dt 32:27](#), $\text{r\ddot{w}ga}$ probably as the *modus rei repetitae*, *were it not that I ever and again feared, &c.*; so also the imperfect after wl 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 wl here is strange; conversely in other cases, e. g. y [Ps 73:15](#), [Jb 9:15](#) f, [30](#), wl 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.׃Ki *supposing that*, if: —

aa

1. ׃Ki with *perfect* in the protasis, e. g. [Nu 5:20](#) ת׃יך ׃יך 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. ׃Ki with *imperfect* in the protasis, e. g. y [Ps 23:4](#) ׀ ׃יך ׃יך ~׃: *yea, though I walk (have to walk), ..., I will fear no (ar'at-ad) evil*; [37:24](#); [Ex 21:2](#) דב, ׃יך ׃יך ׃יך *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 ~׃, so also the ׃Ki in verse [7](#) is followed in verses [8–11](#) by the special cases with ~׃, 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. ׃Ki 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 Aa or, e. g. [Ex 21:36](#) ׃יך [דאן Aa or (another possible case) *it is known that, &c.*, i. e. *but if it be known, &c.*, LXX εαν δε, 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 ׃יך (which is interchangeable with ׃Ki in other senses also) [Lv 4:22](#) (in verses [3](#) and [27](#) ~׃), [Dt 11:27](#) (verse [28](#) ~׃), [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](#) $\text{ad} \sim \text{ad} \text{w}$ *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 $\text{Vy} \text{w}$ alone in [Ju 6:13](#) is peculiar, as also $\text{Vy} \text{w}$ in [2 K 10:15](#) (where read with the LXX $\text{vy} \text{w}$ $\text{a} \text{why} \text{E} \text{rma} \text{w}$) in the sense of *if it be so*. — In [2 S 13:26](#), [2 K 5:17](#) $\text{ad} \text{w}$ 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 $\text{w} \text{w}$ *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 $\text{hT} \text{[} ; \text{yKi}$ in [Jb 31:28](#) by yKi in [2 K 13:19](#) by za' . — 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](#), y [Ps 27:13](#), [Jb 38:5](#), where properly dGh must be supplied with $[\text{d} \text{te} \text{yKi}]$ as in verses [4](#) and [18](#); cf. [§ 167 a](#). — In y [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 yKi [Is 7:9](#); $\text{za}' \text{yKi}$ [2 S 2:27](#), [19:7](#), [Jb 11:15](#); or $\text{hT} \text{[} ; \text{yKi}$ *now verily*, [Nu 22:29](#), [1 S 14:30](#) after w , [Gn 31:42](#), [43:10](#) after $\text{y} \text{w}$, [Jb 8:6](#) after $\sim \text{ad}$. On this *corroborative* yKi cf. such passages as [Gn 18:20](#), &c., and [§ 148 d](#). On $\sim \text{ad} \text{yKi}$ 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 $\sim \text{ad}$ [Pr 9:12](#), [Jb 10:15](#), [16:6](#), [22:23](#), and yKi [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:

¹[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.

²[2] On the termination !W- cf. [§ 47 m](#). In verse [28](#) b also !W[B.fy] 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 aḏ -~aḏ in the protasis. In [Nu 16:29](#), [32:20](#) !W- as before aḏ (as in [Jb 31:10](#) in the apodosis) is to be explained from the dislike of hiatus.

³[1] On W| cf. Kohler in Geiger's *Zeitschr. für Wiss. und Leben*, vi (1868), p. 21 ff.

⁴[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](#).

⁵[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,¹ 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 אִלֵּי); [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).² On [Gn 23:13](#) (||| 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:

¹[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.

²[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.¹ 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 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.*⁶, p. 537, no. 27. Thus in [2 Ch 11:22](#) b restore bVX' , with the LXX, before Akyl mhl ; in [35:21](#) add yTaBh with the LXX, after $\sim\text{AYh}$; and read trP . for tyB in [2 Ch 19:6](#) and [28:21](#) the pronoun aWh is wanted as subject, and in [30:9](#) the predicate Wly 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 !hā 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](#) !M' i yknā' 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 hnh i the analogy of the corresponding Arabic demonstrative particle 'inna (followed by an accusative of the noun) is significant.² If 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 hnh i with the suffix refers, must, strictly speaking, be supplied again before the predicate.³ Sometimes, however, the pronoun referring to the subject is wanting, and the simple hnh i takes the place of the subject and copula (as [Gn 18:9](#) !hā hnh i behold she is in the tent; [42:28](#)), or there is no indication whatever of the predicate, so that the sentence is limited to hnh i with the suffix, as in the frequent use of ynnhā ynh i here am I, in answer to an address. Elsewhere a substantive follows hnh i (or !he [Gn 11:6](#), [Jb 31:35](#)), and hnh i then includes the meaning of a demonstrative pronoun and the

copula, e. g. [Gn 22:7](#) *vaḥ' hnhī ~yici[ḥnt]* *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](#)

ḡw vq,l ṣi 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 *vyai* [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.Tibe* 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; zxpñ* *bubbling over as water* (sc. happened), unless it is better to supply a subject *hTa*; (*thou wast*). — (b) With suppression of the subject, [Ju 4:20](#), cf. [§ 152 k](#); [Jb 15:23](#) *hve*; *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](#) *Ataō ~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*;4 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 ḥ 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, *yxiā' yAh* *alas, my brother!* [1 K 13:30](#),

[Jer 22:18](#); $\text{aj } \text{ø} \text{ yAG } \text{yAh}$ *ah, sinful nation!* [Is 1:4](#), [5:8](#), [11](#), [18](#), [20](#), [22](#) (*ah! they that f*). — For Sh ; 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 $\sim \text{hydy}$ and $\sim \text{hyl}$ gr ; y [Ps 115:7](#), for $\sim \text{h,l ' } \sim \text{ydy}$ "they have hands, &c."; cf. verses [5](#) and [6](#) $\sim \text{h,l ' } \text{hP,t}$ &c. Perhaps also Avgt ypitt [Gn 22:24](#), and Ayl Xw [Ec 5:16](#) are to be regarded in the same way, but hardly $\sim \text{kaybit}$ [Nu 12:6](#); Cf. § 128 d above.

Footnotes:

¹[1] This does not apply to such cases as [Gn 33:8](#), where an infinitive with l appears alone in answer to a question, the substance of the question being presupposed as a main clause; cf. also [Gn 26:7](#), where ayhi must again be supplied after yTmai

²[2] On the same analogy any substantive following hNhi 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 hNhi were felt to be accusatives.

³[3] That these are real noun-clauses and that the participle (e.g. $\text{tmein tme}^{\wedge} \text{Nhi}$ [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*.

⁴[1] We do not consider here the cases in which these interjections (e.g. Sh ; [Ju 3:10](#), [Am 6](#) o) stand quite disconnectedly (so always Xa' and Xah).

§ 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.¹ Thus [1 S 2:4](#) ~yTix; ~yrBôl tvqîl *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](#) (~ynlv' brœ 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 l 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 l 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](#) arqô l Aq *the voice of one that crieth* ! i. e. *hark ! there is one crying* is followed immediately by direct speech; in [Mi 6:9](#) l Aq *hark !* may be used disconnectedly (cf. the almost adverbial use of l Aq in [§ 144 m](#)) and hAhy> be taken as the subject to ar'qyl

c

2. When the substantive l Kô(-l 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 l Kô is equivalent in sense to an attribute (*whole, all*) of the genitive; hence, e. g. with the predicate preceding, [Gn 5:5](#) ~d'a' ymy> l K' Wyh.Yîr. *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 -l K' is explained from the stress laid upon the latter, hk'a l 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 Bāyl 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'fW>~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'thydi l 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.²

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* (rmaW) *her brother and her mother*; [33:7](#); before a masculine singular and a plural, e.g. [Gn 7:7](#) wynbW xn0 abW: *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> l xer' ! [Tñ: *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'rmi rBd'Tw: !Arhbat *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](#) hybW y) l kW>#rañ ~yqlma> *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 ~kyvew ~Ta; read ~Ta; ~yvN^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:

¹[1] Sometimes, however, the attraction of the predicate to the genitive may be merely due to juxtaposition.

²[1] Similarly with a mixed object, [Gn 33:2](#) *he put ... Leah and her children* ~ynr^hpa;† *after*, ~ynr^hpaaaaaa; 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 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 $hkyae$ less frequently $\%yaehow!$; in [Jo 1:18](#) by hm'

Examples: —

b

hm' (or $-hm$; with a following *Dages*; see § 37) expressing admiration (or astonishment) before verbal-clauses, e. g. [Gn 27:20](#) ($h\bar{w}k\bar{h}m$); [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](#) $ta\bar{w}-hm$; [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 $hkyae$, [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](#).

$hkyae$ 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 ymi in such cases as [Mi 7:18](#) $\wedge Am\bar{K}'$ $I\ aeymi$ *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 γ 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 $hZ\text{em. } ta\text{, plur. } hLa\text{ (§ 34)}$, *hic, haec (hoc), hi*, &c., and the personal pronoun aWh , likewise used as a demonstrative, fem. $ayhi$, plur. masc. $hM'h\text{, fem. } hN'h\text{ (§ 32 b)}$, *is, ea (id), or ille, &c., ii, eae or illi, &c.* The distinction between them in usage is that $hZ\text{ (like } hic, o\text{)} almost always points out a (new) person or thing present, while } aWh \text{ (like } is, ille, autoj(ekeinoj)) refers to a person or thing already mentioned or known (see the examples below).^1$

b

Rem. 1. Compare the instructive examples in [Gn 32:3](#), [Ju 7:4](#) of whom I say unto thee, this ($hZ\text{ shall go with thee, he (} aWh \text{) shall go with thee}$ (so afterwards with negatives). Moreover, $hZk\text{; } \sim AYh\text{; this day}$, i. e. the actual day on which one is speaking or writing ([Gn 26:33](#), &c.), but $aWhh\text{; } \sim AYh\text{; the day or period of which the historian has just been speaking (an } 15:18, 26:32 \text{) or of which the prophet has just been foretelling (} Is 5:30, 7:18, 20 \text{ ff.) and of which he continues to speak or foretell. Nevertheless } hZ\text{ and } hLa\text{ are also found in certain common combinations where } aWh \text{ and } hM'h\text{ would be expected, and vice versa; thus almost always } hZk\text{; } rbDh\text{; plur. } hLa\text{h' } \sim yrbDh\text{; but } hM'h\text{h' } \sim ym\text{B; or } \sim h\text{h' } \sim ymi\text{B;—With a secondary sense of contempt (like Latin } iste \text{) } hZ\text{ occurs, e. g. in } 1 S 10:27, 21:16, 1 K 22:27, Is 6:10, \&c. In the sense of the neuter, this, } ta\text{ is more common than } hZ\text{, as } Is 5:25, 43:9, \&c., but } aWh \text{ more common than } ayhi$

c

2. Both $hZ\text{ and } aWh$ 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](#) $hZ\text{ymi who now (darkeneth, \&c.) \…? } 1 S 17:55\text{f., } Is 63:1, Jer 49:19, y Ps 24:8, 25:12, \&c; } hW\text{hm; what now? } 1 S 10:11; how now? } Gn 27:20; why now? } Ju 18:24; but before the verb } hf\text{[' it is usually } ta\text{h-}hm\text{; } Gn 3:13, 12:18, Ex 14:5, Ju 15:11; } hW\text{hM'I h wherefor now? } Gn 18:13, 25:22, 1 S 17:28, 2 S 12:23,$

&c.—so also *alwh-ymi* [Is 50:9](#), [Jb 4:7](#) ff.; and still more emphatically *hz<alwh ymi* [Ps 24:10](#), [Jer 30:21](#).

d

3. *hz<* is likewise used as an enclitic (see [c](#) above): (a) *of place*, in such passages as [Gn 27:21](#) *ḡqwh hz<hT'ah; wheter thou (that art here) be my son Esau?* [2 S 2:20](#) *is it thou?* *hz<hNhi* *behold, hare*, [1 K 19:5](#), [Is 21:9](#); ² cf. also the strengthening of the separate pronoun by *alwh* [Is 43:25](#) (*yknθt*), [1 S 7:28](#), [Is 37:16](#), y [Ps 44:5](#) (*hT'a*), and *~he hLā* *these are*, [Gn 25:16](#), [1 S 4:8](#); (b) *of time*: *hz<hT'* *now*, [1 K 17:24](#); *just now*, [2 K 5:22](#); and rather frequently before words denoting number, e. g. [Gn 27:36](#) *~ymf[p; thz<* *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](#) *yLi-hz<* *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:

¹[1] On *hz<* and *alwh* standing separately as determinate in themselves, see [§ 125 i](#). On the use of determinate demonstratives as adjectives, see [§ 126 u](#).

²[2] On the other hand, it is very questionable whether *hz<in* y [Ps 104:25](#) (*~yh; hz<* [Is 23:13](#) (*~[h' hz<* [Ju 5:5](#), y [Ps 68:9](#) (*ynysi hz<* can be taken, according to the common explanation, simply as a prefixed demonstrative particle (*this sea yonder*, &c.). In y [Ps 104:25](#) *~yh;* may be in apposition to *hz<*, cf. [§ 126 aa](#), on [Ex 32:1](#), and [Zc 5:7](#), where *txa; hV'ai* is in apposition to *ta* depending on *hNhi*, and also, [Ez 40:45](#), where *hKV.Lh;* is in apposition to *hz<* otherwise it is most naturally taken as the subject, *this is the sea*. [Is 23:13](#), [Ju 5:5](#), [1 K 14:14](#), and 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 *ynysi hz<* is most probably to be regarded with Moore as a very early gloss, which subsequently found its way from this passage into y [Ps 68](#).

§ 34. The Demonstrative Pronoun.

a

1. Sing {m, hz⁴ f. ta² (hā² Az²)}this. Plur. com. hLa²(rarely l a² these.

b

Rem. 1. The feminine form ta² has undoubtedly arisen from taz², by obscuring of an original a²to o²(for az² = hz²cf. the Arab. ha²d_a² *this* masc.; for t as the feminine ending, § 80), and the forms hā² Az², both of which are rare,³ are shortened from ta². In y Ps 132:12 Az² is used as a *relative*, cf. W² below. In Jer 26:6, K²ethi²h, ht'a²W²h; (with the article and the demonstrative termination h²ā') is found for ta². The forms hLa² and l a² are the plurals of hz² and ta² by usage, though not etymologically. The form l a² 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 a²h' [as well as hLa² hLa²h' frequently], and in 1 Ch 20:8 without the article [cf. Driver on Dt 4:42].⁴ 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 hz²k' to *this* (cf. for l', § 102 g), ta²lā ta²l; to *this* (fem.), hLa²ā hLa²' to *these*; hz² ta², hunc, ta²-ta², hanc, hLa² ta², hos, also without -ta², even before the verb y Ps 75:8, &c. Note also hz²ky²h²m. *pretium huius* (1 K 21:2), &c.

d

2. The secondary form W² occurs only in poetic style, and mostly for the relative, like our *that* for *who* [see Lexicon, s. v.]. Like rva² (§ 36), it serves for all numbers and genders.

e

Rem. \2. This pronoun takes the article (h²W²ā ta²W²ā hLa²h²ā l a²h') according to the same rule as adjectives, see § 126 u; e. g. h²W²h; vyah' *this man*, but vyah' hz² *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 3rd person also often have a demonstrative sense, see [§ 136](#).

Footnotes:

¹[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. $\dot{!}D\ddot{A}$ %*Demasc.*, $aD\ddot{A}$ %*D'*, *fem.* (this); Sansk. *sa*, *saḥ tat*, Gothic *sa*, *soṭhata*; 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. $ad\ddot{A}$ *yd.*]

²[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](#).

³[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](#).

⁴[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 ~aî yKî, 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 yKî alone, e. g. [Gn 18:15](#), [19:2](#), or even simply connected with ׀, [Gn 17:5](#), [hyh׀](#) 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](#)); yKî or ~aî yKî in such cases becomes equivalent to *nay, rather*.

c

2. *Exceptive* clauses, depending on another sentence, are introduced by yKî ~pañ *except that*, and (again after negative sentences, see [a](#) above) ~aî yKî *unless*; especially ~aî yKî 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, ~aî yTîl Bî *unless*, [Am 3:4](#) (with perfect after a rhetorical question), or simply yTîl Bî [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 ~aî yKî 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 %aî for yKî). Cf. [Mi 6:8](#), where ~aî yKî, equivalent to *nothing but*, is used before an infinitive, and [Jb 42:8](#), equivalent to *only*, before a noun. Similarly when ~aî yKî 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](#) *Keth.*, [Jer 51:14](#), [Ru 3:12](#) *Keth.*, and even without the oath, [Ju 15:7](#); cf. the Rem. on c.

Footnotes:

¹[1] Very probably this use of ~aî yKî arises from the original meaning *for if, surely if* (yKî in an affirmative sense); so evidently in [Ex 22:22](#) as a forcible resumption of the preceding ~aî. 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 ~aî yKî *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 3rd sing. fem. the original feminine ending t^{α} or $t^{\alpha'}$ is used for $h^{\alpha'}$.

(b) In the 2nd sing. masc. besides T' we find T , to which the connecting vowel is directly attached, but the only clear instances of this are with $y\eta k^{\alpha} \tilde{p}^{\alpha}$

(c) In the 2nd sing. fem. $yT\tilde{i}$ the original form of T , appears; cf. $yT\tilde{a}\tilde{A}$ $yT\tilde{i} j \tilde{q}'$, § 32 f, § 44 g. This form can be distinguished from the 1st pers. only by the context.

(d) 2nd plur. masc. WT for $\sim T$, The only examples are Nu 20:5, 21:5, Zc 7:5. The fem. $!T\tilde{i} j \tilde{q}$ never occurs with suffixes; probably it had the same form as the masculine.

b

We exhibit first the forms of the perfect $Hiph^{\alpha}\tilde{q}^{\alpha}$, as used in connexion with suffixes, since here no further changes take place in the stem itself, except as regards the tone (see c).

	<i>Singular.</i>		<i>Plural.</i>
3. m.	$l yj \tilde{q}hi$	3. c.	$Wl yj \tilde{q}hi$
3. f.	$t l yj \tilde{q}[hi$		
2. m.	$T' l j \tilde{q}h\tilde{A} \quad T l j \tilde{q}hi$	2. m.	$WT l j \tilde{q}hi$
2. f.	$yT\tilde{i} l j \tilde{q}h\tilde{A} \quad T l j \tilde{q}hi$		
1. c.	$yT\tilde{i} l j \tilde{q}hi$	1. c.	$Wh l j \tilde{q}hi$

The beginner should first practise connecting the suffixes with these $Hiph^{\alpha}\tilde{q}^{\alpha}$ 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 3rd sing. fem. and 3rd 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 3rd sing. masc. without a suffix) is lengthened to e. e. g. [^]Wəhə] [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 g)		
2. m.	Tl j q. (Tl j q, see h)	2. m.	WTl j q.
2. f.	yTil j q. (Tl j q, see h)		
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 Sere in the Perfect Pi(e) changes sometimes into Səgho, and sometimes into vocal Səwa

e

Rem. 1. The suffixes of the 2nd and 3rd 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 3rd sing. masc. before ~k, and !k, is only formed by analogy, and is without example in the O. T.

f

2. In the 3rd sing. masc. *Wh l j 'q*. (especially in verbs *h³*; in the strong verb only in [Jer 20:15](#) in Pi(e)) is mostly contracted to *Al j 'q*, according to § 23 k; likewise in the 2nd sing. masc. *Wh T l j 'q*. to *AT l j 'q*.—As a suffix of the 1st sing. *ynh³* occurs several times with the 3rd sing. masc. perf. Qal of verbs *h³*, not only in *pause* (as *ynh³* y [Ps 118:5](#); *ynh³* [Pr 8:22](#) with D^{ehi}), but even with a conjunctive accent, as *ynh³* [Jb 30:19](#); *ynh³* [1 S 28:15](#) (where, however, the reading *ynh³* is also found). With a sharpened n: *ynh³* [Gn 30:6](#), *ynh³* [Ps 118:18](#).

g

3. The 3rd sing. fem. *t l j 'q*. (= *h l j 'q*) has the twofold peculiarity that (a) the ending *ath* always takes the tone,² and consequently is joined to those suffixes which form syllable of themselves (*yn³ ^³ Wh³ h³ Wh*), 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. %*ṣṣ³ ^³* ~*ṣṣ³* e. g. %*t b n e* she loves thee, [Ru 4:15](#), cf. [Is 47:10](#); ~*t b n e* she has stolen them, [Gn 31:32](#); ~*t p r f* it burns them, [Is 47:14](#), [Jos 2:6](#), [Ho 2:14](#), y [Ps 48:7](#). For *ynlt. ṣ³ ^³ t. ṣ³ &c.*, in *pause* *ynlt. ṣ³ t* is found, [Jer 8:21](#), y [Ps 69:10](#), and ^*t. ṣ³ t* [Ct 8:5](#); and also without the *pause* for the sake of the assonance ^*t. l B x i* she was in travail with thee, *ibid*. The form *WT 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 *W³ ṣ³ and hN³ ṣ³ for Wh³ ṣ³ and hh³ cf. § 58 i*), from the form *Wh t l j 'q*, which is also found even *pause* (*Wh t b n e*) [1 S 18:28](#); elsewhere it takes in *pause* the form *Wh t k m s*. [Is 59:16](#); so *h T l j 'q*. from *h t l j 'q* 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 $T^1 j q$ is mostly used, and the suffixes have, therefore, no connecting vowel, e. g. $WhT\epsilon rp$. $WhT\dot{x}nz$ *thou hast cast us off, thou hast broken us down*, y [Ps 60:3](#); but with the suff. of the *1st sing.* the form $ynT\dot{i} j q$ is used, e. g. $ynT\dot{i} r\dot{x}$ y [Ps 139:1](#); in *pause*, however, with $Qames\dot{}$, e. g. $ynT\dot{i} \dot{b}z$ y [Ps 22:2](#); [Ju 1:15](#) (with *Zaqeph qatbn*); but cf. also $ynT\dot{i} p r c$, y [Ps 17:3](#) with *Mer^ekha*.—In the *2nd sing. fem.* $yT\dot{i}$ — is also written defectively, $ynT\dot{i} yMir$ [1 S 19:17](#), [Ju 11:35](#), [Jer 15:10](#), [Ct 4:9](#). Occasionally the suffix is appended to the ordinary, form T^{α} , viz. $wnT\dot{i} B\dot{V}hi$ *thou (fem.) dost adjure us*, [Ct 5:9](#), [Jos 2:17](#), [20](#); cf. [Jer 2:27](#), and, quite abnormally, with *Sere* $WhT\dot{i} d r Ah$ *thou (fem.) didst let us down*, [Jos 2:18](#), where $WhT\dot{i} d r Ah$ would be expected. In [Is 8:11](#) $ynT\dot{i} S y h$ is probably intended as *imperfect*.

i

5. In verbs *middle e* the *e* remains even before suffixes (see above, [c](#)), e. g. $^{\wedge}b\dot{h}e\dot{d}$ [Dt 15:16](#), $WhT\dot{b}n\dot{e}$ [1 S 18:28](#), cf. [18:22](#); $WhW\dot{a}ir y$ [Jb 37:24](#). From a verb *middle o* there occurs $wyT\dot{i} l ky$ *have prevailed against him*, y [Ps 13:5](#), from $l ky$ with *oç* instead of *o* in a syllable which has lost the tone ([§ 44 e](#)).

Footnotes:

¹[2] On the *aç* as an original element of the verbal form, see [§ 58 f, note](#).

²[1] $^{\wedge}d\dot{i} l B\dot{x}$ [Ct 8:5](#) is an exception. $\sim K$, 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,¹ particularly in elevated (prophetic or poetic) style, especially when the nomen regens is a participle. Thus before $\text{B}^{\text{A}} \text{rycQB}^{\text{B}}; \text{txmfi}$ *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 B. with a suffix follows the participle, e. g. y [Ps 2:12](#) $\text{Ab ySAx-l K}^{\text{A}}$; cf. [Na 1:7](#), [Jer 8:16](#) (y [Ps 24:1](#)); y [Ps 64:9](#) (unless $\text{h}^{\text{A}} \text{r}^{\text{A}}$ should be read); [98:7.2](#)—Before l, [Ho 9:6](#) (but read probably $\sim \text{P}^{\text{A}} \text{Sk}^{\text{A}}; \text{yD}^{\text{A}} \text{mX}^{\text{A}} \text{m}$); y [Ps 58:5](#) (before Am l^{A}); [Pr 24:9](#), [Jb 18:2](#), [La 2:18](#) (before $\% \text{l}^{\text{A}}$); [1 Ch 6:55](#), [23:28](#); in participles, [Ez 38:11](#), [Jb 24:5](#); before l. with an infinitive, [Is 56:10](#), and again before l. with a suffix, [Gn 24:21](#), [Is 30:18](#) [64:3](#); ³—before -l a, [Is 14:19](#), [Ez 21:17](#)—before -t a, (*with*) [Is 8:6](#); —before !m, [Gn 3:22](#), [Is 28:9](#) (a participle); [Jer 23:23](#), [Ez 13:2](#), [Ho 7:5](#); —before -l [; [Ju 5:10](#); —before yTil B, [Is 14:6](#); —before the *nota accus.* t a, [Jer 33:22](#); —before a locative (which in such cases also serves as a genitive), [Ex 27:13](#), [Jer 1:15](#).

b

(2) Before $\text{wa}^{\text{A}} \text{w}$ *copulative*, e. g. [Ez 26:10](#); but $\text{tmkX}^{\text{A}} \text{Is 33:6}$, $\text{tl yGl}^{\text{A}} \text{35:2}$, and $\text{trk}^{\text{A}} \text{w}$. [51:21](#) may be cases of an intentional reversion to the old feminine ending *ath*, in order to avoid the hiatus $\text{h}^{\text{A}} \text{w}^{\text{A}} \text{w}^{\text{A}} > \text{h}^{\text{A}} \text{a}^{\text{A}}$.

c

(3) When it governs the (originally demonstrative) pronoun rva^{A} so especially in the combination $\text{rva}^{\text{A}} \sim \text{Aqm}$, [Gn 39:20](#), [40:3](#), *the place where* (prop. *of that in which*) *Joseph was bound*; cf. § 138 g; or $\text{rva}^{\text{A}} \sim \text{AqmBi}$ [Lv 4:24](#), [33](#), [2 S 15:21](#) [1 K 21:19](#), [Jer 22:12](#), [Ez 21:35](#), [Ho 2:1](#). we should expect $\text{rva}^{\text{A}} \sim \text{Aqm}^{\text{A}} \text{h}^{\text{A}}$ $\text{rva}^{\text{A}} \sim \text{Aqm}^{\text{A}} \text{B}$; as in [Gn 35:13](#), &c., *at the place which*? cf. § 138; but rva^{A} is treated as a nomen rectum instead of as an attribute. Cf. also $\text{a}^{\text{A}} \text{a}^{\text{A}} \sim \text{AYmi}$ followed by a *perfect* in [1 S 29:8](#), and

ä a ym>Lv 13:46, Nu 9:18.⁴

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 Xl V.Ti dyB.prop. *by the hand of him whom thou wilt send*; Nu 23:3 ynbairk:hm; rbD>the *matter of that which he shall slow me*, i. e. whatever he shall; Is 29:1 dwd' hnX' tyrqi *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*.⁵ In Gn 39:4 (Al - vy<I K') the -I K' takes after it a noun-clause, and in Ex 9:4, still more boldly, a subst. with I.—Very often a *time-determination* governs the following sentence in this way; thus yrXb followed by a perfect, Lv 25:48, 1 S 5:9; ~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); ~AYmi followed by the perfect, Jer 36:2; ym>I K' Lv 14:46, 1 S 25:15, Jb 29:2 (ymKi *as in the days when* ⁶; cf. tAmyKi and tAnv.) before a perfect, y Ps 90:15); t [B. before a perfect, Jer 6:15 (cf. 49:8, 50:31); before an imperfect, Jb 6:17; tLXI before a perfect, Ho 1:2.

e

(5) Connected with a following word in apposition; certainly so in such cases as !AYCi tB; tI WtB. *the virgin, the daughter of Zion*, Is 37:22; Cf. 23:12, Jer 14:17; also 1 S 28:7 bAa-tI; [B;ttvaia *a woman, possessor of a soothsaying spirit*; cf. Dt 21:11.—Gn 14:10, Ju 19:22 (but read probably ~yviia] with Moore, as in Dt 13:14, Ju 20:13, 1 K 21:10); 2 K 10:6, 17:13 Qere Jer 46:9, y Ps 35:16 (?), 78:9, Jb 20:17 b (unless yrnh) or yI nh) 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.⁷

g

(6) The numeral dx^{a} ; *one* for 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:

¹[1] Cf. König, 'Die Ueberwucherung des St.-constr.-Gebrauchs im Semit.,' *ZDMG.* 53, 521 ff.

²[2] In [Ju 8:11](#) the article is even used before a construct state followed by B , in order to determine the whole combination $\sim\text{yl } \text{h}^{\text{ab}}\text{t}^{\text{yn}}\text{K}^{\text{v}}$. *tent-dwellers*, taken as one word; cf., however, the remarks in [§ 127 f-i](#) on similar grammatical solecisms.

³[3] These are to be distinguished from the cases where I follows a construct state, which in conjunction with !mi (and the following I) has become a sort of preposition or adverb of place; thus, we have $\text{I} \cdot \text{ty}^{\text{B}}\text{eni}$ [Ex 26:33](#) (for which in [Ez 1:27](#) merely $\text{I} \cdot \text{ty}^{\text{B}}$ meaning simply *within*; $\text{I} \cdot \text{!ymi}^{\text{mi}}$ ([2 K 23:13](#), [Ez 10:3](#)) *on the right hand* (i. e. south) of; $\text{I} \cdot \text{!Ap}^{\text{C}}\text{mi}$ ([Jos 8:11](#), [13](#), &c., [Ju 2:9](#)) *on the north of*; cf. also [Jos 15:11](#) and $\text{!mi } \text{yn}^{\text{p}}\text{I}$ [Neh 13:4](#).

⁴[1] In [Dt 23:5](#) the construct state governs a sentence introduced by the *conjunction* $\text{rva}](\text{rva}) \text{rbD}^{\text{>}}\text{I}$ [*by reason of the fact that*, i. e. *because*); so also in [1 S 3:13](#).

⁵[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: $\text{!yk}^{\text{h}}\text{e } \text{Abb}^{\text{I}} \cdot \text{I } \text{K}^{\text{'}} \text{d}[\text{B. } \text{r}^{\text{Pky}}\text{>baJh; hAh}^{\text{y}}\text{>}$ *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.]

⁶[3] Cf. [Na 2:9](#) $\text{ayhi } \text{ym}^{\text{m}}\text{mi}$, usually explained to mean *from the days that she hath been*, but the text is evidently very corrupt.

⁷[4] So also [Is 28:16](#) *a corner stone of the preciousness* (trayl 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 [^]yd~~W~~QPî 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| ċa, (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 ~kTāā ~Tāi (also in the later books, especially in Kings, and always in Jer. and Ezek., in correctly yTāā *with me*; %Tāā *from thee*, 1 K 20:25; ATāā *from him*, 1 K 22:7; ~tāā *with them*), while the latter retains its o (obscured from a) before the light suffixes, but before grave suffixes is pointed with S^egho. This S^egho is to be explained, with Praetorius, ZDMG. lv. 369 f., as the modification of an a which again was shortened from original a (in 'aħhiā 'aħho &c.) in a closed syllable ('aħh-hem, &c.). The same shortening and modification of the original a takes place before words in close connexion, hence l Kəta, &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. yTāā me.	VhTāā us.
2 { m. ^tāā , <i>pause</i> %tāā	~kTāā , <i>you</i> .
f. %tāā } <i>thee</i>.	.....
3. { m. ATāā <i>him</i> .	~tāā rarely ~hTāā
f. { HTāā <i>her</i> .	!hTāā , rarely !tāā <i>them</i> .

Less common are the *plene* forms yTāāā ^Tāāā (Nu 22:33 hktāā before h), %Tāāā (Ex 29:35 hktāā), ATāāā HTāāā VhTāāā ~Tāāā . Moreover, for ~kTāā, we find

~k,tAa t Jos 23:15; for ~t'a0 five times ~h,t'a, (Gn 32:1, Ex 18:20, &c.), and in Ez 23:45 ~h,tAa; for !h,t'a, (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,t'Aa Ez 23:47.—No instance of the 2nd fem. plur. !k,t'a, occurs in the O. T.; in Cant 2:7, &c., ~k,t'a, is used instead.

c

2. The preposition -- [i] *with* (with suffixes on the model of stems [yMi[³ ^M.[i] 1 S 1:26 hKM.[i], in *pause* %M'[i; 2nd fem. %M'[i È AM[³ HM'[i]) is united with the suffixes Vh³ ~k, and ~h, by a (pretonic) Qames, which causes the sharpening of the Mem to be distinctly audible: VhM[³ ~kM'[³ ~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 ynT³ T; 2 S 22:37, 40, 48 (for which y Ps 18:37, 40, 48 yT³ T;), hnT³ T; Gn 2:21 and ynb³ B; Ps 139:11 (here probably for the sake of the rhyme with ynp³ vyl).¹

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 %B³ %l³ %ta³ %T'a³ %M'[i (not bekha0 &c.); (b) in the similar forms with the suffix of the 2nd sing. fem. (not bek^h, &c.) and in VhB³ Vhl³ VhM[³ &c. (not behu0 &c.).

f

(a) l. *with Pronominal Suffixes.*

Sing.

Plur.

1.	yl l' to me.	Wh l' to us.
2.	{m. ^l .(hkl' .), in pause %l' f.	~k, l' }
	%l'} to thee.	[!k, l' 2] hnkl' } to you
3.	{m. Al to him.	~h, l' hMhd' , poet. Am l' h
		[53 times] ³
f.	HI' to her.	!h, l' 4 hNhd' } 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 3rd 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 hNhd' (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.	ynAmk ⁵ as I.	WhAmk' as we.

2.	{m. [^] AmK' as thou.	~kKÃ ~kK', rarely ~kAmK.} as ye
	f. . .	.....
3.	{m. WhAmK' as he.	~hKÃ Î~hKÃ hMhKÃ ~hAmK.} as they.
	f. h'AmK' as she	Î!hKÃ hNhK'

i

(c) -!mi with Pronominal Suffixes.

	Sing.	Plur.
1.	yNmĩ, poet. yNhi[4 times], in <i>pause</i>	WNmĩ from us.
	also yNhi[6 times] from me.	
2.	{m. [^] Mmi, in <i>pause</i> & Mĩ} from thee.	~Kmi} from you.
	f. %Meni	!Kmi
3.	{m. WNmĩ, Jb 4:12 in <i>pause</i> Whnĩ [WhNĩ	~hmã hMhĩ[<i>twice</i>],
	or WhNĩ see below] from him.	Jb 11:20 ~hNĩ} from them.
	f. hNmĩ from her.	!hmã hNhĩ[7 times]

k

The syllable Am (in Arabic ma'am' = Heb. hm' *what*) in ynAmK' (probably from ynla] hmK, prop. *according to what I*, for as *I*) is, in poetry, appended to the three simple prefixes BÃ KÃ I, even without suffixes, so that AmBÃ AmKÃ AmI . appear as independent words, equivalent in meaning to BÃ KÃ I .. Poetry is here distinguished

from prose by the use of longer forms; in the case of !mī, on the other hand, it prefers the shorter, which resemble the Syriac and Arabic.

I

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 Qimhī !hK') only in [Ez 18:14](#). Cf. Frensdorff, *Massora Magna*, p. 234 ff.—For ~kK' as ye, Qimhī 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 !mī with suffixes, yMMī *from me* is usually explained as arising, by a reduplication of !mī, from an original ynmnm, just as WMMī *from him*, from whĀnmnm, identical in form with WMMīz *from us*, from wnĀnmnm, while hMMī *from her*, goes back to hnmnm. Far simpler, however, is Mayer Lambert's explanation (*REJ.* xxiii. 302 ff.), that yMMī, &c., have arisen from yNMī, &c., and that the forms of the suffixes are to be explained on the analogy of yhēā Wdā [Ā hNTā.T; § 100 o.—The bracketed form WhNēi, for which Baer, following Qimhī and others, writes WhNēi, occurs only in [y Ps 68:24](#), and is there regarded by Delitzsch, Hupfeld, and others (following Simonis) as a substantive (!me= *portion*). The expression aWh-!mī (for WMMī ?) [Is 18:2](#), [7](#) is very strange.—hMhī occurs only in [Jer 10:2](#), [Ec 12:12](#) ([Jb 11:20](#) ~hNī); !hme (so Baer and Ginsburg, following the best authorities, instead of the ordinary reading !hēme) 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 ā - d [Ā -l [; with plural suffixes is explained from the ground-forms of those prepositions (from stems h³) yl ā / yl āā yd [Ā yl [; (contracted to yl āā yl ā) &c.).⁸

o

Without suffixes these prepositions are—

rXā; more frequently yrXā (prop. *hinder parts*) *behind, after*.

-l a,⁹ poet. [4 times in Job] also y| ə/(*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 ynyBeor tAnyBe.

byb's' (*circuit*) *around*, as a preposition, always has the plural form, sometimes masc. ^yb'yb's, &c. [10 times], but much more frequently in the fem. tAbyb's. (*surroundings*). In [Ez 43:17](#) HtAa byb's' is a corruption of htyb's; [in [1 K 6:5](#) ta, byb's' 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. yd['] [12 times]. In [Jb 32:12](#) ~kyd[', with the a retained in the secondary tone, is abnormal. Also in [2 K 9:18](#) for ~he d[; read ~hyd['

-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.	yrxp:t	ynyBe	ytAbyb's.		yT x.T;	y| æ	yd;['	y| ;['
	(<i>after me</i>)	(<i>between me</i>)	(<i>around me</i>)		(<i>beneath me</i>)	(<i>to me</i>)	(<i>unto me</i>)	(<i>on me</i>)
2 S. m.	^yrxp:t	^nyBet	^ytAbyb's.		^yT x.T;	^y| æ	^yd;['	^y| ;['
			& ^yb'yb's.					
2 S. f.	%yrxp:t		%y|tAbyb's.			%y| æ		%y| ;['

			& %yb̄yb̄is.					
3 S. m.	wyr'x̣a;t	AnyBe	wyt'Ab̄yb̄is̄.		wyT'x̣.T;	wyl 'ae	wyd'['	wyl '['
			& wybyb̄is.					
3 S. f.	hyr'x̣a;t		hyt'Ab̄yb̄is̄.		hyT'x̣.T;	hyl æ	hyd'['	hyl '['
			& hyb̄yb̄is.					
1 Plur.	Whyr'x̣a;t	Whynt̄Be	Whyt'Ab̄yb̄is̄.		WhyT'x̣.T;	WhyI æ		WhyI '['
	&	Whyt'AnyBe ¹⁰						
2 Pl. m.	~kyr'x̣a;t	~kyn̄t̄Be	~kyt'Ab̄yb̄is̄.		~kyT'x̣.T;	~kyl æ	~kyd'['t	~kyl '['
3 Pl. m.	~hyr'x̣a;t	~hyn̄t̄Be	~hyt'Ab̄yb̄is̄.		~hyT'x̣.T;	~hyl æ	î~hyd'['t	~hyl '['
		& ~t'AnyBe	& ~t'Ab̄yb̄is̄.	usually	~T'x̣.T;	& ~h,I æ		^[11] AmyI '[']
						^[12]		
3 Pl. f.	!hyr'x̣a;t				!hyT'x̣.T;	!hyl æ		!hyl '['
						& !h,I æ		

Footnotes:

¹[1] *Fihi* and *bihi* (in me), in vulgar Arabic for *fiyya* and *bi* are compared by Socin. Brockelmann, ZA. xiv. 347, note 1, suggests that *yntxt* *hntxt* *ynd* 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*.

²[2] !k, l ' does not occur in the O. T., by a mere accident, no doubt; [Ez 13:18](#) $\text{h}^{\text{n}}\text{k}^{\text{l}}\text{! '}$.

³[3] The question whether Am l h^{i} can also stand for the sing. 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 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](#), [Ps 73:10](#) (all *in* or immediately before the principal pause; in [Dt 33:2](#) with Zaqeph qatbn at least) Am l h^{i} can be better explained as plural (in reference to collective nouns); and in [Is 53:8](#) for Am l h^{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— $\text{Amy}^{\text{n}}\text{P}^{\text{y}}$ [Ps 11:7](#) and $\text{Amy}^{\text{P}}\text{K}^{\text{l}}$; [Jb 27:23](#), as well as $\text{Amy}^{\text{l}}\text{! '}$, three times, [Jb 20:23](#), [27:23](#) (beside $\text{wyl}^{\text{l}}\text{! '}$), and especially [Jb 22:2](#). In all these places the most extreme exegetical artifices can only be avoided by simply admitting a singular suffix (= $\text{wyn}^{\text{P}}\text{A}^{\text{l}}$ $\text{wy}^{\text{P}}\text{K}^{\text{A}}\text{!}$ $\text{wyl}^{\text{l}}\text{! '}$).—On the question of the antiquity of the suffixes in Am see [§ 91](#) /.

⁴[4] The form $\text{!h}^{\text{d}}\text{! '}$ in [Ru 1:13](#) is Aramaic (= *therefore*).

⁵[5] The use of ynl here for $\text{y}^{\text{a}}\text{l}$ (cf. above, [d](#)) might be due to euphonic reasons.— $\text{ynh}^{\text{m}}\text{K}^{\text{l}}$ (defectively) only in the Pentateuch, $\text{^m}^{\text{m}}\text{K}^{\text{l}}$ [Ex 15:11](#).

⁷[1] The Babylonian Masora writes $\text{Vh}^{\text{m}}\text{M}^{\text{i}}$ (to distinguish it from the 3rd sing.), which is justly blamed by Ibn Ezra.

⁸[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., $\text{^yT}^{\text{K}}\text{T}^{\text{l}}$; &c., was only formed on the analogy of $\text{^yl}^{\text{l}}\text{! '}$, &c., and $\text{^yr}^{\text{K}}\text{h}^{\text{A}}\text{!}$; &c., only on the analogy of $\text{ynp}^{\text{l}}\text{!}$; &c., since the real plural forms ought to be $\text{^yt}^{\text{K}}\text{T}^{\text{A}}\text{!}$ $\text{^yr}^{\text{K}}\text{A}^{\text{l}}$; &c.; cf., however, König, *Lehrgebäude*, ii. 305 f.

⁹[2] On the use of this particle see [§ 119 g](#).

¹⁰[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*.

¹¹[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 *ercomai*, aor. *hēqon*, fut. *eūsomai*, 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 —

vB *to be ashamed*. Hiph^ç *vybhe* (inferred from *tAvybh*), but also *vybhe* *vybāh*, as if from *Vby*, on the analogy of verbs *W%*; also in [Is 30:5](#) the Qere requires *vybhe* where the Kethibh has *vyabhi* from *vaB'*.

bAj *to be good*. Perfect *bAj*; but imperfect *bj yyl* and Hiph^ç *byj yhe* from *bj y'* (but cf. *tbj h* / [2 K 10:30](#)).

rnq' *to be afraid*. Imperfect, *rnqy* (from *rnG*).

#qy' *to awake*, only in the imperf. *#qyyt* for the perfect, the Hiph^ç *#yqhe* is used (from *#Wq*).

#pn' *to break in pieces*. Imperfect *#Wpy* (from *#WP*). Imperative. *#WP*. Niph^ç *#Apn'*. Pi^ç *#Pg* (from *#pn'*). Po^ç *#CAP* (from *#WP*). Reflexive *#CAPthi* Hiph^ç *#yphe*. Also *#PePi* [Jb 16:12](#).

bcn' (*Qal* in post-biblical Hebrew, in Aramaic and Arabic) *to place*, whence (possibly) Niph^ç *bCnl* and Hiph^ç *byChi* (see above, [§ 71](#)); but Hithpa^ç *bCythi*

htV' *to drink*, used in *Qal*; but in *Hiph*. *hqVhi* *to give to drink*, from a *Qal* *hqV'* which is not used in Hebrew.

On *%l h' ;%l yā* *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:

@Sj" *to add*. The *infinitive* (but cf. [§ 69 h, note](#)) and *imperfect*, unused in *Qal*, are supplied by the Hiphçil @ySAh; @ySAy (on @SAy as *imperfect indicative*, see [§ 109 d](#), cf. also [§ 109 i](#)).

l VK' *to stumble*. *Perfect* from *Qal*, *imperfect* from Niphçal.

Vgn *to approach*, unused in *perf. Qal*, instead of which Niphçal Vgnl is used; but *imperfect* VGyl, *imperative* VGi, and *infinitive* tXGP from *Qal* only are in use.

hXh" *to lead*. *Perfect* usually hXh" in *Qal*, so *imperative* hXh, but *imperfect* and *infinitive* always in Hiphçil.

tn *to be poured out*. *Perfect* Niphçal %Tnl with *imperfect* *Qal* %TyI, 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 *wa* copulative, e. g. [y Ps 60:13](#) *give us help against the adversary, and (for) vain is the help of man; [Gn 6:17](#) (*ynh*), [22:12](#), [Ex 23:9](#), [Jb 22:12](#), perhaps also [y Ps 7:10](#); or even without *Wa*, 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* ! [*y* [Is 3:16](#), &c., and *rva*] ! [*y* *because*, prop. *on account of the fact that*, both, however, may also be shortened to the simple ! [*y* [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 ! [*y* is sometimes repeated for emphasis, ! [*y* *W* ! [*y* (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* *K*] ! [*;* *for this very cause that*, [Jer 3:8](#). But just as the simple ! [*y* is used for *rva*] ! [*y* so also the simple - ! [*;* with the perfect stands for *rva*] ! [*;* [y Ps 119:136](#), [Ezr 3:11](#); cf. *y* *B* - ! [*;* [Gn 31:20](#) and *y* *B* *m* [Dt 28:55](#) both with the perfect, equivalent to *because* ... not. — Cf. further *rna*] *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* [Is 43:4](#) *arising from the fact that,=because*; *rva*] *txT* [1 S 26:21](#), &c., and *yKi* *txT* [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](#) Wrkz' ad w>... ~ryGsh;-l [; *because they delivered up ... and remembered not*, &c.; [1:11](#), [2:4](#); without WaW, [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:

¹[1] Also !KeI [;-yKit prop. *for therefore*, [Gn 18:5](#), [19:8](#), [33:10](#), [38:26](#), [Nu 10:31](#), [14:43](#), [2 S 18:20](#) Q^{ere} and !KeI [; rva] [Jb 34:27](#), always mean *forasmuch as*.

§ 137. *The Interrogative Pronoun.*

a

The interrogative pronoun *ymī* *who* may refer either to a masculine or feminine person ([Ct 3:6](#)), or even to a plural, e. g. *~Tā; ymī who are ye?* [Jos 9:8](#); *hLāāymī* [Gn 33:5](#), [Nu 22:9](#) (more minutely, *ymīw' ymī* [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. *~K,V-ymīt who are the Shechemites?* [Ju 9:28](#), [13:17](#), [Gn 33:8](#), [Mi 1:5](#); even more boldly, with the repetition of a *ymī* used personally, in [1 S 18:18](#), [2 S 7:18](#).—Another interrogative is *hm'kjaē* *which, what?*; of persons only in [Est 7:5](#).

b

Moreover, *ymī* may also be used in the sense of a genitive, e. g. *Tā; ymī-tB; whose daughter art thou?* [Gn 24:23](#), [1 S 17:55](#), [56](#), [58](#); *ymī rbd> whose word?* [Jer 44:28](#), [1 S 12:3](#); in the accusative, *ymī-tā, quemnam?* [1 S 28:11](#), [Is 6:8](#); with prepositions, e. g. *ymīB. 1 K 20:14* (in an abrupt question *by whom?*); *ymīl. Gn 32:18*; *ymī yrāb; 1 S 24:15*.—Similarly *hmā -hmā hm, what?* is used for the nominative, or accusative, or genitive ([Jer 8:9](#)), or with prepositions, e. g. *hm'-l [; whereupon?* [Is 1:5](#), [Jb 38:6](#); *why?* [Nu 22:32](#), &c.; *hm'-d [; quousque?* [y Ps 74:9.1](#)

c

Rem. Both *ymī* 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'Wān* with Samar. and LXX), [43:22](#), [Ex 32:1](#).—On the meaning of *ymī* 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,vyl]* in the apodosis), [54:15](#), [Pr 9:4](#), [16](#), [2 Ch 36:23](#); even *ymī-Wr m.vi have a care, whosoever ye be*, [2 S 18:12](#) (unless *yl i* is to be read, with the LXX, for *ymī*); se also *hm' (whatever it be)* [Jb 13:13](#), [1 S 19:3](#), [2 S 18:22](#), [23](#); cf. [Nu 23:3](#) *ynāy-hm; rbd> and whatsoever he showeth me*. Cf. also *rva] ymī whosoever* [Ex 32:33](#), [2 S 20:11](#), and *rva] vyah'-ymīt any*

man who [Dt 20:5](#) ff. , [Ju 10:18](#). A still further weakening of the *indefinite* use of ḥm' is the combination ·V,-m; *that which*, [Ec 1:9](#), [3:15](#) (just like the Syriac d>am'); cf. [Est 8:1](#), and ḥm' … l B; [Pr 9:13](#), ḥm' … al [Neh 2:12](#), *nothing whatever*.—On ḥm'laḥ . *quicquam, anything at all* (usually with a negative), and as an adverb *in any way*, [1 S 21:3](#), see the Lexicon.

Footnotes:

¹[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 $\text{!}^{\text{3}}\text{p}^{\text{3}}\text{ā}$ $[\text{3}^{\text{3}}\text{ā}]$, and $\text{W}^{\text{3}}\text{ā}$ $[\text{3}^{\text{3}}\text{ā}]$, as $\text{vgn}^{\text{3}}\text{ā}$ $[\text{q}^{\text{3}}\text{ā}] \sim \text{Wq}$, §§ 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 $\text{bvy}^{\text{3}}\text{ā}$ $\text{acm}^{\text{3}}\text{ā}$ $\text{hl}^{\text{3}}\text{ā}$.

d

Taking the old paradigm $\text{!}^{\text{3}}\text{p}^{\text{3}}\text{ā}$ as a model, it is usual, following the example of the Jewish grammarians, to call the first radical of any stem $\text{p}^{\text{3}}\text{ā}$ the second $[\text{ā}]$ and the third $[\text{!}^{\text{3}}]$. Hence the expressions, *verb* $\text{ā}^{\text{3}}\text{p}^{\text{3}}\text{ā}$ for a verb whose first radical is ā (*primae radicalis* [sc. *literae*] ā); $\text{W}^{\text{3}}\text{ā}$ $[\text{3}^{\text{3}}\text{ā}]$ for *mediae radicalis* $\text{W}^{\text{3}}\text{ā}$ $[\text{3}^{\text{3}}\text{ā}]$ for a verb whose second radical is repeated to form a third.

§ 153. *Restrictive and Intensive Clauses.*

The particles %a^h q^r; *only*, serve to introduce restrictive clauses, and ~G^h @aⁱ; *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 %aⁱ; [Gn 7:23](#), [34:15](#); q^r; [Gn 6:5](#), [Am 3:2](#); even %aⁱ q^rhⁱ *hath he indeed only*? [Nu 12:2](#); ~Gⁱ; [Gn 27:34](#), [Jb 7:11](#); @aⁱ; [Dt 15:17](#)), but very frequently extends to the whole of the following sentence. Thus with %aⁱ, e.g. [Nu 14:9](#), [1 K 17:13](#), [Pr 17:11](#), [Jb 13:15](#), [14:22](#), [16:7](#), [23:6](#); q^r; [Gn 20:11](#), [24:8](#), y [Ps 32:6](#), [Pr 13:10](#); ~Gⁱ; [Gn 27:33](#), [32:21](#) (hN^hi ~Gⁱ), [44:10](#); [1 S 22:7](#), [28:20](#), [Zc 9:11](#), [Pr 17:26](#), [20:11](#); @aⁱ; [Jb 14:3](#), [15:4](#).—In [Mal 1:10](#) and [Jb 2:10](#) ~Gⁱ 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.*¹

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 \mathbb{W} , [La 1:19](#), see [§ 107 q](#); with an interrogative sentence, [2 S 9:1](#), [3, Jb 38:24](#); with an optative, γ [Ps 51:9](#); with an imperative, [1 K 11:21](#); (b) of a cohortative with an imperative by \mathbb{W} , [Gn 29:21](#), [1 S 15:16](#), or a jussive, [Neh 2:5](#) ([§ 108 d](#)); (g) of a jussive with an imperative by \mathbb{W} , [Ex 9:1](#), [2s 16:11](#), [1 K 5:20](#), γ [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 ל , [Jon 1:11](#) $\text{הִמְּ$ with the 1st plur. imperf., and [2 Ch 29:10](#) $\text{יִבְבְּלִי} \sim \text{לִי}$ which are equivalent to cohortatives); (d) of an imperative with a jussive, cohortative, or interrogative sentence by \mathbb{W} , [§ 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 אֲלֵךְ to the imperfect (so [Ex 28:43](#), [30:20](#); and [2 S 13:25](#) after אֲנִי־לֹא 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 אֲלֵךְ .—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 אֲלֵךְ ; cf. [§ 120 f](#).

For examples of the direct subordination of the final imperfect (without \mathbb{W}) see [§ 120 c](#).

b

2. Final conjunctions are $\text{רַחֲמָא} \text{לֵךְ} [\text{מִלֵּךְ}]$ *to the end that*, also simply $\text{לֵךְ} [\text{מִלֵּךְ}]$, [Gn 12:13](#), [27:25](#), [Ex 4:5](#), γ [Ps 51:6](#), &c.; $\text{רַחֲמָא} \text{רַחֲמָא} [\text{בְּ} \text{פִי} \text{לֵךְ}]$ *prop. for the purpose that*, [Gn 27:10](#), and simply $\text{רַחֲמָא} [\text{בְּ} \text{פִי} \text{לֵךְ}]$, [Gn 27:4](#), [Ex 9:14](#), [20:20](#); also the simple רַחֲמָא , [Dt 4:10](#), [40](#), [6:3](#), [32:46](#), [Jos 3:7](#), [Neh 8:14](#) f.; negatively, $\text{אֲלֵךְ} \text{רַחֲמָא}$, [Gn 11:7](#), [24:3](#), [1 K 22:16](#); or $\cdot\text{V}$, [Ec 3:14](#);

also negatively, *alv, trbDf-I* [*for the matter (purpose) that ... not*, [Ec 7:14](#); *yTil bil* . with imperfect, [Ex 20:20](#), [2 S 14:14](#) *that ... not*.— Quite exceptional is the use of *-!mi* (if the text be right) in [Dt 33:11](#) *!Wmqy>!mi* with the imperfect, equivalent to *that ... not* [in prose, *~WQmi*].

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 *!a*; and *!P*, *that not*, *lest*, see [§ 152 f](#) and [w](#). On the infinitive with *!3* (also *! [mi]* . [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 *yTil bil* , [§ 114 s](#). On the preposition *!mi* 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:

¹[1] cf. H. G. T. Mitchell, *Final Constntctions of Biblical Hebrew*, Leipzig, 1879.

²[1] In [Ez 36:27](#) a final clause is introduced by *rva] ta* thus at the same time taking the form of an object-clause.

³[2] On *!* 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 \mathbb{W} (or $\mathbf{h}\mathbf{N}\mathbf{h}\mathbf{W}$), e. g. [Gn 7:6](#) *and Noah was six hundred years old* (prop. a son of six hundred years), $\mathbf{h}\mathbf{y}\mathbf{h}' \mathbf{I} \mathbf{W}\mathbf{B}\mathbf{M}\mathbf{h}\mathbf{W}$ and (i. e. *when*) *the flood was*. This is especially the case when the predicate of the noun-clause (frequently introduced by $\mathbf{d}\mathbf{A}$ [*still*]) is expressed by an active participle, e. g. [Jb 1:16](#) f.

$\mathbf{h}\mathbf{z}\mathbf{<d}\mathbf{A}[\mathbf{g}\mathbf{w} \mathbf{a}\mathbf{b}' \mathbf{h}\mathbf{z}\mathbf{w}>\mathbf{r}\mathbf{B}\mathbf{d}\mathbf{m}$ *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 $\mathbf{-I} \mathbf{K}'$ with a participial attribute in the sense of *whenever any one ...*, e. g. [1 S 2:13](#)

$\mathbf{x}\mathbf{b}\mathbf{z}\mathbf{\bar{r}} \mathbf{x}\mathbf{b}\mathbf{z}\mathbf{0} \mathbf{v}\mathbf{y}\mathbf{a}\mathbf{-I} \mathbf{K}' \mathbf{g}\mathbf{w} \mathbf{a}\mathbf{b}\mathbf{W}$ *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 $\mathbf{w}\mathbf{a}\mathbf{w}$ *apodosis*) in [§ 116 w](#).

b

(b) Sequence is expressed by the juxtaposition

(1) of two imperfects consecutive, e. g. [Gn 24:19](#) $\mathbf{r}\mathbf{m}\mathbf{a}\mathbf{d}\mathbf{T}\mathbf{w} \mathbf{A}\mathbf{t}\mathbf{q}\mathbf{w}\mathbf{h}\mathbf{I} \mathbf{I} \mathbf{k}\mathbf{T}\mathbf{w}$ *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 \mathbb{W} ; e. g. [Gn 38:25](#); cf. [§ 116 v](#); in [Gn 49:29](#) an imperative follows without \mathbb{W} ;

(3) of two perfects (frequently with the secondary idea of rapid succession¹ of the two actions or events in past time), e. g. [Gn 19:23](#) $\mathbf{g}\mathbf{w} \mathbf{a}\mathbf{B}' \mathbf{j} \mathbf{A}\mathbf{l} \mathbf{W}> \dots$

$\mathbf{a}\mathbf{c}\mathbf{y}'\mathbf{v}\mathbf{m}\mathbf{V}\mathbf{h}$; *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 $\mathbf{W}\mathbf{a}\mathbf{w}$, 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] Trmāt ~TgFhiv> *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 ĩ (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](#)),² is then connected by W (or hNhiy) as in the examples above, under no. 3, e. g. [Gn 19:4](#) (cf. [Jos 2:8](#)) qw WBSñ"...

ry[h' yvaw>WbKivyl ~rj ĩ *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 ~a⁴ (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*, rvaβ-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 ryaivhi yTil Bī-d[; *until there was none left remaining to him* (where indeed it would be very natural to read ryaivh; the infin. constr., as elsewhere after yTil Bī, [§ 114 s](#)) [Nu 21:35](#), [Dt 3:3](#), [Jos 8:22](#), [11:8](#) (but [1 S 14:19](#) *while*, *as long as*); ad rvaβ d[; *before that*, [Ec 12:1](#), [2](#), [6](#). with an imperfect, as in [Pr 8:26](#) d[; with a

perfect; ~aīd[; Ā ~ai rva]d[; *until the time when*; rva]yr̄k̄a[; (for which in [Ez 40:1](#) rva]rxa; [Lv 25:48](#), [1 S 5:9](#) simply yr̄k̄a[; [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 ī [§ 107 c](#)) *before*; tmd̄q[(for rva] tmd̄q[) *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 ykī-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](#); ykī-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[;]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 waḥw *apodosis*), or, when referring to the future, by *if*; the infinitive after !mī 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) taarkīw 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 *txrpk* *when it budded*, 40:10.

Footnotes:

¹[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>

²[1] On the perfect in the protasis, which is critically doubtful, cf. § 107 c.

³[2] On *rva* as an original demonstrative, cf. § 138 a; hence *bvvn" rva* d [; is properly *up to that* (moment) — *we shall return*.

⁴[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 Dagesforte in particular.

§ [13](#). Dageslene.

§ [14](#). Mappiq and Rapphef.

§ [15](#). The Accents.

§ [16](#). Of Maqqeph and Metheg.

§ [17](#). Of the Qere and Ketiv. 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 Tenués.

§ [22](#). Peculiarities of the Gutturals.

§ [23](#). The Feebleness of the Gutturals *ʿ* and *h*.

§ [24](#). Changes of the Weak Letters *w* and *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](#). Hiphç'iŵ and Hoph'al . .

§ [54](#). Hitbpaçeŵ

§ [55](#). Less Common Conjugations

§ [56](#). Quadriliterals

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 *Waʾw* Consecutive

§ [112](#). The Perfect with *Waʾw* 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 Waḵw
- § [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.*³ = Die Keilinschriften und das Alte Testament, 3rd 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. Briggs, 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, 3rd 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. Winckler. 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 Orientalischen Gesellschaft, Lpz. 1846ff., since 1903 ed. by A. Fischer.

ZDPV. = Zeitschrift des deutschen Palästina-Vereins, Lpz. 1878 ff., since 1903 ed. by

C. Steuernagel.

TABLE OF ALPHABETS

Old Hebrew						Samaritan			Old Aramaic					Aramaic-Hebrew																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																	
Meša		Seals and Gems		Siloam		Coins			Inscrip- tions		MSS.		Zenjirli		Weights, Seals, &c.		Teimā inscr.		Egyptian cursive		Square character				Rabbinic				Cursive																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																		
c. 810 B.C.	9-5 cent. B.C.	c. 700 B.C.	Maccabean 2 cent. B.C.	Hasmonean 2-1 c. B.C.	Revolt 1-2 c. A.D.	4-6 cent. A.D.	major- cule	cursive	8 cent. B.C.	8-1 cent. B.C.	5-1 cent. B.C.	5-1 cent. B.C.	Early inscr. 1-4 cent. A.D.	Babyl- onian 510 A.D.	Spanish 1470 A.D.	German 1347 A.D.	Ger. with Taggim. Modern	Egypt. 10-11 cent.	Spanish 15 cent.	German 1347	Oriental 16 cent.	Alger. 19 cent.	Spanish 15 cent.	Italian 15-16 cent.	German 19 cent.																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																						
𐤀	𐤁	𐤂	𐤃	𐤄	𐤅	𐤆	𐤇	𐤈	𐤉	𐤊	𐤋	𐤌	𐤍	𐤎	𐤏	𐤐	𐤑	𐤒	𐤓	𐤔	𐤕	𐤖	𐤗	𐤘	𐤙	𐤚	𐤛	𐤜	𐤝	𐤞	𐤟	𐤠	𐤡	𐤢	𐤣	𐤤	𐤥	𐤦	𐤧	𐤨	𐤩	𐤪	𐤫	𐤬	𐤭	𐤮	𐤯	𐤰	𐤱	𐤲	𐤳	𐤴	𐤵	𐤶	𐤷	𐤸	𐤹	𐤺	𐤻	𐤼	𐤽	𐤾	𐤿	𐥀	𐥁	𐥂	𐥃	𐥄	𐥅	𐥆	𐥇	𐥈	𐥉	𐥊	𐥋	𐥌	𐥍	𐥎	𐥏	𐥐	𐥑	𐥒	𐥓	𐥔	𐥕	𐥖	𐥗	𐥘	𐥙	𐥚	𐥛	𐥜	𐥝	𐥞	𐥟	𐥠	𐥡	𐥢	𐥣	𐥤	𐥥	𐥦	𐥧	𐥨	𐥩	𐥪	𐥫	𐥬	𐥭	𐥮	𐥯	𐥰	𐥱	𐥲	𐥳	𐥴	𐥵	𐥶	𐥷	𐥸	𐥹	𐥺	𐥻	𐥼	𐥽	𐥾	𐥿	𐦀	𐦁	𐦂	𐦃	𐦄	𐦅	𐦆	𐦇	𐦈	𐦉	𐦊	𐦋	𐦌	𐦍	𐦎	𐦏	𐦐	𐦑	𐦒	𐦓	𐦔	𐦕	𐦖	𐦗	𐦘	𐦙	𐦚	𐦛	𐦜	𐦝	𐦞	𐦟	𐦠	𐦡	𐦢	𐦣	𐦤	𐦥	𐦦	𐦧	𐦨	𐦩	𐦪	𐦫	𐦬	𐦭	𐦮	𐦯	𐦰	𐦱	𐦲	𐦳	𐦴	𐦵	𐦶	𐦷	𐦸	𐦹	𐦺	𐦻	𐦼	𐦽	𐦾	𐦿	𐧀	𐧁	𐧂	𐧃	𐧄	𐧅	𐧆	𐧇	𐧈	𐧉	𐧊	𐧋	𐧌	𐧍	𐧎	𐧏	𐧐	𐧑	𐧒	𐧓	𐧔	𐧕	𐧖	𐧗	𐧘	𐧙	𐧚	𐧛	𐧜	𐧝	𐧞	𐧟	𐧠	𐧡	𐧢	𐧣	𐧤	𐧥	𐧦	𐧧	𐧨	𐧩	𐧪	𐧫	𐧬	𐧭	𐧮	𐧯	𐧰	𐧱	𐧲	𐧳	𐧴	𐧵	𐧶	𐧷	𐧸	𐧹	𐧺	𐧻	𐧼	𐧽	𐧾	𐧿	𐨀	𐨁	𐨂	𐨃	𐨄	𐨅	𐨆	𐨇	𐨈	𐨉	𐨊	𐨋	𐨌	𐨍	𐨎	𐨏	𐨐	𐨑	𐨒	𐨓	𐨔	𐨕	𐨖	𐨗	𐨘	𐨙	𐨚	𐨛	𐨜	𐨝	𐨞	𐨟	𐨠	𐨡	𐨢	𐨣	𐨤	𐨥	𐨦	𐨧	𐨨	𐨩	𐨪	𐨫	𐨬	𐨭	𐨮	𐨯	𐨰	𐨱	𐨲	𐨳	𐨴	𐨵	𐨶	𐨷	𐨸	𐨹	𐨺	𐨻	𐨼	𐨽	𐨾	𐨿	𐩀	𐩁	𐩂	𐩃	𐩄	𐩅	𐩆	𐩇	𐩈	𐩉	𐩊	𐩋	𐩌	𐩍	𐩎	𐩏	𐩐	𐩑	𐩒	𐩓	𐩔	𐩕	𐩖	𐩗	𐩘	𐩙	𐩚	𐩛	𐩜	𐩝	𐩞	𐩟	𐩠	𐩡	𐩢	𐩣	𐩤	𐩥	𐩦	𐩧	𐩨	𐩩	𐩪	𐩫	𐩬	𐩭	𐩮	𐩯	𐩰	𐩱	𐩲	𐩳	𐩴	𐩵	𐩶	𐩷	𐩸	𐩹	𐩺	𐩻	𐩼	𐩽	𐩾	𐩿	𐪀	𐪁	𐪂	𐪃	𐪄	𐪅	𐪆	𐪇	𐪈	𐪉	𐪊	𐪋	𐪌	𐪍	𐪎	𐪏	𐪐	𐪑	𐪒	𐪓	𐪔	𐪕	𐪖	𐪗	𐪘	𐪙	𐪚	𐪛	𐪜	𐪝	𐪞	𐪟	𐪠	𐪡	𐪢	𐪣	𐪤	𐪥	𐪦	𐪧	𐪨	𐪩	𐪪	𐪫	𐪬	𐪭	𐪮	𐪯	𐪰	𐪱	𐪲	𐪳	𐪴	𐪵	𐪶	𐪷	𐪸	𐪹	𐪺	𐪻	𐪼	𐪽	𐪾	𐪿	𐫀	𐫁	𐫂	𐫃	𐫄	𐫅	𐫆	𐫇	𐫈	𐫉	𐫊	𐫋	𐫌	𐫍	𐫎	𐫏	𐫐	𐫑	𐫒	𐫓	𐫔	𐫕	𐫖	𐫗	𐫘	𐫙	𐫚	𐫛	𐫜	𐫝	𐫞	𐫟	𐫠	𐫡	𐫢	𐫣	𐫤	𐫥	𐫦	𐫧	𐫨	𐫩	𐫪	𐫫	𐫬	𐫭	𐫮	𐫯	𐫰	𐫱	𐫲	𐫳	𐫴	𐫵	𐫶	𐫷	𐫸	𐫹	𐫺	𐫻	𐫼	𐫽	𐫾	𐫿	𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊	𐬋	𐬌	𐬍	𐬎	𐬏	𐬐	𐬑	𐬒	𐬓	𐬔	𐬕	𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟	𐬠	𐬡	𐬢	𐬣	𐬤	𐬥	𐬦	𐬧	𐬨	𐬩	𐬪	𐬫	𐬬	𐬭	𐬮	𐬯	𐬰	𐬱	𐬲	𐬳	𐬴	𐬵	𐬶	𐬷	𐬸	𐬹	𐬺	𐬻	𐬼	𐬽	𐬾	𐬿	𐭀	𐭁	𐭂	𐭃	𐭄	𐭅	𐭆	𐭇	𐭈	𐭉	𐭊	𐭋	𐭌	𐭍	𐭎	𐭏	𐭐	𐭑	𐭒	𐭓	𐭔	𐭕	𐭖	𐭗	𐭘	𐭙	𐭚	𐭛	𐭜	𐭝	𐭞	𐭟	𐭠	𐭡	𐭢	𐭣	𐭤	𐭥	𐭦	𐭧	𐭨	𐭩	𐭪	𐭫	𐭬	𐭭	𐭮	𐭯	𐭰	𐭱	𐭲	𐭳	𐭴	𐭵	𐭶	𐭷	𐭸	𐭹	𐭺	𐭻	𐭼	𐭽	𐭾	𐭿	𐮀	𐮁	𐮂	𐮃	𐮄	𐮅	𐮆	𐮇	𐮈	𐮉	𐮊	𐮋	𐮌	𐮍	𐮎	𐮏	𐮐	𐮑	𐮒	𐮓	𐮔	𐮕	𐮖	𐮗	𐮘	𐮙	𐮚	𐮛	𐮜	𐮝	𐮞	𐮟	𐮠	𐮡	𐮢	𐮣	𐮤	𐮥	𐮦	𐮧	𐮨	𐮩	𐮪	𐮫	𐮬	𐮭	𐮮	𐮯	𐮰	𐮱	𐮲	𐮳	𐮴	𐮵	𐮶	𐮷	𐮸	𐮹	𐮺	𐮻	𐮼	𐮽	𐮾	𐮿	𐯀	𐯁	𐯂	𐯃	𐯄	𐯅	𐯆	𐯇	𐯈	𐯉	𐯊	𐯋	𐯌	𐯍	𐯎	𐯏	𐯐	𐯑	𐯒	𐯓	𐯔	𐯕	𐯖	𐯗	𐯘	𐯙	𐯚	𐯛	𐯜	𐯝	𐯞	𐯟	𐯠	𐯡	𐯢	𐯣	𐯤	𐯥	𐯦	𐯧	𐯨	𐯩	𐯪	𐯫	𐯬	𐯭	𐯮	𐯯	𐯰	𐯱	𐯲	𐯳	𐯴	𐯵	𐯶	𐯷	𐯸	𐯹	𐯺	𐯻	𐯼	𐯽	𐯾	𐯿	𐰀	𐰁	𐰂	𐰃	𐰄	𐰅	𐰆	𐰇	𐰈	𐰉	𐰊	𐰋	𐰌	𐰍	𐰎	𐰏	𐰐	𐰑	𐰒	𐰓	𐰔	𐰕	𐰖	𐰗	𐰘	𐰙	𐰚	𐰛	𐰜	𐰝	𐰞	𐰟	𐰠	𐰡	𐰢	𐰣	𐰤	𐰥	𐰦	𐰧	𐰨	𐰩	𐰪	𐰫	𐰬	𐰭	𐰮	𐰯	𐰰	𐰱	𐰲	𐰳	𐰴	𐰵	𐰶	𐰷	𐰸	𐰹	𐰺	𐰻	𐰼	𐰽	𐰾	𐰿	𐱀	𐱁	𐱂	𐱃	𐱄	𐱅	𐱆	𐱇	𐱈	𐱉	𐱊	𐱋	𐱌	𐱍	𐱎	𐱏	𐱐	𐱑	𐱒	𐱓	𐱔	𐱕	𐱖	𐱗	𐱘	𐱙	𐱚	𐱛	𐱜	𐱝	𐱞	𐱟	𐱠	𐱡	𐱢	𐱣	𐱤	𐱥	𐱦	𐱧	𐱨	𐱩	𐱪	𐱫	𐱬	𐱭	𐱮	𐱯	𐱰	𐱱	𐱲	𐱳	𐱴	𐱵	𐱶	𐱷	𐱸	𐱹	𐱺	𐱻	𐱼	𐱽	𐱾	𐱿	𐲀	𐲁	𐲂	𐲃	𐲄	𐲅	𐲆	𐲇	𐲈	𐲉	𐲊	𐲋	𐲌	𐲍	𐲎	𐲏	𐲐	𐲑	𐲒	𐲓	𐲔	𐲕	𐲖	𐲗	𐲘	𐲙	𐲚	𐲛	𐲜	𐲝	𐲞	𐲟	𐲠	𐲡	𐲢	𐲣	𐲤	𐲥	𐲦	𐲧	𐲨	𐲩	𐲪	𐲫	𐲬	𐲭	𐲮	𐲯	𐲰	𐲱	𐲲	𐲳	𐲴	𐲵	𐲶	𐲷	𐲸	𐲹	𐲺	𐲻	𐲼	𐲽	𐲾	𐲿	𐳀	𐳁	𐳂	𐳃	𐳄	𐳅	𐳆	𐳇	𐳈	𐳉	𐳊	𐳋	𐳌	𐳍	𐳎	𐳏	𐳐	𐳑	𐳒	𐳓	𐳔	𐳕	𐳖	𐳗	𐳘	𐳙	𐳚	𐳛	𐳜	𐳝	𐳞	𐳟	𐳠	𐳡	𐳢	𐳣	𐳤	𐳥	𐳦	𐳧	𐳨	𐳩	𐳪	𐳫	𐳬	𐳭	𐳮	𐳯	𐳰	𐳱	𐳲	𐳳	𐳴	𐳵	𐳶	𐳷	𐳸	𐳹	𐳺	𐳻	𐳼	𐳽	𐳾	𐳿	𐴀	𐴁	𐴂	𐴃	𐴄	𐴅	𐴆	𐴇	𐴈	𐴉	𐴊	𐴋	𐴌	𐴍	𐴎	𐴏	𐴐	𐴑	𐴒	𐴓	𐴔	𐴕	𐴖	𐴗	𐴘	𐴙	𐴚	𐴛	𐴜	𐴝	𐴞	𐴟	𐴠	𐴡	𐴢	𐴣	𐴤	𐴥	𐴦	𐴧	𐴨	𐴩	𐴪	𐴫	𐴬	𐴭	𐴮	𐴯	𐴰	𐴱	𐴲	𐴳	𐴴	𐴵	𐴶	𐴷	𐴸	𐴹	𐴺	𐴻	𐴼	𐴽	𐴾	𐴿	𐵀	𐵁	𐵂	𐵃	𐵄	𐵅	𐵆	𐵇	𐵈	𐵉	𐵊	𐵋	𐵌	𐵍	𐵎	𐵏	𐵐	𐵑	𐵒	𐵓	𐵔	𐵕	𐵖	𐵗	𐵘	𐵙	𐵚	𐵛	𐵜	𐵝	𐵞	𐵟	𐵠	𐵡	𐵢	𐵣	𐵤	𐵥	𐵦	𐵧	𐵨	𐵩	𐵪	𐵫	𐵬	𐵭	𐵮	𐵯	𐵰	𐵱	𐵲	𐵳	𐵴	𐵵	𐵶	𐵷	𐵸	𐵹	𐵺	𐵻	𐵼	𐵽	𐵾	𐵿	𐶀	𐶁	𐶂	𐶃	𐶄	𐶅	𐶆	𐶇	𐶈	𐶉	𐶊	𐶋	𐶌	𐶍	𐶎	𐶏	𐶐	𐶑	𐶒	𐶓	𐶔	𐶕	𐶖	𐶗	𐶘	𐶙	𐶚	𐶛	𐶜	𐶝	𐶞	𐶟	𐶠	𐶡	𐶢	𐶣	𐶤	𐶥	𐶦	𐶧	𐶨	𐶩	𐶪	𐶫	𐶬	𐶭	𐶮	𐶯	𐶰	𐶱	𐶲	𐶳	𐶴	𐶵	𐶶	𐶷	𐶸	𐶹	𐶺	𐶻	𐶼	𐶽	𐶾	𐶿	𐷀	𐷁	𐷂	𐷃	𐷄	𐷅	𐷆	𐷇	𐷈	𐷉	𐷊	𐷋	𐷌	𐷍	𐷎	𐷏	𐷐	𐷑	𐷒	𐷓	𐷔	𐷕	𐷖	𐷗	𐷘	𐷙	𐷚	𐷛	𐷜	𐷝	𐷞	𐷟	𐷠	𐷡	𐷢	𐷣	𐷤	𐷥	𐷦	𐷧	𐷨	𐷩	𐷪	𐷫	𐷬	𐷭	𐷮	𐷯	𐷰	𐷱	𐷲	𐷳	𐷴	𐷵	𐷶	𐷷	𐷸	𐷹	𐷺	𐷻	𐷼	𐷽	𐷾	𐷿	𐸀	𐸁	𐸂	𐸃	𐸄	𐸅	𐸆	𐸇	𐸈	𐸉	𐸊	𐸋	𐸌	𐸍	𐸎	𐸏	𐸐	𐸑	𐸒	𐸓	𐸔	𐸕	𐸖	𐸗	𐸘	𐸙	𐸚	𐸛	𐸜	𐸝	𐸞	

§ 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 $\text{W}^{\text{3}}\text{p}$ and $\text{y}^{\text{3}}\text{p}$; $\text{a}^{\text{3}}\text{h}$ and $\text{h}^{\text{3}}\text{h}$; $[\text{3}^{\text{3}}\text{h}]$ and $\text{W}^{\text{3}}\text{h}$; $[\text{3}^{\text{3}}\text{h}]$ and $\text{h}^{\text{3}}\text{h}$) 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 $\text{p}^{\text{3}}\text{d}$ there occur with the same meaning $\text{p}^{\text{3}}\text{kD}'$, $\text{p}^{\text{3}}\text{MD}$, akD' *to strike, to crush*; and from the root, $\text{d}^{\text{3}}\text{h}$ there are $\text{d}^{\text{3}}\text{Wh}$: $\text{dd}^{\text{3}}\text{h}$, $\text{hd}^{\text{3}}\text{h}$ *to flee*.

b

In this manner the following classes are related in form and meaning:

1. Verbs $\text{W}^{\text{3}}\text{h}$ and $[\text{3}^{\text{3}}\text{h}]$ in which the first and third consonants are the same in both, as being essential to the meaning; e.g. $\text{p}^{\text{3}}\text{Wh}$ and $\text{p}^{\text{3}}\text{km}'$ *to become poor*, $\text{v}^{\text{3}}\text{Wh}$ and $\text{v}^{\text{3}}\text{Vm}'$ *to feel*; $\text{d}^{\text{3}}\text{Wh}$ and $\text{dd}^{\text{3}}\text{h}$ *to flee*.

c

2. Verbs $\text{y}^{\text{3}}\text{p}$ and $\text{!}^{\text{3}}\text{p}$; e.g. bcy^{3} and bcn^{3} *to place*, Vqn^{3} and Vqy^{3} ($\text{ya}^{\text{3}}\text{qo}^{\text{3}}\text{d}$) *to lay snares*. Moreover, stems belonging to the classes mentioned in 1 (especially $\text{W}^{\text{3}}\text{h}$) are frequently related also to verbs $\text{y}^{\text{3}}\text{p}$ and $\text{!}^{\text{3}}\text{p}$, e. g. $\text{r}^{\text{3}}\text{WG}$ and $\text{r}^{\text{3}}\text{gV}^{\text{3}}$ *to fear*, bAj and bjy^{3} *to be good*; xpn^{3} and xWP *to blow*; \#pn^{3} and \#WP *to dash to pieces*. Verbs $\text{a}^{\text{3}}\text{p}$ are less frequently connected with these classes, e.g. vda^{3} and vMD *to thresh*, &c.

d

3. Verbs $\text{a}^{\text{3}}\text{h}$ and $\text{h}^{\text{3}}\text{h}$ (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 akD' and hkD' *to crush*, $\text{ar}^{\text{3}}\text{q}'$ and $\text{hr}^{\text{3}}\text{q}'$ *to meet* (cf. [§ 75 nn](#)); to verbs of the other classes, in hcm' and $\text{\#cm}'$ *to suck*, hxD' and xMD *to thrust*, &c.

e

4. Verbs $[\text{3}^{\text{3}}\text{h}]$ and $\text{h}^{\text{3}}\text{h}$, on which cf. Grimm, *Journal of Bibl. Lit.*, 1903, p. 196; e.

g. $hn'a'$ and $!na'$ *to sigh*, hmD' and $\sim mD'$ *to be quiet*, hnX' and $!nX'$ *to incline*, $hl'K'$ and $ll'K'$ *to end*, $hl'q'$ and $ll'q'$ *to despise*, hgV' and ggV' *to err*, hxV' and xxV' *to bend down*, hSV' and SSV' *to plunder*.

f

5. Verbs W^B and h^3 ; e. g. lWm and lhm' (New Hebrew; in O. T. only $lWhm'$ [Is 1:22](#)) *to circumcise*, rWm and $rh'm'$ *to exchange*, rWh (in $hr'Anm.$ *a light*) and $rh'n'$ *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*, $yvi l i \tilde{a}$ $y[ybir]$ *like* $[br\tilde{a}]$ $[br\tilde{a}]$ $\sim y[Br]$ without the prosthetic \tilde{a} , which appears in $[Br\tilde{a}]$ &c.), $yvimix$ or $yvimix$ (which, according to Strack, is always to be read for $yvimix$), $yvim\tilde{a}$ $y[ybiv\tilde{a}]$ $ynymiv\tilde{a}$ $y[yvit\tilde{a}]$ $yryfi$ $[]$. The ordinal *first* is expressed by $!Avarl$ (cf. § 27 w), from $Va\alpha$ *head, beginning*, with the termination $!A$ (§ 86 f). On the use of $dx'a$, 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. $tyvimix$ *fifth* or *fifth part*, $tyryfi$ $[]$ and $hyryfi$ $[]$ *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 $[Wob' ebdomaj]$, *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.

§ 154. Sentences connected by *Waṯw*.

a

*Waṯw copulativum*¹ (𐤔𐤕) serves to connect two or more sentences, or single words (on its various vocalization, cf. § 104 d–g). Its use, however, is by no means restricted merely to joining sentences which are actually co-ordinate. Frequently the language employs merely the simple connexion by *Waṯw*, even to introduce an antithesis ([Gn 17:21](#), [19:19](#), [Lv 2:12](#), [Jb 6:25](#), and very frequently in circumstantial noun-clauses), or when one of the two clauses is not co-ordinated, but subordinated to the other. On the use of 𐤔𐤕 to introduce circumstantial clauses, cf. especially § 141 e and § 142 d; introducing causal clauses, § 158 a; comparative clauses, § 161 a; final clauses, § 165 a; consecutive clauses, § 166 a. On *waṯw apodosis*, cf. § 143 d, and the sections there cited; on the use of *Waṯw* in numerical sayings, cf. § 134 s.

b

Rem. Sometimes *waṯw copulativum* joins a sentence apparently to what immediately precedes, but in reality to a sentence which is suppressed and which must, therefore, be supplied from the context. So especially 𐤔𐤕 with imperatives to express inferences, e.g. [1 K 2:22](#) 𐤕𐤓 𐤓𐤕𐤕𐤓𐤕 *task now rather*, [Ez 18:32](#) *for I have no pleasure in the death of him that dieth ...*, 𐤔𐤕𐤕𐤓𐤕𐤓𐤕𐤓𐤕 *wherefore turn yourselves*. Also at the beginning of a speech in loose connexion with an act or speech of another person, e.g. [Ex 2:20](#), [2 S 18:11](#), [24:3](#), [2 K 4:14](#), [41](#), [7:13](#), [2 Ch 25:9](#); cf. also [Jos 7:7](#), (𐤔𐤕 𐤔𐤕𐤕𐤓𐤕𐤓𐤕 [Ps 2:10](#), [4:4](#), [Is 8:7](#)). Sometimes the suppression of the protasis is due to passionate excitement or haste, which does not allow time for full expression; this is especially illustrated by [Nu 12:14](#), [20:3](#) (𐤔𐤕 𐤔𐤕𐤕𐤓𐤕𐤓𐤕, [1 S 10:12](#), [15:14](#), [22:14](#), [28:16](#), [2 S 18:12](#), [24:3](#), [1 K 2:22](#) (𐤕𐤓𐤕𐤓𐤕 𐤔𐤕𐤕𐤓𐤕𐤓𐤕, [2 K 1:10](#), [7:19](#) (cf. verse 2); [Is 3:14](#), [Zc 2:10](#), y [Ps 2:6](#) (at the same time a circumstantial clause *whereas I=and yet I have*, &c.); cf. also a new clause beginning with the formula of wishing 𐤕𐤓𐤕𐤓𐤕 [Nu 11:29](#), [Ju 9:29](#); on the disconnected use of 𐤓𐤕𐤕𐤓𐤕 and 𐤕𐤓𐤕𐤓𐤕, cf. § 159 dd.

Footnotes:

¹[1] For further particulars of the use of *waṯw copulativum*, see Gesenius' *Thesaurus*, i. 393 ff. On its use in the co-ordination of similar tenses and moods (e.g. five imperfects consecutive in [Gn 25:34](#), five perfects with ~𐤕𐤔𐤕) as well as of dissimilar tenses and

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](#) ו 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 ו copulativum is also *explanatory* (like *isque*, *et—quidem*, and the German *und zwar*, English *to wit*), and is then called ו 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 חקסו; 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 ארץ [B. is to be omitted with the LXX); cf. also such combinations as ד [ו]מי 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](#) ונר, [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 ו concomitantiæ occurs in [Jb 41:12](#) *a seething pot* מִיגַשׁ *with burning rushes*; cf. [Ex 10:10](#) (*with your little ones*), [12:8](#), [Lv 1:12](#), [Is 42:5](#). In Arabic this ו 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. ~yh/-~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

~גַּם ~גַּם: [Gn 24:44](#) = *both—and*; ~גַּם: occurs three times in [Gn 24:25](#) and [32:20](#); also @אֲ, 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 @אֲפֹאֲרֵי (also three times), equivalent to *both — and*; cf. ~גַּם: @אֲפֹאֲרֵי and even, [Lv 26:44](#); yכִּי-אֲפֹאֲרֵי 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 אִם *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](#) אִם=*it would then happen that*, for which elsewhere יְכִי אִם.

b

In the sense of *sive*—*sive* we find אִם—אִם, or אִם-אִם or אִם-וְאִם (see the examples in the Lexicon), also וְאִם-וְאִם [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 אִם-אִם (see [§ 143 e](#)); cf. also אִם-אִם (in [Gn 24:44](#) אִם-וְאִם-אִם) *both—and*; but אִם-אִם-אִם (in [Gn 21:26](#) אִם-וְאִם-אִם [Zp 1:18](#) אִם ... אִם-אִם) *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 $\sim\text{ā}!$ *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 $\text{yK}^i \sim\text{ġ}^i$ *yea though*, [Is 1:15](#) with imperfect; for which we find simply $\sim\text{ġ}^i$ in [Is 49:15](#) with imperfect, *yea, though these may forget, yet ...*; on the other hand, with perfect, [Jer 36:25](#), y [Ps 95:9](#), [Neh 6:1](#); finally $\sim\text{ġ}^i \text{yK}^i$ *even if, though*, [Ec 4:14](#).

c

(c) By the preposition $\text{-l} [\text{;}]$ governing a complete noun-clause, as [Jb 16:17](#) $\text{yP}^k\text{B. sm}^x\text{'-ad t}^l [\text{;}]$ *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 $\text{ta}\check{\text{a}}$, [117](#): as direct object of verb, [117](#): syntax of pronominal object and second accus., [117 e](#): introduced by 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 N²](#): 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 Mappi³Eq, [14 d](#): affixed to 3rd plur. perf. (rare), [23 i](#), [44 l](#): verbs ³h, [68](#).

Aleph prostheticum, [19 m](#) and [N](#).

Alphabet, old Hebrew, [5 a](#): origin of, [5 g](#).

Alphabetic poems, [5 h](#).

Amarna letters [2 b N³](#), [2 f](#) and [N⁴](#).

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 ³h, [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 [N²](#), [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^oel, [52 a](#):

Nuⁿ epentheticum, [58 i-l](#): Aram. forms of verbs, [³h] [67 g](#): of verbs [³h] [72 ee](#): of verbs ³h, [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](#): *al* elided after it, [35 d](#): omitted with *hazk 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 N²](#).

Aspirates, [6 n](#).

Asseverations, [149](#).

Assimilation, [19 b–f](#), [54 c](#), [d](#), [66 d–g](#): of ו and י [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](#).

Athnaʿel, chief divider of Verse in prose, [15 f](#): secondary divider in poetry [15 h](#).

Attraction, cases of, [145 u N³](#), [146 a](#).

Attribute, see Adjective.

Attributive ideas expressed by וְיֵאָדָם -#דָּא I [דָּא 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 N³](#).

Beḡadkephath letters, [3 d](#), [6 n](#), [12 a](#), [13 c](#): aspiration of [21](#).

Ben Asher's recension of the text, [7 h N²](#).

Ben Naphthali' recension of the text, [7 h N²](#).

Beth essentiae, [119 i](#): pretii, [119 p](#).

Bodily and mental defects denoted by adjectives of the form I יִשְׁרָא, [84^b d](#).

Boustrophedon, [1 k N²](#), [5 d N³](#).

Canaanite branch of the Semitic languages, [1 b](#) (ii).

Canaamite glosses In the cuneiform tablets of Tell el-Amarna, [2 f N¹](#).

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](#): [yā](#), [90 k–m](#), [o](#): [wā](#) and [wā](#) [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 [hā](#), [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 ptc., [132 g](#): with the predicate in the plur. masc., [145 b–e](#), in 3rd pl. fem., [145 c](#): [lā](#) 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 אֶל, 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 ~אֶל, [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^oil, [51](#): Pi^oeil and Pu'al, [52](#): Hiph^oil and Hoph^oa, [53](#): Hithpa^oeil, [54](#): the less common conjugations, [39 g](#), [55](#): conjugation of aim. or attack (Po^oeil), [55 c](#).

Conjunctions, [104](#).

Conjunctive accents [15 g, i](#).

Consecutio temporum, perf. and imperf. with ואֵן consec., [49](#): perf. with ואֵן 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 ואֵן copulativum: verbal, how expressed, [141 f–h](#).

Cuneiform inscriptions, [1 d, m N¹ 5 g](#) (b), [6 b](#).

Dagesforte, [12](#): in place of a letter assimilated, [19 b–f](#): orthophonism, [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, ך, [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.

Dagesilene, [13](#), [21](#): after חֿ (i.e. יֿדָה), [21 c](#): omitted anomalously after consonantal ו and י, [21 c](#): exceptional cases of (בֿבֿ כֿבֿ פֿבֿ מֿבֿ), [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](#).

Denomnattive 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–i](#).

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 t^{a} with the suffix, [135 k](#): by position, [142 f](#), [g](#), [152 e](#) (after a^{l}), [152 w](#) (after !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](#) (!Aq = *hark*): with hnh , [147 b](#): without hnh , [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 yB , [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 t^{a} , [80 f](#), $\text{t}^{\text{a'}}$ [80 g](#), y^{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 offices¹, [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 ~^ṣ, [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 waṯw 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 |. rVḏ| [129 a](#), [h](#).

Gentilic names, in ḡṣḏ| [86 h](#): determination of, [125 e](#): of compounds (as ynlymij>!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 N¹](#).

Gutturals, pronunciation of, [6 c–f](#), [o](#), [r](#): peculiarities of, [22](#): in verbal stems, [62–65](#).

Hadad inscription, [1 m](#).

Hateph-Pathah, [10 f](#), [g](#): shorter than Hateph-Seghol [27 r](#), [63 f](#).

Hateph-Qames, [10 f](#), [h](#).

Hateph-Seghol [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), [84a a](#), [93 c](#) (in segholates).

Himyaritic, [1 b](#) (i): writing, [1 k N2](#).

Hiph'el, [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](#).

Hireq, different kinds of, [8 b](#), [9 g](#), [h](#): compaginis, [90 k-n](#).

Hithpa'el, [54](#): sometimes construed with an accusative, [54 f](#) [117 w](#).

Hithpa'el, [55 d](#), [73 m](#), [75 kk](#).

Hithpa'el, [55 g](#), [67 l](#).

Hithpa'el, [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 $hnl j q t$ 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 α . for αi (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 N¹](#), [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 N¹](#), [135 i N](#), [q N](#), [145 k N¹](#), [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^oe^l, [53 p](#) (cf. [84^b e](#)), in Hiph^oiÆl, [53 l](#), [86 k](#), in Hithpa^oe^l, [54 k](#): of $!t\eta''$, [66 i](#): in verbs $[\frac{37}{1}]$ [67 o](#): in $y \frac{37}{1} p$ [69 m](#) with [N](#): in $W \frac{37}{1} [$ (Hiph.) [72 z](#), cf. [85 c](#): $a \frac{37}{1}$ [74 h](#), [75 qq](#): $h \frac{37}{1}$, [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^oi^l pointed $-h\dot{l}$, [53 l](#), with h elided after preposition, [53 q](#): Niph^oal 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](#).

Kethibh, [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](#).

Mappiqh, [8 m.N¹](#), [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 א, [14 d](#).

Maqqeph, [9 u](#) (c, d), [16 a](#), [b](#).

Masculine as prior gender, [122 g](#), [146 d](#): masc. nouns with plur. in תא, [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](#).

Mes̄o inscription, [1 b](#) (ii), *k*, [2 d](#), final vowels in, [7 b–d N¹](#): \$na=ykñāṭ, [p. 105 N](#):
ah=aḥh, [32 k N](#): waḥw consecutive, [49 a N](#): the forms ~%t| h, &c., [54 i](#): tpsl [69 h N](#):
wn[ā, [75 b N](#): fem. sing. abs. in ṭā [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 ṭāz 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, ptcip. in, [116 m–r](#): defined, [140 a](#): syntax of, [141](#): shortened unusually (rare), [147 e](#): negated, by *!ya* and *al* { [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, [84a](#) from intensive stems, [84b](#): 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 לִּיָּדָה; [84b b](#).

Old Hebrew, [1 k](#), [2 a](#).

׀, 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](#).

׀, in three 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](#): Niph'al, [51 a](#): Pi'el and Pu'al, [52 a-c](#): with aphaeresis of

מ, [52 s](#): Hiph'il and Hoph'al, [53 a](#), [b](#): anomalous forms in Hiph., [53 o](#): with suffix, [61 h](#):

fem. in הִיבֵּן [84a s](#), [94 d](#): plur. in יִבְּנֶה [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 הַיְּהִי (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 !mî [119 w N](#).

Paseq, [p. 59 N²](#).

Passive, [39 e](#), [51 f](#) (Niph'al): 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 t̂a, [121 a](#), [b](#): agent after passive expressed by l Ā !mî and (rarely) ב, [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 N²](#), [65 g](#), [84^a a](#): in the imperfect of verbs h³ll, [75 bb](#): in pause for Sere, [29 q](#), [51 m](#): before a guttural (esp. %) with Qames changed to Seghol [27 q](#), [29 v](#): in perf. Pi'el for Sere, [52 a](#), [l](#).

Patronymics, [86 h](#).

Pause, [29 i–v](#): pausal forms with lesser distinctive accents, [29 i](#).

Pe'el'al, [55 e](#).

Pentateuch, linguistic character of, [2 m](#), [n](#).

Perfect, [40](#): flexion of, [44](#): 3rd fem. sing. in t̂^α, [44 f](#), [72 o](#): 2nd fem. sing. in ytî [44 h](#): 1st sing. in tî [44 i](#): 3rd plur. in !ll (?), [44 l](#): did Hebrew possess a 3rd pl. fem. in h^α'? [44 m](#): contraction of last radical with affirmative of perfect, [44 o](#): meaning of, [47 a N](#): with suffixes, [59](#): syntax of, [106](#): not precativ, [106 n N²](#): perfectum confidentiae, [106 n](#): propheticum, [106 n](#): with ll>consec., [49 a](#), change of tone, [h–l](#), syntax, [112](#): with ll> consec. as a frequentative, [112 e–o](#), [dd](#), [ee](#): carrying on the protasis, [112 p](#), introducing the apodosis, [112 ff–ii](#): with simple ll> of a single act, in narrative, [112 pp–uu](#).

Periphrastic expression of qualities by means of vya' -!B' l [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 N¹](#), [p. 106 N](#), [§ 34 N⁴](#), [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](#).

Piḳeḏ, [52](#): privativum, [52 h](#): intensive sense of, [52 f](#), [k](#): rare in verbs [\[33 \]](#), [72 m](#).

Piḳeḏ, [55 d](#): in verbs [\[33 \]](#), [72 m](#).

Pilpeḏ, [55 f](#): in verbs [\[33 \]](#), [67 l](#): in verbs [\[33 \]](#), [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 [!yḏ](#), [87 e](#): [yḏā](#) [yḏā](#) [~ḏ'](#) 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](#).

Poḳeḏ, [55 b, c](#): in verbs [\[33 \]](#), [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

compound subj., [146](#): attracted to the principal idea of a compound subject, [146 a](#): subst. as predicate where we should use an adjective, [141 c](#), [d](#).

Prefixes, see Prepositions.

Preformatives of the imperfect, [47](#): of the noun, [85](#).

Pregnant construction with prepositions, [119 ee](#): with [!m](#), [119 x](#), [y](#), [ff](#): with [yr](#), [p](#), [t](#), [l](#), [a](#), [tarq](#), [l](#), [B](#), [l](#), [119 gg](#).

Prepositions, [101](#): prefixed, [102](#): with suffixes, [103](#): under the government of the verb, [119](#): compound prepositions, [119 b–e](#): chief meanings of, [l](#), [a](#), [b](#), [l](#), [!m](#), [l](#), [119 g–dd](#): pregnant uses of, [119 ee–gg](#): force of, extending over parallel clause, [119 hh](#): with adverbs (rare), [119 ii](#): prep. (esp. [B](#)) not used after [K](#), [118 s–w](#), found exceptionally, [118 s N](#).

Present expressed by the Perfect, [106 g](#), [h](#).

Preterite, see Perfect.

Pretonic vowels, [26 e](#): with [b](#), [k](#), [l](#), [102 f–k](#): with [~](#) before suffix, [103 c](#): with [W](#), [104 g](#).

Printed texts, earliest Hebrew, [3 e N](#).

Prohibitions, expressed by [l](#), [a](#), or [ad](#) with Jussive or imperfect, [107 o](#), [109 c](#), [d](#), [152 f](#).

Pronominal ideas expressed by substantives, [139](#).

Pronominal suffix anticipating noun, attached to verb, [131 m](#), [o](#); to subst. or prep., [131 n](#).

Pronouns, [32](#): syntax of, [135–8](#): personal, [32](#), [135](#): oblique cases of, [135 i–k](#): suffixes, [33](#), with the verb, [58](#), with the noun, [91](#), with adverbs, [100 o](#), [p](#), with prepositions, [103](#): suffix of 3rd fem. sing. referring to entire sentences, [135 p](#): demonstrative, [34](#), [136](#), used relatively, [138 g](#), [h](#): relative, [36](#), [138](#): indefinite, [37 g](#), [137 c](#): interrogative, [37 a–f](#), [137 a–c](#): suffix reflexive, [135 i](#), [k](#): suffix possessive, [33](#), [135 m–o](#): suffix as genitive, subjective or objective, [135 m](#): separate pronoun in nominative emphasizing a suffix, [135 d–h](#): reciprocal, [139 c](#) with [N](#), [e](#).

Pronunciation of Hebrew, [6 a](#), [b](#), [48 f](#).

Prosthetic Aleph, [19 m](#).

Puʿal, [52 b–d](#), [h](#) (end), [q–s](#): as passive of Qal, [52 e](#).

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 הֵאֱזָכַר 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 ~yāʾī | mīʾ, [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 [³⁷⁴], [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 תִּאֲ, [91 n](#): with prepositions, [103](#): 3rd sing. masc. in , הֵן [7 c](#), [58 g](#), [91 e](#): 3rd sing. fem. without מִפִּיָּהּ, [58 g](#), [91 e](#), [103 g](#): omission of תִּאֲ in fem. nouns before suffix, [91 e](#) (end): 3rd plur. in אִמִּי, [53 g](#), [91 f](#), [l](#), [103 f N³](#): omission of י in plur. nouns before suffix, [91 k](#) original y of sing. nouns from הִיא 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 (ynḏa] 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' Ð plurals, [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 Hiphʿil and Hophʿal, [53 a](#), [b](#), in infin. Niph., [51 l](#), in infin. Hiph., [53 q](#), in infin. Hop., [67 y](#) (end).

Syriac language, [1 c](#).

Syriasms in pronunciation, [24 e](#): cf. Aramaisms.

Talmud, [3 a](#).

'Tam' Ð character, [5 a](#) (end).

Targums, [1 c](#), [3 a](#).

Tell Ð el Ð Amarna 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](#).

Tiphʿel, [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 waʾw consec., [49 h–l](#): in imperf. often thrown back in jussive and after waʾw 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](#): אֶלְפִּי and הֶלְפִּי confused, [75 nn–rr](#): defective, [78](#): verba induendi et exuendi, [117 y](#): copiae et inopiae, [117 z](#), [aa](#): with prepositions, [119](#): primitive י retained exceptionally in verbs הֶלְפִּי [75 u](#), [v](#), [x](#), [dd](#), [gg](#) (end), cf. [29 t](#): verbs הֶלְפִּי, [65 N](#), [75 b](#) (end): verbs וֶלְפִּי [75 b](#), [v](#), [kk](#), nouns derived befrom, [84^a 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 N¹](#), [§ 102 f–i](#), [103 c](#).

Waṯw 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](#): waṯw 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 ה, [23](#): ו and י, [24](#).

Weak verbs, [41](#), [66–76](#): their relation to one another, [77](#): relation between אֶלְפִּי and

h³⁷⁴, [75 nn–rr](#). Weakening (or softening) of consonants, [19 o](#).

Wish, expressed by simple impf., [107 n](#): by cohortative, [108](#) (with אִנִּי, [108 c](#)): by jussive, log (with אִנִּי, [109 b](#)), by imperative, [110 a](#): by perf. consec., [112 aa](#): by a nounclause, [116 r N](#), [141 g](#): by יְמִי, [151 a](#): by ! יְמִי [151 b–a](#): by ~אֵל וְיָלֵךְ אֶת־יְהוָה, [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.*⁸

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](#)

dba⁰ [50 e](#), [93 qq](#)

hDba] [85 v](#)

hb'a' [68 b](#), [76 d](#)

aWba' ĩ [23 i](#)

~hytAbā†] [91 n](#)

rxba†, [10 g³](#)

ybia' [74 k](#), [76 h](#)

yba for W [159 cc](#)

hdybā⁰ [68 i](#)

rybā] [84^b f](#)

-l ba] [93 hh](#)

yTl aqāi [53 p](#)

tArGai [95 q](#)

hDDa, [55 g](#)

vAda'ĩ [113 w³](#)

~d'a' without article, [125 f](#). [126 e¹](#)

yn'də] [87 g](#), as Qereṯ for hw̃hy [102 m](#), force of suffix lost [135 q](#) and [note²](#)

~b'f [21 c](#)

~yn'də] [124 i](#), [145 h](#)

^ [d̃æ [69 b¹](#)

vrD'aīl [51 k](#)

bh'ā'ae [68 e](#)

Wbh'a, [64 a](#)

Wbh'ñ Wbh'a 180 [55 e](#)

Hh'a] [105 a](#)

hy'ha, [75 hh](#)

I h'a [22 h](#)

h'h'a't [91 e](#)

~yl h'a' [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'AAñ [105 a](#)

I yw'a/ [84^a o](#)

I yb'AAa [68 i](#)

~l Wa [92 g](#)

tl Wai [84^b c](#)

tAYbAa† [93 r](#)

!pAa [84^a 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](#)

tl za't [44 f](#)

hrza'/ [75 hh](#)

[Arza, [84^a n](#)

xa' [96](#), [105 a](#)

dx'a, [96](#)

dxā; not in Constr. st. [130 g](#)

hl Dxa; [63 f](#)

Wxa† [1 i](#)

^wxa] [75 bb](#)

ym\|xa] [90 k](#)

tAxa' [p. 283](#)

WzxAñ' [64 c](#)

Wzxb,† [64 c](#)

hG"J̃ka] [23 f](#) [75 oo](#)

%tAyxb,† [91 n](#)

| xə; [67 y](#)

yl xa; ãyl x̃b,†n wishes [151](#)

yr̃xb,†ārxa; [103 o](#)

rxæ [64 d](#)

Wrx̃b,† [64 h](#)

!Be rxañ [29 g](#)

ty\|ra] [85 u](#)

yai *island* [93 y](#)

yai *woel* [105 a](#)

yai *not* [152 q](#)

%yae [148](#)

hbyae [100 i](#), [148](#)

hbbyaet [100 i](#)

| yl yā] [70 d](#)

hm'yaē^{84a} [g](#)

!ybã connecting subj. and predicate [141 k](#), [152 i–q](#)

!yai? [150 c³](#)

~r'ysj> [24 f²](#), [70 b](#)

vyai⁹⁶ (and hV'ai) used distributively [139 b](#), [c](#)

!wə/yai [86 g](#)

yvyai [47 b¹](#)

rV'a] [70 b](#)

~t'aə [67 p](#)

!t'yaē [85 b](#) [133 a¹](#)

%a; [100 i](#), uses of [153](#)

bzba; [85 b](#), [133 a¹](#)

l aa' [68 b](#)

-l b'a] [22 o](#)

l B'aʌ(ptcp.) [52 s](#)

hl ba' [91 e](#)

^l ba] for ^Lba] [27 q](#), [68 f](#), [75 bb](#)

^l b'a] [61 d](#)

~bl b'a] [61 d](#)

!bə' [100 i](#)

(for hLaə 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](#)

hLæ[20 k](#)

~yhil ə/pluralis majestatis [124 g](#) and [note²](#), without article [125 f](#), with article [126 e¹](#) with the singular [145 h](#); with a plural [132 h²](#), [145 i](#)

tAl a' (inf. abs.) [75 n](#)

~byl ə][22 o](#)

l yl iə/[84a o](#)

Amyl əe[103 p²](#)

~yŋmɪl a;[35 m](#)

rrʌml a;[35 m](#)

~Wql a? [35 m](#)

hmQ'l a][64 i](#)

tx;T;-l a/[119 e¹](#)

ytil 'a^t [95 n](#)

~ai(aɪ -~aɪ) in wishes [151 e](#), in conditional sentences [159 l-v](#), [dd](#), in double questions [150 c-i](#) in oaths [149](#), concessive [160 a](#)

~aɪmhtqobpol ij [122 h⁵](#)

hm'a' [96](#)

hM'au [1 h](#)

!Wmae [63 p](#)

~l ymia] [60 d](#)

!Anymia] [86 g¹](#)

!mæor for tnmæo [122 f¹](#)

rma, [68 b](#)

rmao [23 f](#), [68 c](#)

Tirma' [44 f](#)

^vma] [67 r](#), [dd](#)

!a for !ya] or !yae [7 f](#)

anā'āhNā' [16 f¹](#), [105 a](#), and Additions

hnāh [80 i](#)

Wha' (Jer 42:6) [32 d](#)

%mæh] (Is 51:19) [47 b¹](#)

ynla] Āybnā' use of, in different books [p. 105 note](#)

ynlah [32 c](#)

bna (Moab.) [7 d¹](#)

vna [96](#)

~pysia] [72 aa](#), [113 w³](#)

rySā; [84^b f](#)

xwl sa [65 b](#)

@sā' [72 aa](#), [113 w³](#)

hPsa,[69 h¹](#)

hp'sn<[48 i](#)

Wpsai[48 i](#)

242psð? [68 h](#)

qSa,[19 f](#), [66 e](#)

h'r'sa/[91 k](#)

~rSa,[71](#)

hn[pa;[63 f](#)

hn[^ha;[63 h¹](#)

wn[a (Moab.) [75 b¹](#)

hf,[a,[63 m](#)

@a;[104 c](#), intensive [153](#), (@aʔ@a) [154 a¹](#) (c)

~hyapa;[58 a¹](#), [75 mm](#)

hp'a' [68 b](#) [76 d](#)

~hpə t̪ [91 c¹](#), [93 ss](#)

Wpae[63 i](#), [76 d](#)

aApae[23 i](#)

yB-@a;[154 a¹](#) (c)

wyn'pa' [93 r](#)

spa,[152 s](#), yBi spa,[163 c](#)

dqpa,[47 b¹](#)

~yɾpa, [88 c](#)

h[ɾpa, [65 b](#)

hN^utjcia» [71](#)

qCə, [71](#)

l mqa, [47 b](#)

ar'qa, [10 g³](#)

yLi-hr'að' [9 v](#), [67 o](#)

~xra] [52 n](#)

wyt'xra⁺ [93 r](#)

yrh] [93 x](#)

%wyt' [72 gg](#), [75 dd](#)

hPra, [75 pp](#)

#rə' [67 p](#)

hcrəi' [90 f](#)

vyɛvai [47 b](#), [114 f⁶](#)

hVai [96 d](#)

~yBwa; [53 k](#)

~bva, [93 bb](#)

h[Va, [75 l](#)

hQV'a, [20 m](#)

hm'q²13 [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 i](#)

-taãae [103 b](#), syntax of [117 a–m](#); before an undetermined noun [117 d](#); not denoting
accus. [117 i–m](#)

Ta; [20 i](#), [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](#)

Wythae [29 t](#), cf. [75 u](#)

qyxirmetyta' [20 f](#)

!Ta; [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](#)

WaB̃ 72 o, 76 g, 152 x

~yl iāB^t 20 g

ynāB^t 9 v

ADgbB. 61 b

ydgBi 93 k

hT'dg 44 g

~adB 74 i

l ydB. 84^a o

ALhB. 67 p

!hB 22 h

tAnhB. 93 r

grhB 51 /

hMv hB' 67 y

ytyWxJThB? 75 kk

aAB 76 g

~adAb 23 c

hmA, B 75 qq

~ysAB 72 p

~bs.vAB† 61 e

zB; 72 dd

242l. hzB' 72 /

[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](#)

wynyBø [103 o](#)

^ynøBø [103 o](#)

!ybiT' !yBi [73 d](#)

ytñøBi [73 a](#)

tyBñ [96](#)

hbB. [103 g](#)

HrWBBi [91 e](#)

~yvñ"à] [127 c²](#)

Al vB†Bi [51 /](#)

@tōB? [93 hh](#)

I B; [152 t](#)

hI B? [19 k²](#)

yaAI B. [93 x](#)

yAI B. [8 k](#)

yl B. [152 t](#)

I [YI B. [81 d](#)

yde[]I Bi [99 e](#)

yTI Bi with infin. constr. [114 s](#), with an adjective [152 t](#); yTil bBi *that . . . not*, with infin.

[114 s](#), with impf. [152 x](#); (~ai) yTil Bi *except*, [163 c](#)

~B' [23 k](#)

AmB. [103 k](#)

~bačmB. [61 d](#), [74 h](#), [93 q](#)

ytenB'^t [87 s](#), [95 o](#)

!Be [96](#)

WhBh [72 o](#), [76 g](#)

AnB. [90 o](#)

~hynB. [23 k](#)

~hynB. [60 h](#)

tnb (Moab.) for ytinB' [7 d¹](#)

TnB; [73 a](#)

ynbd[B; ^t[103 d](#)

@me[B₅₁ /

Wy[B. 29 t, 75 u

ry[B' (y Ps 73:20) 53 q

!hyl d[B; 93 m

~yl i[B. 145 h

hr;[B₀ 80 k

rfd[B; 53 k

qv,[B; 35 g

%bd Am tt [B.? 116 g¹

~yCB; 93 y

~[cB. 61 g

-r'qBit 10 g³

~yrqB. 123 a¹

arB' (hrB') 75 rr

lzkB; 85 s

~hybrBi 93 n

tBrBi 95 g

tqrB; 80 f

vB 72 c², n, 78 b

~GVB. 67 p

ynb~~ll~~vB. 91 e

tB; [96](#); to personify a people [122 i](#) tBfor tyBe [7 f](#)

l aWtB. [90 k](#)

~bbAtB. [10 g](#), [91 d](#)

~yTB⁺ [6 u](#); [p. 285](#) s.v. tyBñ

^ymñAq[⊕]tB⁺ [72 cc](#)

haGE [84^b c](#)

ahbG⁺ [44 f](#)

~yhbG] [124 h](#)

ybgG [86 i](#), [87 g](#)

l [bG] [85 s](#)

~yydG] [93 x](#)

ytñdG] [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 G0 GU [95 r](#)

HLGU Ĩ [91 e](#)

ty:l G" [80 f](#), [g](#)

ht'l G) [44 f](#)

~G: intensive, [153](#), [154 a¹](#) (c); ~g: (W).. ~G: ibid.; (yB) ~G: concessive [160 b](#)

bNN: [84^b](#) [b](#)

^t r G: [91 n](#)

hnr [90 i](#)

-vG [66 c](#)

yvG [66 c](#)

yvG [66 c](#)

WmvG: [90 k](#)

!AbaD [85 u](#)

gaD» [9 b](#)

hqba' [44 c](#)

rBDl [52 o](#)

~yaidWD [93 x](#)

~AD [67 n](#)

~mWD [100 g²](#)

~al [84^a](#) [r](#)

yvAD~al [72 q](#)

WxD [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 Dā[93 z](#)

wyt'AI D'^t[84a g](#)

WI I D'^t[67 cc](#)

tAtI D>[95 f](#)

~ylt'rl D>[93 n](#)

~D;[93 mm](#)

~ymD' [124 n](#)

y\NhD' [58 i](#), [59 f](#)

[De[69 m](#)

h[De[69 c](#), [m²](#)

h[D>[48 /](#)

qD+[67 bb](#)

!AbrD'^t[68](#)

~ylbrD>[93 n](#)

^bĩrDĩ [91 k](#)

avD' [80 e](#)

avDĩ [22 e](#)

h with Mappiq [14](#), as a weak consonant [23 k, l](#), in verbs h³⁴ [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 g¹](#), added in segholate nouns to the developed form [90 i, 93 i](#) h_i (Article) punctuation [35](#), syntax [126](#): see Article in Index I h_i interoog. [100](#), origin and pointing [100 i–n](#), uses of [150](#); mai(wÒ) ...h} [150 h](#)

h^ʔ (with the tone), ending of fem. nouns [80 c](#)

h^ʔ (toneless), ending of the Cohortative and Imperative [48 c, d, i](#); an old case-ending [90 a–i](#)

h^ʔ 3rd masc. sing. pronomial suffix [91 e](#)

h^ʔ (Mappiq) anomalous 3rd fem. sing. pronom. suff. [91 e](#)

ahē [105 b](#)

hKzah; ([Mi 6:11](#)) [47 b¹](#)

W%ynh, [53 g](#)

~yQzah't [35 d](#)

%ah, [105 a](#)

vjah' one, [144 d¹](#)

I aetyKe I ah' [127 f¹](#)

%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](#)

vybho [72 x](#) [78 b](#)

taz tmbh (Moab.) [80 f¹](#)

WrB'hi [67 t](#)

hK'r'bh; [10 g](#) (end)

hK'r'bh; [16 g](#)

hgG'h; Qereðfor gG'h; [118 e²](#)

hgho [69 w](#)

Agho [75 n](#), [aa](#)

tAnrG'Oh; [93 r](#)

vWD'hi [72 v](#)

!At%%rD'h; [127 f¹](#)

hn'vD'hu [54 h](#)

rymyhe; [72 e](#)

ytkl hh» [90 n](#)

hl'L'hn; [52 s](#)

awh Æ ayhi [32 k](#), awh with Qereð ayhi [17 c](#), awh as fem., not an archaism [32 l](#)

awh (ayhi Ā hMh) = *ipse* or *idem* [135 a¹](#), demonstrative [136](#), for the copula [141 h](#), resuming the subject [145 u³](#), in questions [136 e](#) (end), [150 /](#)

awh/[75 hh](#)

vybAh [72 x](#)

[dAh [69 w](#)

yAh [105 a](#)

%kAh [65 f](#)

tdLWh [71](#)

tAl lAh† [86 /](#)

~ [Mñ ~ lAhñ [29 f](#)

%NWh Ì [72 ee¹](#)

[ymAh Ì [69 v](#)

aycAh [74 /](#)

VhTdrAh [59 h](#)

[,vAh [65 f](#)

hrWZh; Ì [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' [35 f](#)

~ymyr%h' [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 o¹](#)

bmyhe [113 k](#)

l kyhe [9 i](#), [85 c](#)

ykiyl jhe Ī [69 x](#), [78 b](#)

hMYh; Ī [90 f](#)

acph; [69 v](#)

#qjhe [70 e](#)

rvyh; [24 f²](#), [70 b](#)

tyh [75 m¹](#)

tAKh; (inf.abs.) [75 ff](#)

ykh] [150 d, e](#)

!ykh' [72 z](#)

ynlyKñ; [75 mm](#)

Wñm.l kh, [53 p](#)

Wñkñe [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 m²](#)

aWñl h'tl̃ [23 i](#)

yTk.l h' [44 h](#)

Wl l h;t̃ [10 g](#)

~l hñ [50 e](#)

~%et̃;l hi (Moab) [54 /](#) ~he ã hM'hñ̃ [32 m](#), for the feminine, [32 n](#)

tAyaMh; [97 g](#)

hM'hñ̃ its Dagesē [20 k](#)

hnñmh] [91 e](#)

bv\MMh; in close connexion [72 bb](#), [93 pp](#), cf. [65 d](#)

ynlvānh] [67 v](#)

WkMhu [67 y](#)

ymit Mthi [29 o²](#)

hVpmh;† [125 d¹](#)

~Mthi [67 t](#)

!y~mhi [75 ii](#)

tI ~mh (Moab.) [80 f¹](#)

`d[rth; [64 h](#)

my[imhi [133 c³](#)

~y[ir'cmh;† [10 g](#)

tArMh; [75 ff](#)

ty%MMh; [126 m¹](#)

hTmth [72 w](#)

~Tmth] [72 w](#)

!he with suffixes [100 o](#), [147 b](#), origin [105 b](#), = *if* [159 w](#)

dnhe [76 a](#)

hNhi with suffixes [100 o](#), [147 b](#), origin [105 b](#), with ptcp. of present time [116 n](#); more often of future time [116 p](#)

hNhi [20 k](#)

hqzhh; [85 c](#) (A dit.)

%Nh; [72 ee](#)

t%nh;[64 h](#)

%ynhi Ā %ynhe[72 ee](#)

W%ynhe[72 ee](#)

Wnhbi[10 g](#)

WNNhi[58 k](#)

ynhbi[10 g](#)

T'pnhē[72 k](#)

WqTnh'[66 f](#)

sh;[105 a](#)

gShu[72 ee](#)

~yrllsh't'[35 d](#)

gyShi[72 ee](#)

tyShi[72 ee](#)

hT'she[72 w](#)

Trb;[hē'[63 p](#)

~ yrll>h;[35 g](#)

~ybz>th;[35 g](#)

tbz<h;[35 g](#)

hz"[he'[67 dd](#)

hl'[,hē'[63 p](#)

hl'[,hō'[63 p](#)

bre[h̥ũ; 113 [k](#)

~ykir>[h̥; 35 [g](#)

Avq[h̥ʰ 116 [g](#)¹

~ywx[h̥ 75 [v](#)

ryTi[h̥; 63 [o](#)

ryphe 67 [v](#)

yBph' 61 [a](#)

al'phi 75 [oo](#)

rcphi 29 [q](#), 53 [l](#)

rphe 29 [q](#), 67 [v](#)

gCh; ǀ 113 [d](#)²

rYj'chi 72 [m](#)

ynlt:Lq̣h/ 67 [w](#)

ǀ [' ~Qh̥ũ•ǀ 29 [g](#)

Wtmq̣h] 72 [w](#)

hbyvq̣h;ʰ 10 [g](#)

~tyaR̥h; 22 [s](#)

hB̥r̥h; 113 [k](#)

hB̥r̥h; 75 [ff](#)

hB̥r̥h 75 [ff](#)

tyB̥r̥h; ǀ 75 [ff](#)

WhpydRhi [20 h¹](#), [22 s](#)

hrhñ [27 q](#), [93 aa](#)

.rho [75 n](#), [aa](#)

q%~~rh~~; [29 q](#) [64 h](#)

q%~~rh~~; [64 h](#)

!ytYrh'^t [84 g](#)

~yrh [72 ee](#)

WMrhe [67 t](#), [72 dd](#)

~yMirh'^t [35 d](#)

!ynrh; [67 cc](#)

W[rhe [67 v](#)

Hm'[Rh; [22 s](#)

yrhñ [90 n](#)

yrh] [93 aa](#)

yrh;^t [93 aa](#)

hyr,rh] [93 aa](#)

Wmyfh' Ì [73 a](#)

WqyFhi [66 e](#)

Wryfhe [67 v](#)

hr'[Fñ; [90 i](#)

WhyTil aivhi [64 f](#)

bvʰ' [29 q](#), [72 y](#)

[bʷʰi [65 e](#)

ʷʰtʰ[Bʷʰi(fem.) [59 h](#)

~Kʷʰ; [113 k](#)

hMʷʰ' [67 y](#)

~mʷʰ; [67 cc](#)

[vʰ' [75 gg](#)

ynl[ʷʰ [7 f](#)

tApvʰʰ' [35 d](#)

hwʷʰtʰʷʰi [75 kk](#)

ʰztʰe [29 q](#), [67 v](#), [72 dd](#)

tWʱBʷʰtʰi [54 k](#)

Wytʰe [68 i](#)

~fʷʰy:tʰi ɿ [64 i](#)

Tʰl.tʰe [67 dd](#)

Wʰmʰm,tʰi ɿ [55 g](#)

^m.tʰ] [67 v](#)

tABn:tʰi [75 qq](#)

tʷBn:tʰi [75 qq](#)

WdʷPʰtʰi [54 /](#)

WdʷPʰtʰ' [54 /](#)

~ynp' har'thi [156 c¹](#)

yTic%r'thi [64 d](#)

W as a vowelletter [5 b¹](#), [7 b–g](#), [8 h–m](#), [9 n–s](#), its changes [24](#), initial [26 a](#); a firm consonant in verbs W³⁷⁴ [72 gg](#), in verbs orig. W³⁷⁴ [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 a¹](#) (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](#)

·hr'cAaw) [53 n](#), [g](#), [68 i](#)

z%aw) [68 e](#)

^lL%aw) [64 h](#), [68 e](#)

htw' yr%aw) [113 e³](#)

hbV%aw) [49 e](#)

hl%aw) [49 e](#)

lkaaw) [68 e](#)

hl'kaaw) [49 e](#)

%Skaw) [49 c](#)

-l aaw) *rather than* [133 b²](#)

%l Āaw) [69 p](#)

~yhił (aw) [102 d](#), [104 d](#)

hbo'šaw)(Moab.) [7 c](#)

hdy[iaw> Ī [49 e](#)

~Wqaw) [49 e](#), [72 t](#)

har'qaw> Ī [48 d](#)

braw [75 gg](#)

#ra^h" [29 i¹](#)

!j bw" [104 g](#)

~Wgydlw> [73 b](#)

W%ynzahwt> [53 g](#)

ytāybnw> [76 h](#)

hl ghw> [75 ee](#)

~ytBv%wt> Ī [72 x](#)

yTñ%hw> [67 dd](#)

yTil.j hw> [72 k](#), [w](#)

hyhw> in prophetic style [112 y](#), [z](#)

hyhw) [28 b](#)

Wyhw) [28 b](#)

ytbg jhw> [70 e](#)

~tyyhw) [63 q](#), [104 f](#)

yTirj mhiw>(Am 4:7) [112 h³](#)

yTimhwt>[72 w](#)

hyTimhly>[72 w](#)

!Tmhlly>[72 w](#)

h%yWhw>Ì [72 ee](#)

Tpnht>[72 w](#)

hWtyChw>[71](#)

ytirchly>[67 ee](#)

Ataqhly>[76 h](#)

WhvDqhiw>[29 l](#)

Whmqhly>[72 i](#)

ytjæchw>[53 p](#), [75 ee](#)

~tbyvchly>[72 f](#)

hn"j Avthiw>[54 b](#)

bhzly>[16 e](#), [104 e](#)

@yzlw" [104 g](#)

taj %lw>(Ex 5:16) [74 g](#)

y%w>Ì [76 i](#)

y%w" [76 i](#)

~TbY%iw>[72 m](#)

hy%w" [67 k](#)

hy^lwt with eçfor iç [28 b](#), [63 q](#), [104 f](#), in pause sometimes hy^lwt [75 n](#)

yt^lwt [67 ee](#)

l a^lwt: [76 d](#)

`rma^lwt: (in Jb) [68 e](#)

@sa^lwt > [68 h](#)

rsa^lwt: [23 b](#)

l ca^lwt: [23 d](#), [68 e](#)

ta^lwt: [23 d](#)

ayb^lwt: [74 l](#)

&b^lwt: [75 q](#)

%rb^lwt: [64 g](#)

Whv^lwt: [69 u](#), [70 e](#)

hG^lwt: [69 u](#)

l g^lwt: [67 p](#)

h^lwt: [7 c](#)

WqBd^lwt: [53 n](#)

WD^lwt: [69 u](#)

Wkrd^lwt: [53 n](#)

hA^lwt) [102 m](#)

yhi^lwt [104 f](#)

yhy^lwt: [16 g](#); as a narrative formula [111 f–h](#)

~v' Wyhyŵ: [29 g](#)

I Thyŵ: [67 y](#)

r%AYw: Ì [68 i](#)

[ŵYw: [64 b](#)

aycAYw: [74 l](#)

zYw: [75 r](#)

zyŵ> Ì [75 r](#), [76 b](#)

%Bzyŵ: [65 e](#)

WB qz%Ŷw: [29 g](#)

aj P%Ŷw: [74 l](#)

y%jyŵ: [16 g](#)

al %Ŷw: [75 rr](#)

WL %Ŷw: ([Ho 8:10](#))i [111 w¹](#)

WL %ŵw: [24 e](#)

hpd %Yw: (Moab.) [7 c](#)

~qd %Ŷw: Ì [63 n](#)

Wm%Ŷw: [69 f](#)

hnŵ%Ŷw: [69 f](#)

!%Ŷw: [75 r](#)

r%Ŷw: [75 r](#)

j Yw: [75 r](#)

Wmij .Yw: [47 i](#)

I %,Yw: [69 t](#)

@yYw: [76 f](#)

rcyYw: [71](#)

~fyYw: [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](#)

%NWw: [72 ee](#)

bSYw: [67 y](#)

WBSw: [67 g](#)

%SYw: [67 p](#), [73 f](#)

ynr Syl> [59 h](#)

j [Yw: [72 ff](#)

wn [yw (Moab.) [75 b²](#)

@ [Yw: [72 t](#)

ynbeq.[Yw: [63 m](#)

ynbeq.[Yw: [İ 53 n](#)

Wr [ym [75 cc](#)

rpYw: [67 x](#)

TPYw: [75 q](#)

%I €Yw: [65 f](#)

qcYw: [71](#)

qcYw: [71](#)

dQYw: [67 g](#)

WdQYw: [67 g](#)

#QYw: [İ 71](#)

arYw: [75 q](#)

~yarwmh waryw [75 rr](#)

brYw: [68 i](#)

DsYw: [75 q](#)

!Wbyrlyw: [49 d¹](#)

~rYw: [27 o](#), [67 o](#);

with accus. [121 d²](#)

WprYw: [75 qq](#)

WPryw: [23 f](#), [75 qq](#)

^Wĩrw) [69 s](#)

hWĩrw) [69 s](#)

HTv.rlyw) [44 d](#)

~T,v.rlyw) [44 d](#)

B.v.Ylw: [26 p²](#) [75 q](#)

~Tb.vyww) [69 k](#)

ANv.yw: [60 d](#), [75 bb](#), [131 m³](#)

~k,[.vyw> l̃ [65 f](#)

~rē/Yw: [69 u](#)

hn'r>ylw: [71](#)

T.v.Ylw: [75 q](#)

W%Tñv.Ylw: [75 kk](#)

atēlw: [68 h](#)

wtyw» [75 bb](#)

Hmḥm;t.Ylw: [55 g](#)

WmT.Ylw: [67 g](#)

AB v%kñ> [29 g](#)

ad w" [104 g](#)

hnk lwē [73 d](#)

WNI p̃> [73 d](#)

!W— in perfect (rare) [44 l](#); in imperfect [47 m](#), [n](#); less frequent with wa0consec. [49 d¹](#). Cf.

!yᵛi

raXanw» [64 i](#)

~ryw: Ĩ [69 r](#), [76 f](#)

l [hw>[112 tt](#)¹

dymi[Ny: [49 e](#)²

hfe[Ny: [75 hh](#)

bwww: [49 e](#)²

~yVw: [67 y](#)

t%Kñnw>[44 f](#)

hqvnw Ĩ [19 k](#)²

h [Tñnw>[75 l](#)

rcd[w: [28 b](#), [104 d](#)

rt,[w¹ [104 g](#)

~T,vpW [44 d](#)

tmicw>[75 qq](#)

hmdq¹ [104 g](#)

yAqw>[8 k](#)

hticq>[67 ee](#)

hn'jañN) [75 n](#)

ytacirw>[75 rr](#)

tbvw>[44 f](#), [72 o](#)

yTb.vw>y [Ps 23:6](#))? [69 m](#)¹

tw— nouns ending in [86 k](#), [95 t](#), plur. of [95 u](#)

hn'rædTw: [72 k](#)

tabTw: » [76 h](#)

ytabtw [48 d](#)

hn'yhBg>Tw: [47 l](#)

~hæTw: [72 h](#)

l kWTw: [69 r](#)

~v'-ynz>Tw: [75 ii](#)

ynræ>Tw: for 3Ma;Tw: [23 f](#), [68 k](#)

aBP%.Tw: [74 l](#)

z%,Tw: [23 f](#)

~qd %.Tw: [63 m](#)

v%;Tw: [72 ff](#)

ypiyTw: [76 f](#)

vwl tw Ì [72 t](#)

VhgæmTw: [72 cc](#)

WhqgñTw: [70 e](#)

bG:[.Tw: [63 m](#)

j [;Tw: [72 ff](#)

rc:[Tw: [65 e](#)

AnP.c.Tw:» [60 d](#)

Wbrø.Tw: Ì [60 a¹](#)

arāw>[75 p](#)

#rāw: [27 o](#), [67 p](#)

!Wmyvāw: ī [58 g](#)

bC;tāw » [71](#)

! (Moab.) for hZ<[7 d](#)

taā [34](#), use of [136](#)

hZ<[34](#), use of [136](#); enclitic [136 c](#), [d](#); = *here* or *now* [136 d](#); as a relative [138 g](#)

bhā" [82](#)

hZā Az [34 b](#)

Wz demonstr.pron. [34 d](#); relat.pron. [138 g](#)

tā Wz [90 i](#), [101 a](#)

hrWz [73 d](#)

tAqyzl [20 n](#)

WKā: [67 ee](#)

yTimmz" [67 aa](#)

hrMz: [52 p](#)

trmzl ī [80 g](#)

tAbnz: [93 ee](#)

ry[ā>[86 g](#)

hm'[ā>[63 p](#), [64 c](#)

t[ā [95 e](#)

Wrz0 [67 m](#)

Vmrz0 [55 b](#)

% with dagesēf. implicitum [22 c](#)

ybp%] [75 qq](#)

Whl0%; [63 l](#)

^ä%¹ [59 g](#)

Atrb0%] [84^b g](#)

aG%¹ [95 d](#)

ywg%¹; [93 x](#)

yGA224%¹ [67 ff](#)

(d%⁰'a) d%⁰; [96](#)

WLd0%¹ [20 i](#)

~y%⁰w%⁰]» [93 w](#)

aj A%⁰ [75 oo](#)

ly%⁰t l w%⁰ Ì [73 d](#)

~yItmÄ%⁰ [95 o](#)

yQW%⁰ [27 n](#)

yrÄ%⁰ [86 i](#), [87 g](#)

~tÄ%⁰ [84^a r](#)

l æ%⁰] [23 k¹](#)

hz%⁰0([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](#)

ē42vpn: y%e ĩ hAhy>y%: [93 aa¹](#), [149 a¹](#), 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](#)

Atyē210%: [90 o](#)

yK%; [23 l](#), [75 aa](#), [hh](#)

tAmk.%' [86 l](#)

bl %] [93 dd](#)

ynAL%» [87 g](#)

ayhi ytAL%; [67 r](#)

hl yI %' [105 b](#)

ll %' [67 cc](#)

~yakl % ĩ [93 x](#)

~%' [96](#)

hm%e[23 f](#)

l j \m%][90 k](#)

y%MM%;[67 ee](#)

h l m% Å% l m%u[45 b](#)

yVm%][98 a](#)

tv m%][94 f](#)

rf[' tv m%][97 e](#)

wyt\vm%]» [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^b n](#)

^ycc%][93 bb](#)

Q%u[93 bb](#)

yqQ%i [10 g](#), [93 bb](#)

WBr% [46 d](#)

ybir% [63 l](#)

tDr%, [95 g](#)

Wr% [67 ee](#)

vr% [84^b b](#)

yp\lf%] Ì [87 g](#)

yPiv%, [46 d](#), [63 l](#)

~yVp%u » [72 p](#)

l m,v%: [85 s](#)

aj əj e [55 f](#)

%bj . [65 b](#)

%Bj ; [84^b b](#)

bAj [72 c](#), [n](#), [78 b](#)

tApj Aj t [19 o](#), [84^b o](#)

anj, [22 e](#)

~rj , with impf., of past time [107 c](#), of present time [152 r](#)

y as a vowelletter [5 b¹](#), [7 b-g](#), [8 h-m](#), [9 g-m](#), its changes [24](#), as initial vowel [47 b¹](#);

orig. y reappearing in poet. forms of verbs h³⁷⁴ [75 u](#), [v](#), [dd](#), [gg](#)

rbaj) [53 n](#)

rAayE [72 h](#)

z%ay [68 b](#)

z%ay) [68 b](#)

%Wz%ay) [64 a](#)

~j ay: [63 m](#)

!Wl kay) [68 c](#)

rmāy [68 c](#)

@say [68 b](#), [h](#)

rsay< [26 i](#), [63 e](#)

ray> [1 i](#)

vaay: [64 e](#)

Wmvay< [67 p²](#)

WtaayE [72 h](#)

aAby" [72 h](#)

vAbyE [72 h](#)

-r [by: [53 n](#)

tvby> [69 n](#), [70 a N](#)

dyGf: [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 i](#)

!Gäm. [dy0 » [120 b¹](#)

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](#); tAab'c. ä [125 h](#)

l kʷhy>[53 q](#)

[yʷʌhy>[53 q](#)

yhiy>[75 s](#)

yhiʔ<[9 f](#), [75 s](#)

l hɐ" [67 p](#)

l hɐ: ɪ̃ [68 k](#)

hchyo̞ [90 f](#)

raʷy [53 u](#)

yTi[dʌy ɪ̃ [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](#)¹

tʌqnʌy) [95 q](#)

!sʌy ɪ̃ [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](#)

laqz%y>[27 q](#)

Wqz%y<[63 g](#)

y%y>[75 s](#)

y%y†[75 s](#)

!ty%y> Ì [20 n](#), [60 d](#), [67 v](#)

WL %y†[20 i](#)

~%y†[67 g](#)

ynlt m%y) [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 b¹](#), *p*

byj iŷ> [70 d](#)

byj øyE [70 e](#)

I yI iŷ> [70 d](#)

%syyI Ì [73 f](#)

rqqyE [69 b¹](#)

Wrvñy: [70 b](#)

hI,kyl [75 qq](#)

wyTil ky> [44 e](#)

AmySky>[75 mm](#)

WmyBsky>[75 dd](#)

tKyl<[53 u](#), [67 g](#), [y](#)

bbLyl<[67 cc](#)

^yTid>ij>[27 s](#), [44 d](#)

dALyl<[27 w](#), [84^b e](#)

WhALyl<[72 ee](#)

WzyLyl<:[72 ee](#)

!yl ij"<[72 ee](#)

!yLyl<:[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](#)

~yMyl<:[132 h²](#)

%Myl<[67 g](#)

l Myl<[67 g](#)

hLemy>[23 e](#), [75 pp](#)

hcMyl [75 hh](#)

rme" [72 dd](#)

^Wrĩny) [68 h](#)

!yᵛi in 2nd sing. fem. imperf. [47 o](#); Aram. plur. for ~yᵛi [87 e](#)

#anE" [73 g](#)

I hay> [64 d](#)

rmayl [66 e](#)

ynly" [74 k](#), [76 h](#)

%yW: [72 ee](#)

Wrcōyl [66 f](#)

hQay> [75 hh](#)

aWfNyl Ĩ [23 i](#), [47 n](#), [75 oo](#)

bSyl (Addit.) [67 g](#)

gSyl [72 dd](#)

gySj: [72 ee](#)

tySj: [72 ee](#)

WhKĩsy> [67 o](#)

@Sy" [69 h¹](#), [78 c](#)

@sy0 [68 b](#)

hrSy: [52 p](#)

&rSy: [61 d](#)

yNlrSyl [59 f](#)

Wrb.[y) [53 n](#)

WnrW[y> [72 cc](#)

W[l.[y» [55 f](#)

rva] ! [y: Ì! [y: [107 q¹](#)

! [ybW ! [y: [158 b](#)

Wr [ŋ[y> Ì [72 cc](#)

bqd[y: (verb) [63 c](#)

~rI[y: [63 m](#)

hve[y:† [75 hh](#)

^v[py) [10 g](#), [60 b](#)

hpy" forms of [76 f](#)

hYbhp> [23 k¹](#), [84^b n](#)

%p> [72 dd](#)

typ[py» [55 e](#)

%rpy: [65 e](#)

ayrpy: [75 rr](#)

acy" [76 e](#)

acy0 [75 qq](#)

acy[El a: [9 l](#), [69 p](#)

bcy" [71](#)

q%çyl [64 h](#)

rçyl [71](#)

ytçyl" [23 f](#)

^bçyl [93 k](#)

~ ['dçyl" [21 e¹](#)

j Aqyl" [72 r](#)

~Aqyl" [72 t](#)

~AQyl [72 h](#)

%Qyl [53 u](#)

W%çyl [20 m](#)

hn'l j çyl [47 k](#)

!ybçyl~Qyl" [29 g](#)

~Qçyl" (juss.) [72 t](#)

~Qyl [53 u](#)

#qyl" forms of [78 b](#)

rçyl» [93 ww](#)

rçyl> [84a n](#)

ar'çyl [75 rr](#)

Whaïr'çyl [60 c](#)

Aarçyl [60 c](#), [74 e](#)

hr'çyl [75 rr](#)

!Wvqy>[72 r](#)

l aet.qy" [21 e¹](#)

ary" [76 e](#)

ary>[75 hh](#)

ary&[75 p, q](#)

Wary>[75 oo](#)

yaryl [93 ii](#)

~tary» [74 g](#)

dry>[69 g, 75 bb](#)

@Dryt Ì [63 n](#)

ApDryl [60 d](#)

^pDryl [10 h](#)

hry" forms of [76 f](#)

WMArñE [72 dd](#)

!Wry" [67 p](#)

[AryE [67 t](#)

#Wry" [67 p](#)

~yll ñWryt [88 c](#)

@%,ry> [52 n](#)

ytKry; [95 i](#)

hymryl [23 k](#)

[ryE [67 n](#)

[ry" [67 n](#)

W[ry) [67 dd](#)

anfyl [75 rr](#)

j.fyE [75 q](#)

qyFij: [66 e](#)

~Wffj> Ì [47 n](#)

rkXFyl [47 b¹](#)

Vy[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](#)

tbVB; bvy» [47 b¹](#)

~dd>ly> [20 b](#) [67 cc](#)

dWvy" [67 p](#)

yWlyl [47 b¹](#)

[WvyE [27 w](#)

~yVij: [67 y](#)

%Vyl [67 g](#)

~l iij: [53 n](#)

~Vyl [67 g](#) (Addit.)

l a[enlyl [23 c](#)

anlyl [75 rr](#)

anv>[75 rr](#)

Anv<its suffix [67 o¹](#); a doubtful form [100 o²](#)

~hetWj WPvyl[47 g](#)

!Wr v>[86 g](#)

%nt F>~y>[60 e](#)

ty^ai nouns ending in [86 l](#), [94 f](#), [95 t](#)

wa'tyl[75 bb](#)

Whræt~y>[64 i](#)

~T>[67 g](#)

~Tyl[67 g](#)

WMTyl[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 d¹](#)

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 s²](#); K veritatis [118 x](#); omitted in comparisons [141 d](#); not =rvaK; [155 g](#)

raK'» [19 k²](#)

rvaKt, [161 b, c](#)

yc%bK. [118 s²](#)

sBK [52 /](#)

hn'varbH. [118 s²](#)

hL%iTbk. [118 s²](#)

dsokt, [21 d](#)

~AYhK. [35 n](#)

@DhK. [1 51 k 66 f](#)

bkAK [190, 84^b 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 b¹](#)

~yn[yK; [35 b](#)

!ArtyKit [24 e](#)

hkK' [100 i](#)

~yrKKi [88 b](#), [131 d²](#)

I K' (verb y³ [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](#)

ynh; t qm. hI K [61 h](#)

WI K' (= WaI K) t [75 qq](#)

yl K. [96](#)

I Kd Ki [72 m](#)

WhL Ku [91 f](#)

AmKi [103 k](#)

ynAmi K' [103 h⁵](#), [k](#)

ynPm K. [118 s²](#)

~yrlyrm Ki t̃ [84^b m](#)

!Ke [100 i](#)

ayhi! K, [20 g](#)

tAl NK; [20 h](#), [53 q](#)

~NKi [85 t](#) [87 h](#)

tApn K; [93 ee](#)

I ys K. [84^a o](#)

db, [K; [35 g](#)

trpAK; t̃ [35 g](#)

I K. [118 s²](#)

rp'Kø [35 n](#)

AmyPK; [103 f](#)

hkPK; [91 e](#)

~yll pki [134 r²](#)

l mKrl [85 s](#)

tRK; [22 s](#), [64 e](#)

htrK; [64 e](#)

yTirK' [44 o](#)

tyfK' [20 g](#)

l vK' forms of [78 c](#)

btK. [25 c²](#) qitā form [84a n](#) the aunchangeable [93 ww](#)

~nWbtKi9 [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](#), ³⁷⁴ W with Infin. [114 p](#); = *in respect to* [143 e](#); perhaps =Arab. la³surely [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 a¹](#) exceptional positions of for emphasis [152 e](#) ad W³ = *in order that* " not forming hypothetical sentence [159 dd](#)

ad written for Al [103 g](#)

byðall ; [53 q](#)

rAal e [51 l](#), [72 l](#)

j al' [72 p](#)

rmæl e [23 d](#)

rsæl , [28 b](#)

db;l . [119 c](#)

zAbI' [67 n](#)

rWbI' [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](#)

!yb' r [Ø] . [29 j](#)

~rb'l . [67 p](#)

hd'l e [69 c](#)

vAyrð;l » [45 g](#)

hfI' [23 k](#) [103 g](#)

ybiyvAh tt » [90 n](#)

tAyh.li [28 b](#)

I ykh'l . [68 i](#)

hphh]l ; [72 z](#)

%yTinh: [.66 f](#)

ryph: [.67 w](#)

~krph: [.67 dd](#)

tAarh: [.75 c](#)

tAvh: [75 qq](#)

tW[m\h: [.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](#)

WhYw: [.91 k](#)

!ty" w: [86 f](#)

al Wl ãl Wl formation [27 w](#), in conditional clauses [159 l](#), [m](#), [x-z](#)

h% d [91 e](#)

ayj %: [53 q](#)

~y/%: [.88 b](#)

qI %: [53 q](#)

~%, [22 h](#)

~m%: [28 b](#), [67 cc](#)

Hnh%: [.67 cc](#)

tArPe rP%: [84b n](#)

t [j] l' [66 b](#)

hAhy l' [102 m](#)

h l y [90 f](#)

dSy l i [69 n 71](#)

aAry l i [75 rr](#)

Wv [69 m](#)

^ l . imperative, for h k l' . [48 i](#); as an interjection [105 b](#)

h k l' . pronoun, for ^ l . [103 g](#)

W k l . [105 b](#)

tAa l' l u [93 x](#)

!B d l u [53 q](#)

h l l (Moab.) for h l y [7 f](#)

t l ; l' [19 d 69 m](#)

h m l' ' Ä h m l' h Ä h M l' h Ä h m l' hits punctuation [49 f, g, 102 l](#); in requests or warnings, often nearly= *lest* [150 e](#)

Am l' [103 ß](#)

Am l . [103 k](#)

tA % m l ; [53 q](#)

~ h n f m i l . [91 k](#)

! m i l . [119 c²](#)

! [m] l . [119 c](#)

tAr m l ; [53 q](#)

tAafm;l .[45 e](#)

[AGn†i [66 b](#)

hnk†h [80 i](#)

~tîA%n†; [53 q](#)

l Pn†» [53 q](#), [66 f](#)

vpn†' [102 i](#)

rTis.l ; [53 q](#)

rybi[]l ; [53 q](#)

zA[l ' [72 q](#)

yny[†; [35 q](#)

tM;[u . [100 b](#), [101 a](#)

tAn[l † [51 i](#)

rfe.l; Ì [53 k](#)

ynp.l i [119 c](#) [130 a](#)

abcl i [45 g](#)

tABcl ; [53 g](#)

VhBh q%cd . [29 g](#)

~ycic[] † [55 f](#)

%q;l ' [66 g](#)

%Q'l . [66 g](#)

%Q'l u [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 et [51 /](#)

~k%at> e [53 q](#)

Anj .fil . [61 b](#)

I Aav]l it [10 g³](#)

tyBv.l ; [53 q](#)

%L&l . [65 e](#)

~ymij" tv,l ñ.l i [134 o¹](#)

dmiv.l ; [53 q](#)

[miv.l ; [53 q](#)

~v; tr,vñ . [64 g](#)

tl; Ì [69 m](#)

br%ñtt,l 't [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; Æ·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 a³](#)

yl Bmi [119 c²](#)

yde[]l .Vmi [119 c²](#)

^Tñlbm. [80 d](#)

rycbmi for ~~37~~ Bmi [20 m](#)

~t'rWbel37' Gmi [20 m](#)

!ADgh. [85 v](#)

htl dgm (Moab.) [91 k²](#)

ylñbm't' [85 f](#)

vrgmfinfin. [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](#)

tW^hmit [102 b](#)

~ykil hm; Ī [53 o](#)

hkP^hm; followed by tae [115 d](#), cf. [45 e](#)

tW[c'qhm. [53 q](#)

r^hm; (ptcp.) [52 s](#)

Am— verbal suffix [58 g](#); noun suff. [91 f](#), [/](#), [103 f²](#)

j Am [72 q](#)

l Wm [72 p](#)

dS^hWm [71](#)

tArSAm see Additions

td,[WmP [52 s](#)

acAmñ [53 o](#)

aAm [75 oo](#)

ha'cAm^t [95 p](#)

taeAm^t [74 i](#) [94 f](#)

~yGrAm [93 pp](#)

htw^mñ [90 f](#)

!yzme [68 i](#)

%pḥw>h%ḥ'» [113 h²](#)

!W%mi [119 c](#)

~ymil.%m» [53 o](#)

hn%ḥ~; fem. [122 f¹](#)

^yn%ḥ;† [93 ss](#)

ySP%ḥ; [13 b](#)

~yrc.%m» [53 o](#)

tAvrθ%ḥ;† [95 q](#)

tr%ḥ† [80 g](#)

ywθ%ḥ m. [75 kk](#)

ymi [37](#); its uses [137](#)

!Tḡl ymi in wishes [151 a](#), [d](#)

hAhymet [102 m](#)

~ym; [88 d](#), [96](#)

~ynlymyḥ; [24 f²](#) [70 b](#)

I. !ymiyḥ [130 a³](#)

!myḥ Ḳ̄ (Siloam inscr.) [7 f](#)

ydlr yḥ [69 m](#)

tI Kḥ; [23 f](#)

~rsmi [48 i](#) [61 b](#)

h't Kḥ; [91 k](#)

^tK~~h~~; [91 n](#)

aLmi [75 oo](#)

AaI h. [74 g](#)

twad m. [74 h](#)

hk'aI h. [23 c](#), [85 g](#)

hk~~k~~'I m» [91 e](#), [I](#)

tad m. [75 qq](#)

db'Lmi [119 c²](#)

WI m' [75 qq](#)

hk'AI ñ. [46 e](#)

ynlvAI m. [55 b](#), [90 m](#)

!yLm; [72 ee](#)

ykil m' [46 d](#)

hI '[mɪ mi [99 e](#), [119 c²](#)

@Len; [68 k](#)

ynp.Lmi [119 c](#)

ynlv.I h. [64 i](#)

ytil ñ' [23 f](#)

I WMI [119 c²](#)

~yP%hmn. [75 dd](#), [93 ss](#)

WMIñi [103 m](#), [135 o³](#)

l [M̃ni [119 c²](#)

rm̃ [85 g](#)

~yQit:fmm~; [85 g¹](#)

!mi preposition [101 a](#); its punctuation [102 b](#); with suffixes [103 i](#), [m](#); its meanings [119 v–z](#); partitive [119 w²](#); 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](#)

#aÑni Ì [55 b](#)

dgÑni [119 c²](#)

WhÑni [103 m](#)

yÑmi plur. apoc ? [87 f](#); poet. for !mi [90 m](#) [102 b](#), for yÑM̃ni [103 i](#) (in pause yÑm̃)

yÑni 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[mt'Ì [20 o](#)

~yrb[m» [53 o](#)

Why>mi; [90 o](#)

I.-I [me [119 c²](#)

hI '[m;(^{infin.}) [45 d](#)

wyl '[m~; [93 ss](#)

t [ene [133 e⁴](#)

ynPmi [119 c](#)

!acñ. [74 h](#)

bCm; [92 g](#)

^tAcmi [91 n](#)

I cme [67 v](#)

I. !ApCmi [130 a³](#)

~ylñcmi [88 c](#)

ytich' [23 f](#)

~hyvedqm. [93 oo¹](#)

~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'rmet [75 rr](#)

~hya'rmet; [93 ss](#)

wya'rmet; [93 ss](#)

%ya'rmet; [93 ss](#)

[Br]met; [65 d](#)

^za'rmit [22 s](#)

hd'rmet [69 m](#)

@dRmi [22 s](#)

@dRmit [102 b](#)

q%rmet; [85 h](#)

%rmi [85 k](#)

hbK'rmet; [85 h](#)

aPermi [75 rr](#)

tRm' [22 s](#)

tAa'fmet; ĀaFmet; (infin.) [45 e](#) [75 h](#)

!AaVmet; [85 u](#)

t%vmet; Ī [80 b²](#)

Wbvmit; [46 d](#)

%Al vmi (inf.) [45 e](#)

~Vmi [119 c²](#)

~ymivmet; [67 cc](#)

qVmi; [85 h](#)

l q\vmi [92 g](#)

tr\vm. [80 d](#), [94 f](#)

ytiaoyt\vm. [116 g¹](#)

~tywP%JT\vmi» [75 kk](#)

~yT&mitÅyt&/mi [97 b¹](#)

~hyT\vmi [93 ss](#)

tme [72 c](#), *n*

l a&Wtm. [90 k](#)

%l\vm. [90 k](#)

t%;Tmi [119 c²](#)

~yfp%y.tmi Ì [64 i](#)

~tm. [85 k](#)

!Tmhr'[t [92 g](#)

l as preformative of nouns [85 n](#) al: [105 b](#), emphasizing a cohortative [108 b](#), [c](#), [a](#)
Jussive [109 b](#), [c](#); with an imperative [110 d](#)

rD'an< [23 b](#)

yrD'anØ [90 i](#)

hw"ahÿ [75 x](#)

Wwan" [73 g](#), [75 x](#)

tAanE [72 h](#)

Wzx(āa) [68 i](#)

~an>[50 a¹](#)

@ael[64 e](#)

#ael[52 o](#), [64 e](#)

^ytAcañ" [84^b e](#)

raael [64 e](#)

~yrabñ) [67 u](#)

hTrañE [64 e](#)

~yaBñl [93 oo](#)

hzbñ" [67 dd](#)

týBñl [75 qq](#)

hI 'bn't [67 dd](#)

Wl agñ> [51 h](#)

hBgn< [93 i](#)

tAhgñ> [93 r](#)

ytAnygn> [86 i](#)

tñygn> [80 f](#)

tAl gn [75 x](#)

APgn" [61 a](#)

Vgn forms of [78 c](#)

dnñ [72 n](#)

hddh) [67 cc](#)

AxDnl [92 b¹](#)

yxēnl [20 m](#)

^xDnl [92 b¹](#)

ghnl [66 c](#)

hhē> [66 c](#)

T'l hñ> [64 d](#)

~ylnh) [88 c](#), [93 ee](#)

ygñh [69 t](#)

~hwn> [93 ss](#)

XAn (inf. Constr.) [72 q](#)

~hymAn* [93 ss](#)

WdLWh [69 t](#)

[An (inf. constr.) [72 q](#)

hzh" forms of [76 c](#)

Wl zn) [67 dd](#)

~yaB%ñ< [93 oo](#)

t'aB%ñ: [63 c](#)

hB%ñÿ [75 pp](#)

h%h" forms of [78 c](#)

h%ē> [66 c](#)

h%ñl [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 f¹](#)

r%nl [67 u](#)

Wr%hí* [75 x](#)

t%nò [95 k](#)

t%nl [67 u](#)

~AT%n: [63 c](#)

hj h" forms of [76 c](#)

hj ø [66 c](#)

twvj n [75 v](#)

VyJál [75 x](#)

~yam.j nl [93 oo](#)

[j n0 [65 d](#)

~n'nl [76 f](#)

tAdB'knl [121 d¹](#)

hkh" forms of [76 c](#)

A%knl [27 w](#)

-rknl [93 gg](#)

[Av rKnl [29 g](#)

Wwl nl(imper.) [51 o](#)

hzbminj [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 u¹](#)

hr'Cni [48 i](#)

WcBqni (imper.) [51 o](#)

~Aqn" [72 h](#)

h j 'qni) [72 dd](#)

WJqñ" [72 dd](#)

ayqni" [23 i](#)

tyQñl [75 x](#)

aorqni [75 rr](#)

arni (Is [41:23](#) K^{eth.}) [48 g¹](#)

DraE [26 r](#)

WaPni [75 oo](#)

htPni [75 qq](#)

afh> [66 c](#), [76 b](#)

nfh" forms of [76 b](#)

tafa| [76 b](#)

tafa) [74 i](#), [94 f](#)

aWfn" [23 t](#), [75 oo](#)

a [75 qq](#)

hqFnl [66 e](#)

avp [75 oo](#)

ra&n: [48 g¹](#)

WhD&p> [67 u](#)

ynVp: [52 m](#)

hwTΨ.Î [75 x](#)

h[Tk\nl [75 l](#)

\$tn forms of [78 c](#)

! [66 h](#), [i](#); with accus. and infin. = allow to [157 b²](#)

! [66 i](#), [69 m²](#)

!Tnl [66 h](#)

Wtñ" [44 o](#)

T'tñ" [19 c](#), [20 l](#)

hT'tñ" [44 g](#), [66 h](#)

haSas; [55 f](#)

tʰABs; [67 d¹](#)

bybɪs' [103 o](#)

bybɪs [50 e](#)

Al Bʰsu [10 h](#), [93 q](#)

gʷs [72 p](#)

htʰpʷs [90 f](#)

hrʷs [72 p](#)

htʷs [91 e](#)

ynysɪ [24 g¹](#)

hBʰu [91 e](#)

rbs' [6 k](#)

~Lʰsu [85 t](#), [87 h](#)

ʷps. [69 h¹](#)

tʰaps. (from @) ? [69 h¹](#)

~yrp's. a letter [124 b¹](#)

syrs' [84^b f](#)

rrs' [67 cc](#)

~ʷmTsi [60 h](#)

[pronunciation [6 e](#); with dagesçf. implicitum [22 a–c](#)

yrb.[i [2 b](#), [9 b](#)

bgʷ[[84^a t](#)

l Ag[' [93 kk](#)

~hed[; [32 n](#)

d[; poetic yde[[103 o](#); with imperf of past time [107 e](#)

ytAdx[[91 n](#)

~yld'[] [29 e¹](#)

~byde['t [103 o](#)

dVd[i [72 m](#)

hVd[i [67 ff](#)

!yA[[55 o](#)

l w[[93 u](#)

&hA[[61 h](#), [91 d](#)

VhnA[[91 k](#)

yrW[[72 s](#)

l zEz'[] [30 n](#)

%yhdZ[i [93 uu](#)

hrz[[80 g](#)

hym.[[75 v](#)

y[i [24 b](#), [93 y](#)

!yl[; [82](#)

tAny[i [93 v](#)

ry[i [96](#)

hr̥ɣ[i [91 e](#)

Ary[i [93 v](#)

~r̥ɣ[e [27 w](#)

l [o [2 f1](#)

l [; its origin [101 a](#); poetic y| ɛ[] [103 o](#); uses of [119 aa–dd](#); causal, with perfect [158 b](#), with infin. [158 c](#); concessive [160 c](#)

!Ay| .[; [133 g1](#)

hz̥yLi[; [Is 23:7](#) without article [126 z1](#)

Amy| ɛ[h̥ [103 f2](#)

~[i its origin [101 a](#); pointing, with suff. [103 c](#)

^d̥m'[] [61 d](#)

hqWm[ɪ̃ [93 kk](#)

yMi[; plur. apoc. ? [87 f](#)

ǎ181ymim'[] [93 aa](#)

ybn̥>[i [20 h](#)

Wh[] [63 /](#)

Wh[/ [63 /](#)

tAN[u [75 aa](#)

~yap'[] [93 z](#)

#[e [9 /](#), [26 o1](#)

!AbC.[i [93 uu](#)

yBic.[' [61 a](#)

bqi[] [93 hh](#)

br'q.[]; [19 m](#)

~yayBir>[]; [93 x](#)

~yBĩr[]; [88 c](#)

Wr [h̥ [75 cc](#)

~Ar [' [118 n](#), 146 r¹

~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 m²](#)

l ahv'[] [23 k¹](#)

Whf[] [75 n](#)

Wf [' ptcp. passive [24 b](#), [75 v](#)

twwf[[75 v](#)

hrf>[]; [80 l](#)

~ypil 'a] hr'f>[] [97 g](#)

~yrlf.[, [93 l](#), [97 f](#)

!v,[[93 dd](#)

hvv][^t[67 cc](#)

Wfv^f[67 cc](#)

yT^W.[[97 e¹](#)

a| 95 *q¹*

hT^f[[90 h](#)

qyTi[[84 b f](#)

trB_vnl t [ð [116 g¹](#)

hr'aP_u[23 c](#)

rWchdP.[23 k¹](#)

~AydP_i[85 t](#)

hP,[96](#)

tgWP [80 f](#)

~%P,[\(Ne 5:14\)? 91 e](#)

tAYP_i[96](#)

AmyP_ñ[91 f](#)

a| P_ñ[93 k](#)

a| P_ñ[22 e](#)

Gl p;[52 n](#)

!p, with imperf, (twice perf.) [107 q](#) and [note³](#), [152 w](#) (end), after ideas of fearing [152 w](#)

HN_P_i[91 e](#)

laWP. [90 k](#)

~ynP' [145 h](#)

AmynP' [103 ß](#)

l [P' [39 e](#), [41 d](#)

Al [Pi [93 q](#)

tAYpPi [96](#)

%Aq%qP. [84^b n](#)

arP, [22 e](#)

twairPi [75 rr](#)

~DrP, [1 i](#)

yrP. [93 x](#)

yrP, [9 f](#)

#yrP. [84^b f](#)

vrP' [84^b b](#)

zvrP, [56](#)

~tvrP [93 dd](#)

TRp [80 g](#)

~yatP. [93 x](#)

#aC with 3rd fem.pl. [132 g](#) [145 c](#)

WhynEaCÌ [123 a¹](#)

tace [69 m](#)

tace [95 e](#)

tAab'c. [125 h](#)

~y'ab'c. [93 x](#)

hyb'c. [75 qq](#)

!mi qdc' [133 b²](#)

%TqDc; [52 p](#)

~y'rh'c) [88 c](#)

rAC (verb) [67 n](#)

yrAC [72 s](#)

~ynrAC; [86 g](#)

h%ci [84^b c](#)

~yci [93 y](#)

Al l c) [67 cc](#)

yl d ci [10 g](#)

twm' c; [30 r](#), [81 d²](#)

[l ce [93 gg](#)

[l c, [93 gg](#)

ynWt tMcii [55 d](#)

yqi[k'. [46 d](#)

WpC' passive ptcp. [75 v](#)

[Dp c. [81 d²](#), [85 w](#)

!Wqc'î? [44 / 72 o](#)

~aq' for ~q' [9 b](#), [23 g](#), analogous cases [72 p](#)

taq' [80 g](#)

yL-hb'q't [9 v](#), [67 o](#)

Anb'q' the ñ not compensatory [20 o](#) for WNB'q' [67 o](#), doubtful from [100 o²](#)

hcB'q' [52 /](#)

tyW'rdq' [85 u](#)

~yvid'q't [9 v](#), [93 r](#)

~yv'q' [124 h](#)

tI hq' [145 h](#)

I Aq *hark!* [146 b](#)

yI Aqîîî constr. sy. [90 n](#)

hmW'q' [72 s](#)

WaC. WmW'q' [20 g](#)

~ym'Aq' [72 p](#)

@Aq' [1 i](#)

Aht'wQ' [21 c](#)

hq'î 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^t [93 g](#)

y^{lll} j' q. [26 g](#)

WT l j' q. [19 f](#)

ynlj 'q; l̃ [93 g](#)

rJqi [52 o](#)

ayqi [76 h](#)

Wyq. [76 h](#)

rWj yqi [84^a u](#)

~Yqi [72 m](#)

Whj j'q^{lll} [91 f](#)

WLq; [67 ee](#)

~q' [72 g](#)

~yntfMqi [85 u¹](#)

Tmq; [44 h¹](#)

^nq; [20 g](#)

!AmNqi [93 uu](#)

ymi~'q t̃ [46 d](#)

dAPqi [27 w](#)

#q' ([Is 18:6](#)) [73 b](#)

hCqi [91 e](#)

ywE.q; [93 x](#)

~kɾɛqu [61 d](#)

~yarɓɔ [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%røŋ̃ • [80 h](#)

!rɔ, [82](#)

~yhq. [88 b](#), [93 n](#)

j.vq [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,t [75 n](#)

tAYar> [75 v](#)

hm'aɾt' [72 p](#)

ynla'ro [61 h](#), [75 v](#)

var' [23 g](#), [72 p](#)

var [96](#)

!Avarl [27 w](#)

hBr;adverbial? [132 h²](#)

hBr; [48 l](#), [75 cc](#)

WBĩr; [67 ee](#)

WBrũ [67 m](#)

aABrl [23 i](#)

~y[Brl [93 qq](#)

Tbrĩ [73 a](#)

~[' ytBr; [90 l](#)

[gr̥o [65 d](#)

y[gr̥l [93 ii](#)

dr; [19 i](#), [69 g](#)

hdr> [69 m²](#)

ypidʂ' [61 c](#)

~Ar [72 q](#)

~%r, [22 h](#)

hm,%ĩr' [80 k](#)

~ymP%]r t; [93 l](#), [145 h](#)

yrl [24 b](#), cf. [93 y](#)

t'Abjrl [73 a](#)

byrly" byrl [73 d](#)

~yre [23 e](#)

Wkĩr; [67 ee](#)

yskru [93 r](#)

WMrõ [67 m](#)

WMrh̃ [20 i](#)

ynMørl î [87 f](#)

yNlr' [67 ff](#)

!Ab[r̃ > [85 u](#)

h[r̃e [64 d](#)

h[r̃e [84a i](#), [93 ll](#)

h[r̃õ [67 o](#), [s](#)

Wh[ĩr̃e [91 k](#)

~k,t̃e[̃t' [91 k](#)

haplr̃ > [74 h](#)

ytiaPĩrl [75 oo](#)

hpr̃ > [75 pp](#)

aAcr̃ÿ [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%fh [24 d](#), [93 x](#)

!j f' Without atticle [125 f](#), [126 e¹](#)

tWl k.fi [6 k](#)

ql f' [66 e](#)

l amf. [23 c](#)

ry[if' [82](#)

r[,fñ [93 gg](#)

hr'[if. [82](#)

yr,f' (n.pr.) [80 /](#); in [Ju 5:15](#), [87 g](#)

V as Preformative of noun [85 o](#)

·VĀ ·VĀ -VĀ -V. (relative) [36](#); uses of [p. 485 note](#)

~yj'av' [72 p](#)

^j av"† [23 c](#)

l awi [64 e](#)

hl'aiv. ([Is 7:11](#)) [29 u](#)

ynWl aW. [64 f](#)

^l aW. [64 f](#)

WhyTil aiv. [64 f](#)

wyTil aiv. [44 d](#)

~Tl aiv. [44 d](#), [64 f](#)

%ysaiv. [67 s](#)

~ysbiv. [86 g¹](#)

%ytjibiv. î [91 e](#)

hn"lbi î [97 c](#)

yrbvi [61 b](#)

tbv, [69 c](#)

Wddv' [20 b](#), [67 cc](#)

aWV. form of the name [10 b¹](#)

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%iv, [67 ee](#)

W%%v" [67 cc](#)

hj %vit [64 a](#)

t%vî [95 k](#)

ynll {v}it [85 v](#)

Atyvi [93 v](#)

bkv. [45 c](#)

Tbk.vi [61 c](#), [93 s](#)

T%kñ' [65 g](#)

!k&' [44 c](#)

ytnkv [90 n](#)

tbhñ.v; [55 i](#), [85 o](#)

Tb:f !ñ' [21 c](#)

%ll V' with accus. [121 d¹](#)

~A | V' subst. and adj. [141 c²](#)

%l.v. [65 a](#)

A %l.vi [52 o](#)

^%ll ð' [61 h](#), [65 d](#)

T%l ñ' [21 f](#), [28 e²](#)

yLìv, [129 h¹](#)

wyl &' [84^a g](#)

~L&vi [52 o](#)

~yviL&vi [93 qq](#)

hjd {vLìv, [129 h¹](#)

%td ,vet [23 f](#)

~ve [26 o¹](#), [96](#)

l a ~~W~~mv. [90 k](#)

tAMV; (inf.) [67 r](#)

~ymñv' [88 d](#), [96](#)

tAIII ã~ymimv see Additions

r f[' tnmiv. [97 e](#)

^[mñv. [46 f](#)

t[h.vi [80 g](#)

hrm.v't [48 j²](#), [61 f¹](#)

^Wrm.vot [88 c](#)

ynll en.v't [48 j²](#), [61 f¹](#)

an've [23 i](#)

aN'vi [75 rr](#)

nbnX (Phoen.) [7 d¹](#)

tAnv' [95 c¹](#)

~ynf. [97 d](#)

tn'v. [80 g](#)

[sv0 [65 d](#)

r[~~æ~~d [135 p¹](#)

-taj p'v' [29 j¹](#)

^Apypiv. [86 g](#)

tAmp]vit [10 g](#)

t[̃p.vi [80 f](#)

wrwrpX [84^b 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](#)

avwi [55 f](#)

ylitv'^t [9 u](#), [26 o¹](#)

htV' (only Qal) [78 b](#)

hTñ; [73 d](#)

WTñ; [67 ee](#)

tAtV' (inf.abs.) [75 n](#)

yTñ; [73 d](#)

~yITñ. [97 b¹](#)

~yT&. [97 d](#)

t as performative of nouns [85 p–r](#)

t̃; Āt̃; ḡghal j enihE adhg 80 f, g, [89 e](#)

WbhæF. [63 m](#), [93 t¹](#)

r%a;T. [65 e](#)

l kãd [68 c](#)

Whl kaT.î [68 f](#)

hnhãTet [51 m](#)

!WpsiaTîîî [68 h](#)

WraJTot [93 q](#)

htaTe [68 f](#)

akeTø l a; [75 hh](#)

hn"abā' [72 k](#)

ht'aAbîîîî [48 d](#)

^tnAT.î [48 d](#)

r%bJTit [10 g³](#)

W%mb.Tias 3rd pl. fem. [47 k](#)

l b,Tî [85 p](#)

hnBTi [75 hh](#)

dyGET; [53 n](#)

hLq;T. [75 hh](#)

!yqBbdî [27 l](#)

!WrBd;T. [52 n](#)

ynNWaKd;T. [75 oo](#)

yMDā'i [67 t](#)

!Wyd;T. [75 dd](#)

avedT; [53 n](#)

~AhT. [85 r](#)

hyh.Ti-I a; [75 hh](#)

hnmyht [72 k](#)

WrKh.T; [53 n](#)

%I hJtit [69 x](#)

tLtiT.Ì [80 g](#)

WLtñT. [53 q](#)

!WygAT † [75 gg](#)

[IAT [84a_r](#)

%ymATÌ [50 e](#)

~ymAT [23 f](#)

@SAT [26 r](#), [69 v](#)

rkWTiì [51 g](#)

AN[rzTi [47 k](#)

SA%T' [72 r](#)

ytAn%]T;† [91 n](#)

t%;Tñ [103 o](#)

t%;Tñ [66 f](#)

hNTø.T; [103 d](#)

ynT%T; [103 d](#)

y[ij .Ti([Is 17:10](#))? [20 m³](#)

ybij yTet [70 e](#)

!AkyTi [27 w](#)

hf,[yTet [63 h](#)

WaryTit([Jb 6:21ö](#)) [75 t](#)

hnm.v'+yTi([Ez 6:6](#)) ? [67 p²](#), [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[;l .Tit [10 g³](#)

hn'tWmT. [72 k](#)

y%m.T,+l a;? [75 ii](#)

#%m]Tit [10 g³](#)

Whm.Tĩ [67 e, dd](#)

Whm.t't ([Lam 3:22](#)) ? [20 o](#)

sm,T, [85 p](#)

hnqMĩTi [67 dd](#)

rMeT;-l a;ö [67 y](#)

ā185DaTi? [66 f](#)

aFñ.Ti [19 d](#)

-ta!tñTiö [121 b¹](#)

hnŷBĩuT. [67 d¹](#)

~db.[T' [60 b](#)

yrMb [T; [47 g](#)

hnqñTet [51 m](#)

hnqñuT. [58 k](#)

WI [Tet [75 y](#)

hNh,[T; ([Ju 5:29](#)) [75 w](#)

hp'[ā' [48 d](#)

hfñ[T;ñl a; [75 hh](#)

hN'hñv.[T; [60 g](#)

~kytAcApT. [91 /](#)

hnŷLciT. [67 p](#)

hn'l.CñTi [67 g](#)

yrk.Tē [67 dd](#)

WbQ.Ti [67 g](#)

^ymīmAgT» [72 cc](#)

I j Q.Ti [47 k](#)

hnhyqñ' ? [72 k](#)

hnārQ.Ti [47 k](#), [75 rr](#)

arē [75 p](#)

haēTi [75 hh](#)

hNyāñTi [75 w](#)

dr;Te [69 p](#)

hmDē; [85 q](#)

~mArIT.([Jb 17:4](#)) [72 cc](#)

hN'rāt' [47 k](#)

hN'r;T. [44 o](#)

~ypir'T. [124 h](#), [132 h²](#)

hnyPñTi [75 qq](#)

W%Cr'T.? [52 q](#)

hnyāF.Ti([Ez 23:49](#)) ? [76 b](#)

hnFñTi([Ru 1:14](#)) [74 k](#), [76 b](#)

!b.vñ' [72 k](#)

hnb.vñ' [72 k](#)

yviT;? [75 s](#)

hn%l ñ.V.Ti(anomalously) [47 k](#)

~rñmv.Ti [47 g](#)

[TV.Ti [75 bb](#)

wa't.Ti [75 bb](#)

WatT.? [75 bb¹](#)

rbTTi [67 l](#)

rGt.Ti [75 bb](#)

hTTñ [19 i](#), [66 k](#)

~Tē; [67 y](#)

~TūTi [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*¹ (p.60)

104 *g*

125 *g*

141 *c*², *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*², *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 g²

27 117 kk

122 g

28 15 f

110 c

126 x

29 16 a

106 m

141 n

31 126 w⁺²

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*¹](#)

[14 118 *g*](#)

[15 122 *l*](#)

[16f 26 o¹](#)

[107 s](#)

[f 113 p](#)

[17 61 d](#)

[113 n, v](#)

[114 b](#)

[135 c¹](#)

[143 c](#)

[18 75 l](#)

[114 a](#)

[19 70 a](#)

[107 k](#)

[131 n¹](#)

[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*¹](#)

[118 *k*](#)

[119 *w*](#)

[158 *b*](#)

[15 117 *ll*](#)

[16 113 *o*](#)

[154 *a*¹](#)

[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*²](#)

[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*¹](#)

[6 20 *f*](#)

[114 *b*](#)

[7 132²](#)

[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 o¹

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 a¹

6

[1 164 d](#)

[2 117 h](#)

[119 w²](#)

[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 k²](#)

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*²

138 *b*

4 112 *t*

116 *p*

118 *k*

141 *a*, *f*

5 117 *b*

6 131 *k*²

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 w²](#)

[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 a²](#)

[113 s](#)

[f 126 r^{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 o¹

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 f³](#)

[27 75 gg](#)

[**Genesis**](#)

[**10**](#)

[1 154 a¹](#)

[5 139 b](#)

[6f 1 a²](#)

[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*¹

27f 111 *a*

28 125 *h*

29 146 *f*

30 24 *a*¹

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*¹](#)

[17 117 *q*](#)

[18 136 c](#)
[19 111 m](#)
[117 f](#)
[147 b](#)
[13](#)
[2 126 n](#)
[154 a¹](#)
[3 91 e](#)
[138 c](#)
[154 a¹](#)
[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*¹](#)

[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 a¹](#)

[**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*¹

[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*¹](#)

[4 96](#)

[p. 282](#)

[143 *a*](#)

[5 117 *ii*](#)

[121 *b*](#)

[163 *a*](#)

[8 128 *p*](#)

[94 *f*](#)

[142 *f*²](#)

[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 b¹](#)

[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^A](#)

[26 72 ee](#)

[18](#)

[1 116 o](#)

[118 g](#)

[141 e](#)

[3 f](#)

[105 b¹](#)

p. 308

[135 q](#)

[159 n](#)

[5 158 b¹](#)

[6 90 b³, 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 /](#)

[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 /](#)

[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*¹, *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 /](#)

[107 c](#)

[152 r](#)

[154 a¹](#)

[164 c](#)

[5 29 f](#)

[108 d](#)

[6 93 i](#)

[7f 105 b¹](#)

p.308

[8 34 b](#)

[103 b](#)

[139 d](#)

[158 b¹](#)

[9 66 c, e](#)

[113 r](#)

[Genesis](#)

[19](#)

[11 126 n](#)

[154 a¹](#)

[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 b¹](#)

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, e¹](#)

[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 b²](#)

[7 63 q](#)

[104 f](#)

[110 i](#)

[159 v](#)

[8 147 b³](#)

[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*¹](#)

[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 \$\sigma^4\$](#)

[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 *q*

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*²

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 f²

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*¹](#)

[164 *c*](#)

[26 67 *g*](#)

[27 75 *ll*](#)

[118 *f*](#)

[135 *e*](#)

[143 *b*](#)

[29 156 *b*](#)

[**Genesis**](#)

[**24**](#)

[30 114 e](#)

[115 e¹](#)

[116 s](#)

[31 107 f, h](#)

[116 l](#)

[33 69 q](#)

[73 f](#)

[35 154 a¹](#)

[37 149 c](#)

[41 95 n](#)

[107 c³](#)

[112 ff](#)

[117 f](#)

[159 s, bb](#)

[164 d](#)

[42 141 k](#)

[159 v](#)

[167 c](#)

[43 112 t](#)

[44 154 a¹](#)

[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 f¹

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, e¹](#)

[116 o](#)

[141 e](#)

[28 121 b](#)

[31 35 n](#)

[48 i](#)

[34 75 o](#)

[154 a¹](#)

[**26**](#)

[3f 34 b](#)

[142 g](#)

[5 158 b](#)

[7 144 p¹](#)

[147 a¹](#)

[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*¹

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*²](#)

[136 *c*](#)

[148 *b*](#)

[157 *b*](#)

[21 67 *r*](#)

[136 *d*](#)

→ [150 *a*¹](#)

[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*¹](#)

[31 60 *d*](#)

[72 *t*](#)

[33 107 *c*](#)

[116 *d*, *x*](#)

[117 *q*](#)

[150 *l*](#)

[153](#)

[34 111 *b*, *h*²](#)

[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 a¹

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 aa²

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*¹

[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*²](#)

[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 a¹

40 119 aa²

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*²](#)

[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*²](#)

[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^1

132 h^2

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^2

167 b^1

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 aa²

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*²

141 */*

152 *w*

156 *c*

13 107 *w*

142 *a*¹

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 a¹](#)

[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 e¹](#)

[**Genesis**](#)

[**33**](#)

[3 66 b](#)

[142 a¹](#)

[4 5 n](#)

[5 37 a](#)

[67 a](#)

117 ff

137 a

7 146 f, g, h

8 37 a

137 a

147 a¹

10 112 gg

152 g

158 b¹

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*¹](#)

[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 h¹

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 f¹

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 y³

25 32 l

74 i

116 v

142 e

164 b

26 133 b¹

158 b¹

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 *d²*

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 b¹](#)

p.308

[106 n²](#)

[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 *ß*

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 c³](#)

[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*²

3 142 *e*

144 *c*

164 *b*

4 112 *kk*

138 *e*

142 *e*

156 *f*

164 *b*

5 119 *m*¹

7 107 *h*

139 *b*¹

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*¹](#)

[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*³

25 159 *c*

26 135 *p*

29 131 *h*

30 112 *kk*

135 *a*

31 51 *o*

48

1 144 *d*^{±2}

2 144 *d*²

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*¹, *h*

17 20 *h*

109 *k*

18 106 *g*

21 126 *b*

22 44 *m*

80 *g*

96

p. 285

132²

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*¹](#)

[31](#) [144](#) [*f*](#)

[50](#)

[2](#) [120](#) [*f*](#)

[4](#) [135](#) [*m*](#)

[159](#) [*o*](#)

[5](#) [116](#) [*p*](#)

[13](#) [138](#) [*b*¹](#)

[Genesis](#)

[50](#)

[15](#) [159](#) [*m*](#), [*y*](#), [*dd*](#)

[ff](#) [117](#) [*ff*](#)

[17](#) [105](#) [*a*](#), [*b*¹](#)

[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*¹](#)

[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 b¹](#)

[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*²

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*¹

10 152 *m*

11 138 *e*

Exodus

5

15 107 *h*

16 74 *g*

116 *t*

152 *o*

18 163 *a*

19 57¹

135 *k*

21 66 *i*

102 *f*

23 113 *v*

6

1 107 *i*

3 119 *i*

144 β

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 e¹](#)

[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 /

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 a¹

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 a¹

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 m¹

27 61 a

29 111 f

30 152 *o*

31 20 *g*

33 122 *i*

34 107 *c*

39 117 *ij*

41 111 *f*

43 119 *m*

152 *b*

44 112 *mm*

143 *d*

48 107 *c*³

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*¹

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 e³

27 114 f¹

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*⁴

154 *a*¹

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*²

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^2

139 h^1

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*¹

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*¹

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 *ī*](#)

[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 c¹](#)

[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 j¹](#)

[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*¹

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 a³](#)

[133 i](#)

[27](#)

[1 117 hh](#)

[Exodus](#)

[27](#)

[3 143 e](#)

[7 121 b](#)

[11 134 n](#)

[13 130 a](#)

[14 154 a¹](#)

[15 134 n](#)

[19 143 e](#)

[28](#)

[3 117 c](#)

[7 145 u](#)

[9 117 d](#)

10 134 c⁴

11 116 l

17 80 f

131 d

20 117 y

21 139 c

23 145 a¹

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 w²

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 y¹

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 *d²*

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 b¹

91 k

14 150 a

Exodus

33

16 150 /

17 69 b¹

18 117 cc

19 67 ee

20 60 d

159 gg

22 67 ee

23 124 b

34

1 124 *q*

3 109 *c*

6 128 *x*

10 116 *p*

122 *q*

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*²

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 f¹](#)

[**40**](#)

[4 49 k](#)

[21 67 p](#)

[24 93 i](#)

[36f 107 e](#)

[37 159 *r*](#)

[Leviticus](#)

[1](#)

[1 49 *b*¹](#)

[2 139 *d*](#)

[12 154 *a*¹](#)

[14 102 *b*](#)

[17 156 *f*](#)

[2](#)

[1 139 *d*](#)

[145 *t*](#)

[6 112 *u*](#)

[113 *bb*](#)

[8 144 *b*¹](#)

[121 *b*](#)

[12 154 *a*](#)

[4](#)

[2 =119 *w*²](#)

[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 w²

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 o³

9 118 q

13 121 b

131 c

7

7 161 c

8 117 d

16 112 o

18 51 k

135 o³

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 u²

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^b 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 /

164 d

46 53 /

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*¹](#)

[23 65 *a*](#)

[25 76 *h*](#)

[27 34 *b*⁴](#)

[28 116 *s*](#)

[**19**](#)

[2f 107 *n*](#)

[8 145 *l*](#)

[9 61 *d*](#)

[142 *f*²](#)

[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*²

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, o²*](#)

[14 113 *z*](#)

[20 159 *w*](#)

[21 49 *l*](#)

[75 *m*](#)

[30 74 *h*](#)

[33 145 *u³*](#)

[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*²

152 *k*

42 90 *n*

128 *d*

131 *r*

43 67 *y*

158 *b*

44 154 *a*¹

27

2 → 127 *i*

Leviticus

27

3 96

p. 285

128 *d*

5f 128 *d*

9 135 *o*³

23 127 *i*

135 *r*

Numbers

1

1 49 *b*¹

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 k¹

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 r¹

11 111 f

17 112 e, kk

25 117 n

29 138 b

31 141 d

158 b¹

35 5 n

36 91 e

118 f

11

1 118 *x*

Numbers

11

4 35 *d*

151 *a*³

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*^l

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 d²](#)

[126 x](#)

[27 126 r](#)

[29 151 b](#)

[32 113 r](#)

[12](#)

[1 146 g](#)

[2 133 k¹](#)

[153](#)

[4 97 i](#)

[6 128 d](#)

[147 e](#)

[12 143 d](#)

[13 105 b¹](#)

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 b¹](#)

[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 q](#)

[20 72 ee](#)

[21 123 d](#)

[23 29 f](#)

[25 128 v](#)

[27 106 n](#)

[28 67 e, dd](#)

[106 n](#)

[150 g¹](#)

[**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 /](#)

[128 a](#)

[152 a¹k](#)

[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*¹

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 o²](#)

[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 /](#)

[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 /](#)

[3 51 n](#)

[6 126](#)

[11 117 r](#)

[12](#) [5](#) *n*

[128](#) *d*

[131](#) *r*⁺

[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*¹

[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 h¹](#)

[118 q](#)

[15 117 n](#)

[17 72 p](#)

[106 o](#)

20 159 c²

→ 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 g¹

33f 90 g¹

38 115 f

134 o

34

2 131 f

5 90 i

7f 75 bb¹

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 c²](#)

[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 e¹](#)

[111 f](#)

[134 o](#)

[5 120 g, h](#)

[7 119 s](#)

[8 69 f](#)

[105 b¹](#)

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 /](#)

164 *d*

5 128 *c*

7 67 *aa*

11 100 *i*

13 125 *d¹*

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 *d¹*

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 d²](#)

[20 49 d¹](#)

[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*²

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*¹

8 125 *d*¹

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 w²

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 aa²](#)

[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*¹](#)

[11 20 *h*](#)

[12 114 *f*¹](#)

[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*²](#)

[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*²

157 *b*²

57 74 *i*

59 75 *oo*

91 *n*

62 119 *i*

63 75 *ff*

66 75 *rr*

67 151 *b*

29

7 125 *d*¹

14 100 *o*²

15 157 *c*

16 103 *c*

18 69 *h*¹

21 167 *b*

28 5 *n*

30

1 72 *w*

4 92 *b*

60 *f*

9 114 *n*²

11 74 *i*

[133 c](#)

[Deuteronomy](#)

[31](#)

[3 69 s](#)

[11 51 /](#)

[12 120 e](#)

[16 93 gg](#)

[17 158 b](#)

[21 164 d](#)

[29 74 g](#)

[32](#)

[2 r](#)

[91 /](#)

[117 b](#)

[1 108 d](#)

[3 69 o](#)

[4 126 c](#)

[5 13 c](#)

[152 e](#)

[6 20 g](#)

[75 //](#)

[100 i](#)

[+1](#)

[152 a¹](#)

[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 a¹

17 144 p

152 a¹

155 e, f, h

18 75 s

109 k

20 108 a¹

21 106 c

152 a¹

22 69 f

23 69 h¹

103 p²

24 116 h, l

26 58 a¹

75 mm

27 159 y

28 50 e

93 qq

124 e

29 159 x

30 134 s

31 156 b^1

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^2

40 93 aa^1

41 159 n

46 117 gg

165 b

50 110 c

33

2 =103 f^3

112 pp

3 116 s

4 131 s

9 19 c

117 b^1

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*¹](#)

[2 131 *n*](#)

[5 106 *c*](#)

[7 107 *p*](#)

[135 *o*³](#)

8 91 *k*

12 125 *d*¹

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*²

→ 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*¹

165 *c*

5

2 120 *g*

Joshua

5

124 *q*

5 116 *r*

8 63 *q*

9 67 *aa*

11 80 *g*¹

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*²

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 a¹

25 117 ee

8

3 60 c

4 104 f

11 127 g

ff 130 a³

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 /

138 i

27 139 g

36 90 e

11

2 10 g

8 126 y

164 d

9 126 n

14 53 /

12

9 → 2 *r*

13

4 90 *e*

5 127 *f*

7 125 *d*¹

14 145 *u*³

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*³

29 19 *k*²

34 88 *o*

36 95 *o*

38 21 *e*¹

45ff 122 *h*⁵

Joshua

15

46 112 *ss*

55 104 *g*

56 21 *e*¹

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^2\$](#)

[7 104 g](#)

[11](#) → [112 ss](#)

[13 90 i](#)

[25 104 g](#)

[28 126 y](#)

[43 90 \$i^1\$](#)

[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^1\$](#)

[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 b¹](#)

[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 /](#)

[22 145 c](#)

[26 118 f](#)

[28 113 n](#)

164 d

2

2 107 b

9 130 a³

18 112 hh

19 112 e, ee

20 107 q¹

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*²*u*

5

1 2 *r*

73 *e*

117 *b*

146 *g*

4 117 *z*

5 67 *dd*

136 *d*²

7 20 *i*

36

44 *h*¹

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 a¹

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 *q, 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*²

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*¹

74 *h*

155 *d*, *h*

2 20 *m*

103 *h*

4 118 *n*

10 97 *e*

11 130 *a*²

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*¹

16 111 *b*

18 47 *m*

49 d^1

67 n

Judges

11

20 157 b^2

23 150 a

25 51 i

73 d

113 q

133 a^3

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*¹

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*¹*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*¹

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*²

88 f

97 b¹

30 72 r

17

2 32 h

121 f

Judges

17

3 53 i

154 a¹

5 96

p. 283

8 138 e

18

1 125 d¹

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*²

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*³

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*¹

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 b¹](#)

[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 e³

141 e

10 128 y

11 112 p, ff

113 o

12 112 uu

114 n²

164 d

13 20 g

145 n

14 47 o

16 128 u

17 23 f

95 h

20 44 d

64 f

90 k²

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*³

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 c¹

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 *î*

=135 o

8 72 i

126 s

9 115 d, f

159 g, dd

10 60 h

75 qq

135 o

11 154 a¹

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*¹

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*¹

104 *g*

152 *k*

5 164 *b*

6 113 *n*

7 159 *w*¹

8 112 *x*

9 107 *e*

144 d^1

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^2

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 /](#)

[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*²

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*¹](#)

[67 *dd*](#)

[109 *d*](#)

38 66 c

39 100 o²

149 c

43 113 p

44 149 d

45 119 w²

149 c

49 47 b¹

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 a¹

9 67 t

75 y

132 d

135 c¹

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 b¹

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*¹

35 72 *w*

112 *//*

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*¹](#)

[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*²

16 124 *h*

132 *h*²

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*¹

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 g¹

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*¹

6 111 *b*

123 *b*

8 84^b *f*

129 *h*

9 150 *c*³

10 80 *g*

102 *g*

126 *r*

142 *f*

159 *s*

14 60 *d*

75 *bb*

131 *m*³

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*¹*n*

15 90 *e*

19 90 *e*

150 *e*

20 114 *a*, *b*, *h*

21 121 *f*

22 63 *n*

135 *b*

144 *o*²

23 100 *o*²

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 a¹

14 137 b

16 112 aa

18 117 ff

19 157 c

112 hh²

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 β

149 a^1

27 143 d

145 σ^{+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 /](#)

[13 156 c](#)

[14 155 m](#)

[16 117 m³](#)

[158 b](#)

[17 150 n](#)

[19 72 aa](#)

[20 117 d](#)

[126 o](#)

[21 158 b](#)

[22 127 f](#)

26 150 m²

27

1 115 c

5 108 d

9 107 e

112 e, dd

10 150 a

11 152 w

28

3 106 f

111 q

142 d

154 a¹

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 h¹

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*¹

154 *a*¹

13 134 *o*¹

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*²](#)

[18 150 *e*](#)

[21 126 *m*, *n*](#)

[130 *a*](#)

[152 *g*](#)

[22 107 *e*](#)

[23 44 *c*](#)

[154 *a*¹](#)

[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 /](#)

[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 *da*⁴

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 *f*^l

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*¹](#)

[23 24 *a*¹](#)

[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*¹*c*

150 *a*

19 142 *f*²

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 h¹](#)

[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 m²](#)

[30 127 e](#)

[31 112 f](#)

[**13**](#)

[4 142 f¹](#)

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 tt¹](#)

[156 b](#)

[19 112 h, i](#)

[113 t, u](#)

[20 84^a s](#)

[86 g¹](#)

[118 p](#)

[154 a¹](#)

[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 e³](#)

[7 73 b](#)

[10 112 mm](#)

[116 w](#)

[143 d](#)

11 75 *ff*

119 *w²*

13 92 *b¹*

115 *i*

14 107 *q*

152 *x*

165 *b*

17 117 *e*

19 47 *b¹*

70 *c*

114 *ſ⁶*

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 *b¹*

4 112 *p*

151 *a*

5 10 *g³*

112 *f*, ee, oo

7 10 *g*³

10 112 *oo*

12 104 *g*

113 *u*

13 126 *r*

16 117 *d*

131 *b*

20 150 *a*

21 93 *aa*¹

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 w¹](#)

[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 b¹](#)

[22 37 d](#)

74 *i*

103 *g*

137 *c*

23 110 *b*

137 *c*

25 113 *u*

29 114 *f*¹

115 *k*

150 *a*⁺¹

32 150 *a*⁺¹

33 133 *ρ*

19

1 135 *f*

151 *b*

2 111 *u*

4 114 *n*²

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^3

2 Samuel

20

9 23 *f*

66 *b*

68 *h*

141 c^3

11 137 *c*

12 112 *oo*

13 69 *w*

14 125 *h*

15 90 *e*

18 113 *o, w*

19 122 h^5

130 f^4

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 /](#)

[130 d](#)

2 135 m^3

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 ij^1

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^2

6 91 f

128 u

143 a

7 113 w

8 47 b¹

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 b¹](#)

[67 g](#)

[142 b](#)

[2 131 b](#)

[112 q](#)

[1 Kings](#)

[1](#)

[144 f](#)

[4 10 g](#)

[5 116 o](#)

[6 119 w¹](#)

[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*¹

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*²

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*¹

p. 129

[42](#) [47](#) *m*¹

[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 b¹](#)

[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 y¹](#)

[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*¹

9 54 *k*

138 *k*

12 135 *p*

15 52 *f*

16 53 *l*

21 165 *a*

22 65 *e*

25 117 *m*³

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 q](#)

[12 74 k](#)

[15 115 a](#)

[16 = 147 c](#)

[17 111 h](#)

[24 47 m¹](#)

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 n²](#)

[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 d¹

8 114 o

10 64 d

12 72 r¹

13 129 g

14 136 d²

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*²

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 b²

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*¹

21

2 34 *c*

125 *i*

6 107 *b*

7 135 *a*

8 124 *b*¹

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 dd⁴

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*¹

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*²

152 *k*

159 *v*

11 111 *g*

113 *u*

116 *g*

16 93 *v*

107 *q*³

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 /

133 c³

5 116 u

7 91 /

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 g¹

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 a¹

6

5 111 *g*

117 *m*³

2 Kings

6

8 91 *n*

9 51 *n*

10 112 *f*

134 *r*

11 36

117 *m*³

13 88 *c*

19 34 *b*³

52 *n*

22 142 *f*¹

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 c¹

4 72 c¹

106 p

112 ff, gg

159 o, r

8 10 g

47 i

9 116 n

152 a¹

10 135 p¹

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 a¹](#)

[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 h¹

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 m¹

p. 129

116 h

7 134 r³

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, pp³](#)

[15](#) → [112 e](#)

[13](#)

[2 135 p](#)

[6 74 k](#)

[135 p](#)

[9 152 a¹](#)

[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 e¹

112 tt

8 156 c¹

10 112 p

11 156 c¹

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*¹

20 44 *i*

23 127 *f*

26 2 *a*

28 2 *a*

29 74 *l*

30 121 *b*¹

31 127 *f*

32 114 *r*

35 37 *a*

36 112 *tt*

19

3 *g*

2 118 *p*

131 *h*¹

3 69 *m*

152 *k*

4 132 *h*

14 124 *b*¹

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 \rightarrow 112 pp^3

8 90 d

112 pp^{+3}

10 112 p

114 s

12 112 rr

13 130 a^3

14 112 pp^{+3}

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 \rightarrow 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 s²](#)

[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 a¹](#)

→ [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^b 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 /

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 /

f 112 gg

113 e

159 n¹

[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 /](#)

[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 k¹](#)

[145 m](#)

[28 20 h](#)

29 152 *l*

30 136 *b*

6

1 111 *b*

2 88 *f*

112 *k*

119 *c*

134 *q*

3 112 *k*

133 *k*

139 e^3

=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^2

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 k²

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 a¹, 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 d¹](#)

[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 c¹](#)

[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 b²](#)

[14 118 w](#)

[126 o, p](#)

[132 e](#)

[15 115 i](#)

[124 k](#)

[150 h](#)

[152 a¹](#)

[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 a¹

7 122 e

8 142 f

9 106 n

114 c

115 d

116 f²

117 n

126 z

10 119 gg

143 b

12 20 m

14 93 *hh*

12

1 109 *k*

150 *m*²

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

57²

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 n¹

132²

≡134 s

8 35 f

154 a¹

10 20 m³

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 */*](#)

[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 z¹

8 93 pp

11 20 o

53 q

12 35 b

46 e

118 f

130 e

132 b

13 126 e, aa

= 136 d²

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 *p*³](#)

[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 g¹

102 h

147 c

11 116 b

12 23 i

44 l

114 m

13 112 p

16 71

119 i

130 ~~h~~

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*³

150 *a*

29

1 19 *c*

66 *f*

69 *h*¹

130 *d*

4 120 *g*

5 126 *p*

133 *k*¹

6 84^a *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 h¹

2 63 i

72 q

5 70 c

78 b

103 β

8 61 f

9 135 p

114 m

11 102 b

12 61 d

111 v

114 d, r

13 116 d

133 k^1

14 63 i

113 i

156 g

158 c

16 132²

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 h², t](#)

[6 138 f²](#)

[144 p](#)

[7 135 n](#)

[8 108 b](#)

[125 c](#)

[152 a¹](#)

[32](#)

[1 143 e](#)

[6 107 g](#)

7 115 *i*

154 *a*¹

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 /](#)

[12 20 i](#)

[14 84^a s](#)

[107 t](#)

[117 bb](#)

[15 117 r⁴](#)

[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^a 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^b *f*

132 *c*

36

3 *g*

2 128 *w*¹

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 *ḥ*

Isaiah

37

152 *k*

4 132 *k*

11 150 *a*

14 124 *b*¹

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*¹

157 *c*

5 50 *e*

113 *bb*

155 *f*

9 114 *r*

10 108 *g*

121 *d*

14 48 *r*²

61 *f*¹

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*¹

[2 15 f¹](#)

[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 a¹

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 g¹

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^2

7 84^b 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 f²

25 110 b²

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 n³

136 b

10 70 a

135 a¹

13 135 a¹

14 93 qq

[21 138 g](#)

[22 117 e](#)

[23 76 h](#)

[25 136 d](#)

[Isaiah](#)

[43](#)

[141 h](#)

[28 107 b²](#)

[44](#)

[3 71](#)

[9 5 n](#)

[12 71](#)

[13 64 i](#)

[15 66 e](#)

[103 f³](#)

p. 302

[117 ij](#)

[16 67 ee](#)

[18 145 o](#)

[19 150 a](#)

[152 d](#)

[21 20 f](#)

[57²](#)

[117 x](#)

[23 67 ff](#)

[24 65 d](#)

[27 46 d](#)

[63 /](#)

126 *b*

28 53 *n*

114 *p*

45

1 67 *p*

114 *r*

2 70 *b*

4 111 *b*²

131 *g*

6 90 *e*

91 *e*

152 *s*

7 29 *e*¹

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*⁵

4 106 *c*

135 *a*¹

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 a²

5 100 g²

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 b²

4 111 g

8 52 k

157 a

9 119 hh

11 67 t

12 135 a¹

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 f²

[7 111 q](#)

[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⁺²](#)

[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*¹

60 *f*

107 *b*⁺²

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*¹

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 a²

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 /

[117 ii](#)

[5 121 a](#)

[128 q](#)

[6 126 o](#)

[7 =155 g](#)

[8 103 f³](#)

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 /](#)

[5 124 k⁺⁴](#)

[6 58 g](#)

[9 119 y](#)

[10 103 b](#)

[11 144 p](#)

[152 a¹](#)

[12 21 d](#)

[14 54 c](#)

[110 c](#)

[15 137 c](#)

[159 w](#)

[55](#)

[2 54 k](#)

[110 g](#)

[152 a¹](#)

[3 93 m](#)

[7 114 a²](#)

[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 b²

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 *s²*

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^b *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*¹

63

1 136 *c*

2 141 *d*⁴

3 76 *c*

107 *b*²

7 118 *s*²

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 a¹

5 117 x

6 163 c

11 35 g

12 150 m²

14 70 d

17 29 i¹

[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 n²](#)

[13 90 e](#)

15 130 a

2

2 49 k

113 bb

118 p

152 a¹

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 g¹

19 60 a

110 c

20 44 h¹

21 126 x

23 75 m

24 60 e

122 d

26 154 a¹

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 i¹

4f 44 h

5 47 k

66 f

69 r

117 g

145 t

6 75 ii

132 b

7 844 k

8 84^a s

91 /

158 b

9 112 ss

10 84^a 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 a¹

11 67 v

13 67 ee

14 145 k

16 111 w

17 117 e

18 75 h

19 44 h

108 g

133 ℓ

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 a¹

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 a¹

10 108 g

13 133 g

14 122 q

133 l

15 114 c

116 g¹

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 ρ

9 51 k²

112 o

113 ee

13 114 r

18 113 e

19 57⁴

135 k

142 fl

p.457

21 69 h^1

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^2

14 67 dd

15 113 ff

16 130 a

132²

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*²

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*³

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^a *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*²](#)

[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*¹

6f 111 *w*¹

10 44 *d*

59 *h*

61 *h*

91 *c*¹

14 63 *o*

15 139 *b*

152 *h*

18 50 *f*

102 *l*

16

6 65 *e*

7 145 *m*⁴

16 73 *b*

132 *b*

17

2 28 a

45 g

126 x

3 93 aa

7 93 oo

8 84^a t

11 29 ^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 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 *n²*

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*¹

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 *ρ*

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, h²*

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 m³

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*¹

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 b¹

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*¹

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^b 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 e²

2 134 p

5 117 q

8 68 i

9 130 e

16 126 w

20 23 k¹

84^b n

47

1 138 e²

4 45 g

67 cc

48

2 67 t

119 y

5 43 a¹

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 a²

63 o

130 d

10 75 pp

Jeremiah

49

11 47 k

48 i

60 a¹

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*²

36 20 *m*

37 67 *w*, *aa*

50

5 51 *o*

6 44 *m*

9 141 *d*⁴

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*¹

9 75 oo, qq

13 80 d

90 n

14 163 d

29 111 w¹

145 k

33 53 /

34 75 oo

35 135 m

39 117 r⁴

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 b¹

134 p

4 90 f

6 87 t

88 f

11 91 l

14 113 s²

27 130 a³

2

3 126 x

10 19 h

3

3 49 e

6 149 b

15 67 cc

154 a¹

20 47 l

21 131 m

26 49 m

4

9 87 e

12 58 k

95 e

14 152 ac¹

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 *p²dd*

8 91 */*

9 72 *dd*

10 119 *ii*

11 128 *c*

14 133 */*

7

2 97 *c*

7 127 *g*

14 72 *z*

113 *z²*

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 d¹

7 112 tt

8 64 i

10 72 *r*

11 116 *k*

10

3 130 *a*³

131 *n*

+2

9 84^a *r*

126 *z*

134 *l*

12 91 *c*

15 72 *dd*

17 67 *t*

Ezekiel

10

72 *q*, *dd*

22 117 *m*³

11

3 150 *a*¹

13 117 *b*

150 *a*¹

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 f²

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 d²

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 a¹

15 29 l¹

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 w²

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 m¹

9 67 t

14 67 t

16 117 m

22 67 t

112 t

25 152 a¹

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 *bb³dd*

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 a¹

25 29 f

26 67 t

29 152 a¹

23

5 63 c, m

7 91 l

15 122 h⁵

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*¹

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 a²

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 /

12 51 n

74 h

17 135 f

143 a³

18 135 p

19 135 p

21 126 r

26 44 k

27 35 k

28 f

133 /

30 96 c

Ezekiel

34

2 57⁴

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*¹](#)

[72 *k*](#)

[10 117 *m*](#)

[11 91 *l*](#)

[12 84^b *e*](#)

[36](#)

[3 67 *r*](#)

[75 *y*](#)

[113 *e, g*](#)

[5 91 *e*](#)

9 117 m^3

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^1

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 m³

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 m¹

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*¹

58 *g*

9 93 *hh*

143 *e*

12 112 *e*¹

30 115 *b*

45

2 52 *s*

65 *d*

11 126 *n*

12 97 *e*

16 127 *g*

46

6 132 *g*¹

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^l

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 a¹

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 /

25 152 a¹

3

1 115 d, f

125 c

2 20 h

5 2 v¹

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](#)¹

[119 y](#)³

[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*²

70 *b*

14 70 *d*

16 34 *b*³

8

2 65 *h*

3 60 *d*

4 67 *v*

117 *ii*

7 29 *w*

53 *g*¹

90 f

9 119 s

10 20 g

111 w¹

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^2\$](#)

[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 /](#)

[3 55 b](#)

[120 g](#)

[8 122 e](#)

[10 150 /](#)

[13 152 a¹](#)

[14 93 q](#)

[126 e](#)

[15 75 rr](#)

[**14**](#)

[1 84^a g](#)

[145 u](#)

[3 128 e](#)

[4 121 f](#)

[158 b](#)

[**Hosea**](#)

[**14**](#)

[5 68 f](#)

[118 g](#)

[7 145 p](#)

[10 69 b¹](#)

[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^2\$](#)

[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^1\$](#)

[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 a¹](#)

[26 112 x, rr](#)

[6](#)

[1 112 n](#)

[2 125 h](#)

[126 y](#)

[133 a](#)

[3 49 d¹](#)

[6 119 m¹](#)

[63 e](#)

[93 k](#)

[10 114 l](#)

145 m

147 d¹

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 k²

112 p

125 e

9 49 /

112 y

10 128 h

135 *p*

11 112 *x*

13 54 *k*

146 *g*

14 93 *aa*¹

9

1 61 *g*

144 *e*

2ff 159 *r*

3 112 *p*

4 61 *g*

5 = 19 *k*²

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*¹

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^2\$](#)

[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^1\$](#)

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*³

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^a 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 g¹

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 b¹

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^1

→ 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^a k^3

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 */*

4 52 *q*

91 */*

5 55 *g*

93 *ss*

8 63 *p*

91 *c, k*

9 130 *d*

11 67 *t*

133 */*

14 91 *e, /*

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 p²

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 f²

155 g

15 113 z

116 g

17 20 n

60 d

67 v

18 37 d

19 100 g²

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 w³

7 147 d

14 52 s

15 133 l

18 162 b

2

1 152 a¹

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 a¹

7 120 g

9 107 k³

118 q

11 135 n

14 67 ff

16 145 p

18 69 t

19 84^as

20 91 /

Haggai

1

1 129 f

2 152 d

Haggai

1

4 126 z

118 p

131 h¹

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 m³](#)

[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*²

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 c¹

19 63 l

23 157 a

9

5 75 p, hh

107 n

109 k

9 72 s

124 o

154 a¹

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*¹](#)

[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*¹](#)

[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 b²

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*²

6 135 *a*, *n*

154 *b*

[7 44 d](#)

[69 s](#)

[8 108 d](#)

[9 128 o](#)

[10 126 h](#)

[154 b](#)

[12 118 g¹](#)

[130 a](#)

[**3**](#)

[1 129 c](#)

[2 67 ee](#)

[**Psalms**](#)

[**3**](#)

[3 90 g](#)

[152 n¹](#)

[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 e⁴](#)

[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 f²

70 b

10 122 q

124 e

145 m

152 o

11 29 e

58 g

12 103 p²

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 /

67 cc

15 5 h

91 /

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 a¹](#)

[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 f³](#)

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*¹

3 152 *o*

5 117 *p*

7 151 *b*

15

2 117 *r*⁴

118 *n*

4 72 *dd*

16

1 9 *v*

48 *i*

61 *f*¹

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*¹

2 135 *m*³

3 93 *pp*

155 *i*

4 116 *e*

132 *b*

7 10 *g*³

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 b¹](#)

[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 ij¹](#)

[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*¹

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*¹

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^3

5 91 e

7 144 m

9 109 c

13 5 n

159 dd

167 a

28

1 29 f

119 ff

161 a^1

2 66 b

Psalms

28

3 141 e

7 53 q

9 10 g

29

1 124 q

128 v

4 141 c^2

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 c²

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*³

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^{+1}\$, \$\underline{z}\$](#)

[33 61 e](#)

[34 60 f](#)

[**Psalms**](#)

[**38**](#)

[2 152 h, \$\underline{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*²

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*¹

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 a¹](#)

[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 a¹](#)

[13 152 a¹](#)

[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 a¹

6 15 o

29 o²

7 128 d

8 117 ee

9 87 f

141 d

154 a¹

10 20 h²

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^2\$](#)

[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^1\$](#)

[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^3\$](#)

[67 \$ee\$](#)

111 *t*

114 *k*²

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*³

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*²

18 108 *g*

111 *t*

19 119 *gg*, *β*

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 /

14 91 /

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 c²

131 c

7ff 3 g

144 m

13 80 g

158 a

61

1 80 f

3 51 /

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 n¹

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*²](#)

[130 *a*](#)

[65](#)

[4 113 *c*](#)

[143 *b*](#)

[5 10 *g*³](#)

[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 β

6 84^b *b*

7 10 *h*

117 *bb*

124 *e*

8 126 *aa*

9 =136 d^2

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^3

103 *m*

26 84^a *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 β

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*¹, *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*³](#)

[121 *f*](#)

[128 *w*](#)

[11 106 *p*](#)

[14 123 *c*](#)

[15 159 *n, y*](#)

16 32 /

49 e

17 108 e

107 c

108 h

18 117 n

19 148 b

20 53 q

119 y³

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 a²

72 l

154 a¹

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^2

16 74 l

17 53 q

18 114 o

21 66 e

38 114 n^2

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^2

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 *ρ*](#)

84

2 124 b

7 130 a

9 125 h

131 s

85 Nil

86

2 9 v

48 i²

61 f¹

4 65 e

9 117 n

17 165 a

87

3 121 d¹

145 u

5 104 g

123 c

88

5 152 u

161 a¹

6 116 h

11 120 c

16 108 g

17 55 d

19 141 c

89

2 144 m⁴

7 124 q

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^a 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*¹

103

1 10 *g*

3 91 *e*, *l*

4 35 *b*

58 *g*

5 145 *k*⁺²

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 m²](#)

[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 d²

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

3 57²

4 141 d

7 109 a²

10 64 e

112 q

12 116 r

13f 75 y

114 k

29 117 y

30 144 m⁴

110

1 164 f

2 110 c

3 141 c

4 90 /

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*¹

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*¹

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^a *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*²

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*⁴

136 117 *z*

155 *n*

Psalms

119

158 *b*

137 145 *r*

145 145 *r*

163 108 *g*

167 61 *f*¹

120

127 *e*

1 90 *g*

5 105 *a*

117 *bb*

6 80 *f*

119 *s*

7 141 *c*³

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 n¹

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 b²

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 /

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*¹

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 h⁵](#)

[124 k](#)

[6 96](#)

[p. 286](#)

[**Psalms**](#)

[**150**](#)

[1 135 n](#)

[4 84^a 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 l¹, 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 a¹

17 141 c, d

18 145 /

25 109 e

26 119 i

Proverbs

30 73 e

35 145 /

4

2 106 n

4 75 n

110 f

8 60 f

67 /

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*³

6

12 131 *c*

13 119 *q*

16 134 *s*

17 132 *f*

21 135 *o*

24 114 *j*¹

128 *w*

27 63 *m*

7

[2 29 q](#)

[75 n](#)

[110 f](#)

[5 114 ¹l](#)

[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*²

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*¹

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 /

142 k³

2 116 i, k

128 y

3 = 47 g

5 128 p

[7 152 *u*¹](#)

[10 22 *s*](#)

[11 65 *e*](#)

[13 131 *n*¹](#)

[14 72 *p*](#)

[20 121 *f*](#)

[30 124 *d*](#)

[34 72 *bb*](#)

[35 114 *j*¹](#)

[**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*¹](#)

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*⁴

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*¹

9 114 *a*

12 125 *c*

15 115 *b*

16 113 *e*

20 128 */*

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^2

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^3

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 *j*¹

161 *a*

4 113 *ff*

5 126 *n*

7 63 *i*

[114 a](#)

[8 115 k](#)

[9 75 bb](#)

[11 93 r](#)

[12 161 a¹](#)

[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 a¹](#)

[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 a¹

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 /

20 85 v

21 161 a⁺¹

24 150 g¹

25 20 h

28

1 145 /

6 88 e¹

14 52 k

16 145 /

18 88 e¹

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 *l*¹

Proverbs

30

17 10 *g*³

20 *h*²

155 *f*

18 133 *c*

134 *s*

24 133 *g*

[25ff 111 e](#)

[152 a¹](#)

[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*²

5 60 *c*

84^b *m*

146 *f*

6 75 *r*

7 63 *k*

8 114 *m*

9 109 *a*²

152 *k, o*

11 107 *b*

152 z

13 106 p

→ 107 x

159 dd

15 155 e

17 106 l

19 135 a¹

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*²](#)

[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 g¹

Job

6

16 103 p²

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 a¹

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*¹

26 155 *g*

161 *a*¹

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*³

34 60 *d*

10

1 72 *dd*

4 150 *h*

7 119 *aa*²

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*¹

18f 107 *n*

20 107 *n*

108 *d*

21 107 *c*

22 90 *g*

111 *v*

152 *a*¹

11

2 128 *t*

150 *h*

3 111 *t*

5 151 *b*

6 110 *i*

134 *r*²

7 150 *h*

9 91 *e*

11 128 *t*

12 51 *g*

67 *cc*

131 *c*²

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*¹

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 g¹

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 *q*](#)

[11 133 *c*](#)

[13 125 *c*](#)

[14 116 */*](#)

[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*¹](#)

[31 109 *c*](#)

[f 144 *b*](#)

[32 152 *a*¹](#)

[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 a¹

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 h¹

159 w

10 69 p, x

15 60 a

16 107 n

144 m⁴

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 a¹

22 118 e, f

23 103 f³

p. 302 p²

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 c³

152 d

11 52 n

13 20 i

66 f

15 107 u

16 20 f

106 n²

17 103 p²

21 37 d

146 a

22 142 d

23 84^a 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 e¹

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 l¹](#)

[152 a](#)

25

[2 116 s](#)

[3 91 d](#)

[4 116 l](#)

[5 67 ee](#)

26

[2f 148 b](#)

[152 a¹, 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 w²](#)

[7 118 x](#)

[8 109 k](#)

[12 117 q](#)

[19 68 *h*](#)

[18 *n*](#)

[120 *d*²](#)

[159 *h*](#)

[20 145 *k*](#)

[21 69 *p*](#)

[22 109 *k*](#)

[156 *g*](#)

[23 91 *l*](#)

[=103 *f*³](#)

p. 302

[**Job**](#)

[**27**](#)

[103 *p*²](#)

[144 *d*](#)

[**28**](#)

[1 155 *h*](#)

[2 117 *ii*](#)

[121 *d*](#)

[4 126 *b*](#)

[154 *a*¹](#)

[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 g⁴

154 a¹

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 p²

23 118 w

25 10 g^3

126 p

142 f

30

2 103 p^2

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 \rightarrow 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^2

2 48 *l*

5 72 *ff*

7 23 *c*

108 *f*

159 *r*

9 159 *m*

10 87 *e*

159 *c*²

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 ee⁵](#)

[150 d](#)

[19 29 g](#)

[20 144 f, g](#)

[22 115 g](#)

[23 152 e](#)

[24 111 t](#)

[27 158 b¹](#)

[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 g¹](#)

[7 111 b²](#)

[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 w²

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 g¹

127 i

22 67 n

23 159 w

24 66 f

25f 150 a¹

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 a¹

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 a⁴

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*¹

16 75 *t*

87 *m*

Canticle

1

1 129 *h*

133 *i*

3 141 *c*

6 60 *a*

75 *x*

84^a *s*

129 *h*¹

135 *m*³

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 a¹](#)

[12 85 u¹](#)

[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 h¹](#)

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*¹

8 137 *b*¹

9 59 *h*

12 141 *d*

13 127 *e*

16 85 *g*¹

141 *c*

6

6 135 *o*

8 32 *n*

152 *u*

9 145 *p*

11 67 *dd*

12 126 *z*

7

1 137 *b*¹

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*²

4 130 *d*²

137 *b*¹

5 59 *g*¹

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~~

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*³

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*¹

114 *f*

152 *o*

7 112 *h*

11 110 *i*

15 = 59 *g*

Lamentations

1

1 5 *h*

90 *l*

122 *h*⁵

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 /

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 g²

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*¹

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 pp²

16 135 b

17 6 k

86 l

112 pp²

18 50 e

159 c

2

1 135 b

3 107 k

5→ 112 pp²

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 pp²

120 e

2 113 ff, gg

3 117 l

7 112 pp^2

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^2

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*¹

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^2

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^2

88 b

20 53 n

11

2 134 s

3 23 i

75 s

6 29 i¹

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 /

145 h

12 103 m

Esther

1

1 49 i¹

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 /

4 123 c

157 c

8 100 oo²

13 67 n

113 z, gg

4

2 114 /

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 a¹

2 106 f¹

4 113 n

6 113 z

7 2 r

12 142 g

16ff 113 x

19 45 e

21 72 m

23 145 o¹

27 72 m

31 72 m

10 Nil

Daniel

1

3 154 a¹

4 23 c

128 a¹

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 *f²*

10 142 *f²*

Daniel

2

38 141 *h¹*

3

15 167 *a*

4

22 144 *i¹*

5

2 119 *m¹*

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*¹

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*¹](#)

[11 134 *g*](#)

[13 87 *e*](#)

[**Ezra**](#)

passim

[91 *n*](#)

[**1**](#)

[1 49 *b*¹](#)

[5 155 *d*, *n*](#)

[11 143 *e*¹](#)

[**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 h¹](#)

[12 135 a¹](#)

[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*¹

12 145 *e*

13 141 *d*

14 123 c

127 i

Ezra

10

138 i

16 45 g

17 127 c²

138 i

Nehemiah

passim

91 n

1

1 49 b^l

4 116 r

7 113 x

8 159 c

2

3 67 dd

109 a²

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 e²

53 n

4 119 m

7 20 h

9 49 e²

67 x

12 116 k²

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 g¹

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*¹

39 53 *k, q*

11

1 134 *r*³

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 b¹](#)

[13 47 b¹](#)

[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 f²](#)

[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 a¹](#)

[\(39\) 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^2

23 93 pp

24 113 z

22

1 20 d

7 143 a^3

[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⁺³](#)

[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 b¹

4 138 i

155 n

10 126 v¹

2

7 35 m

12 117 n

3

3f 134 e

17 126 k

4

2f 134 n

3 123 a¹

13 131 d

5

11 93 oo¹

p. 273

[114 k](#)

[13 117 n](#)

[18 116 h](#)

[6](#)

[25 72 ð](#)

[29 47 m¹](#)

p. 129

[2 Chronicles](#)

[6](#)

[33 47 m¹](#)

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 m¹

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 a¹](#)

[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 dd⁴](#)

[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 a²

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 m¹

p. 129

10 154 a¹

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*¹

21 156 *c*¹

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 f²

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*¹

155 *d*

18 64 *d*

130 *d*²

19 155 *n*

31

1 75 *aa*

7 69 *n*

71

142 *f*²

10 53 *q*

72 *z*

113 *ee*

121 *d*¹

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*²

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*¹

p. 273

21 109 *g*

119 *s*

135 *g*

147 *a*

23 69 *r*

36

15 113 *k*

19 114 *k*

142 *f*²

21 67 *y*

23 137 *c*