

THE CONSTRUCT STATE

§ 32. A noun in the construct *state* before another noun is reduced phonetically wherever possible, making the whole expression as near as may be a single accentual unity. The semantic relation between the two nouns is also very close, covering all the nuances of Engl. *of* and several which are in Engl. expressed by other prep. or by an adj. The term genitive should not be used to denote the second noun (§ 27). Here the noun in the constr. state is called A, and the second noun B.

The constr. (A) may be a noun or an adj., or a ptc. or infin. used nominally. The second noun (B) may be replaced by a pronom. suff. or, on occasion, a clause. According as B is def. or indef., so is the whole phrase, but this is not simply a matter, esp. in poetry but also in prose (§ 29, § 31, R. 2), of the presence or absence of the Art. On other structural features see § 36.

In meaning the relationship of B to A may, broadly speaking, be subjective (§ 33) or objective (§ 34) or adjectival (§ 35).

§ 33. In the *subjective* usages a personal B "possesses" A or it is the agent (or, if impersonal, the instrument) of the action expressed or implied by A.

(a) By "possesses" (in its gramm. sense) is meant that B owns A, or is a relative of A, or has A as a bodily part or a condition or a quality, etc. Is. 1. 22 כֶּסֶףְךָ *your silver*, Jer. 7. 4 הַיְכָל י' the temple of Y., Gen. 40. 1 מִצְרִים מְשָׁקֵה מֶלֶךְ *the butler of the king of E.*, cf. 31. 18. Gen. 3.6 אִשָּׁה *her husband*, cf. 36. 6. Gen. 24. 30 יְדֵי אֶחָתוֹ the hands of his sister, Is. 6. 10 לִב־הָעָם הַזֶּה the heart of this people, cf. Gen. 4. 10, Song 7. 1ff., Gen. 23. 1 הַיְיָ שְׂרָה the life of S.; so נַפְשׁ *soul* in all its meanings. 1 K. 5. 10 חֲכִמַת שְׁלֹמֹה the wisdom of S., Is. 2. 17 גְּבוּהַת אָדָם the highness (haughtiness) of men, 38. 9 חֲלִיוֹ his sickness, Ps. 19. 1 כְּבוֹד־אֵל the glory of God, 103. 17 חֶסֶד י' the loving kindness of Y.

(b) By agency is meant that B is the subj. of the verbal idea contained in A. Many A nouns which are in Engl. thought of as abstract nouns or as qualities possessed by someone are more appropriately classified here than under *a* because of their verbal derivation and their concrete usage. 1 S. 15. 10 וַיְהִי דְבַר י' the word of Y. came (was) to

Samuel, cf. Jer. 1. 1, Am. 1. 1. Ex. 14. 13 רָאוּ אֶת־יְשׁוּעַת י' see the salvation of Y. Pr. 11. 6 צְדָקַת יְשָׁרִים the righteous behaviour of the upright delivers them, cf. Gen. 30. 33 (my honest dealing), Jud. 5. 11 (plur. triumphs). Ps. 72. 1 give the king מְשַׁפְּטֶיךָ *your* (skill in making) judgements. Is. 55. 8 לֹא מַחְשְׁבוֹתַי *my* thoughts are not *your* thoughts. 2 S. 16. 23 עֲצַת אַחִיתֶּפֶל the counsel of A. which he counselled. 1 K. 10. 9 אֶת־יִשְׂרָאֵל בְּאַהֲבַת י' because of Y.'s love for Israel. Is. 9. 6 וְיִקְנֵאתֵי הַזֵּל *of Y.* will do this. Often in constr. chains the agency is carried by a suff.: Ps. 25. 7 חַטָּאת נְעוּרַי *the sins of my* youth, 8. 3. Ps. 60. 10 סִיר רְחָצִי *my wash* basin, 107. 30 (my desired haven), Is. 10. 6 (who incur my wrath).

Commonly A is passive ptc., Is. 53. 4 מְכַה אֱלֹהִים smitten of (by) God, Job 14. 1. So (or similar) when B is *instrument*, Is. 22. 2 לֹא חָלְלֵי לֹא מְלַחְמָה חָרַב וְלֹא מַתִּי מִלְחָמָה not slain by the sword nor dead through war, Gen. 41. 6, Is. 1. 7.

§ 34. When, on the other hand, B is used *objectively* it is the recipient of or otherwise affected by the action expressed or implied by A. Frequently A is active ptc., Gen. 3. 5 יָדַעַי טוֹב וְרָע knowing good and evil, Is. 5. 18 מְשַׁכֵּי הָעוֹן dragging on iniquity, cf. vs. 23, Ps. 19. 8. Is. 40. 8 מִבְּשָׂרְתָּ צִיּוֹן is probably not (note fem. verb, get you up) O thou that tellest good tidings to Zion (AV) but (§ 35a) O Zion that bringest good tidings (RV). Indirectly of motion to and from, Is. 38. 18 יִרְדֵי־בוֹר those going down to the Pit, Gen. 23. 10 (cf. Jud. 1. 24 הַעֵיר), Gen. 9. 10 מְצַאֵי הַתְּבָה those leaving the ark, Is. 59. 20 שָׁבִי פֶשַׁע those turning from transgression. Of presence in, Ps. 88. 6 שְׁכַבְי קֶבֶר those lying in the grave, Gen. 4. 20; 19. 25. Otherwise, Ex. 3. 8 אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ a land flowing with milk and honey.

When A is a noun the ways in which it affects B are very varied. Gen. 16. 7 דֶּרֶךְ שׁוֹר the way to Sh., 3. 24, Jer. 21. 8, Ps. 139. 24. Gen. 18. 2 שָׁבַר רַעֲבוֹן בְּמִיכָם the outcry against S. and G. 42. 19 אִישׁ מִלְחָמוֹת תַּעֲזִי engaged in wars with T. Is. 11. 2 רוּחַ חֲכָמָה וּבִינָה a spirit of (inducing) wisdom and understanding, 19. 14, Hos. 4. 12. Is. 32. 2 סֶתֶר זָרָם a covert from the rain. 53. 5 מוֹסֵר שְׁלֹמֹנוּ the chastisement that brought healing to us. Jer. 16. 7 כּוֹס תְּנַחֲמוּמִים the cup of (bringing) consolation. Jer. 50. 28 כְּאֵבֶל יַחֲדָה *vengeance on behalf of* his temple. Am. 8. 10

like *the mourning for an only son*, Gen. 27. 41. Obad. 10 **הַמָּס אֶחִיָּהּ** *the violence done to your brother*, Gen. 16. 5, Hab. 2. 17. Pr. 1. 7 **יִרְאַת י'** *the fear of Y.*, 2. 19 **אֲרָחוֹת חַיִּים** *the paths to life* (cf. *vs.* 18). When B is suff., § 2*b*.

§ 35. Hebr. has a relatively meagre stock of adj., and B is very frequently used *adjectivally*, i.e. explicative in various ways of A.

(*a*) Class definitions belong here. B may identify a member of the class indicated by A. Gen. 6. 14 **עֵצֵי גֹפֶר** *gopher-wood*, Ex. 25. 7 **אֲבִנֵי יָסֵף** *stones*, Jer. 24. 2 **אֲבִנֵי עֵדֶן** *the garden of Eden*, 15. 8 **נְהַר-פָּרַת** *the river Euphrates*, Is. 41. 14 **תּוֹלְעַת יַעֲקֹב** *you worm Jacob*, 40. 9 **וְהַיְהוָה** *O Zion, herald(ess) of good news* (see § 34). Note **בַּת יְרוּשָׁלַם** (Is. 37. 22 etc.) *daughter (who is) Jerusalem*. Or, alternatively, A is adjectival and identifies the member of the class indicated by B, Gen. 8. 9 **כַּף-רַגְלָהּ** *the sole of its foot*, Is. 9. 5 **פְּלֵא יוֹעֵץ** *wonderful (wonder of a) counsellor*, Gen. 16. 12 **פָּרָא אָדָם** *a wild ass among men*, Nu. 23. 19 **בְּנֵי-אָדָם** *son of (who represents) mankind* (frequently in Ez., 2. 1 etc.; so Aram. in Dan. 7. 13); so (in effect) **בְּנֵי יִשְׂרָאֵל**, Ex. 1. 17 etc., and similar constructs used ethnically, **בְּנֵי הַנְּבִיאִים**, 1 K. 20. 35 etc., used of a professional group, Gen. 6. 2 etc., *divine beings*; Is. 1. 4 **וְרַע מְרַעִים** *a race of evildoers*. 1 K. 10. 15, Is. 29. 19, Ez. 36. 38, Ps. 1. 1, Pr. 15. 20, 2 Chr. 2. 7.

(*b*) B may indicate the material of which A is made, Gen. 24. 22 **גֹּזֵם זָהָב** *a golden ring*, Ex. 20. 24 **מִזְבֵּחַ אֲדָמָה** *an earthen altar*. Gen. 3. 21, Jud. 7. 13, 1 K. 6. 36, Is. 2. 20, Ps. 2. 9. Or the commodity of which A is a unit of measure or receptacle, Jud. 6. 19 **אֵיפַת-קֶמַח** *an ephah of meal*, Gen. 21. 14, 1 S. 16. 20; 17. 17, 1 K. 18. 12, 14. Or in numerical statements simply what is being counted, Gen. 40. 12 **שְׁלֹשַׁת יָמִים** *three days*, 8. 9 **כָּל-הָאָרֶץ** *all the earth*, Ps. 51. 3 **כְּרַב רַחֲמֶיךָ** *according to your many mercies*, Gen. 18. 4 **מֵעֵט מַיִם** *a little water*. A special usage (§ 44, R. 4) expresses the superlative, e.g. Ex. 26. 33 **קֹדֶשׁ הַקְּדוּשִׁים** *the holy of (among) holy places*.

Apposition (§ 39) is a frequent alternative for many of the usages of the constr. relation in *a* and *b*. See also Numerals, §§ 46ff.

(*c*) B may describe an attribute or quality of A, 1 K. 20. 31 **מַלְכֵי חֲסִד** *clement kings*, Jud. 11. 1 **גִּבּוֹר חַיִל** *a valiant hero*, Lev. 19. 36 **מִזְנֵי צֶדֶק** *right balances*, Is. 43. 28 **שְׂרֵי קֹדֶשׁ** *holy princes*. More generally, Is.

51. 11 **שְׂמֵחַת עוֹלָם** *everlasting joy*, Ex. 3. 8 (cf. § 34) a land *flowing with milk and honey*, Zech. 11. 4 **צֹאן הַהֲרָגָה** *the flock (destined) for slaughter*, Is. 13. 3 **עַלְיוּ גֹאֲוֹתֵי** (Zeph. 3. 11). Is. 13. 8; 22. 2; 28. 4; 32. 2, Ex. 29. 29, Ps. 5. 7; 23. 2, Pr. 1. 9; 5. 19, Zeph. 3. 4, Jer. 20. 17 *with child always*. — The equivalence of this constr. relation to the adj. appears from the loose constructions, Deu. 25. 15 **אֶבֶן שְׁלֵמָה וְצֶדֶק** *a full and right weight*; 1 S. 30. 22 **כָּל-אִישׁ רָע וּבְלִיעֵל** *every bad and worthless man*.

(*d*) The opposite relationship is found when A is adj. or ptcp. and B specifies the extent or point of its application. Is. 6. 5 **אִישׁ טָמֵא-שִׁפְתָּיִם** *a man unclean of lips*, Ex. 32. 9 **עַם-קָשָׁה-עַרְףָּהּ הוּא** *they are a stiffnecked people*, Gen. 24. 16 **וְהַנְּעִרָה טוֹבָה מְרָאָהּ מְאֹד** *and the girl was very pretty*, 2 S. 9. 13 **פָּסַח שְׁתֵּי רַגְלָיו** *lame in his two feet*, 1 S. 25. 3 **הָאִשָּׁה טוֹבַת הַשֵּׁבִל וְיִפְתַּת תַּאֲרָהּ וְהָאִישׁ רָע מְעַלְלִים** *and beautiful in form, but the man was evil in (his) doings*. Gen. 12. 11; 26. 7; 29. 17; 39. 6; 41. 2-6, Ex. 4. 10; 6. 12, Deu. 9. 6, 13, Jud. 3. 15; 18. 25, 1 S. 2. 5; 22. 2, 2 S. 4. 4, Is. 1. 4, 30; 3. 3; 19. 10; 29. 24; 54. 6, Am. 2. 16, Ps. 24. 4, Job 3. 20; 9. 4, Lam. 1. 1, Song 5. 8.

Rem. 1. Some kind of subjective relationships do not fit the definitions given in § 33; e.g. after **יוֹם נָקָם** the verbal ideal is expressed by B, Is. 34. 8 **יוֹם צָרָה** *a day of (Y.'s) vengeance*, 22. 5; 58. 5; 37. 3 **יוֹם מוֹתוֹ** *a day of (on which I suffer) distress*, cf. Gen. 35. 3, Jud. 13. 7 **יוֹם הַהֲרָגָהּ** *their slaughter*. In 2 S. 4. 4 **שִׂמְעַת שְׂאוֹל** *the news about S. and J.*, A is verbal but B describes neither possessor or agent but simply the subject matter, Gen. 29. 13, Is. 23. 5. Many other constr. relations may be loosely classified as subjective, e.g. B contains A, Ex. 34. 28 **דְּבָרֵי הַבְּרִית** *the words of the covenant*; is contained in A, 24. 7 **סֵפֶר הַבְּרִית** *the book of the covenant*, Nu. 10. 33 **אֲרוֹן בְּרִית י'** *the ark of Y's covenant*.

Rem. 2. When B denotes an attribute, it forms along with A a single conception, and hence takes any suff., Ps. 2. 6 **הַר קָדְשִׁי** *my holy hill*, Deu. 1. 41, Is. 2. 20; 9. 3; 30. 22; 31. 7; 64. 9, 10, Zeph. 3. 11, Job 18. 7. Cf. § 3.

Rem. 3. B of attribute or quality is esp. common with certain nouns, **אִישׁ** *man*, **אִשָּׁה** *woman*, **בֶּן**, **בַּת** *son, daughter*, **בַּעַל**, [בַּעֲלָה] *owner, possessor*. Ex. 4. 10 **אִישׁ דְּבָרִים** *a good speaker*, Job 11. 2 **שִׁפְתָּיִם א'** *glib-tongued (of lips)*, 2 S. 16. 7 **דָּמִים א'** *murderer*, Pr. 25. 24 **אִשָּׁה מְדַבְּרִים** *a scolding woman*, 31. 10 **אִשָּׁה חַיִל** *a virtuous wife*. 1 S. 14. 52 **בֶּן-חַיִל** *mighty man*, 26. 16 **בְּנֵי מוֹת** *deserving death*, 1. 16 **בַּת בְּלִיעֵל** *shameless woman*. In stating age, 1 S. 4. 15 **בְּעַל הַחֵלְמוֹת** *ninety-eight years old*, etc. Gen. 37. 19 **בְּעַל הַחֵלְמוֹת** *dreamer*, 2. K. 1. 8 **שֵׁשׁ ב'** *hairy*, Pr. 23. 2 **ב' נֶפֶשׁ** *of large appetite*, Is. 50. 8

בעל משפטי my *accuser*, 1 S. 28. 7 אשת בעלת-אוב a woman who is a *medium* (see also § 36, R. 4).

Rem. 4. Adverbs may play a nominal role and stand in position B, 1 K. 2. 31 עלת התמיד *causeless* bloodshed, Nu. 29. 6 עלת התמיד *the continual* burnt-offering, Ex. 39. 14 אנשי תמיד men (who) *continually* pass through (עברים) the land, Deu. 26. 5 מתי מעט few men. 2 S. 24. 24, Hab. 2. 19, Ez. 30. 16.

Rem. 5. The construction in § 35*d* is the usual one in Hebr. of the type *integer vitae*; a noun used "adverbially" (adnominally would be more accurate) after adj. and ptcp. is uncommon, e.g. Is. 40. 20 (poor *in oblation*), Job 15. 10 (older *in days*). Contrast 30. 1 (younger לַיָּמִים *in days*). The prep. בְּ is generally used of members of the body when constr. is not employed, Am. 2. 15, Pr. 17. 20.

Rem. 6. Place names may be put in constr., as Ur of the Chaldees, Gen. 11. 31, Aram of the two rivers, 24. 10, Mizpeh of Gilead, Jud. 11. 29. So divine names before a place, Nu. 25. 3 בעל פעור *Baal of Peor*, cf. in an inscr. from Kuntillet Ajrud יהוה שמרון *Y. of Samaria*. Unique are גבעת שאול *Gibeah of Saul* (1 S. 11. 4), Zion of the Holy One of Israel (Is. 60. 14) and the frequent title יהוה צבאות *Y. of hosts* (cf. 1 S. 17. 45 where it is in appos. to אלהי ישראל *the God of the armies of Israel*). Attempts to explain the latter phrase as appositional, *Y. (who is, belongs among) the hosts* (sc. of heaven) or as deriving from an old liturgical formula *He who creates the hosts* (of heaven) (Hiph. from הוה = היה) are not convincing; nor, as the *lectio difficilior*, should it be regarded as brevilouquence for the gramm. regular אלהי צ' *Y., the God of hosts*; 2 S. 5. 10 etc. Finally, it should be noted that no proper names, place, divine or personal, take a suff. in Hebr.; this suggests that in the above inscr. from Kuntillet Ajrud אשרתה cannot mean *his (Y.'s) Ashera*, i.e. his consort, but *his (or better, its, i.e. Samaria's) sacred place, pole*, cf. Is. 10. 11, Am. 8. 14.

§ 36. Some other matters of structure. — (a) B may occasionally be replaced by a relative clause, § 13. Or by a prep. phrase when the prep. normally goes with an active ptcp. in A, Is. 9. 1 ישבי בארץ צלמות *those dwelling in*, Ps. 2. 12 כל-חוסי בו *all taking refuge in him*. Jud. 5. 10, Is. 5. 11; 14. 19; 30. 18; 64. 3, Jer. 8. 16, Ez. 38. 11, Ps. 84. 7, Job 24. 5. Otherwise: Is. 28. 9 גמולי מחלב *weaned from milk*, 56. 10 אהבי לגנום *loving to slumber*. Peculiarly Jer. 33. 22 משרתי אתי *ministering to me*. More loosely, Is. 9. 2 שמחת בקציר *joy (as) in harvest*, Ez. 13. 2.

(b) The constr. relation may also be split by the ה of direction (e.g. Gen. 44. 14 ביתה יוסף), by Enclitic Men (§ 27, R. 2) and, in some phrases, by *Vav* and *Hireq compaginis*. But normally nothing is permitted

to come between A and B. An adj. qualifying either must therefore stand outside the expression, Joel 3. 4 הגדול יום *the great* day of Y., Gen. 27. 15 בגדי עשו בנה הגדל החמדות *the best* garments of her *elder* son Esau. Is. 36. 9.

(c) For the same reason two coordinated constr. may not govern B. Commonly a suff. is used with the second (and any further) noun. Thus Gen. 41. 8 he called all the magicians of Eg. ואת כל-חכמיה *and all its wise men* (= all the mag. and w. m. of Eg.). Or the suff. on B may be omitted, Gen. 40. 1 the butler of the king of Eg. והאפה *and the baker*, Ps. 64. 7. Or *periphrasis* by prep. לְ may be used, Gen. 40. 5 המשקה מ' *the one who gives drink to* the king of Eg. והאפה אשר למקה מ' *and the baker who gives drink to* the king of Eg. Periphrasis is had recourse to when the first member of the relationship is to be preserved indef., the second being def., 1 S. 16. 18 בן לישי *a son of Jesse*, cf. 20. 27 בן-ישי *the son of J. (David)*. And in some other instances, R. 3. But periphrasis is not obligatory if the context is unambiguous, allowing a def. constr. phrase to be treated as indef. (§ 29, R. 2); and it may, of course, be used simply for variety, Gen. 40. 5 above, 1 S. 14. 16, Jer. 12. 12.

Rem. 1. Sometimes an adj. is used nominally and brought within the chain of constructs. Is. 28. 16 a corner-stone יקרית *of preciousness* of a foundation; perhaps vs. 1, 4 flower נבל *of a faded-thing* (faded flower) of its proud glory, Jer. 4. 11 wind of dryness. In some cases a non-constr. appears in such a chain, Is. 28. 1 גיא-שמנים הלומי יין *the fat valley of those overcome by wine*, Ps. 68. 22, Pr. 21. 6. This is difficult to explain as either appos. or an "adverbial" usage (with respect to).

Rem. 2. Rare instances of two constr. before B are Ez. 31. 16, Dan. 1. 4, — perhaps stereotyped phrases. Occasionally the first word seems to stand loosely in abs., Is. 55. 4. On the other hand, when one constr. governs two following nouns, it may be repeated before each, Gen. 24. 3 God of heaven and God of earth, 11. 29; 14. 13, Jos. 24. 2. But often not, Gen. 14. 22; 28. 5, Ex. 3. 6, 16 (contrast 4. 5), 1 K. 18. 36. There is nothing unusual in several nouns after one constr., Deu. 8. 8; 32. 19, Jud. 1. 7, 9, Is. 1. 11, 28; 37. 3; 64. 10, Ps. 5. 7, Pr. 3. 4.

Rem. 3. The periphrastic construction is used: (1) When it is wished to preserve the indefiniteness of A, 1 S. 16. 18 (above); 17. 8, 1 K. 2. 39, Gen. 41. 12, Nu. 25. 14, Song 8. 1. Similarly the so-called לְ of authorship, Hab. 3. 1 and traditionally the common לְדוד (psalm) *of, by David*, unless this means *for the davidic king, authorised by* or the like, as in Ps. 42. 1 למנצח *for the choirmaster, authorised by* or the like, as in Ps. 42. 1 למנצח *for the choirmaster, belonging to* (the collection of) the sons of K.

(2) When it is desired to retain for A the somewhat greater distinctiveness given by the Art., Gen. 25. 6; 29. 9; 47. 4, Jud. 6. 25, 1 S. 21. 8, 1 K. 4. 2, 2 K. 5. 9, Ps. 116. 15; 118. 20. (3) When it is necessary to retain a def. designation or expression in its completeness. 1 K. 15. 23 סֵפֶר דְּבָרֵי הַיָּמִים לְמַלְכֵי יִשְׂרָאֵל the book of *The Chronicles of the Kings of Judah*, 2 K. 11. 4 הַצְּנִירִים of, Ru. 2. 3 the field-portion of Boaz (but cf. 2 K. 9. 25), Nu. 27. 16; 30. 2, Gen. 41. 43, Jos. 19. 51, 2 S. 2. 8, 2 Chr. 8. 10. (4) For the same reason periphrasis is usual in dates and with numerals. Gen. 7. 11 in the 600th year נַחֲלֵי יְמֵי of the life of N., 1 K. 3. 18 בְּיּוֹם הַשְּׁלִישִׁי לְלִדְתִּי on the third day after I gave birth, Gen. 16. 3, 1 K. 14. 25, etc. Cf. on dates, § 48c. (5) The suff. may be circumscribed, perhaps with some emphasis. 1 K. 1. 33 הַפָּרָה אֲשֶׁר-לִי my mule; cf. vs. 38, Ru. 2. 21, Lam. 1. 10, cf. 3. 44. So the curious לִי אִשְׁתִּי my wife (a. w. of mine) 2 Chr. 8. 11. After already suffixed noun, Song 1. 6 כַּרְתִּי שְׁלִי my own vineyard, Ps. 27. 2.

Rem. 4. A noun in appos. with a constr. phrase may be attracted into the constr., 1 S. 28. 7 אִשָּׁת בְּעֵלְת אוֹב a woman possessing an Ob., Deu. 21. 11, Is. 23. 12; 37. 22, Jer. 14. 17. And sometimes a noun in constr. is suspended by being repeated, or by the interposition of a synonym in appos., Gen. 14. 10 pits, pits of bitumen, Nu. 3. 47, Jud. 5. 22, 2 S. 20. 19 the peaceable (and) the faithful in Israel, 2 K. 10. 6, Jer. 46. 9, Ps. 78. 9, Job 20. 17, Dan. 11. 14.

NOMINAL COORDINATION

§ 37. Coordination between nouns (or their equivalents) is, as between verbs, nearly always achieved through *Vav*. Hebr. possesses very few other coordinators (§ 38), and sometimes even their functions are usurped by *Vav* - or, to put it more accurately, their functions may be sufficiently fulfilled by the context and it left to *Vav* to provide a non-committal coordinator. When *Vav* joins a number of nouns or phrases, it is usually repeated before each, Gen. 20. 14 צֹאן וּבָקָר וְעֶבְדִים וְשִׁפְחוֹת sheep and cattle and male and female slaves; 24. 35, Deu. 12. 18; 14. 5, Hos. 2. 21 (prep. phrases), 24, Jer. 42. 1. But sometimes it is used only before the last, as in Engl., Gen. 5. 32; or the last two or more, Deu. 18. 10, 11; or only before the second, Ps. 45. 9; or the words are disposed in pairs, Hos. 2. 7. These occurrences are hardly enough to establish patterns.

The form ׀ is often used when the first syllable of the following word is stressed, Gen. 19. 19 וּמָתִי and I die; but particularly when such a word is the second of a related pair, Ex. 2. 12 כֹּה וְכֹה this way and that; 10. 8

מִי וּמִי *who* (among them)?, Deu. 25. 13 אֶבֶן וְאֶבֶן *two different weights*; 32. 7 דֹּר וְדֹר many generations (Ps. 10. 6; 100. 5), Gen. 1. 2 (waste and void); 2. 19 (good and evil); 14. 19 (heaven and earth); 31. 44 (I and you), 1 K. 21. 13 (God and king).

In some cases *Vav* has *explanatory* rather than coordinating force, with a certain emphasis on the word it explains, Ps. 74. 11 your hand and (even) your right hand; 85. 9 to his people and to his saints, Zech. 9. 9 and (namely) on a colt. Often with the specifying sense *and that*, Am. 3. 11 a foe and that round about; 4. 10 and that into your nostrils. Is. 57. 11, Jer. 15. 13, 1 Chr. 9. 27. Cf. 2 S. 13. 20 וְשִׁמְמָה (and that) desolate, Ps. 68. 10 וְנִלְאָה (and it) languishing, Lam. 3. 26 וְדוּמָם and that (in) silence.

For the various ways in which *Vav* coordinates verbs (clauses) see § 84ff. and references there.

§ 38. For specific purposes other conjunctions are used, notably to express inclusion, exclusion and disjunction.

(a) The chief *inclusive* conjunction is וְ. It may be used with the second of two or the last in a series of nouns (or equivalent), Gen. 6. 4 in these days וְגַם אַחֲרָיִכֶן and also afterwards; 7. 3 take with you ... וְגַם also of the birds of the air seven pairs. Or more often attached to each, Gen. 24. 25 וְגַם-תְּבֵן וְגַם-מִסְפּוֹא both straw and provender; 43. 8, Jud. 3. 2, 1 S. 2. 26 וְגַם-עַם-אֲנָשִׁים both with Y. and with men. Other exx. of וְגַם ... וְגַם: Gen. 44. 16; 47. 3, 19, Nu. 18. 3, Zeph. 2. 14. The use of two coordinators, וְגַם וְגַם or וְגַם ... וְגַם, is less usual and strictly speaking redundant, unless two clauses are being linked (see below). The combination וְ ... וְ is used in the same sense but, though translated *both ... and* in Engl., it is simply conjunctive in Hebr., Ps. 76. 7 וְרֶכֶב וְסוּס both chariot and horse. Nu. 9. 14, Jer. 32. 20, Job 34. 29. When influenced by a *negative*, this *both ... and* becomes *neither ... nor*, but again any disjunctive sense is carried in the phrase as a whole, not by וְגַם. 1 S. 21. 9 וְגַם-חֶרְבִי וְגַם-כְּלִי neither my sword nor my weapons; 20. 27, 1 K. 3. 26.

Sometimes the parts of an inclusive phrase are distributed over two clauses. Gen. 4. 4 Cain brought ... וְהָבֵל הֵבִיא וְגַם-הוּא and Abel also brought; Gen. 32. 20 he commanded the first ... and he commanded וְגַם also the second. In these two exx. וְגַם coordinates the subj. or

obj. and *Vav* separately coordinates the clauses. Ps. 84. 4. But in other cases the inclusive meaning extends to the verb, Gen. 24. 44 אָתָּה גַּם לְגַמְלֶיךָ you *yourself* drink and I will *also* draw for your camels; 3. 6; 29. 27; 32. 21. This usage is strictly speaking interclausal, as it is when occasionally גַּם precedes a verb, Is. 44. 12. See further on inclusive coordination of clauses § 43.

The conjunction אֵף may also precede nouns and phrases or verbs, but it does not link nouns in an inclusive series, nor is אֵף... אֵף found in the sense of *both ... and*. It mostly (as either אֵף or אֵף) occurs in the second of two clauses and behaves similarly to גַּם or וְגַם. Gen. 40. 16 אֵף-אֵף אֲנִי בְּחִלּוּמִי I *also* (had a dream and) in my dream. Deu. 15. 17, Jud. 5. 29. אֵף is commoner before verbs than גַּם.

Neither גַּם nor אֵף may be used with suff. but only with the full pron. (§ 1d). Gen. 26. 21 וַיִּרִיבוּ גַם-עֲלֵיהֶּם and they *also* quarrelled over it; 27. 34. Deu. 2. 20 אֵף-הוּא it *also* is considered. Sometimes גַּם may be translated *I for my part, in my turn* rather than *also*, though it is the context not the conjunction that supplies the idea of correspondence with a previous statement, Hos. 4. 6 because you have forgotten ... *I for my part* (גַּם-אֲנִי) will forget. Ez. 5. 8, 11, Pr. 1. 26. So גַּם and אֵף when they seem to add emphasis (*even, indeed*) to the second of two statements. Before noun etc., Hos. 7. 9 (גַּם), Lev. 26. 39 (אֵף). Or more commonly verb, Is. 47. 3 (גַּם); 41. 10 (אֵף). In a number of cases where there is no obvious connection with anything said previously גַּם and אֵף are properly regarded not as conjunctions but as adverbs or (before a noun) adnominal qualifiers. Gen. 27. 33, 2 S. 17. 10, Is. 44. 12, Ps. 16. 6, Job 14. 3.

(b) The chief *exclusive* coordinating conjunctions are וְרַק and אֲךָ. These exclude at phrase (nominal) level, Gen. 47. 22 the land became Pharaoh's ... וְרַק אֲדַמַּת הַכֹּהֲנִים *only* the land of the priests he did not buy; 14. 24. Gen. 20. 12 she is the daughter of my father לֹא אֵף *but* not the d. of my mother. In Gen. 7. 23 the exclusive phrase is spread over two clauses: they were blotted out from the earth וַיִּשְׁאָר אֲךָ-גֹנֶה and *only* N. was left. Or they exclude at clause level, Gen. 19. 8 (וְרַק), Ex. 12. 16 (אֲךָ). There is sometimes ambiguity; in Deu. 12. 16 לֹא תֹאכְלוּ וְרַק הַדָּם *only* the blood you shall not eat, or *only* you must not eat the blood. See further on exclusive clauses § 144.

When there is nothing mentioned previously from which exclusion may be made, וְרַק and אֲךָ have a limiting or restrictive effect and are adnominal qualifiers or adverbs rather than conjunctions. Exx. of וְרַק with noun or similar: Gen. 6. 5 וְרַק רָע *only, nothing but* evil; 26. 29 וְרַק-טוֹב 41. 40 וְרַק הַכִּסֵּא *only* in respect of the throne will I be greater (or better, *only* I, the throne); 20. 11 (*surely*), 1 K. 8. 9 (with neg., *except*). Exx. of אֲךָ: Gen. 18. 32 אֲךָ-הַפֶּעַם *just* this once; 34. 15 אֲךָ-בְּזוֹאת *only* on this condition, Ex. 12. 15 (on the *very* first day), Nu. 12. 2 (by Moses *alone*), Deu. 16. 15 (*altogether* joyous), Is. 19. 11 (*utterly* foolish); 36. 5 (*mere* words).

After a *negative* or anything, as a question, implying a neg. the adversative כִּי אִם (cf. Engl. *but*) or the negative בְּלֹתִי are preferred for indicating exclusion, either coordinating clauses or, less frequently, as adnominal qualifiers. As the latter, כִּי אִם Gen. 28. 17 (*nothing other than*), Nu. 26. 35 (*except*), Is. 42. 19 (*but*). בְּלֹתִי: Gen. 21. 26 (*except* today), Ex. 22. 19 (*except* to Y.), 1 S. 2. 2 (*besides* you). The negative בְּלֹעַדִּי is *only* and the exclusive זולָתִי nearly always used with a noun or equivalent: Gen. 41. 44 (*apart from*); Deu. 1. 36 (*with the exception of*). The forms לְבַד מִן לְבַד and מִלְבַּד are properly prepositions: Gen. 2. 18 (*alone, by himself*); Ex. 12. 37 (*beside*); Gen. 46. 26 (*not including*).

(c) *Disjunctive* coordination. *Or* is expressed in Hebr. by או. Linking nouns or phrases, Gen. 24. 49 עַל-יְמִין אוּ עַל-שְׂמאל to the right *or* to the left; 24. 50 רַע אוּ טוֹב bad *or* good; 44. 8 כֶּסֶף אוּ זָהָב silver *or* gold. Gen. 44. 19, Ex. 5. 3; 21. 8, 32, 37. Deu. 13. 2, Jud. 21. 22, 1 S. 2. 14. When repeated, או ... או is *whether ... or*, Ex. 21. 31 יֵגַח אוּ-בַת יֵגַח *whether* it gore a boy *or* a girl, Lev. 5. 2. In the same sense the conditional אִם ... אִם may be used, Ex. 19. 13 אִם בְּהֵמָה אִם אִישׁ לֹא אִם בְּהֵמָה אִם אִישׁ לֹא *whether* beast *or* man, it shall not live. Deu. 18. 3, 2 S. 15. 21. So אִם ... וְאִם, Jer. 42. 6, Pr. 20. 11. On disjunctive clauses see § 45.

Negative disjunction is expressed by conjunctive *Vav* preceded by a neg., Nu. 23. 19 וְכִּי-אָדָם ... וְכִּי-אִישׁ אֵל God is not a man ... *nor* is he a human being. Gen. 45. 6, Deu. 5. 14, Jud. 6. 4. Or more strongly with inclusive גַּם added, 1 S. 16. 8, 9. Clearly the neg. carries the disjunctive weight. Similarly the inclusive גַּם ... גַּם or the conjunctive וְ... וְ become disjunctive *neither ... nor* when influenced by neg. (above a).

NOMINAL APPPOSITION

§ 39. Apposition relates nouns more closely than coordination. It places together two nouns which agree for definiteness or indefiniteness and are identical or overlapping in reference. The second noun is in apposition to the first and specifies the common or shared relationship. This is usually a relationship of class or material or even quality of the kind alternatively expressed by a constr. phrase (§ 35). For clauses in appos., cf. § 146ff.

Nominal apposition is used more extensively than in Engl., and brings together two nouns as follows —

(a) The person or thing and its name. 2 S. 3. 31 המלך דוד (the) king David; Nu. 34. 2 הארץ כנען the land (of) Canaan; 1 Chr. 5. 9 הנהר הפרת the river Euphrates, Gen. 14. 6 בהררם שעיר in their mountain Seir. Gen. 24. 4, 1 S. 3. 1, 1 K. 4. 1; 16. 21, 24, Ezr. 8. 21; 9. 1. The order David the king also occurs, 2 K. 8. 29, 1 S. 30. 7, Is. 39. 3 as, with land, river, etc. does a constr., Nu. 34. 2 ארץ כנען, Gen. 15. 18 נהר-פרת.

If the personal name be second the object marker את, if used with the appellative, has to be repeated. Gen. 4. 2 את-אחיו את-הבל his brother Abel; 48. 13, Deu. 26. 15. So commonly a prep., Gen. 24. 4 לבני ליצחק to my son Is.; 21. 10, though exceptions occur, Gen. 24. 12 עם אדני אברהם, 1 S. 25. 19, espec. in the phrase my, your people Israel, Deu. 21. 8, etc. On the other hand, there is no repetition of את or prep. with appell. when second. Gen. 16. 3 את-הגרת שפחתה H. her maid; 11. 31; 12. 5; 24. 59. Gen. 4. 8 rose up אל-הבל אחי against A. his brother; 11. 28.

(b) The person or thing and its class. 1 K. 7. 14 אשה אלמנה a widow woman; 2 K. 9. 4 הנער הנביא the young (man who was the) prophet (in question, vs. 1); Ex. 24. 5 זבחים שלמים sacrifices (of) peace-offerings (constr. זבחי ש, 29. 28). Deu. 22. 23, 1 S. 2. 13, 2 S. 10. 7. Gen. 21. 20 a shooter, a Bowman may be a case of appos. or, like the indef. מים following המבול in Gen. 6. 17, of a common noun glossing a rarer one.

(c) The thing and its material. 2 K. 16. 17 הבקר הנחשת the brazen oxen; Deu. 16. 21 אשרה כל-עץ an Ashera (of) any wood; Ex. 39. 17

העבתת הזהב the cords (of) gold; Ex. 28. 17 four טורים אבן rows (of) stones (constr. 39. 10); 2 Chr. 4. 13 two rows פומגראנות, Ez. 22. 18, 1 Chr. 15. 19, Zech. 4. 10.

(d) The measure or weight, often with a number, and the thing measured or weighed. In certain exx. the phrase containing the measure or weight seems to be made def. by Art. or suffix, but is clearly regarded as sufficiently indef. to admit an indef. noun in appos. to it. 2 K. 7. 1, 16, 18 סאה סלת וסאתים שערים a seah (of) flour and two seahs (of) barley, Gen. 18. 6 קמה סלת שלש סאים three seahs (of) (flour, viz.) fine flour (also in appos.), Ru. 2. 17 פאיפה שערים about an ephah (of) barley. Ex. 29. 40 רבעית ההין הין the (a) fourth of a hin (of) wine; ib. tenth (of an ephah of) fine flour, Nu. 15. 4; Ex. 9. 8 פיה כבשן מלא חפניכם פיח כבשן (lit. fill of the hollow of your hands) (of) ashes from the kiln (constr.); 16. 33 the (an) omer (-full) (of) manna, Nu. 22. 18, 1 K. 18. 32, Lev. 6. 13. — Gen. 41. 1 שנתים ימים two years (of) time, 2 S. 13. 23, 2 S. 24. 13 שבע שנים רעב seven years (of) famine; ib. three days (of) pestilence. Gen. 45. 11, 1 Chr. 21. 12. Gen. 29. 14 חדש ימים a whole month, Nu. 11. 20, Deu. 21. 13, 2 K. 15. 13, 2 K. 3. 4 100,000 rams, wool (fleeces), 1 S. 16. 20 an ass-load (of) bread (alternatively an ass laden with b.). — 1 K. 16. 24 בככרים כסף for two talents (of) silver, 2 K. 5. 23, cf. vs. 17; 1 S. 17. 5.

With different order, Neh. 2. 12 אנשים מעט a few men, Is. 10. 7; Nu. 9. 20 ימים מספר days, a number (many), 2 S. 8. 8; 24. 24, 1 K. 5. 9. Ex. 27. 16 a curtain (of) twenty cubits.

(e) Even the person or thing and its quality or character. 1 K. 22. 27 לחם לחץ ומים לחץ bread and water (of) affliction, cf. Is. 30. 20; Ps. 60. 5 יין תרעלה wine (of, i.e. causing) reeling; Pr. 22. 21 אמת אמרם truthful words (constr. earlier), Zech. 1. 13, Is. 3. 24 work (of) cringing, Dan. 8. 13, Ez. 18. 6 אשה נדה a woman (in her time of) impurity. 1 K. 6. 7.

Rem. 1. In cases where a noun without Art. follows a noun which (unlike the exx. in § 39d) is patently def. in reference, it is probably used "adverbially" (in respect of), e.g. 1 Chr. 28. 18 הכרובים זהב the gold cherubim, Lev. 6. 3 מדרו בד his linen garment, Ps. 71. 7 מהסי עזו my strong refuge, 2 S. 22. 23, Ez. 16. 27, Hab. 3. 8. So Lev. 26. 42 בריתי יעקב my covenant with J., cf. Is. 28. 18. Distinguish from cases like Ps. 38. 20 שנאי שקר those wrongfully hating me; 35. 19; 69. 5; 119. 86. Ez. 13. 22 involving ptcp. or infin., which are

properly adverbial.

Rem. 2. The word כל *all* with suff. is often placed in appos., 2 S. 2. 9 *יִשְׂרָאֵל כָּלָה* Israel *all of it*, 1 K. 22. 28, Is. 9. 8; 14. 29, 31, Jer. 13. 19, Ez. 11. 15; 14. 5; 20. 40, Mic. 2. 12. The archaic form of suff. is common, Is. 15. 3; 16. 7, Jer. 2. 21; 8. 6, 10; 20. 7. — In such phrases as 1 S. 4. 10 *וַיָּנֹסוּ אִישׁ לְאֶהָלָיו* *each* is in appos. to the verbal subj.; sometimes אִישׁ precedes, Is. 13. 8, 14. For pron. in appos. cf. § 16; § 6, R. 1.

Rem. 3. An anticipative pron. sometimes precedes the subj. or obj., which then stands in appos. to the pron., Ex. 2. 6 *וַתִּרְאֶהוּ אֶת-הַיֶּלֶד* and *she saw him, the child*, Ez. 10. 3 *בָּבֹאוּ הָאִישׁ* when he came, *the man*. Ex. 7. 11; 35. 5, Lev. 13. 57, Josh. 1. 2, 1 K. 21. 13, 2 K. 16. 15, Jer. 31. 1, Ez. 3. 21; 42. 14; 44. 7, Ps. 83. 12, Pr. 5. 22, Song 3. 7, 1 Chr. 5. 26; 9. 22, Ezr. 3. 12; 9. 1, Dan. 11. 11, 27. This usage is common in Aram., and increases with time, but it is not restricted to late passages. See § 150, R. 4.

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

With Numerals the idea of *distribution*, Gen. 7. 2 *seven pairs (vs. 9 two (by) two)*, Jos. 3. 12, Is. 6. 2 (sometimes with *and*, 2 S. 21. 20, 1 Chr. 20. 6). Gen. 32. 17 each flock separately, 2 K. 17. 23.

(When the same word is repeated with *and* the idea of variety is expressed, Deu. 25. 13, 14 *stone and stone* (different weights), Ps. 12. 3, 1 Chr. 12. 34, Pr. 20. 10. The usage is common in later style to express *respective, various, several*, 1 Chr. 28. 14 *the respective services, vs. 16 the various tables*. 1 Chr. 26. 13, 2 Chr. 8. 14; 11. 12; 19. 5, etc., Ezr. 10. 14, Neh. 13. 24, Est. 1. 8, 22, and often. With כל prefixed, Est. 2. 11 *every day*, 2 Chr. 11. 12.)

§ 40. Characteristic of Hebr. is the extension of the appositional construction to nominal clauses. Gen. 11. 1 all the earth had (lit. *was*) *שָׁפָה אֶחָת וּדְבָרִים אַחָדִים* one language and few (or, the same) words; 14. 10 the valley *was pits, pits* (full of pits), Is. 5. 12 whose feasts *are* (replete with) *harp and lyre*, etc., Ps. 45. 9 all your robes *are* (fragrant with) *myrrh*, etc., Ezr. 10. 13 the season *was rains* (rainy). Gen. 13. 10, 2 S. 17. 3, 1 K. 10. 6, Is. 7. 24; 65. 4, Jer. 24. 2; 48. 38, Mic. 5. 4, Ez. 2. 8; 27. 36, Zech. 8. 13, Ps. 10. 5; 19. 10; 25. 10; 55. 22; 92. 9; 109. 4; 110. 3; 111. 7; 120. 7, Pr. 3. 17; 8. 30, Job 3. 4; 5. 24; 8. 9, 2 Chr. 9. 5 (cf. 10. 11).

THE ADJECTIVE. COMPARISON

§ 41. The adj. differs from a noun in appos. in describing a state or quality of its accompanying noun which is (broadly speaking) incidental rather than integral to it. But like a noun in appos. or indeed the second member of a constr. relation it follows the noun whose meaning it modifies. Like them it agrees with its accompanying noun for definiteness or indefiniteness but unlike them it also agrees with it in gender and number. Gen. 21. 8 *מִשְׁתֵּה נְדוּל* a great feast; 20. 9 *חֲטָאָה גְדוּלָה* a great sin; Is. 5. 9 *בָּתִּים רַבִּים* many houses; Deu. 9. 1 *עָרִים גְּדוּלֹת* great cities. Is. 14. 3 *הַעֲבֹדָה הַקָּשָׁה* the hard service; 1 S. 12. 22 *שְׁמוֹ הַגָּדוֹל* his great name; Gen. 41. 7 *הַשְּׁבָלִים הַדַּקּוֹת* the thin ears of corn; Is. 8. 7 *מִי הַנְּהָר הַעֲצוּמִים* the mighty waters of the River. If there be several adj. the concord of all is the same, Is. 27. 1 *בְּחַרְבוֹ הַקָּשָׁה וְהַגְּדוּלָה וְהַחֲזָקָה* with his sore and great and strong sword.

The concord of the adj. when *pred.* is the same as when it is qualificative, except that it is indef. with a def. subject. It usually precedes, most clauses of this type being classifying, 1 K. 2. 38 *טוֹב הַדְּבָר* the word is good, Hos. 9. 7, Jer. 12. 1 *אַתָּה צְדִיק* you are righteous. But this order is overridden in e.g. a circumst. or adversative clause in which the subj. comes first, Nu. 13. 28 *מְאֹד גְּדוּלֹת הָעָרִים בְּצִרּוֹת* now (or but) the cities are fortified (and) very large. See further Nomin. Cl., § 49.

§ 42. The adj. having no dual is used in *plur.* with dual nouns, Is. 35. 3 *כַּשְׁלוֹת בְּרַכְיִים* failing knees; 42. 7 *עֵינַיִם עִוְרוֹת* blind eyes, Ex. 17. 12 *יָדַי מְשֻׁבֵּה כַּבְּדִים* now the hands of M. were heavy (*hand mas. only* here, cf. Ez. 2. 9). Gen. 29. 17, 1 S. 3. 2, Ps. 18. 28; 130. 2, Pr. 6. 17, 18.

With collectives agreement may be grammatical in the *sing.*, or *ad sensum* in the *plur.*, 1 S. 13. 15 *הָעָם הַנֹּמְצָאִים עִמּוֹ* that people that were present with him; but in *vs. 16 הָעָם הַנֹּמְצָא*. § 25.

With intensive plur. the adj. is usually *sing.*, Is. 19. 4 *אֲדֹנָיִם קָשָׁה* a harsh master, Ps. 7. 10 *אֱלֹהִים צְדִיק* O righteous God; but sometimes *plur.*, Josh. 24. 19 *אֱלֹהִים קְדוּשִׁים* a holy God (cf. plur. verb Gen. 20. 13; 35. 7). So 1 S. 17. 26 *אֱלֹהִים חַיִּים* the living God, Deu. 5. 23, Jer. 23. 36, but also 1 K. 19. 4, 16. Cf. *Teraphim* of single image, 1 S. 19. 13, 16; but in Gen. 31. 34 *Ter.* is treated as plur. § 26, R. 3.

On concord of demons. adj. *וְהוּא* cf. § 6.