

ψ 49<sup>6</sup>, before א); לָמָּה, however, remains before ה. Before letters which are not gutturals, לָמָּה is found in ψ 42<sup>10</sup>, 43<sup>2</sup> (immediately after a tone-syllable).

m Rem. The divine name יהוה, which has not its original vowels (יהוה) but those of אֲדֹנָי (see § 17 c), except that the ו has simple not compound S<sup>wa</sup>, takes the prefixes also, after the manner of אֲדֹנָי, thus בַּיהוָה, לַיהוָה, וַיהוָה, וַיְהוָה, מִיְהוָה (since they are to be read וַאֲדֹנָי, וְאֲדֹנָי, לְאֲדֹנָי, בְּאֲדֹנָי, מֵאֲדֹנָי); for the א of אֲדֹנָי, as of אֲדֹנָי, אֲדֹנָי, &c. (see below), quiesces after the prefixes ב, ע, ל, ו, but is audible after מ (for מן), ש (no instance in the O. T.), and ה (in האֲדֹנָיִם Dt 10<sup>17</sup>, ψ 136<sup>3</sup>, the article, not ה interrog., is intended; the only example with ה interrog., Jer 8<sup>19</sup>, is to be pointed הַיְהוָה, i.e. האֲדֹנָי, not הַיְהוָה). Hence the rule, מוֹשֶׁה מוֹצִיא מוֹשֶׁה מוֹצִיא Moses brought out (i.e. מ, ש, ה make the א audible), מִכְּנֵס וְכָלֵב מוֹצִיא and Caleb brought in (i.e. ו, כ, ל, ב allow it to quiesce).<sup>1</sup>—As regards the other plural forms of אֲדֹנָי, elision of the א always takes place after ב, ו, ע, ל, except in the form אֲדֹנָי, thus לְאֲדֹנָי, לְאֲדֹנָיִךְ, &c.; but לְאֲדֹנָי, &c., לְאֲדֹנָיִי, &c., לְאֲדֹנָיִהֶם, &c.

§ 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-l), e.g. אֲצִלִּי (prop. at my side) by me, אִתִּי (in my proximity) with me, תַּחְתָּם (in their place) instead of them, like the Latin *mea causa*, for *my sake*.

b Rem. 1. The preposition אֵת (usually אֵת־) near, with, is distinguished from אַת (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 אִתִּי, אִתְּךָ, אִתָּךְ, 2nd fem. אִתְּךָ (Is 54<sup>10</sup> אִתְּךָ), אִתּוֹ, אִתָּהּ, אִתְּכֶם, אִתְּכֶם, אִתְּנִי, אִתָּהּ (also in the later books, especially in Kings, and always in Jer. and Ezek., incorrectly אִתִּי with me; אִתְּךָ from thee, 1 K 20<sup>26</sup>; אִתּוֹ from him, 1 K 22<sup>7</sup>; אִתָּם with them), while the latter retains its א (observed from א) before the light suffixes, but before grave suffixes is pointed with S<sup>ghol</sup>. This S<sup>ghol</sup> is to be explained, with Praetorius, ZDMG. lv. 369 f., as the modification of an א which again was shortened from original א (in 'āthā, 'āthā, &c.) in a closed syllable ('āth-hem, &c.). The same shortening and modification of the original א takes place before words in close connexion, hence אִתְּכֶם, &c. When not in close connexion, the toneless אַת becomes tone-long אֵת, e.g. אֵת הַשָּׁמַיִם Gn 1<sup>1</sup>. Hence the following forms arise:—

	Sing.		Plur.
1.	אִתִּי me.		אִתְּנוּ us.
2.	{ m. אִתְּךָ, pause אִתְּךָ } thee.		אִתְּכֶם you.
	{ f. אִתְּךָ . . . . . }		. . . . .
3.	{ m. אִתּוֹ him.		אִתָּם, rarely אִתְּהֶם } them.
	{ f. אִתָּהּ her.		אִתְּהֶן, rarely אִתְּנָהן }

<sup>1</sup> Another vox memor. is כְּלִיבוֹ נִעְלָם all is hidden in him.

Less common are the *plene* forms אֹתִי, אֹתְךָ (Nu 22<sup>33</sup> אֹתְכָה before ה), אֹתָהּ (Ex 29<sup>35</sup> אֹתְכָה 23<sup>15</sup>; אֹתוֹ, אֹתָהּ, אֹתְנוּ, אֹתְכֶם. Moreover, for אֹתְכֶם we find אֹתְכֶם Jos 23<sup>15</sup>; for אֹתָם, five times אֹתְהֶם (Gn 32<sup>1</sup>, Ex 18<sup>20</sup>, &c.), and in Ez 23<sup>45</sup> אֹתְהֶם; for אֹתְהֶן (Gn 19<sup>8</sup>, &c. [13 times]), אֹתָן (only found in Ez 16<sup>54</sup>; 35<sup>28</sup> אֹתָנָה; 34<sup>21</sup> אֹתְנָה), and אֹתְהֶן Ez 23<sup>47</sup>.—No instance of the 2nd fem. plur. אֹתְכֶן occurs in the O. T.; in Cant. 2<sup>7</sup>, &c., אֹתְכֶם is used instead.

2. The preposition עִם *with* (with suffixes on the model of stems עָמַע, עָמַי, עָמַי C) עָמַי [1 S 12<sup>26</sup> עָמַיְכָה], in *pause* עָמַיְךָ; 2nd fem. עָמַיְךָ; עָמַיְכָה; עָמַיְכֶם (so in Nu 22<sup>12</sup>, Dt 29<sup>16</sup>, both in principal pause, and often in very late passages, otherwise עָמַיְכֶם is generally used). In the first person, besides עָמַי, we also find עָמַיְךָ (probably from original עָמַיְךָ; cf. Arab. *inda*, beside, with).

3. It is but seldom that prepositions occur with verbal suffixes, as תַּחְתָּי d 2 S 22<sup>37,40,48</sup> (for which ψ 18<sup>37,40,48</sup> תַּחְתָּי), תַּחְתֶּנָּה Gn 2<sup>21</sup> and בְּעַרְיָי ψ 139<sup>11</sup> (here probably for the sake of the rhyme with יִשְׁרָאֵלִי).<sup>1</sup>

2. When pronominal suffixes are added to the prefixes (§ 102), there e 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 אֶל is appended the syllable מו (see below, k), and אֶל and אֵל take at least a full vowel, אֶל and אֵל (§ 102 d, f).—The following deviations from the analogy of the noun with suffixes are to be noticed (a) in the pausal forms אֶלְךָ, אֵלְךָ, אֶתְךָ, אֵתְךָ, עִמָּךְ (not *bèkhā*, &c.); (b) in the similar forms with the suffix of the 2nd sing. fem. (not *bèkh*, &c.) and in אֵלַי, אֵלַיְךָ, &c. (not *bèni*, &c.).

(a) אֵלְךָ *with Pronominal Suffixes.*

f

	Sing.	Plur.
1.	אֵלַי <i>to me.</i>	אֵלַיְכֶם <i>to us.</i>
2.	{ m. אֵלְךָ (אֵלְכָה), in <i>pause</i> אֵלְךָ } <i>to thee.</i>	{ אֵלְכֶם } <i>to you.</i>
	{ f. אֵלְךָ . . . . . }	{ אֵלְכֶנָּה [אֵלְכֶנָּה] } <i>to you.</i>
3.	{ m. אֵלָיו <i>to him.</i>	אֵלֵיהֶם, אֵלֵיהֶמָּה, poet. אֵלֵימוֹ } <i>to them.</i>
	{ f. אֵלֶיהָ <i>to her.</i>	{ [53 times] <sup>3</sup> } <i>to them.</i>
		אֵלֵיהֶן, אֵלֵיהֶנָּה } <i>to them.</i>

<sup>1</sup> *Finî* and *binî* (in me), in vulgar Arabic for *fiyya* and *bî*, are compared by Socin. Brockelmann, ZA. xiv. 347, note 1, suggests that תַּחְתָּי, תַּחְתֶּנָּה, בְּעַרְיָי are later formations on the model of מִפְּנֵי when its origin from the reduplication of the preposition had become obscured, but see below, m.

<sup>2</sup> אֵלְךָ does not occur in the O. T., by a mere accident, no doubt; Ez 13<sup>18</sup> אֵלְכֶנָּה.

[For notes 3 and 4 see next page.]

g  $\text{ָ}$  takes suffixes in the same manner:  $\text{ָ}$ ,  $\text{ָ}$  (Ex 7<sup>20</sup>, 2 S 22<sup>30</sup>,  $\psi$  141<sup>8</sup>  $\text{ָ}$ , as in Gn 27<sup>37</sup>, 2 S 18<sup>22</sup>, Is 3<sup>6</sup>  $\text{ָ}$  [for 2nd fem.  $\text{ָ}$  the *Kethibh*  $\text{ָ}$  occurs in 2 K 4<sup>2</sup>, Ct 2<sup>13</sup>, cf. § 91 e]),  $\text{ָ}$ ,  $\text{ָ}$ , &c.; except that for the 3rd plur., besides  $\text{ָ}$  (especially in the later books) and  $\text{ָ}$  (only in Ex 30<sup>4</sup>, 36<sup>1</sup>, Hb 1<sup>16</sup>;  $\text{ָ}$  only in Jer 14<sup>16</sup>), the form  $\text{ָ}$  is also used; and for the feminine, besides  $\text{ָ}$  (three times),  $\text{ָ}$  is found fifteen times, and  $\text{ָ}$  only in 1 S 31<sup>7</sup>, Is 38<sup>16</sup>, Ez 42<sup>14</sup>.—According to the Masora,  $\text{ָ}$  is found fifteen times for  $\text{ָ}$  (as conversely in 1 S 2<sup>16</sup>, 20<sup>2</sup>  $\text{ָ}$  for  $\text{ָ}$ ), e.g. Ex 21<sup>8</sup>, 1 S 2<sup>3</sup>, Is 9<sup>2</sup>,  $\psi$  100<sup>3</sup> (and, as has been conjectured, also Jb 41<sup>1</sup>); cf. Delitzsch on  $\psi$  100<sup>3</sup>.—In Nu 32<sup>42</sup>, Zc 5<sup>11</sup>, Ru 2<sup>14</sup>, the Masora requires  $\text{ָ}$  instead of  $\text{ָ}$  (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)  $\text{ָ}$  with Pronominal Suffixes.

	Sing.	Plur.
1.	$\text{ָ}$ as I.	$\text{ָ}$ as we.
2.	$\left. \begin{array}{l} m. \text{ָ} \\ f. \dots \end{array} \right\}$ as thou.	$\left. \begin{array}{l} \text{ָ}, \text{ָ}, \text{ָ} \\ \dots \dots \dots \end{array} \right\}$ as ye.
3.	$\left. \begin{array}{l} m. \text{ָ} \\ f. \text{ָ} \end{array} \right\}$ as he. as she.	$\left. \begin{array}{l} \text{ָ}, [\text{ָ}, \text{ָ}] \\ [\text{ָ}], \text{ָ} \end{array} \right\}$ as they.

<sup>3</sup> The question whether  $\text{ָ}$  can also stand for the sing.  $\text{ָ}$ , which Rödiger and recently W. Diehl (*Das Pronomen pers. suff. . . des Hebr.*, p. 20 f.) and P. Haupt (*SBOT.* on Pr 23<sup>20</sup>, a contraction of *la-humû*) 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<sup>26,27</sup>, Dt 33<sup>2</sup>, Is 30<sup>5</sup>,  $\psi$  73<sup>10</sup> (all in or immediately before the principal pause; in Dt 33<sup>2</sup> with *Zaqeph qaton* at least)  $\text{ָ}$  can be better explained as plural (in reference to collective nouns); and in Is 53<sup>8</sup> for  $\text{ָ}$  we should read with the LXX  $\text{ָ}$ . On the other hand, in Is 44<sup>15</sup> its explanation as plural would be extremely forced. Even then there would remain—presuming the traditional text to be correct— $\text{ָ}$   $\psi$  11<sup>7</sup> and  $\text{ָ}$  Jb 27<sup>23</sup>, as well as  $\text{ָ}$ , three times, Jb 20<sup>23</sup>, 27<sup>23</sup> (beside  $\text{ָ}$ ), and especially Jb 22<sup>2</sup>. In all these places the most extreme exegetical artifices can only be avoided by simply admitting a singular suffix (=  $\text{ָ}$ ,  $\text{ָ}$ ,  $\text{ָ}$ ).—On the question of the antiquity of the suffixes in  $\text{ָ}$  see § 91 l.

<sup>4</sup> The form  $\text{ָ}$  in Ru 1<sup>13</sup> is Aramaic (= *therefore*).

<sup>5</sup> The use of  $\text{ָ}$  here for  $\text{ָ}$  (cf. above, d) might be due to euphonic reasons.— $\text{ָ}$  (defectively) only in the Pentateuch, Ex 15<sup>11</sup>.

(c) *כִּן* with *Pronominal Suffixes*.

i

	Sing.	Plur.	
1.	כִּנִּי, poet. כִּנִּי [4 times], in <i>pause</i> also כִּנִּי [6 times] <i>from me</i> .	כִּנֵּנוּ <i>from us</i> .	
2.	{ m. כִּיָּךְ, in <i>pause</i> כִּיָּךְ } { f. כִּיָּךְ } <i>from thee</i> .	כִּיָּם } כִּיָּן } <i>from you</i> .	
3.	{ m. כִּיָּהוּ, Jb 4 <sup>12</sup> in <i>pause</i> כִּיָּהוּ, [כִּיָּהוּ or כִּיָּהוּ: see below] <i>from him</i> . { f. כִּיָּהֶּהָ <i>from her</i> .	כִּיָּהֶם [twice]. כִּיָּהֶם Jb 11 <sup>20</sup> כִּיָּהֶן [7 times]	} <i>from them</i> .

The syllable *כִּ* (in Arabic *mā* כִּא = Heb. כִּה *what*) in *כִּמֹּנִי* (probably from *כִּ* כִּמָּה אֲנִי, prop. *according to what I, for as I*) is, in poetry, appended to the three simple prefixes *כִּ*, *כִּ*, *כִּ*, even without suffixes, so that *כִּמֹּנִי*, *כִּמֹּנִי*, *כִּמֹּנִי* appear as independent words, equivalent in meaning to *כִּ*, *כִּ*, *כִּ*. Poetry is here distinguished from prose by the use of longer forms; in the case of *כִּן*, on the other hand, it prefers the shorter, which resemble the Syriac and Arabic.

The form *כִּהָּךְ*, enclosed in brackets above, occurs only in 2 K 17<sup>15</sup> (in *pause*) *כִּהָּךְ* only in Jer 36<sup>52</sup> (in *pause*); *כִּהָּן* (Baer following Qimḥi *כִּהָּן*) only in Ez 18<sup>14</sup>. Cf. Frensdorff, *Massora Magna*, p. 234 ff.—For *כִּכֶּם* as *ye*, Qimḥi requires *כִּכֶּם* (invariably or only in Jb 16<sup>4</sup>?); in Jos 1<sup>15</sup>, Ju 8<sup>2</sup>, Ezr 4<sup>2</sup> Baer gives *כִּכֶּם*.

With regard to *כִּן* with suffixes, *כִּנֵּנוּ* *from me* is usually explained as arising, *m* by a reduplication of *כִּן*, from an original *כִּנִּי*, just as *כִּיָּהוּ* *from him*, from *כִּיָּהוּ*, identical in form with *כִּנֵּנוּ*<sup>1</sup> *from us*, from *כִּנִּי*, while *כִּיָּהֶּהָ* *from her*, goes back to *כִּיָּהוּ*. Far simpler, however, is Mayer Lambert's explanation (*REJ*. xxiii. 302 ff.), that *כִּנֵּנוּ*, &c., have arisen from *כִּנֵּנוּ*, &c., and that the forms of the suffixes are to be explained on the analogy of *כִּיָּהוּ*, *כִּיָּהוּ*, *כִּיָּהוּ*, § 100 o.—The bracketed form *כִּיָּהוּ*, for which Baer, following Qimḥi and others, writes *כִּיָּהוּ*, occurs only in *ψ* 68<sup>24</sup>, and is there regarded by Delitzsch, Hupfeld, and others (following Simonis) as a substantive (*כִּיָּן* = *portion*). The expression *כִּיָּהוּ* (for *כִּיָּהוּ*?) Is 18<sup>2.7</sup> is very strange.—*כִּיָּהֶם* occurs only in Jer 10<sup>2</sup>, Ec 12<sup>12</sup> (Jb 11<sup>20</sup> *כִּיָּהֶם*); *כִּיָּהֶן* (so Baer and Ginsburg, following the best authorities, instead of the ordinary reading *כִּיָּהֶן*) only in Ez 16<sup>47.52</sup>.

<sup>1</sup> The Babylonian Masora writes *כִּנֵּנוּ* (to distinguish it from the 3rd sing.), which is justly blamed by Ibn Ezra.

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 *אל*, *על*, *על* with plural suffixes is explained from the ground-forms of those prepositions (from stems ל"ה) *אלי* (*אלי*), *ערי*, *עלי* (contracted to *אלי*, *אלי*, &c.).<sup>1</sup>

o Without suffixes these prepositions are—

*אחר*, more frequently *אחרי* (prop. *hinder parts*) *behind, after*.

*אל*,<sup>2</sup> poet. [4 times in Job] also *אלי* (*region, direction*), *towards, to, according to*.

*בין* (*interval*) *between*; the suffixes indicating the singular are added to the singular *בין*, thus *ביני*, *בינך*, &c. (Gn 16<sup>5</sup> *בינך*, the second *Yôdh* is, however, marked with a point as critically doubtful; *ביני*, which occurs three times, is only the Masoretic *Q<sup>eré</sup>* for *בינו*, which is found e.g. in Gn 30<sup>36</sup>). On the other hand, the suffixes indicating a plural are attached to the plural forms *ביני* or *בינות*.

*קביב* (*circuit*) *around*, as a preposition, always has the plural form, sometimes masc. *קביבי*, &c. [10 times], but much more frequently in the fem. *קביבות* (*surroundings*). In Ez 43<sup>17</sup> *אוקיב* is a corruption of *קביבות*; [in 1 K 6<sup>5</sup> *את קביב* also is so contrary to usage, that it must be due to some textual error].

*על* (*continuation, duration*, from *ערה*) *as far as, unto*, poet. *ערי* [12 times]. In Jb 32<sup>12</sup> *עריכם*, with the *ā* retained in the secondary tone, is abnormal. Also in 2 K 9<sup>18</sup> for *עריהם* read *עריהם*.

*על* *upon, over* (cf. the rare subst. *על* *height* [see Lexicon], from *עלה* *to ascend*), poet. *עלי* [40 times, and 2 *Q<sup>eré</sup>*].

*תחת* *under* (prop. *what is beneath*). On *תחתי*, &c.; cf. above, *d*.

<sup>1</sup> 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., *תחתי*, &c., was only formed on the analogy of *עלי*, &c., and *אחרי*, &c., only on the analogy of *לפני*, &c., since the real plural forms ought to be *תחתיה*, *אחריה*, &c.; cf., however, König, *Lehrgebäude*, ii. 305 f.

<sup>2</sup> On the use of this particle see § 119 g.

*With Suffixes.*

1 <i>Sing.</i>	אַחֲרַי	בֵּינִי	סְבִיבוֹתַי	תַּחְתִּי	אֵלַי	עָרִי	עָלַי <i>p</i>
	(after me)	(between me)	(around me)	(beneath me)	(to me)	(unto me)	(on me)
2 <i>S. m.</i>	אַחֲרָיְךָ	בֵּינֶךָ	סְבִיבוֹתָיְךָ & סְבִיבֶיךָ	תַּחְתֶּיךָ	אֵלֶיךָ	עָרֶיךָ	עָלֶיךָ
2 <i>S. f.</i>	אַחֲרַיָּךְ		סְבִיבוֹתַיָּךְ & סְבִיבֶיךָ		אֵלֶיךָ		עָלֶיךָ
3 <i>S. m.</i>	אַחֲרָיו	בֵּינוֹ	סְבִיבוֹתָיו	תַּחְתָּיו	אֵלָיו	עָרָיו	עָלָיו
			& סְבִיבָיו				
3 <i>S. f.</i>	אַחֲרֶיהָ		סְבִיבוֹתֶיהָ & סְבִיבֶיהָ	תַּחְתֶּיהָ	אֵלֶיהָ	עָרֶיהָ	עָלֶיהָ
1 <i>Plur.</i>	אַחֲרֵינוּ	בֵּינֵינוּ	סְבִיבוֹתֵינוּ	תַּחְתֵּינוּ	אֵלֵינוּ		עָלֵינוּ
	& בֵּינוֹתֵינוּ <sup>1</sup>						
2 <i>Pl. m.</i>	אַחֲרֵיכֶם	בֵּינֵיכֶם	סְבִיבוֹתֵיכֶם	תַּחְתֵּיכֶם	אֵלֵיכֶם	עָרֵיכֶם	עָלֵיכֶם
3 <i>Pl. m.</i>	אַחֲרֵיהֶם	בֵּינֵיהֶם	סְבִיבוֹתֵיהֶם	תַּחְתֵּיהֶם	אֵלֵיהֶם	[עָרֵיהֶם]	עָלֵיהֶם
		& בֵּינוֹתֵהֶם	& סְבִיבוֹתֵהֶם	usually תַּחְתֵּם	& אֵלֵהֶם		[עָלֵימוֹ <sup>2</sup> ]
					[אֵלֵימוֹ <sup>2</sup> ]		
3 <i>Pl. f.</i>	אַחֲרֵיהֶן			תַּחְתֵּיהֶן	אֵלֵיהֶן		עָלֵיהֶן
					& אֵלֵהֶן		

§ 104. *Conjunctions.*

1. The conjunctions serve to connect sentences, and to express their *a* relations one to another. They may be either—

(a) Original pronouns, e. g. the demonstrative כִּי *that, because, for*.

(b) Original substantives, which afterwards were reduced to the rank of pronouns, adverbs, or conjunctions; so perhaps אֲשֶׁר (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 כִּי; also אֵל (nothing), that not; פֶּן *that not* (the Greek *μή* of prohibition), &c. To these may be added the adverbial combination of substantives with prepositions, e. g. בְּתוֹכָם

<sup>1</sup> As Mayer Lambert observes, usage (cf. esp. Gn 26<sup>28</sup>) distinguishes between the two forms: *בֵּינוֹתֵינוּ* means *between us and you*, whereas *בֵּינֵינוּ* (Jos 22<sup>25, 27, 28</sup> before *וּבֵינֵינוּ*) means *between us on the one side*.

<sup>2</sup> The poetical form אֵלֵימוֹ only in *ψ* 2<sup>5</sup>; עָלֵימוֹ, on which see note 3 on *f*, 12 times [viz. Dt 32<sup>25</sup>, *ψ* 5<sup>12</sup>, 55<sup>16</sup>, 64<sup>9</sup>, Jb 6<sup>16</sup>, 20<sup>23</sup>, 21<sup>17</sup>, 22<sup>2</sup>, 27<sup>23</sup>, 29<sup>22</sup>, 30<sup>2, 5</sup>].