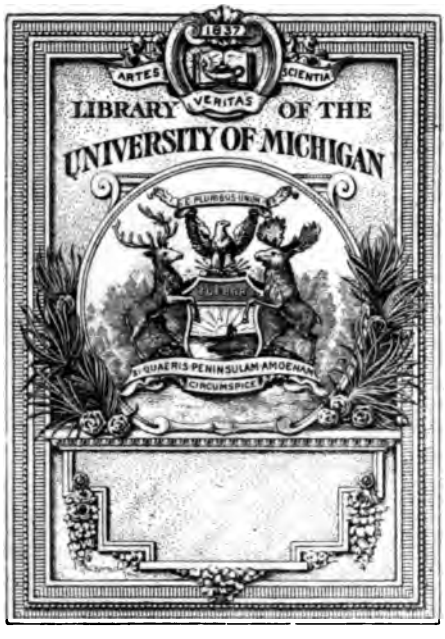
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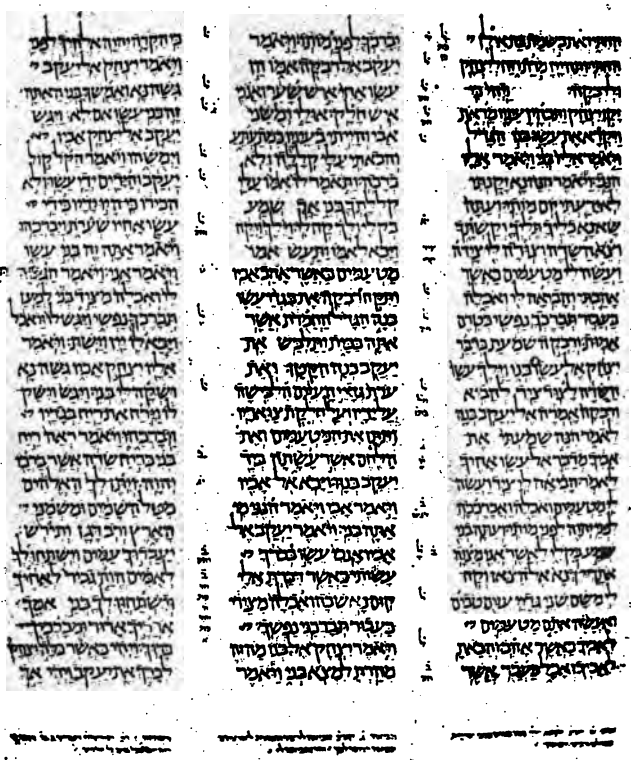

FACSIMILE OF A PAGE OF THE CODEX ASSIGNED TO BEN-ASHER IN ALEPPO.

See Preface, p. vii.

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A TREATISE ON THE [illegible]

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WILLIAM [illegible]

Oxford

AT THE CLARENDON PRESS

[illegible]

טעמי כ״א ספרים

A

TREATISE ON THE ACCENTUATION

OF THE TWENTY-ONE SO-CALLED

PROSE BOOKS OF THE OLD TESTAMENT

WITH A FACSIMILE OF A PAGE OF THE CODEX ASSIGNED TO BEN-ASHER IN ALEPPO

BY

WILLIAM WICKES, D.D.

Oxford

AT THE CLARENDON PRESS

1887

PREFACE.

THE present Treatise aims at explaining the accentuation of the so-called Prose Books—twenty-one in number, according to Jewish reckoning[1]—of the Hebrew Bible. The favourable reception given to my Work טעמי אמ"ת, on the accentuation of the three Poetical Books (Psalms, Proverbs, and Job), has encouraged me to proceed further, and complete the investigation which I then commenced.

I have been asked why, contrary to the usual practice, I *began* with the accentuation of the three Books. My answer is that the subject seemed to me to stand in special need of careful examination[2]. There was besides this advantage in taking the three Books first, that owing to their comparatively small compass, it was more easy to examine them exhaustively and so to arrive at the general principles underlying their accentuation. Those principles once established had then only to be applied, with the necessary modifications, to the twenty-one Books.

I have endeavoured to carry out with thoroughness the task I had undertaken, and have not intentionally allowed difficulties in the accentuation to pass unnoticed. My plan has been, either, by a process of induction, to bring such instances under a general rule; or to furnish a special explanation of them, partly in the course of the Work, and more particularly in the Notes collected in Appendix I. Of course, I have not been concerned to *defend*

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[1] The two Books of 1 and 2 Samuel, 1 and 2 Kings, and 1 and 2 Chronicles are counted respectively as one. The same is the case with Ezra and Nehemiah. The ten Minor Prophets are also taken together to make one book. In this calculation the beginning and the end of Job (i. 1–iii. 1 and xlii. 7–17) are not taken into account, which however are pointed according to the same system.—It is to be observed that Jewish writers know nothing of the distinction between Prose and Poetical Books; they speak simply of the twenty-one and three Books.

[2] I hope that it is no breach of confidence on my part, when I state that the late Prof. Ewald told me that, whilst he had no doubt that he had furnished the true explanation of the prose accentuation, he was not so satisfied in regard to the poetical.

the accentuation in all cases. It is enough if we can trace the principles on which the accentuators proceeded, or the interpretation which in particular instances led to the accentuation employed.

I have found it necessary often to propose a correction of the *textus receptus;* but have very rarely done so without manuscript authority. The labour of collating MSS. in our great English collections and the Libraries of the Continent, for a text of such extent as that of the Old Testament, has been very considerable, and one which no previous writer on the accents has thought of undertaking. Yet, without a correct text, what hope can there be of establishing any rules on a satisfactory basis?

One Codex, which is in the Synagogue at Aleppo, and which I have been able to consult, although only indirectly, has the reputation of having come from the hand of Ben-Asher himself, and of having been, on that account, always regarded as a model copy for fixing the readings of the Sacred Text. Its claim to the exceptional importance thus assigned to it I have considered in the pages immediately following.

I have once more to express my obligations to my friend Dr. Baer, for the valuable assistance he has willingly rendered me. His familiar acquaintance with the Massora—a department of study in which he ranks *facile princeps* [1]—has been of special service to me.

W. WICKES.

81, Woodstock Road, Oxford,
May, 1887.

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[1] I have the pleasure of informing scholars, that there is at length a prospect of a complete and correct edition of the Massora. The firm Romm in Wilna (already favourably known through a splendid edition of the Babylonian Talmud lately brought out by them) have in hand a new edition of the so-called Great Rabbinical Bible (מקרא גדול), to which Dr. Baer has undertaken to furnish the Massora. The arrangement adopted will be the same as in Jacob ben-Chayyim's edition, with this exception, that wherever a word occurs *for the first time,* there all that is Massoretic in regard to it will be given; so that, by the help of a Concordance, any particular rubric will be readily traced. I may add that the first part of Dr. Baer's manuscript is already in the printers' hands.

MSS. CONSULTED FOR THE PRESENT WORK.

I. Bible MSS.

Codex in the Synagogue at Aleppo—containing the whole text, the punctuation of which is assigned in an epigraph[1] to the famous Aaron ben-Asher (beginning of the 10th century). M. Isidore Loeb, Secretary of L'Alliance Israélite, well known from his learned contributions to the Revue des Études Juives, was good enough to procure for me, through his correspondent at Aleppo, some of the accentual readings of this Codex.

As it is of no little importance for us to know whether such a model codex[2] really exists, to which we might refer for the correction of the *textus receptus*[3], I think it necessary to say a few words on the subject of the epigraph above referred to.—Jacob Sappir, who (in his Work, אבן ספיר, vol. i. p. 12b) was the first to furnish a copy of this epigraph, which he obtained through a friend at Aleppo, accepted it as genuine, and was followed by Graetz (Monatsch. für Gesch. und Wiss. des Judenthums, 1871, p. 6, 1887, p. 30), and by Strack (Prol. crit., pp. 44–46). My reasons for arriving at an opposite conclusion are briefly the following:—

1. *The character of writing* of the Codex. M. Loeb succeeded in obtaining for me a photograph of a page of the same (Gen. xxvi. 34–xxvii. 30),—a copy of which serves as Frontispiece to the present Work[4]. Although this copy has not been quite so successfully executed as I could have wished, it is sufficiently clear to enable adepts to form a judgment as to the approximate date of the writing. I venture to give my own opinion, which is that the MS. presents a specimen of

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[1] Copied Dikd. hat., p. xxii. inf.

[2] Ben-Asher was (as is well known) the normative authority for fixing the text as we now have it.

[3] For fixing the *accentuation* such a Codex would be invaluable. My remarks on it therefore will be seen not to be out of place.

[4] The photograph and the copy are both much reduced in size. The height of each column of writing (without the Massora) is in the original 23 cm., and average breadth 6 cm. The size of each page is therefore somewhat smaller than that of Codex Babylonicus. The MS. is of parchment equally smooth (*très poli*, I am told) on both sides.

calligraphy, not in keeping with the early period to which it is assigned. Really old MSS., provided with Massora—as Codex Babylonicus (of the date of Ben-Asher, A. D. 916) and Erfurt 3 (a facsimile of which will appear in Stade's Geschichte Israel's, vol. i)—have a plainer and less finished appearance, and the characters are of a coarser type. I would draw attention, in particular, to the artificial arrangement by which a separate Massoretic rubric of two lines and no more is introduced above and below each column.—It is not, however, on the graphical peculiarities that I lay the main stress.

2. The conclusive proof is to be found in the fact that the punctuation is, in many instances, *at variance with Ben-Asher's known practice* and the rules laid down by the Palestinian Massoretes.

It will be observed that *Métheg generally fails*, e. g. יַעֲקֹב (often; only once, col. 3, l. 7, יָעֲקֹב); אֹנֹכִי (col. 2, l. 3, although אָנֹכִי, col. 2, l. 6 from below); קְלָלָתֶךָ (col. 2, l. 8); הַאַתָּה (col. 3, l. 3); וַאֲבָרְכָה (col. 1, l. 21); &c. Now although this is constantly the case in Spanish and even Oriental MSS.[5], we should not expect such an irregularity in a model text marked by the careful hand of the Master himself (המלמד הגדול, as he is termed), particularly when we bear in mind that it is just on the use of Métheg that his controversy with his rival, Ben-Naphtali, mainly turns. Still less should we be prepared for the *false introduction of Métheg*, as in קָח־לִי (col. 1, l. 5 from below) and וְיִשְׁתַּחֲו (col. 3, l. 6 from below),—the latter Ben-Naphtali's pointing[6], and expressly condemned in Dikd. hat. § 30, אם הקיף תפול הנעיא. Moreover, קְלָלָתֶךָ (col. 2, l. 8) is Ben-Naphtali's vocalization, whereas Ben-Asher would have pointed קְלָלָתְךָ[7].

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[5] It is the *light* Métheg that generally fails; *heavy* Métheg is as generally introduced, and so in this page, אֶת־יַעֲקֹב, וְיִתֶּן־לְךָ, וְיָבָרְכֵהוּ. On the failure of Métheg, comp. Man. du Lect., p. 98, ובמקצת ספרים כותבין הגעיה ובמקצת אין כותבין אלא סומכין על דעת הקורא.

[6] Cf. the examples brought together by Baer, Gen., p. 82, note 1.

[7] See the list of Variations between Ben-Asher and Ben-Naphtali in Baer's Gen., p. 84.

We may also be surprised at not finding the Parasha (col. 1, l. 3) marked in the margin, for it was expressly to note these divisions that Maimonides (see יד החזקה, ספר תורה, c. viii, § 4) consulted a text written and pointed by Ben-Asher.—N. B. The ס (col. 1, l. 3, margin) does not stand for סתומה, as the same sign (col. 3, l. 20) shews, but for סדר. Many punctators, who took no notice of the Parashas, were in the habit of marking in this way the Palestinian Sidras, as may be seen in Ox. 10, 2326; Br. Mus. Or. 2201.

So much from the page before us. Other proofs are not wanting. Sappir informs us (ibid., p. 12) that he sent from Jerusalem a list of words, which he had found variously written in texts (as to punctuation, *scriptio plena* and *def.*, &c.), to a distinguished Jewish scholar in Aleppo, with the request that he would examine the Codex and note for him how these words were written in it. This was done, and subsequently Sappir published in the Jewish periodical, לבנון (I. pp. 31, 32), some of these various readings, from which I select the following: יְהִי אוֹר (Gen. i. 3)[8]; וַיְאַוֵּהּ (iv. 23)[9]; בֵּית אֵל (xii. 8, two words)[10]; כִּסְאיָהּ (Ex. xvii. 16, one word)[11]; all contrary to Ben-Asher's rules or the Palestinian Massora, and which therefore could not have been so written by Ben-Asher himself. I also sent a list of passages, which I wished compared on account of the accentuation, and M. Loeb's correspondent volunteered the information that וְאֵינֶנּוּ (Qoh. vi. 2) is so pointed with Gaya, and יְבַחֵר (ix. 4) so vocalized, for יְבַחַר; both mistakes which we may be sure would never have been made by Ben-Asher.

From these few test-passages we may conclude that the statement, assigning this Codex to Ben-Asher, is a *fabrication*,—merely introduced to enhance the value of the same,—and that the whole long epigraph, with its list of Qaraite names (shewing it to be of Qaraite origin), &c., is untrustworthy and undeserving of serious notice. How many other epigraphs to Jewish texts would, when carefully tested, have to be rejected, notably that of the Cambridge Codex 12, which makes a Spanish MS., unquestionably younger than the one we have been considering, written in the year 856[12]!

Attached to the Aleppo Codex is what the Jews call a קונטרס (a copy of which M. Loeb also procured for me). This farrago of grammatical and Massoretic rules has been sufficiently described in Dikd. hat., Pref., pp. xxi–xxiii, from a copy obtained by the Qaraite,

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[8] So Ben-Naphtali. Cf. Baer, Gen., p. 74; Ginsb. Mas. ד, § 589.

[9] So Ben-Naphtali. Cf. Baer, Gen., p. 82, note 7; Pss. 1880, p. 138, note 6.

[10] So the Orientals. See Cod. Bab. passim. Comp. also Baer, Gen., p. 76, where the Palestinian Massora is quoted.

[11] So the Orientals. See Cod. Bab., Massora magna to Is. xxxvi. 12; and comp. the Palestinian Massora,—as given by Norzi, ad loc., or Ginsb. Mas. א, § 238,—which requires בָּם יָהּ to be written as *two words*.

[12] I have myself no doubt, from personal inspection, that the Codex B. 19[a], in the Imperial Library at St. Petersburg, dated 1009, is much younger, although the editors of the Catalogue accept the date.

A. Firkowitsch, when at Aleppo[13]. It contains the list of Paseqs, to which I refer, p. 121 note.

Bab. Codex prophetarum posteriorum Petropolitanus Babylonicus (A. D. 916), the text marked with the so-called Babylonian punctuation, photo-lithographed, under the editorship of Dr. Strack, 1875.

Ber. MSS. in the Royal Library, Berlin. The numbers given are those of the printed catalogue.

MSS. in the British Museum,—cited according to the press-marks Add., Harl., and Or., e. g. Add. 21161; Harl. 1528; Or. 4709. The reader will please notice that I have not thought it necessary to prefix *Br. Mus.* to these marks.

De R. De Rossi's MSS., now in the Royal Library, Parma. See De Rossi's printed catalogue.

Erf. The Erfurt MSS. 1–4, described by Lagarde in his Symmicta, p. 133 ff. (These MSS. are now in the Royal Library, Berlin.)

Hm. MSS. in the Town Library, Hamburg. The numbers are those of the printed catalogue.

K. When I had no printed catalogue to refer to, as in the case of the smaller Libraries, I have given the numbers according to Kennicott's list.

Ox. MSS. in the Bodleian Library, Oxford. See printed catalogue.

Par. MSS. in the National Library, Paris. See printed catalogue.

Vi. MSS. in the Imperial Library, Vienna.

II. MSS. ON THE ACCENTS OF THE TWENTY-ONE BOOKS.

1. Ambrosian Library, Milan, A. 186. This MS. consists of two quite distinct parts: *a*. The first and larger part (18 pp.) is headed זה הוא תוכן עזרא, a name which occurs again just before the list of the accents, חה מן העתק תוכן עזרא. A cursory examination shewed me that this part is (as far as it goes) identical with the epitome of הורית הקורא, edited by Mercerus (Paris, 1565) under the title of ספר טעמי המקרא[14], and

[13] In this copy, however, a section has been dropped at the end of both Parts of the קונטרס, and three others introduced (§§ 22, 23, 24, ibid., p. xxiii) which are not in the original. That Firkowitsch was in the habit of falsifying texts that passed through his hands is well known. Were the Qaraites *ἀεὶ ψεῦσται*?

[14] How far the two texts agree I am not able to state, for I had not Mercerus' edition with me when examining this MS.

assigned by him (on the authority of the Paris MS.) and by all scholars since,—falsely, as I believe I have shewn, מעמי אמ״ת, pp. 104–5,—to R. Jehuda ben-Bil'am. This conclusion of mine seems to receive the fullest confirmation from the title above given. For I would ask Jewish scholars whether it may not be taken for certain that the *name of the author* is given in the double-entendre which it conveys? Ezra was the name not only of the great סופר, but of a distinguished scribe whose copy of the Tora is constantly quoted, under the name of ספר עזרא, as of authority [15]. Such an experienced scribe we may well suppose to have been competent to treat of דקדוק המקרא בנקודיה ובטעמיה (as the subject of the Work is described in the introductory words). Another discovery we make is that the proper title of the epitome of הורית הקורא is תּוֹכֶן עֶזְרָא, 'Ezra's arrangement' [16]. But it would seem that it was only a fragment of this Work that lay before the copyist, for at the section on the accent יתיב he suddenly breaks off, and adds matter of his own. β. At this point we read in the margin: מכאן והלאן היא העתק דייקות מת׳ מנחם ברבי [שלמה] דרך קצרה העלה על אבן בחן [17]. Unfortunately what follows (6½ pp.), mostly about the accents, is marked by blunders, and of no value. Whatever Menachem's other acquirements he was evidently no accentuologist.

2. That part of חִבּוּר הַקּוֹלִים—written by Simson the punctator (circa 1230)—which refers to our subject. Simson does little else

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[15] See e. g. Lonzano, Ôr Tora, on Gen. iv. 13; vii. 11; ix. 29; etc.; Ox. Cat. 2543; Ginsb. Mas. i. p. 611 (*bis*), iii. p. 25. Meïri (קריית ספר, Part I, 8ᵇ) states that in his time (end of the 13th century) ספר עזרא was in Toledo, and was consulted, as a standard authority, for its readings.

[16] I beg my readers to observe that this is the *earliest* notice we have of the Work assigned to Ben-Bil'am, and as being nearer to the source, is more likely to be correct. Moreover as the copyist, himself a grammarian by profession (see note following), lived within a few years of Ben-Bil'am, we may take it for granted that he would have known, and would have stated, the fact, if the author had been really Ben-Bil'am.

[17] With this agrees the statement at the end of the Part about the accents: ותשלם מערכתם העתק ספר אבן בחן, אך אני מנחם אצלתי לי עיקר חנותם דרך קצרה וישרה. Menachem, therefore, himself condensed and copied this Part from his larger Work, אבן בחן,—'ein grammatisch-lexicalisch-hermeneutisches Werk' (not a mere Lexicon, as is generally supposed), as Dr. Perles, who has examined the unique MS. of it in the Munich Library, informs me. (Comp. Steinschneider, Hebr. Bibliographie, pp. 38 ff. and 131–4.) In this MS. the sections (שערים) about the accents are wanting.—It may be added that the treatise in the Ambrosian Library was originally attached (as the epigraph states) to a copy of the twenty-four Books, made also by Menachem, in the year 1145.

than copy the treatise assigned to Ben-Bil'am. Of this Work—sometimes called Simsoni, from its author—there are three copies known, one in the Br. Mus. (Or. 1016), one in the University Library, Leipzig (Or. 102[a]), and one in De Rossi's Library, Parma (389)[18].

3. Ber. 118 (Heb. Cat.) contains (α) some rules for the accents, more or less fragmentary—in part by Samuel, the grammarian and punctator[19]—full of mistakes and quite worthless. (β) A poem (otherwise known[20]) in forty-five verses on the accents of the twenty-one Books, by R. Tam. Written in a crabbed fantastic style, it merely gives in a condensed form Ben-Bil'am's well-known rules for the *servi*, and is altogether undeserving of notice. (γ) A poem in ninety verses by Joseph ben-Qalonymos (circa 1240), on the same subject, to which the same remarks apply[21].

4. Prefixed to the Bible-text, Par. 5, is a treatise on the accents of the twenty-one Books, by Zalman the punctator[22]. He twice quotes הוריות הקורא by name, and gives the same title to his own treatise. It contains nothing of consequence.

5. Ox. 2512, a grammatical treatise in Arabic (brought from Yemen), containing at the end rules for the accents, the most interesting part of which I give, pp. 13, 14.

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[18] Any one who is curious to know something more of this work may consult Hupfeld, *Commentatio de antiquioribus apud Judæos accentuum scriptoribus*, Partic. II, p. 11 ff. (Halle, 1846).

[19] How little he understood of the rudiments of his craft I found out when examining a MS. pointed by him (A.D. 1260), in the Library of St. John's College, Cambridge.

[20] Brought out in Kobak's Jeshurun, v. p. 126 ff.

[21] A poem on the accents of the three Books by the same author has been recently edited by Dr. Berliner (Berlin, 1886). But it is lost labour to publish such a work. Moreover, the editor's part has been very negligently performed. Both text and commentary are made in his hands to express arrant nonsense. And yet the publication is intended 'die jüdische Literatur zu bereichern!' (Pref. p. 5.)

[22] Not to be confounded with Jequthiel (Zunz, Zur Geschichte und Literatur, p. 115), for I found that his rule about Paseq after Shalshéleth is opposed to Jequthiel's remarks, Gen. xix. 16. He is doubtless the punctator (not named by Zunz), who is quoted in Br. Mus. Add. 9403 (section on שׁ), יסוד ר' ולמן הנקדן מרומנבורק.—The Paris MS., to which this treatise is prefixed, is dated 1298; and Zalman may have lived about this time, for as he is not named in other works on the accents, he would seem to have been a late punctator.

THE PRINCIPAL PRINTED TEXTS

QUOTED IN THE PRESENT WORK.

Bomb. 1. 1st Rabbinical Bible, printed by Bomberg, Venice, 1518.

Bomb. 2. 2nd Rabbinical Bible, printed by Bomberg, Venice, 1525.

Jabl. Heb. Bible edited by D. E. Jablonski, Berlin, 1699.

Mich. Heb. Bible edited by J. H. Michaelis, Halle, 1720. This ed. is valuable to the student because of the various accentual readings, taken from the Erfurt MSS.

Baer. Edd. of Genesis (Leipzig, 1869), Isaiah (1872), Ezekiel (1884), Minor Prophets (1878), Five Megillôth (1886), and Daniel, Ezra, and Nehemiah (1882), by this distinguished Massoretic scholar. I strongly recommend my readers to procure these carefully prepared texts for themselves, as I have rarely thought it necessary to take notice of errors, which Baer had already corrected.

Dikd. hat. ספר דקדוקי הטעמים לרבי אהרן בן משה בן אשר עם מסורות עתיקות אחרות, edited by S. Baer and H. L. Strack (Leipzig, 1879). This Work contains, with other matter, the rules assigned to Ben-Asher on the accents, the oldest notices that we have on the subject.

Ben-Bil. The epitome of הוֹרַיִת הַקּוֹרֵא, 'Instruction for the reader,' edited by Mercerus (see p. vi), and assigned by him to R. Jehuda ben-Bil'am. My references are to the copious extracts in Heidenheim's משפטי הטעמים (see below). Occasionally I have quoted the Ox. MS. (1465)[23]. The proper title of this Work I have given above, p. xi.

Chayyuġ. I quote from Nutt's ed. of ספר הנקוד, pp. 126–9. This part of the Work is not, however, by Chayyuġ himself (see Nutt's remarks, p. xii).

עֵט סוֹפֵר, 'Pen of the Scribe,' by David Qimchi. The text has been

[23] The original הוריה הקורא is not known to exist, with the exception of a fragment on the accentuation of the three Books printed in Ginsb. Mas. iii. p. 43 ff., § 246*, from a MS. (Or. 2375) in the British Museum. (The second section, however, with the same no. 246* has nothing to do with it, but comes from quite a different source.) Comp. my remarks in מעמי אמ"ת, pp. 103–5.

carelessly copied and carelessly edited by B. Goldberg[24] (Lyck, 1864). The part relating to the accents is fragmentary and of little importance.

Moses the punctator[25], reputed author of דַּרְכֵי הַנִּקּוּד וְהַנְּגִינוֹת. I quote Frensdorff's edition (Hannover, 1847). The שער הנגינות in this Work is almost entirely from Ben-Bil'am.

Jequthiel, author of עֵין הַקּוֹרֵא[26], an orthographical commentary,—mostly in regard to vowels and accents,—on the Pentateuch; published by Heidenheim, in his edition of the Pentateuch entitled מאור עינים (Rödelheim, 1818).

Man. du Lect. Manuel du Lecteur,—a name given by J. Derenbourg to a compendium of grammar and massora, edited by him (Paris, 1871), from a Yemen MS. now in the Bodleian Library (1505). The proper title is מחברת התיגאן[27], 'The Bible-treatise.' (It is strange that Derenbourg has neither used nor explained this name.) This or some similar Work constantly appears as a Preface or Introduction in Yemen Bible Codd.

Mishp. hat. משפטי המעמים, a useful compilation from the works of early Jewish writers on the accents of the twenty-one Books, by Wolf Heidenheim (Rödelheim, 1808), with his own comments.

(Other known Works, such as Norzi's מנחת שי, the Massoretic compilation אבלה ואבלה, and Die Massora magna (the two latter edited by Frensdorff), do not need particular notice. Nothing is to be learned from El. Levita's טוב מעם, Arqivolti's ערוגת הבושם, and the Works of Jewish writers on the Accents, other than those named above. Even from Christian accentuologists, as Wasmuth, Ouseel, Spitzner, and Ewald, I have derived little or no help.)

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[24] Thus, the very first words, הא לך, are given as המלך, and in p. לב, שופר נשוא, 'the elevated Sh.,' is made שופר בשוא, 'Sh. with Sh'va.'

[25] The fullest notice about this writer will be found in Histoire Littéraire de la France, xxvii. p. 484 ff.

[26] On the work and its author, see Zunz, Zur Geschichte und Literatur, p. 115.

[27] תַּגִּין is pl. of תָּג, 'crown,' a name given to the Tora or Bible (תנ"ך) as the 'crown' of Books. See אבן ספיר, p. 12b, note.

CONTENTS.

ERRATA AND ADDENDA.

Page 16, note 25, *add* a third example of סיחזא, from Cod. Bab. p. 181[a]

„ 23, l. 7, *point* טְנַעְנַע

„ 41, note 22, *for* Is. ix. 8 *read* Is. ix. 6[b]

„ 51, l. 1, *point* אֲרוֹן

„ 70, l. 21, אֶת־הָאָרֶץ, *dele* Métheg

„ 88, l. 21, *dele* 'Even Ben-Asher's famous Codex &c.'

„ 129, note 28, *for* 2 Ki. xxv. 2 *read* 2 Ki. xxv. 4

CHAPTER I.

INTRODUCTION [1].

THE Hebrew accentuation is essentially a musical system. The accents are *musical signs*—originally designed to represent and preserve a particular mode of cantillation or musical declamation, which was in use for the public reading of the Old Testament text at the time of their introduction, and which had been handed down by tradition from much earlier times [2]. That the signs introduced failed to answer their purpose, and that

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[1] I may be permitted to refer to my previous treatise, chap. I, for some general remarks, which I do not think it necessary to repeat here.

[2] From the testimony of the Talmud, we are able to trace the practice of such a system to the first centuries of the Christian era, and it may have been much older. Thus the statements on the subject in Megilla 32^a and Nedarim 37^b are given in the names of R. Jochanan and Rab (who lived towards the middle of the third century), and that in Berakhoth 62^a on R. 'Aqiba's authority (which brings us close to the beginning of the second century). Besides these, which may be regarded as historical notices, we have the tradition (Megilla 3^a) that the system was in use even in Ezra's time. Nor is this tradition (as it seems to me) to be altogether rejected. It requires only to be rightly interpreted. The method of musical recitation may well have been one of the institutions established under the second temple, *and soon after Ezra's time,* for the more formal and solemn conduct of public worship. Originally introduced by the Sopherim, Ezra's immediate successors, as a kind of סְיָג לַתּוֹרָה — distinguishing the public reading of the Law, fixing its sense, and serving as a help to the memory in retaining its precepts—it may afterwards have been applied to the other Sacred Books. From the Temple it would pass into the Synagogue. And perhaps Christ Himself made use of it, when reading from the prophet Isaiah (Luke iv. 17 ff.).

(On the activity of these early סוֹפְרִים, and the influence their *dicta* and the rules they laid down exercised, see Graetz, Geschichte, ii. 2, p. 180 ff. That they regulated the arrangements for public worship seems certain, ibid., p. 190. Their work was creative, and left its mark behind it.)

it is quite uncertain how far the modern chanting of the Jews—whether Oriental, Ashkenazic, or Sephardic[3]—represents the original melodies, is on various accounts to be regretted. For—independently of the interest attaching to the earliest development of sacred music—if these melodies had been preserved, we should be able to understand the reasons of various musical changes, of which we have to take account, but for the introduction of which we can at present only offer conjectures.

One marked peculiarity of the system could not, however, so long as the signs were accurately preserved, be lost. From the first, the aim had been so to arrange the musical declamation, as to give suitable expression to the *meaning* of the Sacred Text. For this purpose, the *logical* pauses of the verse were duly marked—and that according to their gradation—by pausal melodies[4], later by the accentual signs that represented those melodies; and where no logical pause occurred in a clause, the *syntactical* relation of the words to one another and to the whole clause was indicated by suitable melodies—partly pausal, partly conjunctive—and their corresponding signs. In this way, the originators of the system, and the accentuators who aimed at stereotyping their work, sought to draw out the sense and impress it on the minds of both reader and hearers. It need hardly be added that it is this, their *interpunctional* character, which constitutes for us the chief value of the accents.

Generally speaking, the logical and syntactical division has been carefully carried out, in the way just indicated. And so far we have before us a system of interpunction, which, for

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[3] For the differences between these several modes, comp. Fétis, Histoire Générale de la Musique, i. p. 445 ff. The character of the cantillation seems to have been influenced by the style of music of the particular nation in which the Jews were settled.

[4] These are the סיסוק מ' or סקי מעמים of the Talmud (e.g. Megilla 3ª, Nedarim 37ª), which, before the introduction of the *signs*, could only be learned from oral instruction and continued practice. Hence we read of professional teachers, who received their fee (שכר סקי מעמים, Nedarim, l.c.) for giving instruction in this branch.

minuteness and accuracy, leaves nothing to be desired,—a system whose only fault is that it errs on the side of excessive minuteness and apparent striving after accuracy. But it is not always so. When we come to examine the text carefully, we meet with many exceptions. We find words joined by the accents, which ought, according to rule, to be separated; and separated, which ought to be joined; moreover, pausal accents out of their place, a greater where a less is due and *vice versa*.

Such irregularities (if we are so to term them) cannot be ignored. What then are we to say to them? Are we, on account of them, to reject the whole system, as unreliable for the discrimination of the sense? or are we to try and find some explanation of them, so that we may make due allowance, in every case, for disturbances as they occur? Unquestionably, the latter is the true scientific course; nor till we have failed in discovering the necessary explanation, have we any right to condemn what it may turn out we did not understand.

One main object of the present work is to attempt to remove these stumbling-blocks in the way of accepting the accentual system of the twenty-one Books—the same task which I took in hand for the three Books. And the explanation proposed will be virtually the same.

I. In many instances, the accentuation of our texts is *false*, and has to be corrected by the testimony of MSS. Yet I do not know a single writer on the accents, who has been at the pains of seeking to remove this source of error.

II. The *predominance* of the *musical element* must be recognised. This was plainly evident in the examination of the three Books, and must be accepted, though it does not shew itself in so marked a manner, for the twenty-one Books. But then all such exceptional cases come under rule, and need occasion no difficulty. Given certain conditions, the exception must, or at least may, follow. Cases of *transformation* come under this head; and where the musical division ceases, as it often does before the minor pausal accents, there the logical or (what is

more common in such cases) the syntactical division necessarily ceases also[5].

III. The well-known law of *parallelismus membrorum*—by no means confined to the poetical, or even the prophetical parts—frequently leads to an irregular division of the text.

IV. The accentuators did not hesitate to make the strict rules for logical (or syntactical) division give way, when they wished to express *emphasis*, or otherwise give effect to the reading. Undoubtedly they were right in principle; although, as we have here to do with questions of taste, we may not always agree with them.

The irregularities here briefly alluded to will of course come fully under review in the sequel.

We start then on the supposition that the accentuation does *not* furnish a perfect system of interpunction. Still, if (as I hope to be able to shew) we can trace and make allowance for disturbing causes, we shall be able to accept it as a reliable guide to the exegesis of the text. Even with what may seem to us its shortcomings[6] and superfluities, it fixes the sense in a far more effective and satisfactory way than our modern system of punctuation[7].

I conclude this chapter with a few remarks on a subject of some interest, about which much has been written, viz. the *date* of the introduction of the accentual signs[8].

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[5] I do not find in the accentual division of the twenty-one Books that *musical equilibrium* was much regarded. Rhythmical effect was much more studied.

[6] Among which may be mentioned that owing to the purely musical character of the signs employed, it was not possible to mark the interrogation, exclamation, parenthesis, &c.

[7] This has often struck me in comparing the Hebrew text with modern translations, even those few that are careful and accurate in their punctuation.

[8] The student must be warned against statements to be found in the works of some modern scholars, Graetz, Delitzsch, and others, assigning the invention of the Babylonian signs to a certain Moses the punctator, in the sixth century, and that of the Palestinian to two Qaraites, Mocha and his son Moses, at the end of the eighth century. These scholars were misled by certain forgeries and pretended discoveries of the well-known literary impostor, Abraham Firkowitsch, which have been since exposed by Harkavy (Mem. de l'Acad. Imp. des Sciences de St. Pet., xxiv. 8 ff.) and Strack (Luth. Zeitsch., 1875, p. 619).

The silence of the Talmud on the subject of the punctuation, and Jerome's express testimony[9] that it was not found in the texts of his day, have long since satisfied scholars that it cannot have been *earlier* than the fifth century[10]. The following considerations will (I think) shew that it could not have been *later* than the seventh century. (We have thus a sufficient interval for any stages of development, through which it may have passed.) Direct historical notices on the subject fail, as is well known, altogether.

1. We find that in the latter half of the ninth century as little was known about the origin of the punctuation as in the present day. All that Mar Natronaï II, Gaon (A.D. 859–869), can say about it is: לא נתן נקוד בסיני כי החכמים ציינוהו לסימן[11]; whilst Ben-Asher (who completed the Massoretic Work on which his father had been engaged at the close of the same century[12], and who may be considered to give his father's views) more distinctly, but erroneously, assigns it to the Prophets, Sopherim, and wise men, who, with Ezra at their head, were supposed to have constituted the Great Synagogue[13]. It is clear that a system, the origin of which was lost in obscurity at the end of the ninth century, was of *much older date*.

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[9] Jerome's testimony refers indeed to the vowel-signs (see his Comm. on Is. xxvi. 14; Jer. ix. 21; Hos. xi. 10, &c.). As to the accents (in our sense of the term) he is significantly silent; so in his Preface to Isaiah he states that he has introduced divisions of *his own* into the text (*interpretationem novam novo scribendi genere distinximus*), but makes no reference to division by the accents, Athnach &c., shewing that they were not before him. Indeed, the vocalization and accentuation were no doubt introduced at the same time. Where the one failed, so did the other.

[10] See Bleek's Einleitung, 3rd ed., § 330.

[11] Graetz, Geschichte, 2nd ed., v. p. 502.

[12] Dikd. hat., p. xvi, 1.

[13] Ibid., § 16 and passim. The notion that Ezra was the author and inventor of the signs for the vowels and accents, due to a false interpretation of a passage in the Talmud, Megilla 3ª (see Man. du Lect., p. 53), was generally accepted by the Jews in the middle ages (Buxtorf, De punctorum origine, p. 313). Some Rabbinical authorities indeed maintained that the punctuation was revealed to Moses on Sinai (ibid., p. 312); whilst others went so far as to make it coeval with the language itself, and communicated to Adam in Paradise (ibid., p. 305).

To these testimonies may be added those of Nissi ben-Noach (A.D. 840) and Mar Ṣemach ben-Chayyim, Gaon (889–896), who both refer to well-known differences in the matter of punctuation between the two great Schools of the East and West[14]. Now who does not see that a considerable space of time must have elapsed for those differences to have developed themselves and to have become formally tabulated? We are thus brought to the same conclusion that the punctuation was *much older than the ninth century*.

2. The above-named famous Aaron ben-Asher, who has the credit of having finally fixed the punctuation as we have it in our texts, was the last of a distinguished family of Massoretes and punctators, whose genealogy we are able to trace through several members up to the latter half of the eighth century[15]. There seems no reason to question the correctness of this genealogical table, when we bear in mind the care which the Jews

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Elias Levita, himself a Jew, in his Massoreth ha-massoreth (1538), was the first to refute systematically these false notions, and to lay down correct views on the subject. (On the controversy to which this epoch-making work gave rise, and which lasted, off and on, for a century and a half,—the chief disputants being the Buxtorfs, father and son, as the assailants, and Ludovicus Cappellus as the defender, of El. Levita's views,—see an interesting pamphlet by Dr. Schneidermann, Die Controverse des L. Cappellus mit den Buxtorfen, Leipzig, 1879, or Bleek's Einleitung, 3rd ed., § 329.)

[14] The former recommends the student to make himself acquainted with the peculiarities of the Babylonian system: לאלף נקודות ומשרתות ופסוק מעמים וחסרות ויתרות לאנשי שנער (quoted in Pinsker's Liqqute Qadmonioth, p. מא). The latter alludes to the variations which the written texts of his time exhibited: במקראות שהם כתובים וקבועים יש שנוי בהם בין בבל לארץ ישראל בחסרות ויתרות ובפתוחות וסתומות ובפסקי הטעמים ובמסורות ובתוך הפסוקים (end of ספר אלרד).

[15] See Dikd. hat., p. 79 above: (1) his father, Moses, who wrote in the year 895 a Cod. of the Prophets, still preserved in the Qaraite Synagogue in Cairo; (2) Asher ben-Moses; (3) Moses ben-Nehemiah; (4) Nehemiah; (5) Asher הזקן הגרול.—From Nos. 1 to 5 we may well allow a period of 120 years, which will bring us to A.D. 775.

From about 750 to 920 must have been a time of special activity in elaborating rules and fixing all the details of the vocalization and accentuation, for we have two lists (in which many of the names are *the same*, and which therefore confirm one another) of distinguished punctators, who flourished in this period. (Dikd. hat., pp. 78, 79.)

have always exercised in such matters. It follows that the punctuation must have been *older than the middle of the eighth century*.

3. A difficulty has indeed been started, which, however, when examined, only confirms the view above expressed as to the date of the first introduction of the punctuation. It has been argued that because a book like Sepher Jeṣîra, assigned to the eighth century, contains no allusion to the vowel-signs or accents,—although from the subjects of which it treats, such allusion was to be expected,—therefore they were not known at that time[16]. But the *argumentum ex silentio* will not apply here. The silence may be explained from the simple circumstance that pointed texts were at the time in question regarded as an *innovation*. They had still to overcome the prejudices of learned doctors and scribes who, when compiling works that dealt with early tradition, ignored them altogether. We know that the pointing of the text of the Qorân had to encounter, in the same way, at the first, objections and opposition (see Nöldeke, Geschichte des Qorân's, p. 309). Among peoples imbued with such conservative tendencies as those of the East, changes which affected their Sacred Books could be only gradually introduced. Let us suppose the eighth century to have been such a period of transition, and the difficulties broached by scholars disappear. If, however, the punctuation was at this time regarded with

[16] See, e. g. Derenbourg in Revue Critique, 1879, p. 455. When, however, he asserts that in the post-talmudic Tract Sopherim no trace can be found of graphical signs, for the indication of the vowels or accents, few scholars will agree with him. The best printed texts and most MSS. name *Athnach* and *Soph Pasuq* in xiii. § 1; and in iii. § 7, ספר שפסקו או שניקר ראשי פסוקים שבו אל יקרא בו, the term פסקו most naturally refers to the 'accentual divisions.' (Comp. the parallel passage in M. Sepharim, i. § 4, ספר המנוקר לא יקרא בו, where מנוקר indicates both the vocalization and accentuation.) Zunz, in his Gottesdienstliche Vorträge, p. 264, draws attention to the absence of all allusion to the punctuation in the Midrash on Canticles, at the word נקדות, chap. i. 11, and in the Hagada of the Gaonic period generally, and finds therein a proof of the late origin of the same. But such conclusions prove too much. We *know* (see above) that it was in use in the Gaonic period.

suspicion as an *innovation*, the seventh century and most probably the latter part of that century must have been the date of its introduction[17]. I pointed out in my former treatise, p. 1, that this date suits otherwise well, as it was that at which the Syriac and Greek Churches had perfected (or nearly so) their systems of interpunction and musical notation. The Arabs copied somewhat later for the Qorân the examples thus set them.

By whom and under what circumstances these graphical signs were introduced into the Hebrew text, we have no evidence to assist us in deciding. It may have been that the leading signs were first employed for the instruction of children in school. Even in the time of the Talmud, the case of children was considered, and the reading of the text made more easy for them[18]. And among the Arabs, pointed texts of the Qorân were allowed for school-teaching by authorities who forbad the use of them for public reading[19]. But on such points we are never likely to advance beyond mere conjecture.

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[17] I mean in anything like a *complete* form. Up to this time, it would have been following a course of gradual development.

[18] In Megilla 22ª R. Chananya says: לא התיר לי לפסוק אלא לתינוקות של בית רבן, i.e. 'I was not allowed to break up a Bible-verse, except in the instruction of school-children.'

[19] Nöldeke, l. c. p. 310.

CHAPTER II.

ON THE DIVISION, NAMES, SIGNS, ETC. OF THE ACCENTS.

THE name טְעָמִים, 'meanings' commonly given to the accents (and *κατ' ἐξοχήν* to the *pausal* accents), refers to their function as indicators of the *sense* of the text[1]. The Arabic-speaking Jews employed another name, having reference to their *musical value*, اَلْأَلْحَان, 'melodies, modulations.' A corresponding Hebrew name נְגִינוֹת is used by later Rabbinical writers.

The accents may be divided into two classes, according to their *pausal* (disjunctive), or *non-pausal* (conjunctive) character[2]. In using these terms, however, we must be careful to remember that they apply, strictly speaking, only to the *melody*. (It has been already pointed out that the musical division does not always correspond to the interpunctional.) Jewish grammarians indeed generally distinguish otherwise. By what was with them a favourite figure of speech, they commonly term the pausal accents מְלָכִים or שָׂרִים, as dominating the verse, in regard to both the melody and the sense; whilst the other accents as subordinated to them, and only able to stand when a pausal accent follows, are called מְשָׁרְתִים, *servi*[3]. The latter is a useful *terminus technicus*, and may be retained.

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[1] This name is first found in the Talmud, which more than once draws special attention to the *logical* importance of the accents. It must be remembered, however, that the Talmud knew nothing of the *signs* (which had not, at the time of its composition, been introduced into the text). If, therefore, we render the term טעמים, as used in the Talmud, by 'accents,' we must understand the melodies, and specially the *pausal melodies*, which determined the meaning. These melodies were afterwards represented by the *signs*. (Some scholars seem to forget that the *system* was precisely the same, before and after the introduction of the signs.)

[2] Comp. the terms מפסיקים, מחברים, &c., occasionally used by Rabb. writers for these two classes, טעמי אמ"ת, p. 10 inf.

[3] So the seven Vowels, which were regarded as dominating the pronunciation,

The following list gives the signs and names of the accents in common use, according to the Palestinian (or Tiberian) system[4]:—

I. Pausal or Disjunctive Accents (מְלָכִים)[5].

1.	֫	Silluq (סִלּוּק), as in	דָּבָר
2.	֑	Athnach (אַתְנָח), as in	דָּבָר
3.	ֽ	S'gôlta (סְגוֹלְתָא), *postpositive*, as in	דָּבָרְ֫
1	֒	Shalshéleth (שַׁלְשֶׁלֶת), as in	דָּבָר֒
4.	֗	Great Zaqeph (זָקֵף גָּדוֹל), as in	דָּבָר֗
	֔	Little Zaqeph (זָקֵף קָטוֹן), as in	דָּבָר֔
5.	֖	Ṭiphcha (טִפְחָא), as in	דָּבָר֖
6.	֕	R'bhîa (רְבִיעַ), as in	דָּבָר֕
7.	֓	Zarqa (זַרְקָא), *postpositive*, as in	דָּבָרְ֓
8.	֙	Pashṭa (פַּשְׁטָא), *postpositive*, as in	דָּבָר֙
	֚	Y'thîbh (יְתִיב), *prepositive*, as in	מֶלֶךְ֚
9.	֜	T'bhîr (תְּבִיר), as in	דָּבָר֜

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are often called מלכים, the משרתים in this case being the half-vowels, which can only stand when a full vowel follows (עמ סופר, p. 4). We may also compare the אותיות משרתות, 'servile letters,' each of which has its נגיד ושר (Dikd. hat., p. 4 inf.) in the stem-word.

[4] There is another system of accentuation—the so-called Babylonian—agreeing in some respects with, but differing in others from, the Palestinian, and known to us chiefly by a MS. of the Prophets in the Imperial Library at St. Petersburg. In my opinion, this system is not only younger than, but completely dependent on, the Palestinian. I propose therefore to confine our attention, for the present, to the latter, and to give, in an Appendix, the particulars in which the other differs from it.

[5] The orthodox number of the מלכים is twelve—(S'gôlta and Shalshéleth were not counted, as we shall see further on)—answering, according to Rabbinical fancy, to the twelve signs of the Zodiac. So even Aben-Ezra, Ṣachoth 2^b, המעמים שנים עשר כנגד חלקי גלגל המזלות. On the other hand, the seven vowels were the seven planets (ibid.). Vowels and accents together were supposed to lighten up, like the heavenly bodies, what would have been otherwise dark and perplexing.

10. ֫ Géresh (גֵּרֶשׁ), as in . . . . . דָּבָ֫ר
֬ Gersháyim, or Double Géresh (גְּרַשַׁ֬יִם)[6], as in . דָּבָ֬ר
11. ֡ Pazer (פָּזֵר), as in . . . . . דָּבָ֡ר
֯ Great Pazer (פָּזֵר גָּדוֹל or קַרְנֵי פָרָה), as in . דָּבָ֯ר
12. ֪ Great T'lîsha (תְּלִישָׁא גְדוֹלָה), *prepositive*, as in ֪דָּבָר
13. ׀ ֭ L'garmeh (לְגַרְמֵיהּ), as in . . . . . דָּבָ֭ר׀

II. Non-pausal or Conjunctive Accents (מְשָׁרְתִים).

1. ֥ Munach (מוּנָח), as in . . . . . דָּבָ֥ר
2. ֒ M'huppakh (מְהֻפָּךְ), as in . . . . . דָּבָ֒ר
3. ֤ Mer'kha (מֵירְכָא), as in . . . . . דָּבָ֤ר
֣ Double Mer'kha (מֵירְכָא כְפוּלָה), as in . . דָּבָ֣ר
4. ֓ Darga (דַּרְגָּא), as in . . . . . דָּבָ֓ר
5. ֩ Azla (אַזְלָא), as in . . . . . דָּבָ֩ר
6. ֪ Little T'lîsha (תְּלִישָׁא קְטַנָּה), *postposition*, as in ֪דָּבָר
7. ֒ Galgal (גַּלְגַּל), as in . . . . . דָּבָ֒ר
[8. ֮ Mây'la (מָאיְלָא), as in . . . . . לְהַחֲלוֹ֮]

The *notation* (signs) given in the above list may be regarded as original[7]. The *names* are in some cases Aramaic, in others

(The Jews were not alone in indulging in such fancies. The Greeks compared the seven notes of the lyre to the seven planets, the twenty-eight sounds to the twenty-eight days of the month, &c. See Chappell's History of Music, pp. 30, 52.)

[6] So written and pronounced. The regular form would of course be גַּרְשַׁיִם, like קַרְנַיִם, &c.

[7] Certainly not derived from the Syriac, as Ewald (Abhandlungen, p. 130) seems to assert. If in one or two minor points a resemblance can be traced, it is purely accidental.

In some leather Tora-rolls, brought from Yemen, and now in the British Museum (Or. 1451, 1452, 1453, 1457), there is indeed what seems at first sight an approximation to the *Syriac system*. A point (not in ink, but marked by an

Hebrew. The meanings of the same may be traced (see below) to their figure, their position, their pausal and above all their musical value.

The signs fall generally on the *tone-syllable*. This (as is well-known) is a subsidiary purpose served by the accentuation. When therefore, in the case of a prepositive or postpositive accent, the tone does not fall on the first or last syllable respectively, the accent is bound to be *repeated* on the tone-syllable. With Pashṭa the rule is carried out, e. g. הַמֶּלֶךְ תֹּהוּ[8]; but with S'gôlta, Zarqa, and the two T'lîshas, it is very irregularly observed, in both Codd.[9] and printed Texts. Jequthiel, indeed, in his carefully prepared text (עין הקורא) and Baer in his editions repeat the accent, e. g. הַמֶּלֶךְ, הַמֶּלֶךְ, הַמֶּלֶךְ, and הַמֶּלֶךְ. A Codex, like Par. 1, that regularly does so, is very rare indeed.—For the reasons which led to the omission of the second sign, see the remarks on the several accents.

It is to be observed that every word in the text has its proper melody assigned to it, and is provided with either a disjunctive or conjunctive accent. The only exception is in the case of two or more words, joined by the hyphen, called Maqqeph, which are treated as a single word. Thus כָּל־אַפְסֵי־אָרֶץ (Is. lii. 10) has only one accent, not three.

The character of the accentuation is (as has been stated) pre-eminently musical. We should expect therefore a classification of the accents based on their *musical* value. And this has been

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instrument, that left a small circular indentation) to the *left hand* of the word, marks the close of the verse, and one *under* the word the position of Athnach. Moreover, a diacritic point is placed *over* the word, to ensure the proper pronunciation, in the cases of אֵת (אֵת), לֹא (לֹא), and הוּא (הִיא). Thus

בראשית ברא אלהים אֵת השמים וְאֵת הארץ׃ (Gen. i. 1).

But these points are apparently of *modern* date (later than the writing), and can hardly be due to the influence of the old Syriac notation. (In Or. 1453, 1457 the attempt has been made, more or less, to erase them.)

[8] Many Codd. omit the second Pashṭa (found in Baer's and other texts) in forms like נֹחַ (Gen. viii. 13); שֹׁמֵעַ (Judg. xi. 10); וַיִּגְבָּהּ (2 Sam. iii. 32); אֲמַרְתִּי (Is. xlvii. 10). So too it is unnecessary to point, with Heidenheim and Baer, אֲשֶׁר, לֹא (Gen. vi. 22; vii. 2).

[9] Even those which lay claim to exceptional correctness, as De R. 413, which professes to have been copied from the famous Cod. Hilleli. Comp. Man. du Lect., p. 92, l. 13, where it is taken for granted that S'gôlta, Zarqa, &c. are *not* repeated.

attempted in some earlier treatises[10], but in terms so brief and enigmatical that no one has yet succeeded in deciphering and explaining them. The difficulty has in a great measure arisen from scholars not having had before them the original Arabic *termini technici*, which the Hebrew terms but imperfectly represent. This deficiency I am able to supply from an Arabic treatise on the accents in the Bodleian Library[11], by the help of which we can arrive at a sufficiently clear idea of what the old grammarians meant. They divided then the מלכים under three heads:—

I. Those which were chanted with the *highest* tone[12], Pazer, T'lîsha, and Géresh. As these accents often *lead off* the melody, the highest notes were suitably enough assigned to them. In this class we must further include Shalshéleth[13], a very rare accent, which (as we shall see further on) belonged to the same musical category as Pazer.

II. Those which were chanted *high*[14], viz. Zarqa [S'gôlta],

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[10] See Ben-Bil. in Mishp. hat., p. 8, and Chayyuǵ, p. 128.

[11] Ox. 2512. The same treatise is found in Or. 2349 and Par. 1327. These MSS. are all from Yemen.

[12] Of this division, Ben-Bil., p. 8, says simply ירים הקול ויעלהו. The author of Man. du Lect., p. 90, who styles it דרך גובה, describes it in the same way, and adds, by way of illustration, that when two or three Pazers occur in the same verse 'the voice of the reader is elevated, so as to be heard afar off' (יגבה קול הקוראים וישמע עד למרחוק). In Ox. 2512, p. 13, we have the original Arabic *terminus technicus*, الْإِعْلَان, which is thus explained: معنى الاعلان هو انك ترفع الصوت وتعلنه [*sic*] الى فوق بقوّة. The proper meaning of اعلان is 'a making (or being) known.' (Hence Chayyuǵ, p. 128, has derived his strange name of ידיעה for this division.) It came then to signify 'a publishing abroad, making (the voice) heard aloud,' and in this latter sense was used as synonymous with رفع الصوت, 'lifting up of the voice' (comp. Sa'adia's rendering of Is. xlii. 2, 11, and Abu'l-walîd s.v. נשא). We have therefore no proper distinction between the terms used for the first and second divisions. Only *conventionally* can الاعلان have signified a higher and more powerful elevation of the voice than الرفع.

[13] As Ox. 2512 also distinctly states: סלסלה من هذا القسم.

[14] Ben-Bil. and Chayyuǵ call this division עלוי, Man. du Lect., p. 75, דרך רום. The Arabic name agrees, الرَّفْع. All that Ox. 2512 says of it is that it is intermediate between I and III: معنى الرفع ان يكون متوسّط بين الاعلان والوضع.

R'bhîa, L'garmeh, T'bhîr. These accents constantly occupy in practice an intermediate position between those of I and III, and so had an intermediate melody (comp. note 14). Even T'bhîr was made a *high* note, in antithesis to the fall of the voice with Ṭiphcha, which always follows.

III. We pass on, in natural order, to the *low*, which were at the same time *sustained*, tones[15], represented by Pashṭa, Zaqeph, Ṭiphcha, Athnach, and Silluq. The voice dropped and proceeded in measured tones, on approaching the two great pauses in the middle and at the end of the verse, and also the pauses next in magnitude to them marked by Zaqeph. (This last rule is indeed contrary to what we should have expected, for Zaqeph and its foretone Pashṭa seem from form and position *high* notes[16].) When however the word, on which any of these accents falls, is Mil'el, we are told[17] that the melody changed and that they were chanted with a *high* note (the voice dropping however again, I presume, with the last syllable). The *arsis* in such cases explains the change in the melody.

The author of Man. du Lect. (p. 75) informs us that the משרתים, *servi*, admit of being divided in the same way, but no particulars are given.

One error Jewish grammarians avoided. They did not attempt to classify the מלכים according to their supposed *interpunctional*

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[15] Ben-Bil. calls this division מונח, Chayyuġ העמדה, Man. du Lect., pp. 75 and 93, דרך נצב and דרך שחייה. The Arabic name is الوضع. The term שחייה shews that the tones were '*low*.' The other names are synonymous, and indicate steady '*sustained*' tones. Comp. Man. du Lect., p. 96: ענין נצב שיִשָּׁב את הנעימה לא ינביהנה בקולן, ולא ירימנה בגרונן, ולא ישפילנה בהגיונן, אלא יישבנה במתק לשונו (*dolce*). Ox. 2512 agrees: ومعنى الوضع هو ان تحطّ الذى هم عليها ولا تعلن الصوت بها ولا ترفعه بل تضعه وضعا ساكنا.

[16] If we were to transfer these accents to Class II, and bring T'bhîr into Class III, we might suppose that all was in order. But we know too little of the musical value of the accents to be able to dogmatize.

[17] See Ben-Bil., and more fully Man. du Lect., p. 97 sup. In the latter passage, however, two of the quotations are falsely accented. For Gen. i. 1, take 2 Chr. ii. 11; and for Ex. i. 2, Gen. xxxv. 23.

value. On the other hand, early Christian writers on the accents aimed at establishing on this basis a kind of hierarchy, consisting of *Imperatores*, *Reges*, *Duces*, *Comites*, &c. Strange indeed is it to find this fanciful and misleading distinction (long ago rejected by Spitzner) still retained in so standard a Work as Gesenius' Heb. Gr., p. 52. Athnach and Silluq are both made *Imperatores*, although (as will be seen hereafter) the former is as much subordinated to the latter, as Zaqeph is to Athnach. Nor can Ṭiphcha (as in the early editions) be properly placed in the same class with Zaqeph, &c. (The present editor has indeed avoided the last-named error, but only to fall into a more serious one. He has actually reckoned R'bhîa among the *Reges*, whilst Ṭiphcha follows only as a *Dux!* And this mistake has already begun to circulate as current coin, see Curtiss, Outlines of Heb. Gr., p. 20, and König, Lehrgebäude der Hebr. Sprache, p. 76.) The few pages devoted to the accentuation in this otherwise correct and useful Work sadly need revision.

Remarks on the several Accents[18].

The variety of names assigned to some of the accents will perhaps appear surprising to the student. They are doubtless to be mainly accounted for, as having originated in different schools, or under the influence of this or that distinguished teacher. Occasionally, perhaps, we may trace the fancy of some unimportant punctator,—the names he proposed not being found elsewhere than in the list he drew up. It is with the least important accents that the greatest liberties have been taken. The names of the leading accents, Silluq, Athnach, Zaqeph, &c. were left for the most part undisturbed. After all, any modern Dictionary of Music will shew almost as great a variety

[18] In these remarks, I quote not only printed lists, but lists found in the following MSS.: Ox. 2512 (already described); Vat. 475 (? 14th century); De R. 333 (dated 1392), 1016 (? 14th century), and 1262 (dated 1454). The Arabic list, Pet. 123 (? 16th century), has been printed in Pinsker's Einleitung &c., pp. 42–43.

I also refer occasionally to the *Zarqa-lists*, so named from the accent with which they all commence. Three such lists are current, differing slightly from one another, and named after the communities in which they are in use,—ספרדי (Spanish), אימליאני (Italian), and אשכנזי (German). The date of their introduction is uncertain, but they can hardly be older than the 14th century, for no writer on the accents alludes to them, and they are very rare in manuscript. Perhaps they were originally intended for popular use, for giving instruction to children in school,—a purpose which they still serve,—&c. Accurate they are not. Any one who is curious to see them will find them in Norzi's Bible, i. p. 135^{b}, after the Megilloth. As given in Bartolocci's Biblioth. magna rabbin., iv. 441–442, they are full of mistakes.

of names for many notes, particularly for musical figures, graces, &c., such as were more or less in use in the Hebrew cantillation [19].

I have quoted several times Villoteau's description of the musical value of the accents [20]. A distinguished musician, he took great pains to ascertain and reproduce correctly the melodies in use in the synagogues of Egypt. These Oriental melodies seem to me sometimes really to represent the true character of the accents.

Disjunctives. I. 1. The terms סִלּוּק and סוֹף פָּסוּק are indifferently used for the final accent of the verse. The former, which means 'cessation,' 'close,' i.e. of the melody, is the name of the stroke (inclining often in Codd. slightly to the left [21]) placed under the tone-syllable of the word. The latter term indicates properly the two points (or small strokes) which separate the verses from one another [22]. Evidently, these points served as the main guide for the reader. In Yemen Codd. the stroke under the tone-syllable is often wanting altogether [23].

2. אַתְנָחְתָּא, אַתְנַחְתָּא, or אַתְנָח. An Aramaic name, derived from the Aphel of תְּנַח, secondary form of נוּחַ [24], and properly signifying 'a causing to rest' (comp. אַזְכָּרָה, אַפְטָרָה, &c.). Another name of very rare occurrence is סְחָפָא (so written in Codd.), which means 'a turning over.' This name properly belongs, as it seems to me, to the Babylonian system, in which Ṭiphcha is represented by ֒, and Athnach following by the same sign *turned over*, ֓ [25]. For an explanation of the form see מעמי אמ"ת, p. 15.

3. סְגוֹלְתָּא, סְגוֹלָה, or סְגוֹל, so named from its similarity to the vowel-sign S'gôl [26]. The three points have, however, a meaning of

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[19] Heidenheim (Mishp. hat., p. 5[b]) has given various names of the accents, but has mixed together those of the three and twenty-one Books, and copied, without scruple, blunders of Qalonymos and El. Levita.

[20] In the great Work, Description de l'Egypte, État moderne, vol. i. p. 838 ff.

[21] As the Arabic treatise, Ox. 2512, says, in describing Silluq: هو شكل عصا واقف يميل الى اليسار قليلا.

[22] Sometimes, as in Or. 1467, 1477, 2363, and Ox. 2484 (all Yemen Codd.), a *single* point (or stroke) is used, as in Syriac.

[23] As in Or. 1469, 1473, 1477, 2366; Ox. 2484; Par. 1325, &c.

[24] The part. of this form, מחנח, occurs in the Talmud, Erubin 53[a].

[25] Full as our Massora is, the name occurs but *once*, in the mas. parva to Lev. xviii. 15; whereas, in the scanty remains that have come down to us of the Oriental Massora, it has already been found twice, in Cod. Bab. mas. parva to Hos. xiii. 12, and in a rubric given in Ginsb. Mas., iii. p. 246. (In the list at the end of Bomb. 1, the word is misprinted סעפא.) The very name Sichpha (a strange form) may have been intended as a play on the word Ṭiphcha.

[26] Hence called by Hadassi (Sepher ha-eshkol, p. 61) סגול העליון.

their own, being intended to indicate that S'gôlta was (relatively) a greater pausal accent than Zaqeph with its *two* points, as Zaqeph, in its turn, was greater than R'bhîa with only *one* point. A probably older name, which is intimated in Cod. Bab. and is used by Chayyuġ (p. 127) and retained in the Italian Zarqa-list, is שָׁרֵי, 'encamping,' 'halting for rest[27],' by which the greater pause made by S'gôlta was indicated. Rabbinical writers have also another name, הָרוֹדֵף לְזַרְקָא, due to their fanciful notion that, as S'gôlta always 'follows Zarqa,' it was not entitled to rank as a separate and independent accent[28]. Ben-Asher's strange name קָבְלָה, meaning 'What is over-against' (Zarqa), conveys the same idea (Dikd. hat., p. 18).

This accent was made *postpositive* (according to the grammarians[29]) for clearness' sake, that its points might not be mixed up with the others that appear above the word, as they would have been, e. g. in יְהוֹשָׁעַ, שְׁלֹמֹה. For the same reason doubtless it was but seldom *repeated*, when the word is Mil'el.

4. שַׁלְשֶׁלֶת, 'Chain[30].' A very rare accent, occurring only seven times in the twenty-one Books[31]. The sign (which was supposed to represent a hanging chain[32]) and the name both point to the melody, which is described as a double-trill[33], with its *chain* of notes; or as two notes connected by an *ascending chain* of sounds[34]. The former melody suits better the descriptive terms applied to this accent in the Massora and elsewhere[35].—The Paseq, which accompanies it (Mas. to

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[27] Comp. חוּנָה used for Athnach, מעמי אמ"ת, p. 14. Or שָׁרֵי may mean *dissolvens, separans*, like the Syriac accent, ܦܘܪܩܐ (Duval, Gr. Syr., p. 154).

[28] See Mishp. hat., p. 36[a] below. 'Olev'yored in the three Books is treated in the same way.

[29] Comp. Mishp. hat., p. 38[b].

[30] Sometimes the form סלסלה is used (e. g. in Pet. 123) = سِلْسِلَة. In Dikd. hat., § 16[a], the name is רָתָק, in Vat. 475 רתוק, comp. Is. xl. 19.

[31] As it occurs so seldom it was not counted entitled to a place among the מלכים (see Mishp. hat., p. 7).

[32] צורתו כשלשלת ברול (Zalman the punctator in Par. 5).

[33] Comp. El. Levita's description of it as sung by the Ashkenazim of his day: יש לו קול יותר גבוה מכל המלכים עד שמנגנים אותו כשני סוסים (מוב מעם, § 4). (For Pazer as a trill, see p. 21.)

[34] According to the Oriental mode, see Villoteau, p. 838.

[35] מְרֻעִים, 'reverberating' (Mas. to Lev. viii. 23; Dikd. hat., p. 18 below); מַרְעִיד, 'making to tremble' (Ox. 41; Par. 4; St. Pet. Cat., p. 85); מְרֻעָא, 'agitating, shaking' the voice (De R. 861; comp. Ginsb. Mas. ת, § 235),—terms all suiting its character as a *tremolo* or trill.

Lev. viii. 23), was introduced for the sake of conformity with the pausal Shalshéleth of the three Books[36].

5. זָקֵף, זַקְפָּא. Doubtless derived its name from the 'upright' finger employed, in the teaching of the cantillation, to mark it. Comp. Ben-Asher (Dikd. hat., p. 18), מיוחד באצבע זקף. Why *two points*—instead of an upright line, as we should have expected—were chosen as its sign, has been explained under S'gôlta. But the upright line was not lost sight of, as we shall see immediately.

Zaqeph is an accent of very frequent occurrence,—four or more often appearing in one verse,—and probably on this account was subjected (more than any other accent) to various musical modifications, with the view of varying the recurring melody. Thus we have the simple sign of two points, זָקֵף קָטֹן or זָקֵף סָתֹם, with a simpler melody; and a double sign, made up of the two points and the upright line named above,—a double Zaqeph[37],—with a fuller, stronger tone. This form of the accent is known as זָקֵף גָּדֹל. (We must not, however, be misled by the names, and suppose that זָקֵף גָּדֹל represents a *greater pausal* accent than זָקֵף קָטֹן (see e.g. Gen. ii. 9b). The difference is simply musical[38].) The rules—which have never yet been clearly made out—for the employment of the one or other of these accents will follow in due course; as also the explanation of the other musical modifications to which Zaqeph's word is subject.

6. טִפְחָא means 'handbreadth.' The name refers, as I conjecture, to the 'outspread hand,' the manual sign employed for this accent. (Unfortunately but few of these signs have been described to us by those who knew them.) Another name, in equally common use, is טַרְחָא, 'laboring, toiling,' which can only mean a 'slow, heavy' melody, *lento*. Tarcha, as immediately preceding the cadence at Athnach and Silluq, may well have been of this character. Before Silluq it had also the special name (an intimation that the melody varied slightly from that before Athnach) דְּחִי, 'thrust back,' in allusion to the backward inclination of the sign[39], in contrast to Silluq.

7. רְבִיעַ, an Aramaic word,='resting.' The name may refer to the *pause*, or the character of the *melody*, 'resting,' 'sustained' (see

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[36] But it was quite unnecessary, and fails in many old Codd., as Add. 21161; De R. 10, 226; K. 154. Comp. Jequthiel's note to Gen. xix. 16.

[37] So we have a double Géresh and a double Mer'kha.

[38] Comp. Man. du Lect., p. 96: הזקף נחלק לשנים פעם יקרא זקף קטון ופעם יקרא זקף גדול וזה לפי געימות המלה.

[39] As in the list at the end of Bomb. 1 (copied in Ginsb. Mas. i. p. 658). So Mây'la, which has the same inclination, is called דְּחוּיָה. In Pet. 123 we have the Arabic name ڕَاجِع, 'thrusting back' the sign.

טעמי אמ"ת, p. 15)[40]. The shape of the accent, as laid down by grammarians[41], and *found in all Codd.*, is an ordinary *point*, like Chôlem or Chîreq. I mention this, because some scholars still cling to the notion that R. had its name from its *square* shape (רְבִיעַ=רְבִיעַ). But this form, where found in printed texts, has been simply due to the same mistaken notion on the part of the editors.

8. זַרְקָא or צִנּוֹרִי. Jewish writers on the accents derive the name זרקא from זרק, 'to sprinkle, scatter.' It may be taken to refer to the character of the melody, which is further symbolized by the *form* of the accent[42]. Comp. Villoteau, p. 838: 'Les sons semblent *se répandre* et s'étendre, *en tournoyant.*' The form would then represent what is called in music 'a turn.' Originally it was so ⌐, whence the name צִנּוֹרִי, 'hook-like[43].' This form is still common in Codd. But as there was not always room for this upright sign between the lines, it was made recumbent, and delineated with a free hand assumed the shape which appears in our printed texts.

Zarqa was made *postpositive* for the sake of conformity with its position in the three Books; and as it is in these Books seldom *repeated*, when the word is Mil'el (lest it should be confounded with Ṣinnorîth), so punctators rarely repeat it in the twenty-one Books.

9. פַּשְׁטָא or פָּשֵׁט, 'extending,' 'stretching out in length.' The name may be most simply explained, as referring to the melody, 'indique qu'on doit *étendre et prolonger* la voix *sur le même ton*' (Villoteau, p. 840). So the Orientals chant this accent. The sign is properly a straight line inclined to the left, made *postpositive*, to distinguish it from Azla, with the same form.

When Pashṭa would come on a monosyllable, or a dissyllable which is Mil'el, and no servus precedes, it is changed into יְתִיב[44],—an accent of

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[40] Here and there in lists (e.g. in Chayyuǵ, p. 129) the name רביעי is found. This change of the original name, if not a corruption, may have been due to the (incorrect) notion that R. marks the *fourth* pausal division of the verse after Silluq, Athnach, and Zaqeph.

[41] As, for instance, by Aben-Ezra (צחות, p. 1), צורת החולם נקודה למעלה בסוף המלה, שלא יתערב עם הנקודה הנקראת רביע.

[42] On further consideration, this explanation appears to me more probable than that which I proposed in טעמי אמ"ת, p. 16.

[43] For צִינוֹרָא, 'hook,' comp. Levy, Neuhebr. W. B.—Menachem ben Salomo (in his work אבן בוחן) describes Zarqa כעין אגמון, this word being understood by Rabb. writers in the sense of 'hook,' and in Or. 2349 I found: זרקא وهو شكل صِنَّارَة, 'is in the form of a hook.'

[44] A fine musical distinction, not without parallel, as we shall see further on.

But it is surprising that the *same* signs should have been chosen for Azla and M'huppach, the servi of Pashṭa, as for Pashṭa itself and Y'thîbh. As might have been expected, no little confusion has been the result. Pashṭa has been confounded in texts with Azla, and M'huppach with Y'thîbh.

the same *disjunctive* value, but differing in form and melody; thus מְ֫ becomes מֵ֫ (Gen. iii. 11), אֵ֫לֶּה, אֵ֫לֶּה (vi. 9). This new accent was made *prepositive*, in order to distinguish it from the conjunctive accent M'huppach with the same form, e.g. אֵ֫לֶּה and אֲלֶּה, נַ֫עַר and נַעַר[45]. Its own *disjunctive* character was indicated by the name given it, יְתִיב, 'resting, pause.'

(Different schools did not, however, all agree in the above nomenclature. Some grammarians make יְתִיב the generic name, and understand by it generally Pashṭa, distinguishing when necessary between יְתִיב מַהְפָּךְ and יְתִיב פַּשְׁטָא. With others the distinction is between יְתִיב *simplex*, and מְלַמְּעָלָה ׀ and מְלַמַּטָּה ׀, or between מוּקְדָּם ׀ and שׁוֹפָר יְתִיב[46].— Y'thîbh is also known as מְנֻגָּרֶת הוּא אֲשֶׁר הַפּוּךְ שׁוֹפָר, i.e. 'which is disjoined.' Rashi (on Deut. xi. 30) has the name מַשְׁפֵּל[47], 'making low,' and Pet. 123 בַּאֲרֻכָּה, perhaps 'enveloping,' because standing outside the vowel.)

10. תְּבִיר or תַּבְרָא (=Heb. שֶׁבֶר). The name is derived from the melody, which was a *broken* note, a series of broken tones in one measure (as it is sung in the present day). Hence T'bhîr is described as מַשְׁבִּיר הַהֲיָבָה (Man. du Lect., p. 72). The *form*—as made up of R'bhîa and Mer'kha—represents it as an intermediate accent, neither so strong as the former, nor so weak as the latter (R'bhîa, T'bhîr, Mer'kha, is the frequent order in the full melody preceding Ṭiphcha).

11. גָּרֵשׁ, גְּרִישׁ, *expulsio*. This accent was one of the highest notes (see p. 13), and required a strong 'expulsion' of the voice to produce it. It was also known as טָרְפָּא, טַרְפָּא, being a *trill* like Pazer[48]. Another very common name is טָרֵס, טָרִיס, 'bar[49],' derived from the

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[45] It may be noted that, where there is no vowel under the first letter, M'huppach is (in carefully pointed Codd.) placed under the *middle* of the letter, Y'thîbh more to the *right*, e.g. בָּל and בַּל, קָדֹשׁ and קָדֹשׁ.

Moses the punctator tells us (דרכי הנקוד, p. 27) that Y'thîbh was also distinguished by being *smaller* in size, which is false (as any Codex will shew). Equally so is his statement that the melody was the *same* as that of Pashṭa, for then there would have been no change in the sign.

[46] For these different names, see Mishp. hat., 32ᵃ, 35ᵇ; Man. du Lect., pp. 77, 94.

[47] Mishp. hat., 37ᵃ.

[48] See note 35 and Dikd. hat., p. 17 note. In De R. 1262, Géresh and Pazer are both described as מרעישות, 'making (the voice) tremble.'

[49] See Fleischer's note in Levy's Neuhebr. W. B., ii. p. 211. So Ab'ul-walîd, Lexicon, p. 113, uses تَرْس for Heb. בריח. Chayyuġ (p. 128) has the form חריס, which is more correct, in view of the derivation.

form (properly a straight line) and indicating the *disjunctive* character of this accent. So we use 'bar' of a dividing line in music.

גֶּ֜רֶשׁ and גֵּרְשַׁ֞יִם, 'Double Géresh,' (called ג׳ קטן and ג׳ גדול respectively in Ox. 2512, p. 18), differed musically, and in the rules for their employment. Their *disjunctive* value is the same.

12. פָּזֵר, פָּזְרָא, derives its name from its melody, מגביה וחוזר ובלשון מתפזר (Dikd. hat., p. 18). It was a *trill*, but of a more pronounced character than Géresh. Like Géresh it occurs with a twofold melody and two different signs, known as Great and Little Pazer. The original sign of the former, still preserved in many Codd., was no doubt פָּזֵר גָּדוֹל, in which we may see a representation of the manual sign used for this accent, '*two fingers turned upwards*' (Man. du Lect., p. 108). Sometimes in Codd. Little Pazer differs only in being *smaller*, but generally there is a slight alteration in the form as well, thus: פזֹר, פזֹר. The original meaning of the sign was after a time lost sight of, and many variations of form were introduced.

By a poor figure of speech Great Pazer was commonly known as קַרְנֵי פָרָה, 'cow-horns;' in Man. du Lect., p. 91, it is likened to the *antennae* of the locust, כקרני חגבים; and in Pet. 123 it is مِقْرَاض, 'a pair of scissors.' This accent, from its rare occurrence (it is found only sixteen times), attracted the attention of the punctators, who amused themselves with giving it various ornamental forms, one of which is that which appears in printed texts and is made to resemble two T'lîshas,—a misleading representation, for Pazer had no connection (as far as we know) with T'lîsha. The Mas. parva to Ezek. xlviii. 21, which describes Great Pazer with its servus Galgal as אופן ועגלה, 'wheel and waggon,' was doubtless due to this form.

Little Pazer—sometimes called פ׳ סָתָם—is the ordinary Pazer of our texts, and is of very frequent occurrence.

13. תְּלִישָׁא or תַּלְשָׁא. Like Géresh and Pazer, a musical term (from the root תְּלַשׁ, 'to pluck out, draw out with effort') indicating that this accent 'drew out' the voice with a marked effort and impulse. (It was one of the highest notes, p. 13.) The sign is properly a small circle[50], which seems to have been intended to symbolize the melody[51]. From this circular form was derived another name, תַּרְסָא, 'shield[52].'

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[50] دَائِرَة صَغِيرَة, Ox. 2512, and so it is marked in Cod. Bab. and Yemen Codd.

[51] Comp. Villoteau, p. 842, who after giving the melody as he had heard it in the East, adds: 'Il faut arracher la voix avec force du fond de la poitrine, et étendre les sons, en faisant *un petit circuit*.'

[52] תרסא = תריס, but I have found no other example of this form. The name תריס was avoided, as being too like to טריס, No. 11. For 'round as a shield,' comp. Dozy, s.v. ترس.

T'lîsha had, like Géresh and Pazer, with which it is so often associated, a twofold melody, distinguished as תְּלִישָׁא גְּדוֹלָה and תְּלִישָׁא קְטַנָּה; but here the weaker melody is a *conjunctive*. The sign of the former is *prepositive* and sometimes called in consequence יָמִין ת׳, that of the latter *postpositive*, שְׂמֹאל ת׳. Grammarians tell us that they were so placed, that they might not be confounded with the circular sign ◌ּ, marked over words which are the object of a Massoretic note[53]. For the same reason punctators rarely *repeat* the sign.

14. לְגַרְמֵיהּ, i. e. מוּנַח לְגַרְמֵיהּ[54]. The name L'garmeh means 'for or by itself, independent' = disjunctive, and was chosen to designate a particular *disjunctive* melody—which must originally have resembled Munach—in contrast to the *conjunctive* Munach, with or without Paseq following. With Paseq, the signs are the same. How the one was distinguished from the other in practice we shall see further on. But it was clearly a mistake to employ the *same signs* for two distinct accentual values,—a mistake that has been avoided in the Babylonian system. (Such mistakes are sure to lead to confusion, and the present instance forms no exception, as any one who has consulted the Paseq-lists will have observed.)

The melody of L. must have been 'drawn out' in comparison with that of the simple Munach, as we gather from the name נָגְדָּא, נָגֶד, *protractio*, assigned to this accent in Dikd. hat., p. 17 (see Baer's note), and elsewhere.

II. 1. Of the CONJUNCTIVES, the most important, owing to their frequent occurrence, are those belonging to the Shophar-class, so named as the sign was meant to represent the שׁוֹפָר, 'trumpet,' which is still employed by the Jews in their religious observances. This musical instrument, the only one in use since the destruction of the second temple, could hardly have been passed over, in choosing the signs and names for the musical notes.

Early writers on the accents distinguish as follows:—

a. שׁוֹפָר מוּנַח or שׁוֹפָר מְיֻשָּׁב[55], representing a 'sustained' note. (The name Munach does not refer, as is generally supposed, to the position under the word, but to the melody.)

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[53] Man. du Lect., p. 92.

[54] We must not call it פסק לגרמיה, as Qimchi does (עמ סופר, p. ל), and above all not מונח לפני לגרמיה, as in the printed Mas. to Ex. xxx. 13 (although Frensdorff has copied without scruple): לפני is a clerical error. Parallel to our Munach L., are the Azla L. and M'huppach L. of the three Books.

[55] The name מיושב is regularly used in Man. du Lect. for Munach (it is also found in Chayyuġ, p. 128), and is thus explained, p. 87: לשון מיושב שהמלה תצא בו בנעימה מיושבת לא למעלה ולא למטה. Corresponding names in עמ סופר, p. ל, and Ox. 2512, p. 18, are שׁ׳ מַעֲמָד and שׁ׳ עוֹמֵד. The Arabic name is שׁ׳ נַחַת = שׁוֹפָר וָסְע.

b. שׁ׳ מוּנַח, שׁ׳ מֻנָּח, or (נָשׁוֹא) שׁ׳ נָשׁוּא, had, as its names imply, an 'ascending' tone [56].

c. שׁ׳ בַּרְבְּלָא or שׁוֹפָר מְכֻרְבָּל, an *ornamental* note, whence its name, in reference to 1 Chr. xv. 27 and Dan. iii. 21. Its only use was to vary the melody before Zaqeph. The musical character was a 'broken' note (answering to the שׁ׳ שָׁבוּר of the three Books), as the names שׁ׳ מְנַעְנַע and שׁ׳ קַלְקֶל (so pointed) shew. That it was also a 'descending' note appears from another name, שׁ׳ נָחִית [57].

The שׁוֹפָר therefore, according to its position before this or that disjunctive accent, had a 'sustained,' an 'ascending' or a 'descending' melody; and thus (speaking roughly) one may say that the three Shophars are explained. Precise rules are laid down for their respective employment, which will be referred to hereafter.

But why (it has been asked) three such different melodies with *one and the same sign?* I think I can explain. These three Shophar-intonations were meant to correspond to the three notes (or trumpet-calls) appointed to be sounded on the Shophar upon the great Festival of the New Year [58]. Not that the musical value was the same. But the *threefold* distinction in the one case suggested the same distinction for the other. We have the *Shophar with three notes* in both cases.

The *single sign* employed, however, gradually led to the obliteration of the distinction so carefully laid down; and though a variety of names (including some of those given above) came into use, they had a common signification, and pointed to *one* accent (instead of to three) [59]. Such names are מוּנַח, שׁ׳ עִלּוּי, שׁוֹפָר κατ' ἐξοχήν, שׁ׳ גָּדוֹל, שׁ׳ יָשָׁר, שׁ׳ הוֹלֵךְ, שׁ׳ מְהֻפָּךְ (these three last names in contrast to שׁ׳), and lastly—most inappropriate of all—גַּלְגַּל [60]. As the musical division has no meaning

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[56] For these names, see Mishp. hat., 6b; Man. du Lect., p. 87; Chayyuġ, p. 128; and עמ סופר, p. לב. (Here for נשוא the editor has carelessly printed, twice over, בשוא!) The Arabic name is שׁ׳ رَفْع.

[57] For the above names, see Mishp. hat., 11 and 13; Man. du Lect., pp. 103, 108; Chayyuġ, l.c., and עמ סופר, l.c. (קַלְקַל is Infinitive-form of קָלְקַל, Ezek. xxi. 26). The Arabic name was borrowed from the Hebrew. Ben-Bil. (Ox. MS.) says of this accent that it was chanted בהכרעה והנעה, 'with an emphatic agitation' (of the voice).

[58] Viz. תקיעה, יבבות (or שברים), and תרועה. See Mishna at the end of ראש השנה. The New Year is the only occasion on which the Shophar is so used, and to the present day much is made of this part of the Festival ceremonies.

[59] And so in the chanting of the present day, there is but *one* melody in use.

[60] One or other of these names will be found in the list printed in Ginsb. Mas., i. p. 658, in עמ סופר, p. ל, in the several Zarqa-lists, &c. But how are we to explain the strange name גִּלְגֵּל, 'wheel,' found in some texts of the Italian Zarqa-list (whence Norzi has borrowed it, e.g. in his note to Gen. i. 3)? A form of

for us, we too may be content with one name and may accept that which has become established by long use, viz. Munach, although the proper signification of the term no longer applies.

d. שׁוֹפָר הָפוּךְ, מְהֻפָּךְ or מַהְפָּךְ, so named from its form. It was an 'inverted' Shophar[61]. As compared with Munach its use was limited, for it occurs only before Pashṭa. Its musical value is described (Dikd. hat., p. 19) יורד ועולה וגם מתעלה; so that we might also term it מְהֻפָּךְ in regard to its melody[62].

2. מַאֲרִיךְ, מַאֲרָכָא or מֵירְכָא (מֵרְכָא). These names are all from the same root ארך, (מֵירְכָא like מֵימְרָא and מֵילְלָא), and indicate the accent as 'prolonging' the modulation. It had a *long* tone[63], which was at the same time, as the Massora and all writers on the accents describe it, a *descending* tone[64]. In MSS. it is generally represented as a *straight* line, turned more or less to the left, but in some made perpendicular.

[It may be noted that the term מאריך is often used in the Massora and elsewhere not only for the accent Mer'kha, but for Gaya=Métheg as well. And even the *signs* are not always kept distinct in Codd. Hence an excuse may be found for our printed texts, which constantly mark the (euphonic) Métheg at the end of a word as *Mer'kha*, בַּדָּנָה (Gen. xxviii. 5) for בַּדָּנָה; וַתָּרֹשַׁע (Is. lxiii. 5) for וַתָּרֹשַׁע, &c. Another occasional use of מאריך in the Massora is to indicate the *opposite to*

Munach occurs occasionally in Codd. with the angle rounded off ⌐, and it must have appeared to some punctator—one of the class, whose restless ingenuity was wholly occupied with such trifles—that here was an opening for a new name, after the analogy of Galgal, No. 6. The name has, however (as far as I have noticed), been adopted only by Norzi.

If we find any of the names above given, loosely used in the Massora (MS. or printed), we must not suppose that the genuine Massora sanctioned them. Both copyists and editors have introduced the modern names familiar to them.

[61] עומר כקרן הפוך (Man. du Lect., p. 73). Comp. the נון הפוכה, Mas. to Num. xi. 1.

[62] By Chayyuġ, p. 127, this accent is called מקיף, fully שופר הפוך מקף (Ox. 2512, p. 18). The meaning is 'conjunctive' (comp. Dikd. hat., § 30, and Ginsb. Mas. מ, § 235), in opposition to the disjunctive Y'thibh with the same form. An extraordinary name occurs in Pet. 123, הליל צגיר, i. e. هِلَال صَغِير, 'small new moon.' *Mutatis mutandis*, the explanation is the same as for Gilgal above.

[63] מחוברת לאחותה בארוכה (Dikd. hat., p. 19), 'joined to its partner with a *long* tone.' And so Ben-Bil. (Ox. MS.) ונקראת-מירכא שמאריכה המלה. Another explanation is '*long-stroke*' in contrast to Shophar, but the other meanings of the term (given above) shew that this explanation is not the true one.

[64] Comp. Mas. to Num. xxxvi. 3 (נָחַת); Dikd. hat., § 21; Mishp. hat., p. 16; Man. du Lect., p. 97 below, &c. Hence in Pet. 123, the double name of مَادّ, 'lengthening,' and حَاطَّة, 'descending.'

Maqqeph, thus: עַל ח׳ מאריכין בטעם בספרא (Mas. to Lev. i. 11), i.e. 'eight instances in Lev. lengthen out the particle עַל with an *accent*' (instead of contracting it with Maqqeph). Comp. Mas. parva to Esth. ii. 5. As these instances affect the accentuation, it seemed necessary to allude to them.]

Mer'kha appears in a few instances *doubled*, and is termed מֵירְכָא כְּפוּלָה, or תְּרֵין חוּטְרִין, 'two rods or strokes.' As the servus of T'bhîr always precedes, this Double Mer'kha was regarded as a reduced or impoverished T'bhîr, whence the fanciful name given to it of מַמְסְכֵּן, *pauper, tenuis*[65]. Qimchi (Mikhlol 89ᵃ) goes so far as to say that its *melody* was like T'bhîr's. But his authority on such a point is not of much weight.

3. דַּרְגָּא is also termed שַׁלְשֶׁלֶת and שְׁשִׁלָּא (חסלא)[66]. These latter names seem to indicate a certain relationship with the disjunctive Shalshéleth. And in some old Codd., as De R. 10 and K. 154, the sign for Darga is precisely the *same* as that for Shalshéleth, as also it is described in Dikd. hat., p. 19, and Man. du Lect., p. 76. But the Shalshéleth-sign stands, as we have seen, p. 17, for *a trill*. Such then would seem to have been the musical value of Darga. The name דרגא had also probably this meaning. Comp. دَرَجَ, *he chanted, or sang, in a trilling or quavering manner* (Lane). Of course, the trill or quaver must have been feeble, in comparison with that of Shalshéleth[67]. The sign in common use, and the modern melody of a descending scale running through the octave, represent דַּרְגָּא in its ordinary meaning of *scala*.

4. אַזְלָא, אָזֵל, i.e. 'going on,' not pausing in the melody, = conjunctive (in contrast to Pashṭa, disjunctive, with the same sign)[68]. Other names for this accent are מַקֵּל, 'rod,' 'stroke' (comp. l. 7 above), and אֶשֶׁל, 'cord,' 'line.' When associated with Géresh, it is frequently termed קַרְמָא, Géresh then, by a strange confusion of terms, being known as אַזְלָא[69]; or the two are described by the Massoretic formula אָזֵל וְאָתֵי. The melody is an *ascending* one, לעולם עולה (Dikd. hat., p. 19).

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[65] Dikd. hat., p. 18. Baer indeed explains the term of *Silluq*. But this is a mistake; for Ox. 2512, p. 15ᵇ, expressly names the Double Mer'kha in תַּעֲשֶׂה (Ex. v. 15) מסכן. The description also, given in Dikd. hat., l. c., exactly suits this accent.

[66] Chayyuġ, p. 128 below; Man. du Lect., p. 76; Dikd. hat., § 19. The ignorant Qalonymos gives a further name שופר גלגל, which is quite false (the name belongs to another accent, see p. 23). Yet he is followed by El. Levita, Heidenheim, Ewald, and others.

[67] It ought also to have a corresponding name, שׁ׳ קְמַנְּה, as in De R. 1262.

[68] So David ben Abraham (10th century) in his Dictionary (Journal Asiatique, 1862, p. 77 note) uses הוֹלֵךְ, 'joined on,' as opposed to מוּנָּח, 'separated.'

[69] קַרְמָא וְאַזְלָא, as it were 'the leader and the goer on' with the melody. The

5. תְּלִישָׁא קְטַנָּה[70]. See Remarks under תְּלִישָׁא above, p. 22. The melody of Little T'lîsha must have been similar to that of Great T'lîsha, although of course feebler. Ben-Naphtali apparently treated this accent as a *disjunctive* (comp. חלופי הנקוד to Gen. xix. 17 and Baer's note), and so the modern Ashkenazic Jews give a certain *pausal* value to Little T'lîsha, as in chanting וַיְסַר בְּיוֹם הַהוּא אֶת־הַתְּיָשִׁים (Gen. xxx. 35). Bad taste indeed!

6. גַּלְגַּל, 'wheel.' Although this accent occurs only sixteen times (always immediately before Great Pazer) punctators exercised their ingenuity in devising for it a number of names and even forms. Its original circular form may be gathered from the name 'wheel.' Under this form it was also called עֲגוּלָּה, 'round,' and תְּלִישָׁא קְטַנָּה or זְעִירָה ת׳[71], being like a small T'lîsha. With the circle incomplete[72], it became יָרֵחַ בֶּן יוֹמוֹ[73], 'the moon a day old.' Other forms of Galgal, beside that found in printed texts, are ֒ and a small Ṭêth, answering to similar forms, on a larger scale, of Great Pazer. The original melody probably resembled that of Little T'lîsha.

7. מָאיְלָא, נְטוּיָה, or דְּחוּיָה[74]. Names given to Ṭiphcha, when in the same word with Athnach or Silluq. (It occurs only fifteen or sixteen times[75].) The character of Ṭiphcha was changed, hence a new name was given to it. But somewhat of the melody of Ṭiphcha must have been retained in the chanting, for we find the same subordinate accents as before Ṭiphcha,—and Zaqeph preceding, which requires for

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expression is found in Chayyuǵ, p. 127, in the printed Mas. (e. g. to Ex. iv. 11), in the Italian Zarqa-list, &c., and is commonly used by the Jews in the present day. The two accents may come together in the *same* word, and are then called in Pet. 123 طَارِقْتَين, as if they were both Géresh! see p. 20.

[70] In the list, Chayyuǵ, p. 128, this accent is actually called תלישא רבא! to distinguish it from Galgal, which is there termed תלישא ועירא (see No. 6 above). What we call Great T'lîsha has the simple name תלשא. One sees there is no end to the vagaries of schools and punctators in these trivial matters!

[71] As in Chayyuǵ, p. 128; Man. du Lect., p. 76 below; Ox. 2512, p. 10.

[72] So the Massoretic circle and the Arabic Ǵezm are sometimes complete, sometimes incomplete in MSS.

[73] As in Mas. magna to Ezek. xlviii. 21, the Zarqa-lists, &c. In Pet. 123 this name is changed to هِلَال كَبِير, 'the great new moon,' because Galgal had to be contrasted with M'huppach, 'the small new moon' (see note 62).

[74] For these several names, see Mishp. hat., p. 6[b]; Dikd. hat., p. 19 and note; Chayyuǵ, p. 128; and Man. du Lect., p. 73.

These names are also given to an accent of the same form (but different character) in the three Books, see מצמי אמ״ת, p. 19.

[75] Properly speaking, it does not belong to our list (of Conjunctives). I have however inserted it, as all Rabbinical writers on the accents, and even the Massora, number it among the משרתים (*servi*).

the melody Ṭiphcha following. The name מאילא (the one now in common use) must have been first employed by the grammarians, who wrote in Arabic, for it is مَآئِلَة, i.e. 'inclined[76].' The Hebrew names have the same signification. In Dikd. hat., p. 17, the name is מתחה, 'extending,' scil. the melody of the word in which it occurs.

(The term מאילא is also found in a rare Mas. printed in Bomb. 2 at Gen. xxx. 16 and elsewhere. It is there used for the *Mer'kha preceding Zarqa*. But such a use is opposed to the testimony of early writers on the accents, who expressly state that Mây'la occurs *only* before Athnach and Silluq. The Mas., in this form, is undoubtedly false[77].)

Were we able to trace the development of the graphical representation of the accentual melodies, we should probably find that it was, at first, confined to Athnach and Soph Pasuq[78]; and that it was only *gradually* that the other signs, of which we have just treated, came into use.

The first step towards a musical arrangement of the text was the breaking it up into a number of 'sections,' פְּסוּקִים—verses, as we call them—of varying length, according as the sense or the requirements of the cantillation suggested. Each section or verse was then treated as an independent whole; and, whatever its connection in sense with the verse preceding or the verse following, had its musical division assigned to it, quite irrespectively of them[79]. These verses we must accept, as (with rare exceptions) common to all texts[80]. Their number is counted and fixed by the Massora for each Book.

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[76] Comp. the use of the word, as it is found in Ox. 2512, p. 10, in the description of Mer'kha: هو عصا تحت الكلمة مَآئِل الى اليسار.

[77] It may perhaps be traced to a *single* MS. For Moses the punctator (דרכי הנקוד, p. 27), after quoting it at length, adds וזה נמצא בספר אספמיא אחד. This quotation seems then to have passed into other works, as Simson's חבור הקונים, and was copied *verbatim* by Jacob ben-Chayyim in the Mas. to Gen. xxx. 16. Perhaps the original form of the Mas. was י"ח מילין מאריכין בין אולא לורקא וגו'.

[78] Many extant Codd. do not (as is well known) go beyond this simple division.

[79] Hence it is often called in the Talmud קְרָא (e.g. Qiddushin 30ᵃ) and מִקְרָא (Yoma 52ᵃ), properly 'portion to be read' (chanted), 'lection.'

[80] It was not always so. For a long time there were considerable differences between the various schools, a reminiscence of which is found in the *Pisqas*

The verses, like all the other divisions, were marked off for the *cantillation*[81]. They necessarily vary in length; but the general rule is to avoid *too short* or *too long* verses. Hence a short period is often attached to a longer one preceding or following (Gen. i. 10; v. 1; xxxvii. 2; xxxix. 6), and two short periods are constantly brought together into one verse (i. 5, 8; xlvii. 31). On the other hand, when the period runs on to any length, it is broken up into two or more verses. So the protasis may be separated from the apodosis (Ex. ix. 2, 3; Deut. xxx. 17, 18); a compound subject or object kept apart from the verb (Num. xxxi. 22; Neh. x. 29); a speech extended through any number of verses (Gen. xii. 1–3; xxiv. 34–49); details of every kind marked off in groups—often small, for distinctness of enunciation—(Gen. x. 11–18; Ex. xxxv. 10–19; Deut. xi. 2–6; Jer. xxv. 17–26; &c.) The division, it must be allowed, shews freedom enough, as when we find the apodosis in the same verse with the *last part* of the protasis (Gen. xxiv. 44; 2 Sam. xi. 21; 1 Ki. x. 5; Ezek. xviii. 9); or a shorter period in the same verse with the *last part* of a long period preceding (Gen. i. 18; xiv. 20; l. 17; Ex. xii. 27; Jer. xi. 5; li. 64). In such cases, the division which seemed most convenient for the cantillation was adopted. The musical principle admitted,—and due allowance made for divisions, designed to emphasize, or otherwise give effect to the reading,—we shall not often have occasion to find fault with the verses as marked off. The above remarks refer particularly to the *prose* portions of the text. For the *poetical*, the parallelism of the members sufficed generally to fix the limits of the verse.

The rules for the division of the *verse itself* must now engage our attention.

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marked in our text (for the list of which see Baer's note on Hos. i. 2). These Pisqas, always coming after Athnach, indicate that some authorities made *two* verses, where our Massoretic text has only *one*. The latest treatise on the differences named is by Graetz in the Monatschrift für Geschichte und Wissenschaft des Judenthums, 1885, p. 97 ff. But the learned professor has not succeeded in throwing any fresh light on a very obscure and perplexing subject.

[81] The verses, once fixed, would furnish suitable portions for separate reading, when a translation of the text was to be given at the same time. So in the Mishna, Megilla iv. 4, the translator is directed to render verse by verse in the reading of the Tora. But I cannot consider (with Vitringa and Hupfeld) that the verses owed their origin to the necessity of providing for the translation *small divisions in the sense* which the congregation could easily follow. The Mishna, l. c., appointed *three* verses of the Prophets to be read together, before the translation was given.

CHAPTER III.

THE DICHOTOMY. GENERAL.

EVERY verse, however short, was divided, for the purpose of chanting, into *two* parts. This is what Christian writers on the accents have termed the DICHOTOMY of the verse. The accent employed to mark the division is generally Athnach, but in some cases other accents are allowable, or are even necessary from the influence of musical laws.

The further division was on the same principle. Each half-verse constituted by the main dichotomy—if of sufficient length—was divided by a *minor* dichotomy. And the parts thus formed were subjected to the same process, which was continued, as long as the condition just named, of there being a sufficient number of words in the clause, was fulfilled. We thus arrive at the law of the CONTINUOUS DICHOTOMY, the simple principle that regulates the division of the verse. It is sufficient at present to lay down the general law. The conditions for its application cannot be stated as simply as for the three Books. It will depend on the particular accent, whose clause has to be divided, whether three or even more words can stand without the dichotomy. But the law must be accepted. It constitutes one of the marked and distinguishing features of the system of Hebrew accentuation[1].

We naturally ask, what was the purpose designed by this remarkable process of division and minute sub-division? No doubt it served to mark the logical and syntactical interpunction. But the logical use will account only very partially for its introduction; and even for the syntactical, it was not needed to anything like the extent to which it was applied. Some

[1] Jewish writers on the accents had no more idea of this law than they had of many of the chief grammatical rules. Its discovery is due to the unwearied diligence, with which the study of the accents was pursued by Christian scholars of the 17th century.

other explanation therefore is necessary. And there can be no question that the object aimed at, was that which is the essential characteristic of the accentuation,—*musical effect.* The result of the continuous dichotomy was a succession of pausal melodies (more or fewer) fixed by rule, which, with the conjunctive melodies dependent on them, gave the cantillation of the verse. It was a peculiar system, but one that must have answered its purpose. Certainly it secured fulness and variety for the melody. How far it corresponded to our modern notions of a melodious result, we have no sufficient means of determining, inasmuch as we are but imperfectly acquainted with the musical value of the accents, and not at all with the changes which they doubtless underwent, according to their relative position.

As for the *origin* of the system, it seems to me that it may have been as follows. We may well suppose that a musical recitation was early employed for the *poetical* parts of the Tora, as the שִׁירוֹת, Ex. xv and Deut. xxxii. Such parts would, from their very character, be the first to claim it. We may further consider that the musical divisions as we now have them were first established for these pieces. For how does the matter stand with them? The dichotomy — resulting from *parallelismus membrorum*—is the reigning principle of division, and shews itself not only in the bisection of the verse, but often in that of the subordinate parts as well. This *formal* dichotomy necessarily supplied (as far as it went) the basis for the *musical*, and from its constant recurrence seems to have suggested to the originators of the accentual system a guiding principle for the musical division *in general.* We note that in the poetical pieces, it did not need frequent application. It is not often that the subdivision is carried beyond the *second* minor dichotomy. The continuous dichotomy shews itself therefore here in a simple form.

When now it was determined to introduce a musical recitation for the *prose* parts, there was, according to the above hypothesis, a model already provided. True, in these parts there is,

generally speaking, no *formal* dichotomy to serve as a basis for the *musical*. But this could form no objection, for there are even in the poetical pieces verses that read as simple prose, e. g. Ex. xv. 18, Deut. xxxii. 19, and yet have the dichotomy applied to them. The model then was accepted, and the principle of the continuous dichotomy adopted for the prose reading. Here, owing to the long verses often marked off, its application became more extended and much more complicated.

One drawback was involved in its adoption. Two or more *equal* pauses, in succession, cannot be represented as such. *Subordination* (variously carried out) necessarily takes place[2]. No doubt the accentuators would have been often glad to mark the equal pauses by accents of equal disjunctive value, if the law which they had laid down for themselves would have permitted it, as in Gen. xlix. 31; Josh. vii. 14^b; Is. iii. 24; lxvi. 3; &c. In certain cases, indeed, the same accent is *repeated* in the division of the clause; but, from the very nature of the continuous dichotomy, *it loses in disjunctive value* each time of repetition. Instances are Zaqeph repeated (often more than once) in Silluq's clause, R'bhîa in Zaqeph's clause, &c.

The question how the *position* of the dichotomy (main or minor) was fixed, has been already answered. It is found, where the main *logical* pause of the clause, or the rules for *syntactical* division require it. But, as has been pointed out, pp. 3, 4, there are many notable exceptions. I would here only once more remind the reader that we have to do with a system of *public recitation*, the main object of which (like that of all effective delivery) was to bring out and impress upon the minds of the hearers the full meaning of the Sacred Text. And I would add that unless we are prepared to recognise the utmost freedom in the application of the dichotomy, we shall never be able to explain to ourselves the accentual division. In the higher style, where *parallelism* is found, the same freedom necessarily prevails.

I purpose, in the present chapter, to consider certain *general* principles of division, which will, in my opinion, account for the most noticeable instances of deviation from rule, just referred

[2] So *abiit, evasit, erupit*, could not, when turned into (accented) Hebrew, be separated by *equal pauses*. Comp. וַיֵּלֶךְ וַיִּבְרַח וַיִּמָּלֵט (1 Sam. xix. 12).

to. In the next chapter, I shall lay down the laws for *syntactical* division.

I. We often see a tendency to delay the dichotomy, till the main statement of the verse or clause has been set before the reader,—what follows the dichotomy serving to supplement, explain, qualify, &c. the *last part* of what precedes it. Looked at from the rhetorical point of view, such a division is often effective enough, although it may come in the middle of a subordinate clause, or may cut in two the apodosis. There is nothing peculiar in it, for we often adopt it in our own interpunction. (In the examples given, the vertical line marks the position of the dichotomy):

'For God doth know that, in the day ye eat thereof, then your eyes shall be opened, | and ye shall be as gods, knowing good and evil' (Gen. iii. 5).

'And Jehovah God said unto the serpent, Because thou hast done this, cursed art thou above all cattle and above every beast of the field; | upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life' (iii. 14).

'Are we not counted of him strangers? for he hath sold us, | and hath also quite devoured our money' (xxxi. 15).

'When thou comest into thy neighbour's vineyard, then thou mayest eat grapes thy fill at thine own pleasure; | but thou shalt not put any in thy vessel' (Deut. xxiii. 25).

'Jehoshaphat made ships of Tarshish to go to Ophir for gold. But none went; | for the ships were broken at Ezion-geber' (1 Ki. xxii. 49).

Further examples are unnecessary.

II. *Emphasis* is distinctly marked:

'In the beginning *God created* | the heavens and the earth' (Gen. i. 1. Comp. Ex. xx. 11).

'Thy sons and thy daughters shall be given unto another people, *and thine eyes shall see it* | and fail with longing for them all the day' (Deut. xxviii. 32).

'And the king of Israel said unto Jehoshaphat, There is yet one man by whom we may enquire of Jehovah; *but I hate him*, | for he doth not prophesy good concerning me, but evil' (1 Ki. xxii. 8).

'Who gave Jacob for a spoil, and Israel to the robbers? *Did not Jehovah?*' | [emphatic pause[3]]; 'He against whom we have sinned, &c.' (Is. xlii. 24).

'If any stir up strife, it is *not* | *of me*' (liv. 15)[4].

'*No peace*, | saith Jehovah, for the wicked' (xlviii. 22; lvii. 21).

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[3] I cannot agree with Delitzsch's remark: *Das Athnach ist an unrechter Stelle.* Comp. Athnach before אשר, Jer. xli. 2b.

[4] Luzzatto is completely puzzled by the accentuation, as other commentators would no doubt have been, if they had noticed it.

Such examples are common enough. Had they been wanting, we might well have questioned the taste of the accentuators. What calls for remark is the lengths to which they went in carrying out this principle of division. In their desire to mark the emphasis, they did not scruple to pass over the most prominent logical pauses. (These pauses were indeed marked by musical pauses, but the *main musical pause* was reserved for the emphasis.) In no other way can we explain the division in such cases as the following:

'And it came to pass at the end of two months that she returned to her father, *who did with her according to his vow which he had vowed;*' | [pause for effect at these solemn words[5], on which the whole narrative hinges]; 'and she had not known a man. So it became a custom in Israel' (Judg. xi. 39)[6].

'Therefore thus saith the Lord Jehovah, Behold, I have founded in Zion a *stone,*' | [the Messiah][7], 'a tried stone, a precious corner-stone of sure foundation: he that believeth shall not make haste' (Is. xxviii. 16).

'Then said Jehovah unto me, What seest thou, Jeremiah? and I said, *Figs;* | the good figs, very good; and the bad, very bad, &c.' (Jer. xxiv. 3).

'Then this Daniel *distinguished himself above the presidents and satraps,*' | [an emphasis not altogether unsuitable in view of the narrative following], 'because an excellent spirit was in him; and the king thought to set him over the whole realm' (Dan. vi. 4).

Other examples will occur in the sequel.

Occasionally (it must be allowed) the accentuators have been led into fanciful extremes by the Midrash-teaching of the Schools. Thus in Gen. i. 21 the Athnach is with הַתַּנִּינִם הַגְּדֹלִים, instead of at its proper place before וַיַּרְא אֱלֹהִים כִּי־טוֹב. And why? Because these wonderful creatures, about which Jewish fable has so much to relate[8], were counted to have nothing in common with the other creatures named. They were beings *per se,* and are put *by themselves* at the beginning of the verse! In Gen. xxxv. 10 the Athnach rests on

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[5] Josephus, Targum, and Rabb. Comm. generally, suppose that Jephthah really offered up his daughter, in fulfilment of his vow.

[6] Comp. Judg. iv. 21, where Athnach is properly due at וְהוּא־נִרְדָּם, but has been transposed for the sake of emphasis and effect. The attention was to be fixed on the details of Jael's heroic act, culminating in the words וַתִּתְקָעֵהוּ בָּאָרֶץ.

[7] So Rashi explains. Raymund Martini, in Pugio Fidei, ii. 5. 2, quotes the Targum as also rendering אבן by מלך המשיח. So far he is right that the מלך תקיף of the Targum evidently points to the Messiah (comp. 1 Pet. ii. 6).

[8] See e. g. Rashi, *ad loc.*, and Levy, Neuhebr. W. B. s.v. לויתן.

שְׁמְךָ יַעֲקֹב, to intimate that the patriarch, though he had a new name given him, was not (like Abraham) to lose the old one. The words are made emphatic: '*Thy name is, and shall be, Jacob!*'[9] In 2 Chr. ii. 13 the accentuators have abandoned the obvious accentuation, in order that they might emphasize the lesson that a son is bound to follow his father's occupation and to support his mother, when left a widow![10] Such instances are however rare. That a few occur is not surprising, when we bear in mind the influence that Haggadic teaching has always exercised among the Jews.

III. *a*. It is on the same principle that the introductory part of the verse, although logically requiring the main accent (Athnach) after it, is constantly passed over, that this accent may be introduced where the weight of meaning of the passage seems to lie[11]. Observe the division in the following instances:

'There I will meet with thee, and I will speak with thee, from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, | all that I will command thee to the children of Israel' (Ex. xxv. 22).

'And Moses wrote all the words of Jehovah; and rose up early in the morning, and builded an altar under the mount, | and twelve pillars, according to the twelve tribes of Israel' (Ex. xxiv. 4). [The accentuation draws attention to the altar and the twelve representative pillars. They were to be noted from their connection with the Covenant, the ratification of which is the grand subject of the narrative.]

'Yet it pleased Jehovah to bruise him,—He hath put him to grief: when Thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, | and the pleasure of Jehovah shall prosper in his hand' (Is. liii. 10). [It is on the *glorious results* of the sufferings of 'the servant of Jehovah' that the accentuation dwells.]

'And he said, Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; | blessed be the name of Jehovah' (Job i. 21).

And so even in short and simple sentences like the following:

'And Abraham stretched forth his hand, and took the knife | to slay his son' (Gen. xxii. 10).

'Then these men assembled, and found Daniel | making petition and supplication before his God' (Dan. vi. 12).

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[9] Comp. Berakhoth 13a. So R. El'azar in the Midrash (Ox. 2338) insists, ויאמר אלהים שמך יעקב שמך יעקב מכל מקום.

[10] See Qimchi on the passage.

[11] Hence often where הִנֵּה precedes the second clause, e. g. in Lev. xiii. 5, &c.; Num. xvii. 7; 1 Sam. xx. 2; xxx. 16; 2 Ki. vi. 25; Ezek. x. 1; Amos vii. 7.

Where the reader sees at once that the pause comes in just where it is most telling.

This free mode of division, adopted for the sake of effect and impressiveness in the reading, is not to be regarded as exceptional, but is found everywhere. It is, however, so different from our own ideas of interpunction, that I append some other examples, which the student may examine for himself: Gen. xxxiv. 7; Ex. iii. 12; xii. 23; Num. xx. 13; Deut. iii. 11; 1 Sam. xiv. 27; 2 Sam. xii. 4; Is. xxvii. 13; Jer. ii. 23; Ezek. xxxix. 13; Qoh. vii. 2; ix. 12[12].

The above are all instances of division by Athnach; but of course the same principle applies to the division of the half-verse or any section of the same, e. g. Is. xxxvii. 9^b; Jer. xxvi. 12^b; Mal. iii. 3^a.

β. Particularly noteworthy is the way in which the words that introduce a speech—or anything similar, as a command, decree, oath, covenant, &c. — are treated. They constantly occupy a *subordinate position*, as far as the accents are concerned. The clause containing *the speech itself*, *the command*, &c., is counted the more important, and receives the main accentuation. In short, the division is made (as above) just as if the introductory words were absent, e. g.[13]

'And God said, Let there be a firmament in the midst of the waters, | and let it divide the waters from the waters' (Gen. i. 6).

'And Jehovah said to him, Therefore whosoever slayeth Cain, | vengeance shall be taken sevenfold' (iv. 15).

'And Moses said to the children of Israel, See, Jehovah hath called by name | Bezalel, the son of Uri, &c.' (Ex. xxxv. 30).

'The Lord Jehovah hath sworn by His holiness, that lo! the days shall come

[12] He may also compare Gen. vi. 9; xi. 10; xxxvii. 2; where we do not find Athnach with the superscriptions, as we should have expected, but the clause following is divided, just as if the superscriptions were absent.

[13] There is no real difficulty here; we divide often in the same way: 'And they said, Nay; but we will abide in the street all night' (Gen. xix. 2). 'And Lot said unto them, Oh, not so, my lord: behold now, thy servant &c.' (xix. 18, 19). Only the accentuators go farther than we do, subordinating the words in question to a syntactical, as well as logical, division (see examples in text).

upon you, | that they shall take you away with hooks, and your residue with fish-hooks' (Amos iv. 2).

'And he commanded to destroy | all the wise men of Babylon' (Dan. ii. 12).

'Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, ... and all kinds of music, | shall fall down and worship the golden image' (iii. 10).

Such cases occur in every page.

γ. What is next to be noticed is that α and β may be combined, or β may be repeated; in other words, we may have a *compound* prœmium consisting of two (or even more) members, each of which will be subordinated, directly or indirectly, to the same main division of the speech, &c., marked by Athnach or some other leading accent. The position of this accent is indicated, as before, in the following examples:

'And Jacob awaked out of his sleep, and said, Surely Jehovah is in this place; | and I knew it not' (Gen. xxviii. 16)[14].

'And he told it to his father and to his brethren; and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? | Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?' (xxxvii. 10).

'Go and say to Hezekiah, Thus saith Jehovah, the God of David thy father, I have heard thy prayer, I have seen thy tears: | behold, I will add unto thy days fifteen years' (Is. xxxviii. 5)[14].

'From the uttermost part of the earth have we heard songs, "Glory for the righteous!" But I said, I pine away, I pine away, woe is me! | the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously' (xxiv. 16).

'And she conceived again, and bare a daughter. And He said unto him, Call her name Lo-ruchamah: | for I will no more have mercy on the house of Israel, that I should in any wise pardon them' (Hos. i. 6).

Other examples are Gen. i. 28; viii. 21; xxi. 17; xlvii. 29; Ex. x. 3; xxxii. 13; 2 Ki. i. 6; v. 15; Is. xlvii. 8; lix. 21; Jer. xlii. 20.

The student, when he has become familiar with the rules for the accentuation, may examine these examples for himself. He will observe that the several prœmial members are *variously subordinated*,

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[14] Our interpunction is here the same. And so in Gen. xxxvii. 32; 2 Sam. iv. 8; Is. vi. 7; xlvii. 8; lxii. 11; Jer. xxxviii. 25; Job i. 16; and many other passages. (See the Revised Version.)

sometimes the first to the second, sometimes all to Athnach, &c. The accentuators chose the musical pauses, which seemed to them suitable, nor is there generally any cause to find fault with their selection.

δ. Lastly, among proœmial expressions are to be reckoned וְהָיָה and וַיְהִי, in the sense of 'coming to pass,' which are usually subordinated by the accents to the first word or words of the clause which they introduce: וְהָיָה כָל־מֹצְאִי | יַהַרְגֵנִי (Gen. iv. 14); וְהָיָה הוּא | יִהְיֶה־לְךָ לְפָה (Ex. iv. 16; comp. Gen. xxiv. 15); וַיְהִי כִּשְׁמֹעַ חִירָם | אֶת־דִּבְרֵי שְׁלֹמֹה (1 Ki. v. 21); וַיְהִי בִשְׁלֹשִׁים שָׁנָה | שָׁנָה (2 Ki. xxv. 27). The merely *formal* character of these introductory words suffices to account for their subordinate position.

IV. In contrast to the *proœmium*, are the cases where an *appendage* is made to the clause, without affecting the division of the same. (Here the proper logical divison would have been immediately *before* the appendage.) Such cases are not so numerous as the proœmial instances. They may be divided into three classes:

a. Those in which there is a close connection in *sense* between the concluding member of the clause and the appendage. Thus in Gen. i. 16, וְאֵת הַכּוֹכָבִים is not preceded by Athnach, but is joined on by the accents to the part of the clause describing the 'lesser light,' because the stars were appointed *with the moon* to lighten up the night[15]. In iii. 19 the accentual division is: 'In the sweat of thy face shalt thou eat bread, | till thou return unto the ground, for out of *it* thou wast taken;' and in iv. 25: 'God hath appointed me another seed | in place of Abel, because Cain *slew him.*' Comp. xxxiv. 7 end; xlix. 10; Lev. xiii. 6 end; Deut. xvi. 3^b; Judg. vi. 21^b (see Bertheau); 1 Ki. xx. 12^b; Is. xxxviii. 16; lv. 5; lxvi. 13; 1 Chr. xvi. 33 (as Ps. xcvi. 13).

β. The second class embraces certain recurrent phrases, which

[15] Comp. Jer. xxxi. 35: 'Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances *of the moon and stars for a light by night.*'

are occasionally attached to the end of the verse, without affecting the regular division preceding, as אָמַר יְהוָה, נְאֻם יְהוָה and cognate expressions, Is. i. 20; xvii. 6; Jer. xlviii. 43; Ezek. v. 15; xv. 8; xxx. 12; Amos i. 15; &c. So אֲנִי יְהוָה, Lev. xix. 10; xxi. 12; xxii. 2, 3; xxvi. 45; and יְהוָה שְׁמוֹ, Jer. xxxi. 35; xxxiii. 2; Amos v. 8; ix. 6.

γ. The third class relates to the peculiar division often found before לֵאמֹר, e.g. וַיְצַו יְהוָה אֱלֹהִים | עַל־הָאָדָם לֵאמֹר (Gen. ii. 16); בַּיּוֹם הַהוּא כָּרַת יְהוָה אֶת־אַבְרָם | בְּרִית לֵאמֹר (xv. 18); וַיָּכוּ שֹׁטְרֵי בְּנֵי יִשְׂרָאֵל | אֲשֶׁר־שָׂמוּ עֲלֵהֶם נֹגְשֵׂי פַרְעֹה (Ex. v. 14); וַיְהִי דְבַר־יְהוָה אֶל־יִרְמְיָהוּ שֵׁנִית | וְהוּא עוֹדֶנּוּ עָצוּר בַּחֲצַר הַמַּטָּרָה לֵאמֹר (Jer. xxxiii. 1). In these examples the clauses have been divided, just as if לֵאמֹר were not present, with the consequence that לֵאמֹר and the word (or words) between it and the main dichotomy preceding are brought together in a very awkward way. And so in numberless other passages. The object of the division seems to have been purely *musical*, to introduce more variety into the chanting than would have been possible if the division had been always on the word immediately preceding לֵאמֹר, and to secure a fuller melody for *long* sentences (e.g. 2 Sam. vii. 7; Jer. xliv. 15). From the frequent occurrence of לֵאמֹר with Athnach and Silluq, it is here that the monotony would have been most felt; and here the above division is most common. With the other accents, it is frequently neglected[16].

V. It is important to notice the influence which *parallelism* has on the division of the verse. This main ornament of the Hebrew style[17] characterizes all the poetical and (to a great

[16] Thus in Genesis, it occurs only twice (xlii. 37; xlv. 16), as far as I have observed, out of some thirty examples.

[17] But not confined to Hebrew, for it is found equally in old Egyptian and Assyrian compositions.

extent) the prophetical parts of the twenty-one Books. It is also found in the simply narrative portions, for a poetic colouring often shews itself even there. The most conspicuous instances are where it is marked by the main dichotomy, but it appears hardly less frequently in the minor divisions of the verse.

For the different kinds of parallelism, I may be allowed to refer to my remarks in טעמי אמ"ת, pp. 24–28.

The most common form in which it appears is that of *partial* parallelism,—with or without addition, thus:

a. Without addition, e. g.

'In blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, | and as the sand which is upon the sea-shore' (Gen. xxii. 17).

'Your new moons and your appointed feasts my soul hateth; they are a burden upon me, | I am weary of bearing them' (Is. i. 14).

'Like as many were astonished at thee,—his visage was so marred more than man, | and his form more than the sons of men' (lii. 14).

'They are waxen fat, they shine: yea, they overpass the deeds of wickedness; they plead not the cause, the cause of the fatherless, that they should prosper; | and the right of the needy do they not judge' (Jer. v. 28)[18].

In these and similar cases, the main idea of the verse (or clause) is first given, and then follows an echo (as it were) of the *last* part of the same. The logical division is disregarded. No less is this the case, in many of the instances of parallelism

β. With addition, e. g.

'But the multitude of thy foes shall be like small dust, | and the multitude of the terrible ones as chaff that passeth away: and it shall be at an instant suddenly' (Is. xxix. 5).

'For Jehovah is our judge, Jehovah is our lawgiver, | Jehovah is our king; He will save us' (xxxiii. 22).

'I will bring the blind by a way that they know not; in paths that they know not will I lead them: | I will make darkness light before them, and crooked places straight. These are the things which I will do and not forbear' (xlii. 16).

'Sing, O barren, thou that hast not borne; | break forth into singing and cry aloud, thou that hast not travailed with child: for more are the children of the desolate than the children of the married wife, saith Jehovah' (liv. 1).

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[18] For the sake of beginners, I add a few more examples: Gen. xlix. 27; Is. xxx. 10; xli. 20; Jer. i. 10 (antithetic); Hos. vi. 1; Amos v. 11; ix. 14; Nah. iii. 7.

'Go up to Lebanon, and cry; and lift up thy voice in Bashan; | and cry from Abarim: for all thy lovers are destroyed' (Jer. xxii. 20)[19].

I have noted a few instances of what has been termed *progressive* parallelism, e. g.

'Therefore the abundance they have gotten | and their store—over the poplar-brook shall they carry them' (Is. xv. 7).

'The meadows by the Nile, by the brink of the Nile, | and all that is sown by the Nile,—shall become dry, be driven away, and be no more' (xix. 7).

'A thousand at the rebuke of one, | at the rebuke of five,—shall ye flee' (xxx. 17).

'Yea, from of old men have not heard, nor perceived by the ear, | eye hath not seen,—a God beside Thee, who worketh &c.' (lxiv. 3).

This kind of parallelism is more common in the three Books.

VI. In cases of *specification*, we often find the proper logical or syntactical division—particularly the latter—neglected, and the main musical pause introduced *between the details* or *particulars given*. Distinctness of enunciation, and emphasis (where necessary), were thus secured. The pause was introduced where it seemed likely to be most effective. Thus the *logical* division is disregarded:

'And Moses said, With our young and with our old will we go, | with our sons and with our daughters, with our flocks and with our herds will we go; for we must hold a feast unto Jehovah' (Ex. x. 9).

'I have sent among you the pestilence after the manner of Egypt; I have slain with the sword your young men, and given your horses into captivity, | and I have made the stink of your camp to come up even into your nostrils: yet have ye not returned unto Me, saith Jehovah' (Amos iv. 10)[20].

Comp. Gen. xlii. 36^{b}; Lev. xxii. 13^{a}; Is. xliv. 12; Jer. xlii. 14; Ezek. xiv. 7 (not 4); Amos vi. 2; Ob. 11.

Syntactical clauses are treated in the same way, and subject, object, &c. are cut in two—or members that belong together, separated—by the dichotomy. (A logical pause may occur in the verse or not.)

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[19] I give a few additional examples: Is. ii. 12; v. 29; viii. 10; x. 15; xiii. 4; lii. 1; lvii. 6; Ezek. xvi. 45; Joel i. 12.

[20] It is interesting to compare with this verse, vv. 6, 8, 9, 11, all with the same refrain. The details in these verses are not so numerous, hence the division is *regular*.

'In the selfsame day entered Noah, and Shem and Ham and Japheth the sons of Noah, | and Noah's wife, and the three wives of his sons with them, into the ark' (Gen. vii. 13).

'And Isaac was forty years old, when he took Rebekah, the daughter of Bethuel the Aramean of Paddan-aram, | the sister of Laban the Aramean, to be his wife' (xxv. 20).

'And every man, with whom was found blue and purple and scarlet, and fine linen, and goats' hair, | and rams' skins dyed red, and sealskins, brought them' (Ex. xxxv. 23).

'And ye shall offer a burnt-offering unto Jehovah, two young bullocks and one ram, | and seven he-lambs of the first year; they shall be unto you without blemish' (Num. xxviii. 19; comp. 11[b]).

'And I will set a sign among them, and I will send such as escape of them unto the nations,—to Tarshish, Pul and Lud that draw the bow, to Tubal and Javan, | to the isles afar off, that have not heard My fame, neither have seen My glory,—and they shall declare My glory among the nations' (Is. lxvi. 19).

Perhaps the most notable instances of this mode of division are the following:

'And Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times *into the holy place within the veil*, | *before the mercy-seat which is upon the ark*, that he die not; for I will appear in the cloud upon the mercy-seat' (Lev. xvi. 2). [Specification with emphasis [21].]

'And thou shalt say in thy heart, Who hath borne me these? seeing I was bereaved and barren, | an exile and outcast; and these, who hath brought them up? Behold, I was left alone; these, where were they?' (Is. xlix. 21). [The grouping of the words, though forced, is not without effect.]

Comp. Gen. xxxiv. 28; Ex. xxvii. 19; Deut. xi. 6; Josh. vi. 21; 2 Ki. x. 5[a]; Jer. xli. 3; Ezek. xxvii. 27; Esth. ix. 26; Ezra iv. 17[22].

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[21] It appears to me a mistake to suppose, with Luzzatto, Malbim, and Geiger (whom Dillmann follows), that the Athnach here rests on a fanciful interpretation given in the name of R. Jehuda, Menachoth 27[b]. Had this interpretation indeed represented the traditional and generally accepted view of the passage, we might have allowed that the accentuation had been influenced by it. But, so far from this being the case, it was *opposed* to the recognised teaching (note רבנן סברו וגו' l. c.). Nor is it found in the Versions or in any Rabbinical Commentary. In short, there is nothing to shew that it was anything more than the extravagant conceit of a single Rabbi, who perhaps imagined that he had the accentuation on his side. (Geiger, Jüdische Zeitschrift, ii. p. 30, has certainly not succeeded in establishing his point that R. Jehuda's view was that held by the *Pharisees*.)

[22] Gen. xii. 8 and Is. ix. 8 seem to belong under this head. In the former passage, the details are so accented as to draw special attention to the *place* which Abraham chose for pitching his tent and solemnizing the worship of Jehovah. In the latter, it is the *last* of the details that is marked off, but that is an important one.

It is not often that this prominent division occurs, where only *two* objects are specified, or *two* particulars given:

'The bread of his God, both of the most holy, | and of the holy, shall he eat' (Lev. xxi. 22).

'And the holy oblation | and the sanctuary of the house shall be in its midst' (Ezek. xlviii. 21^{b}).

'For three transgressions of Damascus | and for four, I will not turn it away' (Amos i. 3; comp. 6, 9, &c.).

(Such instances answer to the progressive parallelism of p. 40.)

See further, Gen. vi. 9^{a} (two adjectives); Deut. ix. 28; 1 Ki. vii. 7^{a}, 36^{a}; Ezek. xlv. 11; Qoh. iii. 17^{b}; 1 Chr. vi. 34; xxix. 4.

Other modes of dealing with specification present no difficulty. The several details are usually marked with accents in regular *crescendo* order,—a *climax ascendens*,—or are formed into pairs or groups, which are treated in the same way. For examples, see Gen. xii. 5; xv. 9; Josh. xi. 16; Is. iii. 24; lxvi. 3; Qoh. ix. 11^{a}: and comp. the rules for the division of the verbal clause, p. 49.

Where specification runs on in *successive verses*, the same principle of distinct enunciation is observable. For instance, when strings of names occur, we constantly find them broken up into *short* verses. See Gen. x. 15 ff.; Is. iii. 18 ff.; Ezra vii. 1 ff.; 1 Chr. viii. 14 ff.; &c.

VII. The *parenthesis* may be indicated in various ways.

It may occupy a separate verse (or verses), as in Deut. ii. 10–12; iii. 9, 11; Jer. xxxix. 1, 2.

Or it may occur in the *middle* or at the *end* of the verse, when the rule is to mark it off with the accent *next greater than that which precedes it* (with Athnach or Silluq after Zaqeph, with Zaqeph or Ṭiphcha after R'bhîa, &c.). The principle of the rule is evident[23].

'If they sin against Thee' [R'bhîa],—'for there is no man that sinneth not' [Zaqeph],—'and Thou be angry with them, &c.' (1 Ki. viii. 46).

'Now Pashchur the son of Immer the priest heard' [Zaqeph],—'and he was chief officer in the house of Jehovah' [Athnach],—'Jeremiah prophesying these things' (Jer. xx. 1).

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[23] It is very rarely indeed that this rule fails. Ex. xxx. 13^{b} is an unimportant exception. In Ezek. xxxiii. 33 the accentuators perhaps supplied יאמרו, as the LXX ἐροῦσιν. A strange mistake occurs in 1 Ki. xi. 26. For צרוּעָה point צְרוֹעָה, with Ox. 1, 7, 10, &c.

So the scruples of the accentuators led them to mark a parenthesis in the well-known passage:

'And the lamp of God was not yet gone out' [Zaqeph],—'and Samuel was asleep[24]' [Athnach]—'in the temple of Jehovah' (1 Sam. iii. 3).

For other examples, see Gen. xix. 20^b; Deut. iii. 19; 2 Sam. xiv. 26; xxi. 2; Jer. xli. 9; Amos vi. 14; 2 Chr. xxxii. 9.

The above are the usual modes of marking the parenthesis. Variations are infrequent. Sometimes the clause is broken up into parts, each of which is treated successively as above, e. g.

'Like as many were astonished at thee' [Zaqeph],—'his visage was so marred more than man' [Athnach], 'and his form more than the sons of men' [Silluq],—'so &c.' (Is. lii. 14, 15).

'And the sons of Reuben, the first-born of Israel' [Zarqa],—'for he was the first-born' [S'gôlta]; 'but forasmuch as he defiled his father's couch, his birthright was given unto the sons of Joseph' [Athnach]; 'and the genealogy is not to be reckoned after the birthright' [Silluq] (1 Chr. v. 1). The parenthesis in this case, from its length and many details, passes on into the next verse.

Comp. 1 Ki. xii. 2 (2 Chr. x. 2); Esth. ii. 12; 1 Chr. viii. 13.

Sometimes again, where verses are closely connected in sense and construction,—as 1 Ki. xviii. 3, 4; 2 Ki. ix. 14, 15; 2 Chr. v. 11, 12,—the parenthesis occupies the last half of one verse, and is then continued in the next[25]; or it may occur even at the *beginning* of the verse, as in 1 Ki. viii. 42; ix. 11 (but this is unusual).

In the course of the present chapter, the most frequent and most important cases of irregular division have been considered. My aim has been, by the comparison of a sufficient number of examples, to shew that a *principle* underlies the deviation in each case. An explanation thus determined can hardly (I venture to think) be called in question.

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[24] Rabb. Comm. supply וַיִּשְׁכַּב (see verse 2), or something similar, after וַיִּשְׁכַּב.

[25] There is nothing peculiar in this, for other constructions are treated in the same way, in the verse-division. It must, however, be allowed that the arrangement in Judg. xx. 27, 28 is awkward in the extreme.

CHAPTER IV.

ON SYNTACTICAL DICHOTOMY.

THE most frequent, although for us the least important, instances of the application of the dichotomy come under this head. In almost every verse—owing to the minute subdivisions which the continuous dichotomy introduces—we meet with cases where the *syntactical* relation of the words to one another, and to the whole clause of which they form a part, alone decides its position. And it is not always easy to see on what principle the dichotomy in such cases is made. It is therefore necessary to consider somewhat at length what *the relation is between syntax and the accentual division.*

We should not expect the dichotomy to intervene where only *two* words come together, either as forming an independent clause, or as simply left together in the course of the accentual division. Occasionally indeed (as we shall see) under the influence of musical laws, or in cases where a distinct or emphatic enunciation was desired, separation takes place even here. But the rule is *to keep two words united.* Concepts therefore—as subject and predicate, adverb and verb,—which are kept apart in longer clauses, are here constantly brought together, thus: יְהוָה מַלְכֵּנוּ (Is. xxxiii. 22); יְהוָה הוֹדִיעֵנִי (Jer. xi. 18); עַל־מִשְׁמַרְתִּי אֶעֱמֹדָה (Ezek. xii. 12); בָּעֲלָטָה וְיֵצֵא (Hab. ii. 1). And as words united by Maqqeph are regarded (for accentual purposes) as constituting a single word, we meet with such combinations as וְהָיָה־אִישׁ כְּמַחֲבֵא־רוּחַ (Is. xxxii. 2); תִּפְתַּח־אֶרֶץ וְיִפְרוּ־יֶשַׁע (xlv. 8).

But in sentences consisting of three or more words, the dichotomy is more or less regularly introduced. Here the first step is to notice which of the component parts of a grammatical clause—subject, object, verb, &c.—precedes [1].

[1] In this chapter, where it is necessary to distinguish the main from a minor dichotomy, I mark the former by d 1, and the latter by d 2, d 3, &c.

I. The SUBJECT may precede, and—from its independent position[2]—is generally marked off by the main dichotomy: וְאַבְרָהָם | הָיוֹ יִהְיֶה (Gen. i. 2); וְהָאָרֶץ | הָיְתָה תֹהוּ וָבֹהוּ הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי | הִיא (xviii. 18); לְגוֹי גָּדוֹל וְעָצוּם (xviii. 18); נָתְנָה־לִּי מִן־הָעֵץ וָאֹכֵל (iii. 12). The subject may be common to two clauses, as in וְצֹאנִי | מִרְמַס רַגְלֵיכֶם תִּרְעֶינָה | וּמִרְפַּשׂ רַגְלֵיכֶם תִּשְׁתֶּינָה (Ezek. xxxiv. 19).

The usual exceptions come under the following heads:

1. The *personal* and *other pronouns* are not always considered important enough to stand by themselves, thus: אֲנִי אֲנִיד | צִדְקָתֶךָ (Is. lvii. 12); comp. הוּא (Gen. ii. 11); אַתָּה (vi. 21); זֶה (v. 1); אֵלֶּה (xxxvi. 14); אֲשֶׁר (xiv. 20); מִי (Num. xxiii. 10); &c.[3]

The same may be said of the indefinite אִישׁ, אָדָם, 'one, any one' (Qoh. vi. 2; ix. 15b), and the distributive אִישׁ, 'each, every one' (Lev. xix. 3).

2. When the clause, which the subject introduces, consists of two parts, the first syntactically complete in itself, the second a supplemental appendage (a *Zusatz*, to use a German term, which exactly expresses the construction), consisting generally of a preposition with its government or an adverbial expression, the main dichotomy may be placed at the end of the first part[4]. The subject will then either have no disjunctive accent, or be marked with a minor dichotomy. The following examples will explain what I mean: וְשָׂרָה שֹׁמַעַת | פֶּתַח הָאֹהֶל (Gen. xviii. 10); חָיִל | הָאֵל מָעוּזִּי (Ex. xv. 18); יְהוָה יִמְלֹךְ | לְעֹלָם וָעֶד (2 Sam. xxii. 33); וּמְתָנָיו חֲגֹרִים | בְּכֶתֶם אוּפָז (Dan. x. 5). Or the minor dichotomy appears: מִכֹּל חַיַּת הַשָּׂדֶה | הָיָה עָרוּם[d1] | וְהַנָּחָשׁ[d2] (Gen. iii. 1); מְאֹד[d1] | בֵּרַךְ אֶת־אֲדֹנִי | וַיהוָה[d2] (xxiv. 35). Such cases are very common[5].

Instances of a *double* Zusatz are found, as in וְאַנְשֵׁי סְדֹם | רָעִים[d2] לַיהוָה מְאֹד[d1] | וְחַטָּאִים (Gen. xiii. 13), and 2 Chr. xxix. 34b, but are rare.

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[2] See Gesenius' Gr., § 144.

[3] Of course, in such cases, the minor dichotomy is due, if the length of the part of the clause before the main dichotomy requires it, e. g. אָנֹכִי | יוֹצֵר עֲלֵיכֶם[d2] | רָעָה[d1] (Jer. xviii. 11).

[4] The *Zusatz* answers to the supplemental clause in the logical division, p. 32.

[5] It being understood that the division is quite optional. Hence Codd. frequently vary. Thus we have וְרוּחַ יְהוָה and וְרוּחַ יְהוָה (1 Sam. xvi. 14); וְהַשָּׂטָן and וְהַשָּׂטָן (Zech. iii. 2); הָרָצִים and הָרָצִים (Esth. iii. 15). Even the same verse sometimes shews a different division, as Gen. xxxi. 25b; Josh. vi. 9.

3. Sometimes, notwithstanding the position of the subject at the head of the clause, the main tone or emphasis lies—or was considered by the accentuators to lie—further on in the clause. In such cases they did not hesitate to transfer the main dichotomy accordingly,—the subject being marked, where necessary, by a *minor* dichotomy,—e. g. יְהוָה | הִפְגִּיעַ בּוֹ יְהוָה עָשָׂה | אֵת אֲשֶׁר דִּבֶּר בְּיַד עַבְדּוֹ אֵלְיָהוּ (2 Ki. x. 10); אֵת עֲוֹן בִּלְעָם (Is. liii. 6); כִּי הַחַיִּים | יוֹדְעִים שָׁיָמֻתוּ (Qoh. ix. 5); לְפָנִים | יִשְׁבּוּ בָהּ (Deut. ii. 10); וְצַדִּיק בֶּאֱמוּנָתוֹ | יִחְיֶה[6] (Hab. ii. 4). Comp. Gen. xix. 24; Num. xv. 13; Josh. ix. 3; 1 Sam. v. 1; Is. iii. 1; viii. 7; lxiv. 3^{b}[7].

4. Lastly, we cannot but expect to find the subject occupying an inferior position, when its verb governs a clause introduced by כִּי (אֲשֶׁר) or an Infinitive with לְ. Such clauses are often of considerable length, and it would manifestly have been awkward in the extreme to mark off always the subject at the commencement. The rule, therefore, is to make the main dichotomy immediately precede these clauses (just as we, in reading, make a slight pause before them), e. g. יְהוָה | צִוָּה לְתֵת־לָנוּ נַחֲלָה בְּתוֹךְ אַחֵינוּ | וְאָבִיו וְאִמּוֹ לֹא יָדְעוּ (Josh. xvii. 4); כִּי מֵיְהוָה הִיא (Judg. xiv. 4). (Corresponding instances with the *object*, II, or an *adverbial expression*, III, at the head of the clause, are, I believe, very rare. I mention, therefore, here the only ones I have noted: 1 Ki. xvii. 4^{b}; 2 Chr. xxviii. 10, 13.)

II. The OBJECT may precede, and as its position at the head of the clause implies a distinct emphasis, it is marked off by the main dichotomy: אַךְ־בָּשָׂר | בְּנַפְשׁוֹ דָמוֹ לֹא תֹאכֵלוּ (Gen. ix. 4);

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[6] Much has been written on the accentuation of this passage. Unquestionably it may stand as in our texts, comp. Ezek. xiv. 14^{b}; Dan. ii. 25^{a}. But it is to be noted that the great majority of Codd. (I have not noticed a single exception) *point regularly* וְצַדִּיק | בֶּאֱמוּנָתוֹ יִחְיֶה.

[7] That variations occur in Codd. is no more than we should expect. Thus, we have עַמִּי and עַמִּי (Jer. viii. 7); וְעַרְמֹנִים and וְעַרְמֹנִים (Ezek. xxxi. 8); מַלְכָּא and מַלְכָּא (Dan. v. 12); וַיְהוֹנָה and וַיְהוֹנָה (2 Chr. xviii. 22), with a different tone or emphasis according to the taste of the punctators. In a few unimportant instances the division is quite arbitrary. Thus in Gen. x. 8, 13, 15, 24 *bis*, the subject is regularly marked off before יָלַד; then in verse 26 comes an instance to the contrary, וְיָקְטָן יָלַד | אֶת־אַלְמוֹדָד. Comp. 1 Chr. iv. 2, where there is a change in the *same* verse, (in verse 8 point וְקוֹץ with Codd.) We have here such a variation of tone as a reader in the present day might adopt, without assigning to it any particular meaning. (So when the object or an adv. expression precedes, Neh. iii. 6; Gen. x. 25.)

הַמֵּת לְיָרָבְעָם בָּעִיר | וְיֹאכְלוּ צְחֹק | עָשָׂה לִי אֱלֹהִים הַכְּלָבִים (xxi. 6); (1 Ki. xiv. 11).

The exceptions follow the same lines as with the subject, but are *far fewer* in number. The accentuators rightly felt that the emphatic position of the *object* was to be as little disturbed as possible.

1. Thus under the head of the *pronouns*, I have noted only זֶה (אֵלֶּה), מָה, and אֲשֶׁר, without the dichotomy: זֶה יִתְּנוּ | בְּלֹ־הָעֹבֵר עַל־הַפְּקֻדִים (Ex. xxx. 13); אֵלֶּה עָשָׂה | בְּנָיָהוּ בֶּן־יְהוֹיָדָע (2 Sam. xxiii. 22); מָה אֲדֹנִי | מְדַבֵּר אֶל־עַבְדּוֹ (Josh. v. 14); אֲשֶׁר־בָּרָא אֱלֹהִים (Gen. ii. 3); and with the minor dichotomy אֲשֶׁר | יְהוָה אֱלֹהֶיךָ[d1] | נֹתֵן לְךָ[d2] (Deut. xix. 10).

2. The *Zusatz*, however, is freely used, on the same principle as with the subject: וְאֶת־דָּמוֹ יִשְׁפֹּךְ | אֶל־יְסוֹד מִזְבַּח הָעֹלָה (Lev. iv. 25); וְאֶת־גַּלְגַּלְתּוֹ חָקְעוּ | בֵּית דָּגוֹן; צָפָה נָתַתִּיךָ | לְבֵית יִשְׂרָאֵל (Ezek. xxxiii. 7); (1 Chr. x. 10); or with the minor dichotomy on the object: כִּי־אֹתוֹ | אָהַב[d2] אֲבִיהֶם | מִכָּל־אֶחָיו[d1] (Gen. xxxvii. 4); בְּיַעֲקֹב | שָׁלַח אֲדֹנָי[d1] | דָּבָר[d2] (Is. ix. 7).

3. In only a few other cases has the emphasis, due on the object, been *moved further on* in the clause, e.g. אִשָּׁה אֶל־אֲחֹתָהּ | לֹא תִקָּח (Lev. xviii. 18); חָמְאוּ יִשָּׂא | הָאִישׁ הַהוּא (Num. ix. 13); שַׁעֲרֶרֶת[d2] | בְּיִשְׂרָאֵל[d1] עָשְׂתָה מְאֹד (Jer. xviii. 13); הֵמָּה עֹשִׂים | בְּתוֹלַת יִשְׂרָאֵל (Ezek. xxxiii. 31); כָּל־כֹּהֵן | יַיִן לֹא־יִשְׁתּוּ (xliv. 21). In Jer. ix. 7[b]; x. 13[b] (li. 16) texts vary.

III. ADVERBS, and PREPOSITIONS with their government, at the beginning of the clause, are also generally marked off by the main dichotomy, e.g. וּלְאָדָם | לֹא־מָצָא עֵזֶר כְּנֶגְדּוֹ (Gen. ii. 20); מֵהָעוֹף לְמִינֵהוּ | פִּתְאֹם (Jer. vi. 26); וּמִן־הַבְּהֵמָה לְמִינָהּ מִכֹּל רֶמֶשׂ הָאֲדָמָה לְמִינֵהוּ | שְׁנַיִם מִכֹּל יָבֹאוּ אֵלֶיךָ לְהַחֲיוֹת (Gen. vi. 20).

The exceptions run for the most part parallel to those with the subject and object.

1. Prepositions with *pronominal suffix*, or with the independent *pronouns*, often occupy an inferior position: מֵהֶם תִּקְנוּ | עֶבֶד וְאָמָה (Lev. xxv. 44); מֵאֲשֶׁר יִשְׁאַבְנוּ | הַנְּעָרִים (Ruth ii. 9); אַחֲרָיו חֲזָק[s] | (1 Sam. xxiv. 15); נְחֶמְיָה בָּרַעֲזְבּוּק (Neh. iii. 16); מֶלֶךְ יִשְׂרָאֵל | אַחֲרֵי מִי יָצָא

[s] So עַל־יָדָם, עַל־יָדוֹ, verses 2, 4, &c., 'beside him (them).'

עַמּוֹ | הָרְאוּבֵנִי וְהַגָּדִי | לָקְחוּ נַחֲלָתָם (Judg. vi. 15); בַּמֶּה אוֹשִׁיעַ | אֶת־יִשְׂרָאֵל (Josh. xiii. 8).

2. Instances with the *Zusatz* are common enough: | בְּעִצָּבוֹן תֹּאכְלֶנָּה כֹּל יְמֵי חַיֶּיךָ (Gen. iii. 17); | בְּעֵבוּרָהּ הֵיטִיב וּלְאַבְרָם (xii. 16). And with the minor dichotomy, לַמּוֹעֵד | כָּעֵת חַיָּה אָשׁוּב אֵלֶיךָ (xviii. 14). The double Zusatz is found in Lev. xxiv. 4, לִפְנֵי יְהוָה תָּמִיד, and Deut. xxix. 14, עִמָּנוּ הַיּוֹם.

3. As with the subject and object, the main dichotomy is at times *moved forward* in the clause to where the chief stress or emphasis seems to rest, e.g. בְּרֵאשִׁית | בָּרָא אֱלֹהִים | אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ (Gen. i. 1); וּפִתְאֹם יָבוֹא אֶל־ | הֵיכָלוֹ הָאָדוֹן אֲשֶׁר־אַתֶּם מְבַקְשִׁים | בַּשֶּׁבֶט יַכּוּ עַל־הַלְחִי | אֵת שֹׁפֵט יִשְׂרָאֵל (Mic. iv. 14); הֵיכָלוֹ הָאָדוֹן אֲשֶׁר־אַתֶּם מְבַקְשִׁים (Mal. iii. 1).

4. Sometimes *two* adverbial expressions are found together at the head of the clause,—answering to the double Zusatz at the close,—e.g. לְפָנִים בְּיִשְׂרָאֵל (1 Sam. ix. 9); עַל־שֻׁלְחַן הַמֶּלֶךְ תָּמִיד (2 Sam. ix. 13); בַּיּוֹם הַשְּׁבִיעִי כְּטוֹב לֵב־הַמֶּלֶךְ בַּיָּיִן (Esth. i. 10). Comp. Cant. iii. 1; Dan. ii. 19; iii. 8; 1 Chr. xii. 37.

5. Lastly, the rule for the dichotomy is often relaxed in the case of the common and less important adverbs, as אֵיךְ, אַף, אָז, אוּלַי, עַל־כֵּן, אַחֲרֵי־כֵן, מִדּוּעַ, עוֹד, עַתָּה, שָׁם, &c. Such cases are very common, see אוּלַי in Gen. xviii. 24; אַחֲרֵי־כֵן, xxiii. 19, &c.[9] To them may be added the frequently recurring adverbial expressions, בַּיּוֹם הַהוּא, בָּעֵת הַהִיא (Is. ii. 20; xxxix. 1, &c.), and בְּיָמָיו (2 Ki. xxiv. 1).

IV. The VOCATIVE, at the beginning of the clause, is generally marked off by the dichotomy: אֲדֹנָי יְהוִה | בַּמֶּה אֵדַע כִּי אִירָשֶׁנָּה (Gen. xv. 8). But when a *long* clause follows, it is almost necessarily subordinated to a part of the same, as in Gen. xviii. 3; Deut. iii. 24; Ezek. xliv. 5; 1 Chr. xxix. 16; &c.

[If it be asked, how, when we have marked off the subject, object, &c., we are to proceed with the division of the rest of the clause, the answer is very simple. We start *de novo* with the members remaining, always supposing there are at least three words left to be divided. If the subject is succeeded by the

[9] In these minor matters Codd. often vary. Sometimes the Massora fixes the accentuation, as Gershâyim in גָּלָן (Jer. vii. 32); and T'bhîr in וְעַתָּה (Mic. iv. 11).

object, or the object by the subject, &c., we have simply to proceed as before, and mark off this second member by a *minor* dichotomy, e. g. הֲמָה | בָּנַיִךְ וּבְנוֹתַיִךְ | יִקָּחוּ (Ezek. xxiii. 25); כָּלָה וְנֶחֱרָצָה | דָּבָר גָּהוֹל | הַנָּבִיא | דִּבֶּר אֵלָיִךְ (2 Ki. v. 13); אֲדֹנָי יְהוִה צְבָאוֹת | עֹשֶׂה | בְּקֶרֶב כָּל־הָאָרֶץ (Is. x. 23, where the three last words are treated as a verbal clause); עַל מְאוּרַת צִפְעוֹנִי | גָּמוּל | יָדוֹ הָדָה (xi. 8); and so on. But in most cases *the verb* succeeds, and we then divide according to Rule V, immediately following.]

V. With the VERB[10], the division is quite different. Here the weight of the clause lies at the *end;* and the *last member* is first separated by the dichotomy, then the second from the end, and so on till we reach the verb: הוֹצִיא יְהוָה | אֶת־בְּנֵי יִשְׂרָאֵל | מֵאֶרֶץ מִצְרַיִם | עַל־צִבְאֹתָם (Ex. xii. 51); וַיִּקַּן | אֶת־ חֲלֶקֶת הַשָּׂדֶה | אֲשֶׁר נָטָה־שָׁם אָהֳלוֹ | מִיַּד בְּנֵי־חֲמוֹר אֲבִי שְׁכֶם | בְּמֵאָה קְשִׂיטָה (Gen. xxxiii. 19)[11].

The student may find for himself examples in every page.

Variations from this simple rule are the following:

1. The several parts of a compound member are constantly treated by the accentuation as *separate* members, e. g. וְהָתִי לְךָ | וּלְזַרְעֲךָ | אֶת אֶרֶץ מְגֻרֶיךָ | אֵת כָּל־אֶרֶץ כְּנַעַן | לַאֲחֻזַּת עוֹלָם (Gen. xvii. 8); כֹּה־אָמַר יְהוָה | אֱלֹהֵי צְבָאוֹת | אֲדֹנָי (Amos v. 16).

Or else they are grouped in various ways: וַיִּתֶּן־לוֹ | צֹאן וּבָקָר | וְכֶסֶף (Gen. xxiv. 35); וַיִּקְרָא שְׁמוֹ | פֶּלֶא | וְעֲבָדִים וּשְׁפָחוֹת וּגְמַלִּים וַחֲמֹרִים (Is. ix. 5).

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[10] Participles, infinitives, and verbal adjectives come, so far as they have verbal government, under the category of the verb.

With הֵן (הִנֵּה), אֵין, עוֹד, יֵשׁ, the verbal idea is often *implied* (see Gesenius' Gr., § 100. 5), Gen. xxii. 13; xxiv. 23; xxviii. 17; xxxi. 14.

[11] The vocative is generally made a *separate* member, e. g. in Judg. v. 31; Mic. vi. 8; but sometimes not, when the suffix of the 2nd pers. precedes, as in Is. viii. 8; x. 22; or even *follows*, Is. xiv. 31; Mic. ii. 12.

2. On the other hand, adverbial expressions or prepositions with their government—homogeneous members, be it observed—are sometimes *kept together* by the accentuation[12], e. g. וַתִּתֵּן אֹתָהּ | ^{d2}לְאַבְרָם ^{d1}אִשָּׁה (Gen. xvi. 3); לוֹ לְאִשָּׁה | וַיִּקְרָא ^{d3}מַלְאַךְ יְהוָה | ^{d2}אֶל־אַבְרָהָם | ^{d1}שֵׁנִית מִן־הַשָּׁמָיִם (xxii. 15); וַיַּעַל אֵלֶיהוּ | בַּסְעָרָה הַשָּׁמָיִם (2 Ki. ii. 11; comp. ver. 1). Other examples are Ex. ii. 5; xxv. 30; Lev. xiv. 27 (not 16); Num. xiv. 37; Josh. xxi. 8; Is. xl. 2 end; Jer. xxxvi. 10; Qoh. ii. 15; 1 Chr. xxiii. 31.

3. Some *anomalous* cases occur, which may almost all be explained by the desire to *emphasize* the part of the clause, to which the dichotomy has, contrary to rule, been transferred. It is enough to trace the principle which guided the accentuators. We are not bound always to agree with them.

(*a*) Thus, when the verb which introduces the clause, receives its nearer definition through another verb, governing an accusative, adverbial expression, &c., and this accusative or adverbial expression is placed *before* the verb on which it depends, they considered that a certain emphasis was intended, and pointed accordingly: אֲשֶׁר לֹא־נִפְתָּחָה | הַמַּעֲמִיקִים מֵיְהוָה | סָתֹר עֵצָה (Deut. xxviii. 56); כַּף־רַגְלָהּ | הַצֵּנֶא עַל־הָאָרֶץ (Is. xxix. 15); [13] הֲלוֹא־שָׁמַעְתָּ לְמֵרָחוֹק | אוֹתָהּ עָשִׂיתִי (xxxvii. 26); וְלֹא־אָבוּ | לָא־חָשְׁחִין אֲנַחְנָא עַל־דְּנָה ^{d2}| פִּתְגָם ^{d1}| לַהֲתָבוּתָךְ (Dan. iii. 16); לְהַחֲוֹתָהּ | לֹא־כָהֲלִין פִּשַׁר־מִלְּתָא (v. 15; comp. vv. 8, 16[14], and iv. 15). And so in 2 Sam. xv. 20; xxi. 4; Qoh. viii. 3; Esth. ii. 9; Dan. vi. 5; Ezra iv. 22; 2 Chr. xxxi. 7, 10.

(*β*) In the following passages the accentuators have placed the dichotomy even at the *status constructus*[15], as a measure of emphasis seemed to be due there: [16] וְהוּא שֹׁכֵן בְּאֵלֹנֵי | מַמְרֵא הָאֱמֹרִי (Gen. xiv. 13);

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[12] Particularly at the *end* of the clause, like the double Zusatz at the end of the nominal clause. It is but rarely (as far as I have observed) that the expressions referred to come together in the *middle* of the clause, as in 1 Ki. xi. 36; 2 Ki. xvii. 13; Is. xxix. 4.

[13] Here Luzzatto and Delitzsch have both misapprehended the accentuation, which, it must be allowed, is ambiguous.

[14] The change Baer makes (see his note) is therefore quite unnecessary.

[15] Such a free division is not without parallel in our own chanting, as in the Te Deum: 'Heaven and earth are full of the majesty | of Thy glory,' of which we might make a verbal clause in Heb., with the dichotomy at the st. const.:

מְלֵאוּ הַשָּׁמַיִם וְהָאָרֶץ הוֹד | כְּבוֹדֶךָ

[16] That Abraham should be dwelling at *such* a place was a circumstance worthy of observation! The Midrash has something to say on the point.

וְעָשׂוּ אֲרוֹן | עֲצֵי שִׁטִּים (Ex. xxv. 10; similar vv. 13, 31; xxxvi. 31; xxxvii. 4; xxxix. 25). The further instances I have noticed are Ex. xxxii. 22; Num. vi. 5^b; Deut. xiv. 6; xxxiii. 24^b; Judg. iv. 5; Is. xxviii. 4; Jer. xix. 1; Esth. vi. 1[18].

וַיִּתֵּן אֹתָם בְּמִשְׁמַר | בֵּית שַׂר הַטַּבָּחִים (xl. 3);[17]

(γ) A few other isolated cases shew divergence. Thus we have וַיִּטַּע יְהוָה אֱלֹהִים | גַּן בְּעֵדֶן (Gen. ii. 8), to avoid the awkward junction of בְּעֵדֶן | גַּן אֱלֹהִים. In Gen. xxx. 7, 10, 12 the maids of *Leah* and *Rachel* are carefully distinguished. In Num. xxvii. 16 אִישׁ is kept apart from the Divine titles. In 1 Sam. xxv. 8^b; 1 Ki. i. 45; Jer. xxxiv. 6; xxxviii. 11; Ezek. xxvi. 7; Nah. ii. 1^b; Cant. vii. 7; Lam. iii. 50; and 2 Chr. xxvi. 15, it is not difficult to see that a certain emphasis was designed, and is, in most cases, appropriate enough. They are none of them passages of any importance.

The above are the only exceptions I have observed. Others may, perhaps, be found. Against them are to be set the thousands of instances, in which the *rule for the division of the verbal clause is carried out.*

VI. In nominal sentences, when *the predicate precedes*, the division is the same as with the verb, e. g. טוֹב | תִּתִּי אֹתָהּ[d2] לָךְ | מִתִּתִּי אֹתָהּ[d1] לְאִישׁ אַחֵר (Gen. xxix. 19); רִאשׁוֹן הוּא[d2] | כִּי־קָרוֹב אֵלֶיךָ[d2] | הַדָּבָר[d1] לָכֶם | לְהַדְרְשֵׁי הַשָּׁנָה מְאֹד (Deut. xxx. 14).

Only when הָיָה follows, the dichotomy comes not on it, but on the predicate (which is indeed in the accusative): עָבָד כִּי אֹהֵב | הָיָה חִירָם לְדָוִד | עַבְדִים יִהְיֶה לְאָחָיו (1 Ki. v. 15).

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[17] The place is to be noted. All Joseph's future history depends on their having been sent *there!* Once introduced, this division is repeated in verse 7 and xli. 10. We might be tempted to point בְּמִשְׁמָר with Qāmeṣ, as in xlii. 17, and then all would be regular; but this would be contrary to the Massora, which requires Pathach, בְּמִשְׁמַר ג׳ פתחין.

[18] One might be inclined to explain some of these cases by a reference to rhythm, or equilibrium in the section of the clause, but such explanations will not apply, for the simple reason that in other similar instances, and those the great majority, these influences do not make themselves felt, but the division is according to the *rule* for the verbal clause. See Gen. iii. 24^b; Judg. viii. 5^b; 1 Ki. xi. 27^b; Jer. xxxviii. 6; 1 Chr. xvi. 10^b; &c.

An occasional exception is indeed found, as in הֱיוֹת הָאָדָם[d1] | לְא־טוֹב[d2] (Gen. ii. 18); יְהוֹאָשׁ בְּמָלְכוֹ | בֶּן־שֶׁבַע שָׁנִים (2 Ki. xii. 1; and similar passages); תִּהְיֶה לָכֶם | יוֹבֵל הִיא (Lev. xxv. 10); עַבְדְּךָ[d2] | אֲנִי[d1] הַמֶּלֶךְ אֶהְיֶה (2 Sam. xv. 34); and נָכוֹן יִהְיֶה | הַר בֵּית־יְהוָה (Is. ii. 2); the explanations of which will readily suggest themselves. In Jer. iv. 27[a], texts vary.

VII. Lastly, the CONJUNCTIONS, as אֲשֶׁר, אוֹ, אִם, אַף, גַּם, עַד, פֶּן, לְמַעַן, לוּ, כִּי, יַעַן, בַּל, לֹא, אֵין, בִּלְתִּי, בְּלִי, and forms compounded from them, as עַל כִּי, כִּי אִם, עַד־בִּלְתִּי, אִם לֹא, כִּי לֹא, &c., need not detain us. They are, from their character, generally *joined*, either by a conjunctive accent or Maqqeph, to the word following. It is unnecessary to give examples, as they may be found in every page.

But, sometimes on musical grounds, sometimes with a view to emphasis, even these unimportant words, which have so little claim to an independent position, are found marked with a pausal accent, thus: אִם (Gen. iv. 7); אֲשֶׁר (xi. 7); גַּם (xxxii. 21); כִּי (ii. 17; and often); יַעַן (Is. vii. 5; and often); לֹא (Gen. ii. 25); אַל־נָא (xviii. 30); אִם־לֹא (Ezek. xxxiv. 8; Baer rightly); לֹא כִי (1 Ki. xi. 22; and often); but לֹא כִי (iii. 22, 23; Is. xxx. 16); &c. These two last examples shew that the punctators are not always consistent, even where we should expect them to be so. And so in Codd. there is, in these trifling points, frequent variation, thus in לִוְא־קָרַעְתָּ שָׁמַיִם (Is. lxiii. 19) some have לִוְא, others לִוּא; in Mic. vi. 5 we find לְמַעַן and לְמַעַן, &c. Sometimes the Massora comes in and *fixes* the accentuation, as יַעַן ג׳ בטעם; וְאִם ב׳ בט׳; כִּי כ״ג בט׳; &c.

The INTERJECTIONS are used in the same way, e. g. הֵן, הִנֵּה (Gen. iii. 22; xxvii. 42[b])[19]; הוֹי (Is. xvii. 12; xviii. 1); הֲבָה (Ex. i. 10).

Thus far we have had to do with the division of the *clause* into its several members, but there is a further point that requires consideration, and that is, the division, in certain cases, of the *members themselves*. Every member of a clause—subject, object, &c.—will be either

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[19] רְאֵה and רְאוּ, as in Gen. xxvii. 27; Ex. xxxv. 30; Deut. i. 8; ii. 31, may take the place of הִנֵּה.

simple, consisting of one word, or *compound*, consisting of two or more words. And such compound members introduce a new element into the dichotomy of the verse, about which it is necessary to say a few words.

1. Two Nouns in *apposition* are generally kept together by the accentuation, as אֶת־חַוָּה אִשְׁתּוֹ, הַמֶּלֶךְ דָּוִד, יְהוָה אֱלֹהִים (Gen. iv. 1), &c.

But where emphasis or distinctness of enunciation seems to require it, the dichotomy—and even the main dichotomy of the clause—may come between, e. g. הִנְנִי נֹתֵן לוֹ אֶת־בְּרִיתִי | שָׁלוֹם (Num. xxv. 12); נָתַן יְהוָה אֶת־אֹיְבֵיכֶם | אֶת־מוֹאָב | בְּיֶדְכֶם (Zech. iii. 8); מֵבִיא אֶת־עַבְדִּי | צֶמַח (Judg. iii. 28). And so the emphatic pronoun may be separated from the noun, וְעָבַד הַלֵּוִי | הוּא (Num. xviii. 23).

The cases, in which more than two nouns come in apposition, or instead of the noun we have a nominal expression consisting of several words, present no difficulty. The subdivision of such expressions will be according to the general rules for the dichotomy, see Gen. xxiii. 16; Num. xvi. 2; 1 Ki. xi. 36b; Amos v. 16.

2. So two Nouns, *in the same construction and joined by* ו, are constantly kept together by the accentuation, as בַּיּוֹם וּבַלָּיְלָה (Gen. i. 18); עָפָר וָאֵפֶר (xviii. 27); גָּדוֹל וְכָבֵד (l. 10), &c.

But for the reasons above given, they may be separated by the dichotomy, e. g. וָבֹהוּ | הָיְתָה תֹהוּ (i. 2); יִרְבָּשׁ | אֶרֶץ זָבַת חָלָב (Ex. iii. 8); לֹא־אוּכַל אָוֶן | וַעֲצָרָה (Is. i. 13); וַיִּזְעַק | וּלְנִרְעוֹן חֶרֶב לַיהוָה (Judg. vii. 20); וְעָמְדָה | מַלְכוּתָהּ (Esth. iv. 1); וְכֹסֶּף | שֵׁשׁ־אַמּוֹת בָּאַמָּה (Ezek. xl. 5).

Examples, where several nouns come together, or where the nominal expression consists of several words (see remark above), are Deut. xxix. 7; Is. xxvii. 1; xxx. 30; xxxvii. 12 [20].

3. The substantive may be *qualified* in various ways, either by another substantive in apposition, or by an adjective, relative or adverbial expression following. In these several cases (as we have seen with the apposition [21]), the substantive may be *separated* from the qualifying expression by the main (or a minor) dichotomy. Somewhat more of weight generally attaches to the latter in consequence. Thus

(*a*) Substantive and adjective: וַיהוָה הוֹלִיךְ | רוּחַ־קָדִים חָזָק (Ex. x. 19); וְאָרְאָה אֶת־אֲדֹנָי יֹשֵׁב | וְאִישׁ (Lev. xx. 18); אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה | דָּוָה; וְאֵיךְ תָּשִׁיב אֶת־פְּנֵי פַּחַת אַחַד עַבְדֵי אֲדֹנִי | עַל־כְּפֶא (Is. vi. 1); וְנִשְׁאָא | רָם וְנִשָּׂא הַקְּטַנִּים (xxxvi. 9). And so the demonstrative זֶה (אֵלֶּה) often stands

[20] Sometimes the nouns appear *ἀσυνδέτως*, as עֵץ (Gen. i. 11, not 12).

[21] In reality, the adjective and relative are to be regarded as *in apposition*, see Ewald, §§ 293 a, 364 c; Stade, § 176; and even the adv. expression, when we can supply אשר before it (see note 23), is equally *in apposition*.

outside the rest of the clause: לְיִרְאָה אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא | הַזֹּאת (Deut. xxviii. 58); יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ אֶת־הָאָרֶץ הַטּוֹבָה | הַזֹּאת (ix. 6); סוּרוּ נָא מֵעַל אָהֳלֵי הָאֲנָשִׁים הָרְשָׁעִים | הָאֵלֶּה (Num. xvi. 26).

(β) Substantive and relative. Here it is not so much the *separation* of the relative clause from the substantive, to which attention has to be drawn (for in our own interpunction such separation is common enough), as the character of the dichotomy,—the *main*, where we look for a minor,—e. g. לְמַעַן תִּחְיוּן וּרְבִיתֶם [d2] וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ [d1] אֲשֶׁר־נִשְׁבַּע מִפְּנֵי רָעָתָם אֲשֶׁר עָשׂוּ לְהַכְעִסֵנִי [d2] לָלֶכֶת יְהוָה לַאֲבֹתֵיכֶם (Deut. viii. 1); לְקַטֵּר לֶעֱבֹד לֵאלֹהִים אֲחֵרִים [d1] אֲשֶׁר לֹא יָדְעוּם הֵמָּה אַתֶּם וַאֲבֹתֵיכֶם (Jer. xliv. 3). For the relative, we may have the participle: אֵת לַהַט הַחֶרֶב | הַמִּתְהַפֶּכֶת (Gen. iii. 24); וְעָשִׂיתָם צַלְמֵי עָפְלֵיכֶם וְצַלְמֵי | רְאִי בְּאֵר לַחַי (xxiv. 62); עַכְבְּרֵיכֶם | הַמַּשְׁחִיתִם אֶת־הָאָרֶץ (1 Sam. vi. 5).

Often the relative conjunction is *understood:* וַיִּבְעַר בְּיַעֲקֹב בְּאֵשׁ גַּם־אַתְּ בְּדַם בְּרִיתֵךְ שִׁלַּחְתִּי אֲסִירַיִךְ מִבּוֹר | אֵכָלָה סָבִיב לָהֶבָה (Lam. ii. 3); אֵין מַיִם בּוֹ (Zech. ix. 11).

Obs. Sometimes, for emphasis' sake, the dichotomy appears in the *middle* of the relative clause, e. g. הַדָּבָר אֲשֶׁר חָזָה | יְשַׁעְיָהוּ בֶּן־אָמוֹץ (Is. ii. 1. The weight of the clause does not rest on הדבר, but on the *contents* of the same, *a vision of Isaiah*[22]); לֹא | בֻּרַנָּלִיו (אשר) אֹרַח יָבוֹא (xli. 3, בְּרַנָּלִיו emphatic); כִּי אַנְשֵׁי־חַיִל שָׁם | הַמָּקוֹם אֲשֶׁר יָדַע (2 Sam. xi. 16, 'the place where he *knew*' &c.). Comp. Deut. i. 31, 39; xi. 2, 7; xxviii. 69; xxxiii. 1; Judg. xviii. 10[b]; xx. 15[b].

(γ) Adverbs, and prepositions with their government, are constantly employed to qualify a noun (subst. or adj.), and are joined to it by the accents; but frequently they appear with the dichotomy preceding, e. g. לָרֵשׁ | וְיִשַּׁלֵּם כָּעָפָר (2 Ki. xiii. 7); מֵרָחוֹק | וְנָשָׂא־נֵס לַגּוֹיִם (Is. v. 26; comp. Joel iv. 12); כִּי־עָשׂוּ בְנֵי־יְהוּדָה | כְּיַעַר עַל־כֵּן הִכָּם אֲרְיֵה (Jer. v. 6); לֵב [d2] מְאֹד | נָתַן בְּיִרְדָם חַיִל [d1] וַיהוָה הָרַע | בְּעֵינַי (2 Chr. xxiv. 24). (vii. 30); Comp. לְמַלְכֵי יִשְׂרָאֵל (1 Ki. xiv. 19) and לָאֱלִישָׁע (2 Ki. v. 9)[23]. An extreme case is וַיָּשָׁבוּ אֵלָיו אַהֲרֹן וְכָל־הַנְּשִׂאִים | בָּעֵדָה (Ex. xxxiv. 31).

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[22] The first verses of Hos., Joel, Mic., Hab., and Zeph. are similarly divided. (Comp. Jer. li. 59.) On the other hand, in מַשָּׂא בָּבֶל | אֲשֶׁר חָזָה יְשַׁעְיָהוּ בֶּן־אָמוֹץ (Is. xiii. 1), the weight of the clause comes on the *first* words.

[23] We may often in such expressions supply אשר. Comp. Lev. iv. 7 and 18 (לִפְנֵי); Num. xxvi. 63[b] and xxxi. 12[b] (עַל); 1 Sam. xxvi. 1[b] and 3 (do.); Is. xxxvi. 2[b] and 2 Ki. xviii. 17[b] (בְּ); where it fails in the first, but is given in the second of the verses quoted.

4. The connection between a noun in *status constructus* and the genitive following is closer than that in any of the cases already considered, yet even here, under certain circumstances, the dichotomy intervenes,—as when the word in st. constr. is followed by *two or more* others, which together express the genitive relation, e. g. | עֵץ הַדַּעַת טוֹב וָרָע (Gen. ii. 9); קוֹל | דְּמֵי אָחִיךָ (iv. 10); יֹשֵׁב אֹהֶל וּמִקְנֶה | אֲבִי (iv. 20); בָּל־יָמֵי | אֲשֶׁר יִשְׁכֹּן הָעָנָן עַל־הַמִּשְׁכָּן (Num. ix. 18); חֲבַשׁ | בְּיוֹם יְהוָה אֶת־שֶׁבֶר עַמּוֹ (Is. xxx. 26)[24].

When several nouns follow one another in st. constr., they are marked off (as far as is necessary) in succession: אֶת־יְמֵי | שְׁנֵי[d1] | חַיֵּי[d2] אֲבֹתַי (Gen. xlvii. 9); קוֹל | שְׁאוֹן[d1] | כֹּל[d2] אֶת־רוּחַ[d1] | שְׁאֵרִית הָעָם[d2] (Hag. i. 14); מַמְלְכוֹת גּוֹיִם (Is. xiii. 4).

The following variations occur: (*a*) In the case last-named, the dichotomy sometimes comes after the *second* noun, particularly when the two first nouns form together a *compound* idea, e. g. | עֲטֶרֶת גֵּאוּת שִׁכֹּרֵי אֶפְרָיִם (Is. xxviii. 1); בְּנֵי יִשְׂרָאֵל | בְּכִי תַחֲנוּנַי (Jer. iii. 21); אֹהֶל | מוֹעֵד הָאֱלֹהִים (2 Chr. i. 3)[25]. In Is. xxi. 17 *five* nouns are brought together in st. constr., and the dichotomy comes, suitably enough, after the *third*: שְׁאָר מִסְפַּר־קֶשֶׁת | גִּבּוֹרֵי בְּנֵי־קֵדָר.

(*β*) The small and frequently recurring words אֵת and כֹּל, regarded as in st. constr., are often marked off by the dichotomy (Gen. i. 25; ii. 20). So also the prepositions, as אַחֲרֵי, אַחַר (v. 4; xv. 1); בֵּין (xiii. 7); עַד (xii. 6); עַל (viii. 4); עִם (xxxi. 32); לִפְנֵי (xli. 46); בַּעֲבוּר (xxvi. 24); &c. But these words are all more commonly joined by Maqqeph or a conjunctive accent to the word following, or are marked by a minor dichotomy, (see text passim) according to the taste of the punctators. (Codd. in consequence vary greatly. Where some place R'bhia or Zaqeph, others have Maqqeph, &c.)

Other small words of frequent occurrence, treated in the same way, are בֶּן and בַּת (Gen. vii. 6; xvii. 17); אַב (xvii. 5^b); בַּיִת (1 Ki. x. 21); דָּבָר (Deut. xxii. 24); יוֹם (Gen. ii. 4; Is. lviii. 5); יְמֵי (Deut. xxxiv. 8^b; Judg. xviii. 31); עֵת (Mic. v. 2); and יַד (Jer. xxii. 25).

5. Correlative expressions, formed by בֵּין—וּבֵין, בְּ—וּבְ, כְּ—כְּ, &c., are sometimes kept together and sometimes separated by the accents.

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[24] The relative דִּי, which often expresses the genitive relation in Chaldee, leads to another division. See Dan. vi. 17, 25; Ezra iv. 15; v. 13, 16; vii. 21^b. In reality this particle is in *apposition* (comp. Philippi, Status constructus, p. 114), and the division is to be explained accordingly.

[25] Gen. l. 17; Ex. xxviii. 11; Num. iii. 36; 2 Sam. xxiii. 20^b; Is. x. 12^b; xxviii. 1^b, 16^b; 1 Chr. xxiii. 28^b, may be compared. Sometimes *emphasis* may have influenced the division, as in Is. xxxvi. 9.

Equilibrium of the parts of the clause will generally decide. Thus we have וַיַּבְדֵּל בֵּין הָאוֹר וּבֵין הַחֹשֶׁךְ | וַיַּבְדֵּל אֱלֹהִים (Gen. i. 4), but וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ | וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ (ver. 7). Verses 6, 14, 18 are like the former, but xiii. 7; xx. 1, like the latter. (In Num. xvii. 13 texts vary.) And so בְּדָוִד וּבַקִּיר are joined in 1 Sam. xix. 10, but separated in xviii. 11. In Gen. xviii. 25 we have וְהָיָה כַּצַּדִּיק | כָּרָשָׁע, but necessarily תִּשְׁמָעוּן כַּקָּטֹן כַּגָּדֹל | (Deut. i. 17).

It is the same with the contrasted prepositions עַד—מִן, אֶל—מִן, לְ—מִן, which are, according to the taste of the punctators, kept together, as in Gen. xiii. 3; xv. 18; Ex. xxviii. 28; or separated, as in Gen. xxv. 18; Num. xxxiii. 49; Jos. xiii. 5.

6. The VERB.—(*a*) Two verbs, in the same construction, are joined by the accents: לְאַפָּיו | וַיִּקֹּד וַיִּשְׁתַּחוּ (Num. xxii. 31); דְּאַנְתְּ | אֶת־מִי וַתִּירְאִי (Is. lvii. 11).

Yet, not unfrequently, particularly if emphasis is to be marked, the dichotomy comes between: יְחַלְּקוּ שָׁלָל | הֲלֹא יִמְצְאוּ (Judg. v. 30); אֶת־קְבַעַת כּוֹס הַתַּרְעֵלָה שָׁתִית | מָצִית, אֶת־מִי חָרַפְתְּ | וְנִבַּפְתְּ (Is. xxxvii. 23); (li. 17). Comp. Is. lxii. 7; Jer. vi. 27[b]; vii. 29[b]; Jon. iii. 9; and with three verbs, Is. xxxvii. 37; Esth. iii. 13.

(*β*) The *inf. abs.* is generally joined to the *verb. fin.*, as in הַרְבָּה אַרְבֶּה | עִצְּבוֹנֵךְ (Gen. iii. 16); לוֹ | הָשֵׁב תְּשִׁיבֶנּוּ (Ex. xxiii. 4).

(*γ*) When two verbs are connected to form one idea[26], this connection is constantly marked by the accents: וַתִּסָּף לָלֶדֶת | אֶת־אָחִיו (Gen. iv. 2); אַל־תַּרְבּוּ שׂוּב קַח־לְךָ | מְנֻלָּה אַחֶרֶת (Jer. xxxvi. 28); לֹא־אָבוּ שְׁמוֹעַ | תּוֹרַת יְהוָה (Is. xxx. 9); &c. Or the first verb receives the *minor* dichotomy: אַתָּה הַחִלּוֹתָ[d2] | לְהַרְאוֹת אֶת־עַבְדְּךָ[d1] | (Deut. iii. 24).

We may also note the cases where the first verb is merely *introductory* to the other, which is the main verb of the clause, e. g. בֹּא וּרְאֵה | אֶת־הַתּוֹעֵבוֹת לְךָ־נָא רְאֵה | (Gen. xxxvii. 14); וְיֵצֵא הָעָם | שְׁלַח הָעֵז | אֶת־מְקֻנְךָ (Ex. ix. 19); (Ezek. viii. 9); וְלָקְטוּ | דְּבַר־יוֹם בְּיוֹמוֹ (xvi. 4). And so יָרַד (Gen. xviii. 21); עָמַד (Num. ix. 8); קָרַב (Deut. v. 24); סָבַב (Cant. ii. 17); קָם (Jer. i. 17); שָׁמַע (Deut. xxxiv. 9; Jer. xxxv. 10); and many other verbs[27].

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[26] In the sense laid down in Ges. Gr., § 142.

[27] Of the verbs used in this way בָּא and הָלַךְ are particularly common. These verbs sometimes *follow* the main verb in a complemental sense, and are still joined to it by the accents: קְחוּ וְלֵכוּ | אִתְרַעֲבוֹן בָּזֶה יְכֶם (Gen. xlii. 33). Comp. Ex. xvii. 5; Deut. xii. 26; 1 Sam. xxx. 22.

In conclusion, I have once more to draw attention to the peculiar use of the ZUSATZ. We have already had many instances of this construction. It remains only to mention that, like the apposition, relative, &c., it often belongs syntactically only to the *last part* of the clause, or division of the verse, preceding. Note how we divide sometimes, in chanting, in the same way:

'As it was in the beginning, is now, and ever shall be | world without end.'

Examples are:

'And they heard the voice of Jehovah God, walking in the garden | at the cool of the day' (Gen. iii. 8).

'And he shall dip them and the living bird in the blood of the bird that was killed | over the running water' (Lev. xiv. 6).

'And they took his land in possession, and the land of Og king of Bashan, the two kings of the Amorites, which were beyond Jordan | toward the sun-rising' (Deut. iv. 47, comp. 49).

'Wilt thou keep silence, and afflict us | very sore?' (Is. lxiv. 11).

Comp. Gen. xxii. 4; xxxviii. 12^b; xlix. 29^b; Lev. xxvii. 18^a; Deut. xi. 28^b; Is. lxi. 10^b; Mic. ii. 8; Ezra vi. 21^{28}.

Of course, we may have one Zusatz duly marked off, and then another following:

'These are the commandments and the judgments, which Jehovah commanded, by the hand of Moses, $|^{d\,2}$ unto the children of Israel, $|^{d\,1}$ in the plains of Moab by the Jordan of Jericho' (Num. xxxvi. 13).

What is irregular is the *double Zusatz*, e. g.

'These are the statutes, ... which Jehovah made between Him and the children of Israel, | in Mount Sinai, by the hand of Moses' (Lev. xxvi. 46)[29].

It is observable that the relative, or a term in apposition, may take the place of one member of the double Zusatz. (This is possible, inasmuch as the relative, apposition, and Zusatz appear under the *same conditions*, at the end of the clause.) Comp. Deut. iv. 40^b, with the Zusatz כל־הימים, and xxviii. 52^a with בכל־ארצך, both after the relative. In this way Is. ii. 20^b may be explained, without having recourse to the Rabbinical rendering to account for the accentuation. A somewhat similar case is Gen. i. 11: 'Fruit-tree bearing fruit after its kind, | in which is the seed thereof, upon the earth,' where על־הארץ

[28] Sometimes it is the second accusative, which we express by a preposition, that serves as Zusatz, as in Gen. xlix. 25, after בָּרֶךְ; and Num. xxii. 18 after מָלֵא.

[29] So virtually Is. lxiii. 13: 'Who led them through the depths, | like the horse on the plain, without stumbling.' And so Gen. xiii. 10^b may be explained.

does not refer to the relative clause [30], but to the clause preceding the dichotomy.—An instance of Zusatz + Apposition is found in Deut. xxvi. 15^{b}.

Having completed the examination of the principles on which the division—logical and syntactical—proceeds, we are now prepared to enter on the analysis of the verse and its component parts. It will (I think) be found that we have already mastered the chief difficulties of our investigation. Henceforth our main task will be to *observe the accents*, that are employed to mark the necessary divisions. The rules above laid down will be applied at every step, and I shall not consider it necessary to draw the reader's attention to their particular application, but shall take it for granted that he has made himself familiar with them in a general way, so as to be able readily to refer to them for the explanation of any particular case. Beside the above rules, we shall find that musical and rhythmical laws have to be taken into account.

Perhaps before I leave this, the preparatory part of my work, it may be well to remind the student that the accents employed to mark the various divisions of the verse, have no *fixed* interpunctional value. We could not say that one answers *per se* to our comma, another to our semicolon, and so on; for they simply note *musical* divisions, which are bound to appear whatever the logical or grammatical construction of the verse may be. Hence Athnach, for instance, may represent at one time the fullest logical, and at another the feeblest syntactical pause; and hence too the same clause will be marked by quite different accents, as it varies its position in the verse. (See e. g. Jos. vii. 14^{b}; 1 Ki. vii. 21^{b}.) The point which the student must bear in mind is that the interpunctional value of the accents is *relative*, not absolute.

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[30] At least, no one (I presume) will accept Dillmann's explanation: *In welcher sein Same* [ist zur Fortpflanzung!] *auf der Erde.*

Corrigenda [31]

(in accordance with the rules laid down in this chapter).

1. The *casus absolutus* (p. 45) must be marked off in

נְבִיא פֵּח יָקוֹשׁ עַל־כָּל־דְּרָכָיו (Hos. ix. 8), with Ox. 1, 5, 6, 7, &c. 'As for the prophet—the snare of the fowler is on all his ways.'

2. The accentual arrangement of the *verbal clause* (p. 49) has to be corrected in the following passages:

תִּהְיֶה זֹאת אוֹת (Jos. iv. 6), with Par. 9; Hm. 3. T'bhîr is evidently due at זֹאת.

הֲבָא־עוֹד הֲלֹם אִישׁ (1 Sam. x. 22), with Ox. 16; Erf. 1, 2, 3.

וַתְּהִיֶן נַם־שְׁתֵיהֶן לוֹ לְנָשִׁים: (xxv. 43), with Ox. 16, 72, 75, &c. T'bhîr is again out of place in our texts.

וַתְּהִי־שָׁם הַמַּגֵּפָה נְדוֹלָה (2 Sam. xviii. 7), with Add. 11657; Ber. 2. Géresh is properly due (as we shall afterwards see) at הַמַּגֵּפָה, but has been transformed.

לֹא בָא־בֵן עֲצֵי אַלְמָנִים (1 Ki. x. 12), with Ox. 1, 6, 8, &c.

וַיָּשָׁב אֶת־הַצֵּל בְּמַעֲלוֹת אֲשֶׁר יָרְדָה בְּמַעֲלוֹת אָחָז אֲחֹרַנִּית (2 Ki. xx. 11), with Or. 2091; Par. 30; Ber. 32; and so Is. xxxviii. 8. The pointing of our texts, הַצֵּל, makes the shadow to have already gone down backwards, *before* the sign was performed!

הוֹלֵיךְ גּוֹלָה מֵירוּשָׁלַם בָּבֶלָה: (xxiv. 15), with Ox. 1, 7, 10, &c.

וְהַצֹּיתִי אֶת־הָעִיר הַזֹּאת בָּאֵשׁ (Jer. xxxii. 29), with Ox. 1, 5, 6, &c.

וְעָטָה אֶת־אֶרֶץ מִצְרַיִם כַּאֲשֶׁר־יַעְטֶה הָרֹעֶה אֶת־בִּגְדוֹ (xliii. 12). R'bhîa is absolutely necessary here, and is supplied by Add. 15252; Par. 30; Ber. 32; De R. 942.

לְשֵׂאת מַעֲשַׂר הַחֹמֶר הַבָּת (Ezek. xlv. 11), with Ox. 2421; Harl. 5498; Or. 2091; Vi. 2, &c.

וְאֹמַר אֶל־הַמַּלְאָךְ הַדֹּבֵר בִּי (Zech. ii. 2), with Ox. 1, 4, 9, &c.

וַיִּבְחַר יְהוָה אֱלֹהֵי־יִשְׂרָאֵל בִּי מִכָּל בֵּית־אָבִי (1 Chr. xxviii. 4), Harl. 1528; Hm. 16; and De R. 384, have rightly Munach, instead of the Pazer of our texts. Here the dichotomy due before בִּי ought properly to have been marked with Paseq.

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[31] I have not thought it necessary to give the minor accentual variations in the Codd. quoted, where the principle of division is the same.

3. With the *nominal predicate* (p. 51) at the head of the clause, we must point in the following passages thus:

שֶׁמֶן מִשְׁחַת־קֹדֶשׁ יִהְיֶה זֶה לִי (Ex. xxx. 31), with Ox. 6, 18, 20, &c.

וְעָמֵק אֵין־מַרְאֶה מִן־הָעוֹר (Lev. xiii. 4), with Ox. 18; Add. 4709; Erf. 1.

כִּי־אִישׁ גָּדוֹל הוּא מְאֹד׃ (2 Sam. xix. 33), with Ox. 68, 76.

4. The accentuation in the case of a few *compound members* (p. 53 ff.) needs correcting, as follows:

בַּעַל הַחֲלֹמוֹת הַלָּזֶה (Gen. xxxvii. 19), with Ox. 2436; Par. 4.

וּפָרְשׂוּ בֶגֶד כְּלִיל תְּכֵלֶת (Num. iv. 6), with K. 251; De R. 2. Comp. Ex. xxviii. 31.

מִמֵּי הַפָּרִים הַמְּאָרְרִים (v. 19), with Add. 15252; De R. 384. Comp. ver. 18 end.

רֹאשׁ אֲמוֹת בֵּית־אָב (xxv. 15), with Ox. 3, 6, 8; Erff. 1–4.

הַנַּעַר הַמַּחֲזִיק בְּיָדוֹ (Judg. xvi. 26), with all Codd.

אֶבֶן־שְׁלֵמָה מַפָּע (1 Ki. vi. 7), with all Codd.

עַתָּה־זֶה (1 Ki. xvii. 24), with Ox. 76; Ber. 2; and עַתָּה זֶה (2 Ki. v. 22), with K. 187; De R. 440. The two adverbs cannot be separated as in our texts.

אֵת כָּל־הָרָעָה אֲשֶׁר עָשָׂה יִשְׁמָעֵאל בֶּן־נְתַנְיָה׃ (Jer. xli. 11), with Ox. 5, 72, &c.

דֶּרֶךְ הַנָּה פְּנֵיהֶם (Jer. l. 5), with Ox. 13, 72. See also Rashi and Qimchi.

בַּאֲשֶׁר לָמוֹ (Jon. i. 8), with Ox. 4, 7; like בְּשֶׁלְמִי, ver. 7.

כְּנִבְרִים בּוֹסִים בְּמֵיטֵי חוּצוֹת (Zech. x. 5), with Ox. 4, 6, 7, &c.

וְיֹמֵי הַפּוּרִים הָאֵלֶּה [32] (Esth. ix. 28), with Ox. 51; Harl. 5506.

וְרַבִּים מִיְּשֵׁנֵי אַדְמַת־עָפָר (Dan. xii. 2), with Ox. 1, 5, 7.

In these trifling matters, I have been often satisfied, when I have found *two* Codd. supporting the obviously necessary correction. The instances shew how even the best editors have failed to master, or at least to observe, the simplest rules of the accentuation.

Other similar instances will doubtless be found, which have escaped my notice, and which will all have to be corrected in the same way, unless (as is sometimes the case) they should admit of explanation, from the application of some special rule.

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[32] הָאֵלֶּה qualifies not הַפּוּרִים, as in texts, but יָמִים, see the first words of the verse.

CHAPTER V.

SILLUQ.

SILLUQ's clause is to be considered as embracing the *whole* verse[1].

The verse itself is of varying length. It may contain only *two* words. But such cases are exceedingly rare. The only examples are Gen. xlvi. 23; Ex. xx. 13–15 (Deut. v. 17); and Num. xxvi. 11. Here Ṭiphcha appears as *musical foretone* to Silluq in the first word, e. g. לֹא תִרְצָח׃

Where *three* or *more* words occur in the verse, we have, first of all, to observe the rules for the *main division* of the same. The following cases will occur:

I. The main dichotomy—fixed by the rules we have already laid down—may come on the *first* word before Silluq, and will be marked by Ṭiphcha or Athnach.

1. Ṭiphcha is by far the more common (perhaps for the sake of the musical foretone), whether the verse be long or short, e. g. וַיְהִי בְאַרְבַּע (Gen. ii. 1); וַיְכֻלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ חִזְקִיָּהוּ עָלָה סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת וַיִּתְפְּשֵׂם (Is. xxxvi. 1)[2].

With *only three* words in the verse,—as in Gen. xxvi. 6; Ex. xxviii. 13[3]; Num. vi. 24,—Ṭiphcha is always used.

2. Athnach occurs occasionally, and more particularly in cases

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[1] So Pasûqa's clause is treated in Syriac. Comp. Bar-Zu'bi (ed. Martin), p. 4.

[2] Other examples of long verses with Ṭiphcha are Num. ix. 1; Deut. v. 23; vi. 22; Jos. xiii. 16; Jer. viii. 1; xiii. 13; xxix. 2; lii. 18; Ezek. xli. 17; Neh. v. 17; 1 Chr. xxviii. 1; 2 Chr. xx. 22; xxiv. 9; xxxiv. 20.

Ṭiphcha, as the main divider of the verse, constantly *lengthens* the short vowel, as Athnach would have done: פֶּסַח (Num. ix. 2); יְרוּשָׁלַם (Jer. viii. 1; xiii. 13); אֶפְרַיִם (Hos. iv. 17); חַיִל (1 Chr. xxviii. 1).

[3] The Massora to this passage cites fourteen such verses in the Tora, ten of which come under this head.

of a *marked logical pause*, e. g. וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר וַיְהִי־אוֹר (Gen. i. 3); וַתִּבְאַנָה אֶל־קִרְבָּנָה וְלֹא נוֹדַע כִּי־בָאוּ אֶל־קִרְבָּנָה וימראיהן רַע בַּאֲשֶׁר בַּתְּחִלָּה וְאִיקָץ (xli. 21). Comp. v. 5; xlii. 20; Ex. xxiii. 23; Num. x. 28; Ezek. vii. 21; Hag. ii. 5. Such instances, with Athnach on the first word, are the only ones in which the foretone fails before Silluq.

II. With the main dichotomy on the *second* word before Silluq, the same accents are employed to mark it. But Athnach is here the more common (the foretone Ṭiphcha following on the first word). Examples are, with Ṭiphcha: וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם שְׁלִישִׁי (Gen. i. 13); יְהוָה יִמְלֹךְ לְעֹלָם וָעֶד (Ex. xv. 18); שִׁמְעוּ אֶת־הַדָּבָר אֲשֶׁר דִּבֶּר יְהוָה עֲלֵיכֶם בֵּית יִשְׂרָאֵל (Jer. x. 1); and with Athnach: וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ (Gen. i. 17); וּבַחֹדֶשׁ הַשֵּׁנִי בִּשְׁבָעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ יָבְשָׁה הָאָרֶץ (viii. 14).

We have to notice a further variation. When Silluq's word, or the word preceding it, is *long*[4], Zaqeph is admissible instead of Ṭiphcha, and is indeed generally preferred, for the sake of the rhythmical cadence at the close of the verse (Ṭiphcha, as before, marking the foretone on the first word), e. g. וַיִּשְׁתַּחוּ אַבְרָהָם לִפְנֵי עַם־הָאָרֶץ וַיִּשְׁמַע מֹשֶׁה וַיִּיטַב (Gen. xxiii. 12);

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[4] A *long* word is technically one that has two or more vowels before the tone-syllable, or if only one vowel, that vowel must be *long*, followed by Métheg and Sh'va. In the latter case, the Sh'va may be *mobile*, as in אָהֳבָה, קָמְלוּ, or *quiescens*, as in בֵּיתְאֵל, בֵּתִּים.

With *two short* words following, Ṭiphcha is bound to appear. See the list of names of the spies, Num. xiii. 4 ff., where the only instance in which Ṭiphcha stands is of this kind, ver. 8. Or comp. 1 Chr. xi. 27–47, where vv. 35 and 42 alone have Ṭiphcha and for the same reason. Some few exceptions indeed occur, as לְקֹלֵנוּ לְנַפֵּשׁ תִּדְרְשֵׁנוּ (Lam. iii. 25); and (where Zaqeph marks a minor dichotomy) in Ex. xxxiii. 1; Is. xlviii. 4; lxii. 6; Ezra vi. 12. But these are only the exceptions that prove the rule; for the rule is carried out in hundreds, if not thousands, of instances. Jer. v. 30 is pointed with Athnach in Ox. 1, 7.

אַחֲרֵי־כֵן פָּתַח אִיּוֹב אֶת־פִּיהוּ וַיְקַלֵּל בְּעֵינָיו (Lev. x. 20); אֶת־יוֹמוֹ (Job iii. 1). Ṭiphcha, however, not unfrequently retains its place, as in בַּיהוָה יִצְדְּקוּ וְיִתְהַלָּלוּ כָּל־זֶרַע יִשְׂרָאֵל (Is. xlv. 25).

As under I, when the verse consists of *only three* words, Ṭiphcha (Zaqeph) can alone be employed. See Gen. xliii. 1; Lev. xi. 14; Num. i. 6, 9; Is. ii. 18.

How entirely *optional*, in other cases, the use of Ṭiphcha (Zaqeph) or Athnach was, may be seen from a comparison of 2 Sam. xxii. 2 ff. and 1 Chr. xvi. 8 ff. We have here the prose accentuation applied to certain Psalms (2 Sam. xxii gives us Ps. xviii, and 1 Chr. xvi parts of Pss. cv, xcvi, and cvi). Now these Psalms are similar in their build, consisting mainly of short verses, with from five to seven words in each. Yet we find that wherever the choice lay between Ṭiphcha (Zaqeph) on the one hand and Athnach on the other—as when the main dichotomy is on the second word (the case before us), or on the third and fourth (see III following)—the accentuators invariably decided in 2 Sam. xxii for the latter (Athnach), and in 1 Chr. xvi as invariably for the former. Comp. e. g. 2 Sam. xxii. 4, 23, 47, with 1 Chr. xvi. 9, 11, 31. The matter is not without interest, although no one, as far as I am aware, has taken any notice of it. For we have here a manifest attempt (as far as it goes) to provide different modes of chanting for different Psalms. And what is more, it can hardly be doubted that we have in 2 Sam. xxii and 1 Chr. xvi the *original* melodies of certain Psalms as they were chanted *before* the poetical accentuation was introduced (see טעמי אמ״ת, pp. 8, 9)[5].

III. With the main dichotomy on the *third* or *fourth* word, either Athnach or Zaqeph[6] may be employed to mark it, but the former is much the more common,—particularly on the *fourth*

[5] The musical division carried out in 2 Sam. xxii is found (with little or no variation) in other poetical pieces, such as Gen. xlix; Ex. xv; Deut. xxxii and xxxiii; &c. Lam. iii and v (with their short verses) are alone divided as 1 Chr. xvi. But it is interesting to notice that the Oriental text had this division for the whole of Job (see a specimen prefixed to Baer's edition), and without doubt for Proverbs also, and at least a part of the Psalms.

[6] Zaqeph occurs mostly in *short* verses, and is particularly common in the few words that *head an address*, as Ex. xii. 1; xx. 1; xxi. 1; Lev. xiii. 1; xv. 1; Is. vii. 10; viii. 5; Jer. vii. 1; and in *lists of names, numbers*, &c., as Josh. xii. 9–24; Ruth iv. 18–22; Ezra ii. 3 ff.; 1 Chr. xi. 27–47; xxv. 10–31. Sometimes texts vary, as in 2 Sam. i. 27; xxiii. 39; where Athnach is better. In 1 Chr. xviii. 12, many Codd. have Zaqeph.

word. The farther back the main division is removed from Silluq, the greater is the tendency to employ Athnach to mark it. We can understand that, by this weightier accent, the balance of the melody was better marked and sustained. So with the main dichotomy on the *fifth* word and further, Athnach *alone* can be employed[7]. For examples under this head, see below.

The accents that mark the *main dichotomy* of the verse have now been determined. The verse has been divided into (what we may call) its two halves; and the next question is how the accentual division of each of these halves is to be carried out. With the first we are not at present concerned. It is under the government of Ṭiphcha, Zaqeph, or Athnach; and the rules for its division cannot be settled, till we come to treat of these accents respectively. But the last half is still under Silluq's control, and its subdivision must now engage our attention.

When the main dichotomy comes on the first or second word before Silluq (I and II), it is clear that no further division is possible. But when it comes on the third or any further word (III), such division is not only possible but necessary.

For Silluq's clause is subject, in all its parts, to the strict rule of the dichotomy, viz. that wherever three or more words come together, the dichotomy is to be introduced. Now under III, there will be at least three, and there may be many more words, in the last half of the verse. The *minor dichotomy* therefore cannot fail. Its musical notation will be necessarily Ṭiphcha, if it come on the first word, and Ṭiphcha (Zaqeph) on the second.

[7] The rule that Athnach *alone can stand on the fifth word and further*, is strictly carried out. Hence the Zaqeph in Qoh. iii. 3, 4, 6–8, is changed into Athnach in vv. 2 and 5. I have noted only two trifling exceptions to the rule, in Ezra ii. 35 (repeated Neh. vii. 38) and Neh. vii. 17, where, for uniformity with the headings in the long list before and after, Zaqeph has been retained. Other exceptions in our texts must be corrected, as Zaqeph on the *fifth* word, Cant. vi. 12 (where עמי־נדיב must be written as one word, see Baer's note), and 1 Chr. xxiii. 12 (point קֹהַת, with Ox. 5, 9, 11). Zaqeph occurs on the *sixth* word in 1 Chr. vii. 13 (corr. נפתלי, with Ox. 4, 5, 9) and 2 Chr. i. 18 (point שְׁלֹמֹה, with ditto); and on the *seventh* word in Is. xl. 5 (corr. יְהוָה, with Baer).

On the third word or further it will be Zaqeph. In this last case a further subdivision will be necessary.

The following examples of the various cases that arise will make these remarks clear[8]:

I. *a*. With Athnach, as main divider of the verse, on the *third* or *fourth* word: וַיִּקְרָא יְהוָה אֱלֹהִים אֶל־הָאָדָם וַיֹּאמֶר לוֹ אַיֶּכָּה (Gen. iii. 9); וַיֹּאמְרוּ הֲכִזוֹנָה יַעֲשֶׂה אֶת־אֲחוֹתֵנוּ (xxxiv. 31); וַיְצַו יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מִכֹּל עֵץ־הַגָּן אָכֹל תֹּאכֵל (ii. 16); וְעַתָּה יוֹשֵׁב יְרוּשָׁלַם וְאִישׁ יְהוּדָה שִׁפְטוּ־נָא בֵּינִי וּבֵין כַּרְמִי (Is. v. 3). The last is the only case in which a second minor dichotomy is due.

β. With Zaqeph, in place of Athnach, on the third or fourth word: יִשָּׂא יְהוָה ׀ פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם (Num. vi. 26); אַךְ־ דּוֹר הֹלֵךְ וְדוֹר בָּא וְהָאָרֶץ לְעוֹלָם עָמָדָת (Qoh. i. 4); לָא יָדַעְתִּי נַפְשִׁי בֹּשֶׂר בְּנַפְשׁוֹ דָמוֹ לָא תֹאכֵלוּ (Gen. ix. 4); בְּהּ בְּלֵילְיָא קְטִיל שָׁמַתְנִי מַרְכְּבוֹת עַמִּי־נָדִיב (Cant. vi. 12); בְּלֵאשַׁצַּר מַלְכָּא כַשְׂדָּאָה (Dan. v. 30).

In the two last instances, Zaqeph has been *repeated*, to mark the minor dichotomy. Such cases are, however, not common, and occur only in the later Books. Athnach with Zaqeph following was preferred to two Zaqephs.

II. With Athnach, as main divider of the verse, on the *fifth word or further*.

1. Here, as above, there may be only *one* minor dichotomy,—marked by Ṭiphcha on the first word, or Ṭiphcha (Zaqeph) on the second: וַיְהִי מִקֵּץ יָמִים וַיָּבֵא קַיִן מִפְּרִי הָאֲדָמָה מִנְחָה לַיהוָה (Gen. iv. 3); וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים כֵּן

[8] The student will notice in the examples given the logical and syntactical grounds for marking off the several dichotomies. He will observe that Zaqeph is often *repeated*, and will see that, from the very principle of the dichotomy, the first Zaqeph must have a greater disjunctive value than the second, the second than the third, &c.

וְאֶל־קַיִן וְאֶל־מִנְחָתוֹ לֹא שָׁעָה וַיִּחַר לְקַיִן מְאֹד (vi. 22); עָשָׂה וַיִּפְּלוּ פָּנָיו (iv. 5).

2. There may be *two* minor dichotomies, the first of which will be marked by Zaqeph, the second as under 1: אִמְרִי־נָא אֲחֹתִי אָתְּ לְמַעַן יִיטַב־לִי בַּעֲבוּרֵךְ וְחָיְתָה נַפְשִׁי בִּגְלָלֵךְ (xii. 13); וַיֹּאמֶר אֲדֹנָי יֱהוִה בַּמֶּה אֵדַע כִּי אִירָשֶׁנָּה (xv. 8); חָזוּת קָשָׁה הֻגַּד־לִי הַבּוֹגֵד ׀ בּוֹגֵד וְהַשּׁוֹדֵד ׀ שׁוֹדֵד עֲלִי עֵילָם צוּרִי מָדָי כָּל־אַנְחָתָהּ הִשְׁבַּתִּי (Is. xxi. 2).

3. There may be *three* minor dichotomies, the first two of which will be marked by Zaqeph, the third as under 1: וְהָאָדָם יָדַע אֶת־חַוָּה אִשְׁתּוֹ וַתַּהַר וַתֵּלֶד אֶת־קַיִן וַתֹּאמֶר קָנִיתִי אִישׁ אֶת־יְהוָה (Gen. iv. 1); וַתֹּסֶף לָלֶדֶת אֶת־אָחִיו אֶת־הָבֶל (iv. 2); וְהֶבֶל הָיָה רֹעֵה צֹאן וְקַיִן הָיָה עֹבֵד אֲדָמָה וַיֹּאמֶר לֹא חָמַצְתִּי בֶּךְ הַנַּעַר יַעֲשֶׂה־לִּי כַּאֲשֶׁר טוֹב בְּעֵינָיו (2 Sam. xv. 26).

4. *Four* minor dichotomies are also frequent enough, the three first marked by Zaqeph, the fourth as under 1: וַיֹּאמֶר דָּוִיד לִשְׁלֹמֹה בְּנִי ׀ אֲנִי הָיָה עִם־לְבָבִי לִבְנוֹת בַּיִת לְשֵׁם יְהוָה אֱלֹהָי (1 Chr. xxii. 7). Comp. Gen. iii. 1; xxvii. 42; xliv. 16; Deut. xv. 4; 1 Ki. xvi. 34; Is. xxiv. 2; Ezek. xxvii. 3.

5. Of *five* minor dichotomies I have found only two certain instances in our texts, 2 Sam. xvii. 9 and 2 Ki. i. 3[9].

We have now completed the analysis of Silluq's clause, and have traced the application of the law of the *continuous dichotomy*, on which the whole fabric of the accentuation rests. Scholars

[9] Ben-Bil. (Mishp. hat. 9[a]), and other writers on the accents, do not allow even these instances.—Four Zaqephs are found in Judg. xiii. 8; but here we have an early misprint (Bomb. 2), which has been preserved in our texts: שָׂנֵחַתְּ is impossible after Gershâyim, and must be changed to שָׂנֵחְתְּ (R'bhia).—In 2 Ki. xvii. 34 most Codd. I have examined (Ox. 1, 5, 7, 8, &c.) have עֹשִׂים (R'bhia).

still hesitate about accepting this law. But it is hoped that no one, who has carefully examined the examples above given, will any longer doubt its operation. It remains to be seen whether it will equally explain the phenomena that occur with the other accents.

SERVUS OF SILLUQ

is always Mer'kha. Silluq has never more than one servus.

In five passages[10] the Palestinian authorities have introduced Ṭiphcha (in place of Métheg) into the *same word* with Silluq: לְהֻחְלִּוֹ (Lev. xxi. 4); לְדֹרֹתֵיכֶם (Num. xv. 21); וְקִוֵּיתִי־לוֹ[11] (Is. viii. 17); מִפִּנְעֲצוֹתֵיהֶם (Hos. xi. 6); and וְהָאֲשְׁתָּאלִי (1 Chr. ii. 53). As the notions that led them to mark these few words with an anomalous accentuation have not been handed down to us, conjectures on the subject seem to me useless.—It is to be noted that in the first four cases Athnach immediately precedes, in the last Zaqeph.

Grammarians call the accent here a *servus*, and give it the name מָאיְלָא (see p. 26).

Corrigenda.

Zaqeph fails, or has been wrongly introduced, in the following passages (which must be corrected, as we should correct cases of false interpunction in a modern text):

וְקָמוּ נְדָרֶיהָ וְאִסָּרָהּ אֲשֶׁר־אָסְרָה עַל־נַפְשָׁהּ יָקֻמוּ (Num. xxx. 8), as in vv. 5 and 12. And so Ox. 13 and Harl. 1528 point.

וְלוֹ־תִהְיֶה לְאִשָּׁה תַּחַת אֲשֶׁר עִנָּהּ לֹא־יוּכַל שַׁלְּחָהּ כָּל־יָמָיו (Deut. xxii. 29), with Ox. 3, 8; Erf. 1, 3.

קוּם בָּרָק וְשָׁבָה שְׁבִיְךָ בֶּן־אֲבִינֹעַם (Judg. v. 12), with Ox. 16, 36, 2437; Harl. 5706.

וַיְנַתֵּק אֶת־הַיְתָרִים כַּאֲשֶׁר יִנָּתֵק פְּתִיל־הַנְּעֹרֶת בַּהֲרִיחוֹ אֵשׁ וְלֹא נוֹדַע כֹּחוֹ (Judg. xvi. 9), with Ox. 6, 7, 15; Erf. 3.

כְּשׁוּב הַכֹּל הָאִישׁ אֲשֶׁר־אַתָּה מְבַקֵּשׁ כָּל־הָעָם יְהִיֶה שָׁלוֹם (2 Sam. xvii. 3), with Ox. 1, 13, 68, 72.

וַיַּקְנְאוּ אֹתוֹ מִכֹּל אֲשֶׁר עָשׂוּ אֲבֹתָם בְּחַטֹּאתָם אֲשֶׁר חָטָאוּ (1 Ki. xiv. 22), with all Ox. Codd. I have examined, and others.

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[10] Enumerated in the Mas. to Lev. xxi. 4.

[11] Cod. Bab. has וְקִוֵּיתִי לוֹ (no doubt the Oriental pointing), and this is correct. Maqqeph is out of place here. In Hos. xi. 6 the Palestinian accentuation has found its way into this text, as is not unfrequently the case.

וּנְתַתִּים לְזַוְעָה לְכֹל מַמְלְכוֹת הָאָרֶץ לְאָלָה וּלְשַׁמָּה וְלִשְׁרֵקָה וּלְחָרְפָּה בְּכָל־הַגּוֹיִם אֲשֶׁר־הִדַּחְתִּים שָׁם (Jer. xxix. 18), Zaqeph for R'bhîa on הָאָרֶץ, with Ox. 13, 72; Harl. 5498, 5722; &c.[12]

אָמַר יְהוָה אֱלֹהֵי־צְבָאוֹת שְׁמוֹ (Amos v. 27), with Ox. 17; Vi. 5; the only two Codd. I have found that point according to the sense.

עוֹר בְּעַד־עוֹר וְכֹל אֲשֶׁר לְאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ (Job ii. 4), with Ox. 4, 5, 19; Bomb. 1; &c.

הִנָּם כְּתוּבִים עַל דִּבְרֵי חוֹזֵי (2 Chr. xxxiii. 19). R'bhîa, as in texts, is impossible.

Further, nothing is more common in Codd. and printed texts than the interchange of Ṭiphcha and Mer'kha before Silluq. These accents must be brought into their proper places in the following instances:

בֵּית אֵל בְּרִית (Judg. ix. 46, 'the house of El-berîth'), with Ox. 6, 7, 8, &c.; not as in texts, בֵּית אֵל בְּרִית, a mispunctuation, which has led in some Codd. to the writing of בֵּיתְאֵל as one word!

וַיִּלְכֶּד יוֹנָתָן וְשָׁאוּל וְהָעָם יָצָאוּ (1 Sam. xiv. 41), with all Ox. Codd. The pointing of our texts makes nonsense.

וְעֵינֶיךָ עַל־רַמִּים תַּשְׁפִּיל (2 Sam. xxii. 28), with Ox. 1, 5, 6, 7.

אַתָּה וּשְׁאָר יָשׁוּב בְּנֶךָ (Is. vii. 3), with Ox. 12, 17, 78.

וְקִיר עֵרֶה מָנֵן (xxii. 6), with Ox. 1, 4, 9, 12; Cod. Bab.; &c.

וּכְכַרְמֶל בַּיָּם יָבוֹא (Jer. xlvi. 18), with Ox. 7, 19, 2436; Hm. 10; &c.

נָתַן שְׁאוֹן קוֹלָם (li. 55), with Ox. 9, 70, 2324; Cod. Bab.; &c.

אֶת־יְהוָה עֲזָבוּ לִשְׁמֹר (Hos. iv. 10), with Ox. 17, 75, 76, 78; Bomb. 1; &c.

חֲמִשָּׁה רָאשִׁים כֻּלָּם (1 Chr. vii. 3), with Ox. 4, 7, 11; Erf. 3; &c. 'Five; all of them chief men.'

Baer has already corrected Gen. xxii. 1; Is. xxviii. 17; xxix. 4; Ezek. iii. 14; viii. 3; &c. On the same principle as the correction in Ezek. viii. 3, we must point in ver. 5, : סֵמֶל הַקִּנְאָה הַזֶּה בַּבֹּאָה.

[12] But Harl. 5498 is the only one that has the subordinate accents right.

CHAPTER VI.

ATHNACH.

THE rules for Athnach's clause are so similar to those for Silluq's, that there is but one point that will detain us, in considering them.

Athnach may stand *alone*, at the beginning of the verse, e. g. וַיֹּאמְרוּ (Gen. xxxiv. 31); וְצֹאנִי (Ezek. xxxiv. 19).

When there are only *two* words in the clause, Ṭiphcha must appear as foretone to Athnach: וַיְגָרֶשׁ אֶת־הָאָדָם (Gen. iii. 24).

When there are *three* or *more* words:

I. The main dichotomy, if on the *first* word before Athnach, is marked by Ṭiphcha: וַיֹּאמֶר אֱלֹהִים יְהִי־אוֹר (i. 3); וַיִּבֶן יְהוָה אֱלֹהִים ׀ אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם לְאִשָּׁה (ii. 22).

II. If on the *second* word, also by Ṭiphcha: וַיִּתֵּן אֹתָם אֱלֹהִים בִּרְקִיעַ הַשָּׁמָיִם (i. 17); וַיהוָה פָּקַד אֶת־שָׂרָה כַּאֲשֶׁר אָמָר (xxi. 1); for which Zaqeph may be substituted, under the same conditions as before Silluq (p. 62)[1]: יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתֵרָאֶה הַיַּבָּשָׁה וַיְהִי לְמְאוֹרֹת בִּרְקִיעַ הַשָּׁמָיִם לְהָאִיר עַל־הָאָרֶץ וַיִּקְרָא אֱלֹהִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹהִים כִּי־טוֹב וַיֹּאמֶר אֱלֹהִים תַּדְשֵׁא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע עֵץ פְּרִי עֹשֶׂה פְּרִי לְמִינוֹ אֲשֶׁר זַרְעוֹ־בוֹ עַל־הָאָרֶץ וַיְהִי־כֵן (i. 9); וַיַּרְא אֱלֹהִים בְּאֶלֹנֵי מַמְרֵא (xviii. 1).

III. If on the *third* word, by Zaqeph—the minor dichotomy being marked as before Silluq (p. 65),—e. g. וַיַּעַשׂ אֱלֹהִים אֶת־שְׁנֵי הַמְּאֹרֹת הַגְּדֹלִים אֶת־הַמָּאוֹר הַגָּדֹל לְמֶמְשֶׁלֶת הַיּוֹם וְאֶת־הַמָּאוֹר הַקָּטֹן לְמֶמְשֶׁלֶת הַלַּיְלָה וְאֶת־הַכּוֹכָבִים (i. 16); וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְאֶעֶשְׂךָ לְגוֹי גָּדוֹל וַאֲבָרֶכְךָ וַאֲגַדְּלָה שְׁמֶךָ (i. 2); וַאֲבָרְכָה מְבָרְכֶיךָ וְאָרֹרְךָ אָאֹר וְנִבְרְכוּ בְךָ כֹּל מִשְׁפְּחֹת הָאֲדָמָה (xii. 2).

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[1] Ṭiphcha may indeed remain with one or both of the words following *long*, as in Gen. ii. 6; iv. 16; vii. 9. But with *both words short*, Zaqeph is of unusual occurrence. Among the few instances I have noted are Gen. xxv. 3; xxxvi. 32; Is. xxxvii. 27; Hos. ii. 18. Comp. p. 62, note.

Exceptions. In a few instances, where the first and second words are both monosyllables, *Ṭiphcha* marks the main dichotomy on the third word: וַיַּרְא שַׂר־הָאוֹפִים כִּי טוֹב פִּתְרֹ (Gen. xl. 16); and so in Ex. iii. 4; xii. 39; Num. xxii. 36; 1 Sam. xxviii. 13; 1 Ki. xxi. 16; Is. xlviii. 11; lx. 1; Amos iii. 8[2]. Here, for the first time, as far as we have gone, the strict rule for the dichotomy gives way.

IV. If on the *fourth* word or *further*, by Zaqeph or S'gôlta,—the former being more common when the main dichotomy is *near to* Athnach, the latter when it is *farther removed from* Athnach. The minor dichotomies are marked as after Athnach in Silluq's clause (pp. 65, 66).

1. Examples of *one* minor dichotomy are: וַיֹּאמֶר אֱלֹהִים חַזּוֹן יִשַּׁעְיָהוּ בֶן־אָמוֹץ אֲשֶׁר יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וַיְבָרֶךְ אֹתָם אֱלֹהִים חָזָה עַל־יְהוּדָה וִירוּשָׁלָם וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמִלְאוּ אֶת־הָאָרֶץ וְכִבְשָׁהָ (Gen. i. 28).

2. Examples of *two* and *three* minor dichotomies are: וַתִּפָּקַחְנָה עֵינֵי שְׁנֵיהֶם וַיִּדְעוּ כִּי עֵירֻמִּם הֵם וַיְצַו אֶת־אֲשֶׁר עַל־בֵּיתוֹ לֵאמֹר מַלֵּא אֶת־אַמְתְּחֹת הָאֲנָשִׁים אֹכֶל כַּאֲשֶׁר וַיִּרְא יְהוָה אֶל־אַבְרָם וַיֹּאמֶר לְזַרְעֲךָ יוּכְלוּן שְׂאֵת וַיַּעַשׂ אֱלֹהִים אֶת־הָרָקִיעַ אֶתֵּן אֶת־הָאָרֶץ הַזֹּאת וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לָרָקִיעַ וּבֵין הַמַּיִם אֲשֶׁר מֵעַל לָרָקִיעַ (i. 7).

With S'gôlta there are a few instances of *four* minor dichotomies, as in Num. xvi. 28; Jer. lii. 30; and two of *five*, 2 Ki. i. 6; Ezek. xlviii. 10[3].

Exceptions. A few, like those given above, occur, in which Ṭiphcha marks the last minor dichotomy on the *third* word, e. g. וַיֹּאמֶר אֵלַי בֶּן־אָדָם הֲרָאָה אַתָּה מָה הֵם עֹשִׂים (Ezek. viii. 6); and so in 1 Sam. xvii. 39; 2 Sam. xii. 19; 1 Ki. ii. 37; 2 Ki. i. 4; xi. 1; Is. liv. 4; lix. 16.

[2] Codd. however vary, often joining these small words with Maqqeph.

[3] In 2 Chr. viii. 13, *Zaqeph* has four minor dichotomies following, but many Codd. (Ox. 4, 5, 9, 11, &c.) point here R'bhia instead of the first Zaqeph. I have not noticed any other instance.

On the relation of S'gôlta to Athnach.

It has been up to the present day a moot point, whether S'gôlta is to be regarded as a main disjunctive, coordinate with Athnach, or as a subordinate in Athnach's clause. The following considerations will shew, I believe, beyond doubt, that the latter is the case:

1. Under the law of the continuous dichotomy, two *coordinate* accents are impossible. S'gôlta must be either a greater, or a less disjunctive than Athnach. But who will say that it is a *greater?*

2. *The Massora treats it as Zaqeph.* Thus the Mas. magna to Is. xiv. 9 gives a list of fourteen passages, which have אֶרֶץ with Zaqeph and Qāmeṣ[4]. But if we examine these passages, we find that two (Is. li. 13 and Jer. xxxi. 8) are pointed not with Zaqeph, but *S'gôlta*. Again in the Mas. magna to Neh. ix. 6 we are told that לְבָדֶךָ occurs three times with Zaqeph, yet in this very passage it has not Zaqeph but *S'gôlta*[5]. In chap. viii I shall have occasion to quote another Massora, in which Shalshéleth (the name given to S'gôlta, when on the first word of the verse) is also spoken of as Zaqeph. It is strange that these Massoras have never been turned to account, or even noticed, by any writer on the accents (Jewish or Christian). Either the Massoretic text must be shewn to be corrupt in the several rubrics quoted[6], or we must allow that the early Massoretes, by putting S'gôlta under the general category of Zaqeph, regarded it as *subordinated to Athnach*, in just the same way as Zaqeph is.

3. S'gôlta frequently stands where Zaqeph might with equal propriety have stood. Hence the two are found to *interchange* in Codd. Take, for instance, Dan. iii. 15 (where we have one of the longest Athnach-clauses in the whole text). Here some Codd. point with S'gôlta, others with Zaqeph; and so little disturbance does the substitution occasion that the whole long series of subordinate accents

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[4] One instance is Ps. xliv. 4 with R'bhîa (Great). Properly the Palestinian Massoretes, when they introduced their system for the three Books, ought to have dropped this example from their list. But they did not venture to alter the old Massora, and left their readers to understand that Great R'bhîa before 'Olev'-yored is the same as Zaqeph before Athnach. We may take it for granted that the original accentuation was

כִּי לֹא בְחַרְבָּם יִרְשׁוּ־אֶרֶץ וּזְרוֹעָם לֹא־תוֹשִׁיעָה לָמוֹ וגו׳

[5] Ginsb. Mas., 2, § 622c, may also be compared, where שְׁכָבְ (1 Sam. iii. 9) comes in a similar list.

[6] I am aware that the word וקמין fails in some MSS. for the first two of the Massoras quoted, but it is found in others, and among them some of the oldest (as Cod. Bab. and Add. 21161). *Its absence is easily accounted for.* The third Mas. did not admit (as we shall see) of being so readily altered by punctators and copyists.

preceding passes over from the one to the other without a break, save that the Zarqa immediately preceding S'gôlta, has to be changed to Pashṭa before Zaqeph. We learn from this example (see also p. 86) that the rules for the division of Zaqeph's and S'gôlta's clauses are *the same*, a further proof of the relationship between these two accents.

4. The chief logical pause in the verse, when S'gôlta and Athnach occur together, is regularly marked by Athnach, shewing that S'gôlta was regarded as *subordinated* to it, e. g.

'And he blessed them that day, saying [*S'gôlta*], In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh [Athnach]. And he set Ephraim before Manasseh' (Gen. xlviii. 20).

'At that time Jehovah spake by Isaiah, the son of Amoz, saying [*S'gôlta*], Go and loose the sackcloth from off thy loins, and put thy shoe from off thy foot [Athnach]. And he did so, going naked and barefoot' (Is. xx. 2).

Comp. Gen. i. 7; xxiv. 7; xxxvi. 6; l. 5; Ex. xx. 24; Lev. xxii. 13; Num. iv. 15; Deut. ix. 4; 2 Ki. xxiii. 4; Jer. xxviii. 11.

S'gôlta may indeed sometimes *appear* to be independent of Athnach, but all such cases admit of ready explanation from the rules laid down in chaps. iii and iv, for the logical and syntactical division of the verse. Many of the examples there given are instances of S'gôlta.

5. It is surprising that those who insist on S'gôlta's being *par dignitate* with Athnach, have not noticed the lack of *pausal forms* with it. It has them indeed occasionally, but *in the proportion in which Zaqeph, not Athnach, has them.* Comp. סַף with סָף (Ex. xii. 22); פֻּרַח with פָּרַח (xxv. 33); יְרוּשָׁלַ֑ם (2 Sam. xx. 3) with יְרוּשָׁלָ֔ם (v. 14); &c.

Other reasons might be adduced. I take it, however, for granted that they are unnecessary.

But if we are to accept S'gôlta as a substitute for, and representative of Zaqeph, it may be asked: What is the difference between the two? and why could not Zaqeph always have stood, where we now have S'gôlta? The difference is simply *musical*. The *melody* of S'gôlta was quite distinct from that of Zaqeph; and its introduction into Athnach's clause is an indication of that love for *musical variety*, which is one of the marked characteristics of the accentual system. It has a Zaqeph *parvus* and a Zaqeph *magnus* (differing only musically), and S'gôlta was a Zaqeph *major* or *maximus*, with a fuller and weightier melody, which served better to mark and emphasize the main pause in the longer clauses in which it usually occurs.

We are thus led to consider the musical laws which regulate the appearance of S'gôlta. It can come only *once* in the verse, and then always marks the place of the main dichotomy in Athnach's clause. It may, therefore, have Zaqeph after, but never before it. Its proper place is *at a distance* from Athnach. For the ninth word, and

further, it is almost exclusively employed[7]. It is found, indeed, nearer to Athnach, but the nearer it comes, the less frequent—in comparison with Zaqeph—is its occurrence, till on the fifth word (where Zaqeph is as common as possible) it occurs but seldom, and on the fourth but twice[8]. These musical phenomena we can register, but not explain. We see only that here, as elsewhere, the accentuators allowed themselves the utmost liberty within the limits assigned by the melody.

Servi of Athnach.

One servus is 'Illûy[9], or as we term it Munach; which is repeated, in the few passages in which there are two servi.

In יְדִידְיָה (2 Sam. xii. 25) and שְׁעַמְּהֶם (1 Chr. v. 20), both compound words, the servus has taken the place of Métheg in the same word with Athnach[10].

In ten or eleven passages the Palestinian[11] accentuation has introduced Ṭiphcha into the same word with Athnach. They are: וַיִּצָּא־נֹחַ (Gen. viii. 18); בְּשִׁבְעֹתֵיכֶם (Num. xxviii. 26); וַיִּבְאֶתְ־שָׁמָּה (2 Ki. ix. 2); מַאֻפְלִיָּה (Jer. ii. 31); קִפְּדָה־בָא (Ezek. vii. 25); לְאֻפַּנַּיִם (x. 13); וַיִּבָּאוּ־שָׁמָּה (xi. 18); וַתֹּאמַרְנָה־לָהּ (Ru. i. 10); לְבַלְּאֹ־בָהּ (Dan. iv. 9, 18); וַיִּשְׁבְּרֹ־בָהּ (2 Chr. xx. 8). See Mas. magna to 2 Chr. xx. 8. It is there stated that there was a difference of opinion (פלוגתא) about Ezek. x. 13. Hence many authorities (Jequthiel on Num. xxviii. 26; Qimchi on Ezek. xi. 18; Man. du Lect., p. 103; &c.) number only ten.

It is vain to attempt to assign reasons for the anomalous accentuation in the above passages[12]. See the remark under Silluq, p. 67.

Grammarians make the accent here a *servus*, and name it מְאֵילָא (see p. 26); but that it is really Ṭiphcha is clear from its having the servus of Ṭiphcha in Jer. ii. 31 (where most Codd. give also the subordinate disjunctive T'bhîr, אֶם), and from Zaqeph immediately preceding in Num. xxviii. 26.

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[7] Zaqeph occurs but rarely on the ninth word, and still more rarely (some five or six times) on the tenth. Beyond the tenth word it is not found, except in a few corrupt passages, which I have corrected. On the eighth word Zaqeph and S'gôlta are about equally common, but on the seventh, and still more on the sixth word, the preponderance of Zaqeph is very marked.

[8] Deut. iii. 19 and 1 Chr. vi. 62.

[9] Mishp. hat. 12.

[10] Baer has rightly dropped the servus in Hos. vii. 15.

[11] Cod. Bab. (which represents the Oriental punctuation) has no trace of this accentuation. In Jer. ii. 31 it has Munach instead; and in Ezek. vii. 25; xi. 18, Maqqeph fails.

[12] To mark still more the anomaly in Dan. iv. 9, 18, some few punctators and Ben-Bil. (Mishp. hat. 11) have given the previous word the impossible accent Azla, and so Baer has edited. But the great majority of Codd. point regularly with Mer'kha, as in Jer. ii. 31.

Corrigenda.

In a few verses Athnach has been wrongly placed. It is clear that we must point:

וּלְרִוַּח מִשְׁפָּט לַיּוֹשֵׁב עַל־הַמִּשְׁפָּט (Is. xxviii. 6), with Add. 4708; K. 533; De R. 196; Hm. 9.

וּמַכָּתִי אֲנוּשָׁה מֵאָנָה הֵרָפֵא (Jer. xv. 18), with Ox. 7; Vi. 5; K. 182; Hm. 16.

אִם־יִמָּלְאוּ הֶעָבִים גֶּשֶׁם עַל־הָאָרֶץ יָרִיקוּ וְאִם־יִפֹּל עֵץ בַּדָּרוֹם וְאִם בַּצָּפוֹן מְקוֹם שֶׁיִּפּוֹל הָעֵץ שָׁם יִהְיֶה׃ (Qoh. xi. 3). But I have found only one Codex, De R. 10 (old), which accents correctly.

Zaqeph fails, or has been falsely introduced, in some passages, which must be corrected as follows:

וְלֹא־יִמָּכְרוּ מִמֶּנּוּ וְלֹא יָמֵר וְלֹא יַעֲבִיר רֵאשִׁית הָאָרֶץ (Ezek. xlviii. 14), with Ox. 9, 12, 69; Erf. 1; &c.[13]

כִּי־מִי אֲשֶׁר־יֵחָבֵר אֶל כָּל־הַחַיִּים יֵשׁ בִּטָּחוֹן (Qoh. ix. 4). So the old Codex., De R. 10 (see above), rightly points.

וַתִּנְגֹּב אֹתוֹ מִתּוֹךְ בְּנֵי־הַמֶּלֶךְ הַמּוּמָתִים (2 Chr. xxii. 11). See 2 Ki. xi. 2. אֹתוֹ can never stand.

וַיִּנְתְּצוּ לְפָנָיו אֶת מִזְבְּחוֹת הַבְּעָלִים (xxxiv. 4). The correction is equally necessary, with Ox. 1, 7, 9, &c.

The only objection to וַיֹּאמֶר (Gen. xxvii. 36; 1 Sam. xx. 29) is that Zaqeph is too far removed from Athnach. This the Massoretes saw, and appointed Pazer instead (Mas. to 2 Sam. xxiii. 17). For the same reason we must point וַיִּקְבְּצוּ הַמִּצְפָּתָה (1 Sam. vii. 6), with all Codd. that I have examined.

Early misprints, carefully preserved by subsequent editors, are אִיתַּי בֶּן־רִיבַי מִגִּבְעַת בְּנֵי בִנְיָמִן (1 Sam. xi. 5); וַיֹּאמֶר שָׁאוּל מַה־לָּעָם כִּי יִבְכּוּ (1 Chr. xi. 31); מִן־בְּנֵי שִׁמְעֹן גִּבּוֹרֵי חַיִל לַצָּבָא (xii. 25). One would have thought that the veriest tyro in the accentuation would have seen that Zaqeph alone can stand in these cases.

Many mistakes have been already corrected in Baer's texts, e. g. Gen. i. 11; Is. xxviii. 21; Esth. vii. 8.

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[13] So it is better to point לֹא יַחֲלִיפֶנּוּ (Lev. xxvii. 10), with Erf. 1, 2, 4; Jequthiel, &c.

CHAPTER VII.

ZAQEPH

appears under two forms, Great and Little Zaqeph (p. 18). Great Zaqeph always stands *alone*.

In the present chapter we have to determine the rules for the division of Little Zaqeph's clause, which I shall call simply Zaqeph.

There may be *two* words (and no more) in Zaqeph's clause.

The rule for the foretone, as it shews itself before the leading accents, Silluq, Athnach, and S'gôlta, begins here to give way. It is only when Zaqeph's word is *long*[1], that the foretone Pashṭa[2] appears; otherwise, the servus (Munach) is employed. Contrast, for instance: וַיֹּאמֶר אַבְרָהָם (Gen. xxi. 24) and וַיֹּאמֶר אַבְרָם (xv. 3); וְרִבְקָה שֹׁמַעַת (xxvii. 5) and וְרִבְקָה אָמְרָה (6); בְּזֹאת תֵּדַע (Ex. vii. 17) and בְּזֹאת תְּדַעוּן (Num. xvi. 28); וְאָבְחַר בִּירוּשָׁלַם (2 Chr. vi. 6[a]) and וְאָבְחַר בְּדָוִיד (6[b]). The musical principle that underlies these variations is not difficult to apprehend.

The rule for Munach is strictly carried out[3]; whereas that for Pashṭa is occasionally relaxed. Small words—particles, pronouns, and nouns in st. constr.—are sometimes found with Munach, instead of Pashṭa, as הוּא (Gen. ii. 13); לֹא (iii. 1); מִי (vii. 10); כִּי (xxi. 16; and often); בְּנֵי (Num. i. 28, 42; &c.); זֶה (Jer. xxxviii. 21); וְקוֹל (Ezek. xxvi. 13); אֲשֶׁר (2 Chr. xxx. 7); &c. Even longer words of frequent occurrence are joined in the same way, as וַיְחִי (Gen. v. 15); לְמַטֵּה (Num. xiii. 7, 9, 14; &c.); וְאַתָּה בֶן־אָדָם (Ezek. xxi. 19; xxxiii. 7[4]; &c.). But

[1] The technical meaning of a *long* word has been already explained, p. 62 note.

[2] It is understood that, when speaking of Pashṭa, I include Y'thîbh.

[3] The few exceptional cases in our texts may be all corrected by the testimony of Codd.: וְאֶת־אֲהָלִיבָמָה בַּת־עֲנָה (Gen. xxxvi. 2); וְאֶרְכַּם נִאֻפָּי (Is. lxiii. 3); אֶרֶז לְבָנוֹן (Dan. v. 8); בֶּלַע בֶּן־בְּעוֹר (1 Chr. i. 43); וַיָּבֹאוּ קְלָשִׁים (x. 8); הַמְעַשִׂירִי שִׁמְעִי (xxv. 17). Baer has already corrected Is. xl. 6; lxvi. 24; Ezek. ix. 10; Hab. iii. 8. Other instances I have not noticed.

[4] See the Mas. parva to this passage, which fixes Munach.

all such forms occur also regularly pointed. So that here a certain license was allowed, and the punctators were at liberty in these unimportant matters to decide for themselves[5].

It is *only* when there are *two* words (and no more) in Zaqeph's clause that the above rules apply.

When there are more than two words, the following cases will occur:

I. The main dichotomy may come on the *first* word before Zaqeph, and will always be marked by Pashṭa[6], e. g. וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר יוֹם (Gen. i. 5); הֲלוֹא אִם־תֵּיטִיב שְׂאֵת (iv. 7). See text passim.

II. The main dichotomy may come on the *second* word before Zaqeph,

1. And will still be most frequently marked by Pashṭa (with servus following): וַיַּרְא אֱלֹהִים אֵת־כָּל־אֲשֶׁר עָשָׂה (i. 31); וְנָהָר יֹצֵא מֵעֵדֶן (ii. 10); לָמָּה חָרָה לָךְ (iv. 6); וַיִּשַּׂח בֶּן־בָּקָר רַךְ וָטוֹב וַיִּתֵּן אֶל־הַנַּעַר (xviii. 7).

2. But R'bhîa is admissible (and is common enough), *if one of the following words be long*[7]. (Pashṭa will then appear on the intermediate word.) E. g. וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ (i. 25); שְׁלֹשׁ מֵאוֹת אַמָּה אָרְךְ

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[5] But this license in small matters is no justification for the mistakes of our texts in such passages as Lev. viii. 27; xiv. 52; Jos. xxi. 16; 1 Sam. x. 18^b; 2 Sam. xvii. 5; 2 Ki. i. 3^b; Jer. xvii. 3; xxii. 23; Esth. ix. 25; Dan. i. 13; 1 Chr. xxiii. 19; xxv. 11, 13, 16; 2 Chr. xxviii. 3^b; xxxiv. 14; all of which must be corrected with the concurrence of Codd.

[6] In Jer. xxvii. 9 we have in all our texts R'bhîa! Point the second וְאֶל with Pashṭa (so all Ox. Codd.) in accordance with II. 2. In Joel iv. 7 מְעִירָם must have (with correct texts) Zaqeph instead of R'bhîa.

[7] The condition that Zaqeph's word, or that preceding, must be *long*, for R'bhîa to appear, is carefully observed. Hence we may have R'bhîa in אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת בְּתוֹרָתִי (2 Chr. vi. 16), because Zaqeph's word is long; but in אִם־יִשְׁמְרוּ בָנֶיךָ אֶת־דַּרְכָּם לָלֶכֶת לְפָנָי (1 Ki. viii. 25), where both words are *short*, Pashṭa alone can be used. I have noticed only one exception: אֲשֶׁר אָמַרְתִּי אֶתֵּן לְזֶרְעֲכֶם (Ex. xxxii. 13), comp. p. 62 note. In Lev. xxvi. 25 I point נָקָם, with Erf. 1, 3; Ox. 6, 16; and in Num. xxi. 6 אֶת, with Jequthiel, Norzi, &c.

וַיַּשְׁכֵּם אַבְרָהָם בַּבֹּקֶר וַיַּחֲבֹשׁ אֶת־חֲמֹרוֹ הַהֵבָּה (vi. 15); (xxii. 3); וַיֹּאמֶר הִשָּׁבְעָה לִּי (xlvii. 31).

We have here simply *musical variation*. Hence we may have the *same* expression pointed either way, with the full rhythmical cadence or not, e. g. אָבִי הִכְבִּיד אֶת־עֻלְּכֶם (2 Chr. x. 14) and אָבִי הִכְבִּיד אֶת־עֻלְּכֶם (1 Ki. xii. 14). This varying rhythmical cadence (though no one has observed the fact) runs through a great part of the accentual system. It is found with all the leading accents. We have already traced it before Athnach and Silluq; and shall notice it afterwards before S'gôlta and Ṭiphcha. (With R'bhia and the minor disjunctives it fails.)

III. The main dichotomy may come on the *third* word from Zaqeph.

1. R'bhîa is usually employed and is very common. (Of course, Pashṭa must follow on the first or second word.) וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ (Gen. i. 2); וַיִּקְרָא הָאָדָם שֵׁמוֹת לְכָל־הַבְּהֵמָה וּלְעוֹף הַשָּׁמַיִם (ii. 20); וְהִשְׁמִיעַ יְהוָה אֶת־הוֹד קוֹלוֹ וְנַחַת זְרוֹעוֹ יַרְאֶה (Is. xxx. 30).

2. Pashṭa is comparatively rare (although more frequent than Ṭiphcha on the third word before Athnach). Here the strict rule for the dichotomy again gives way: הָאִשָּׁה אֲשֶׁר נָתַתָּה עִמָּדִי (Gen. iii. 12); וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵךְ עֲלֵה מִזֶּה (Ex. xxxiii. 1); לָכֵן חִנָּם יָמִים בָּאִים (Jer. li. 47)[8]. In the same way, it is only occasionally that Pashṭa marks a *minor* dichotomy on the third word, under the heads following.

IV. But, when the main dichotomy comes on the *fourth* word or further, it is always marked by R'bhia. Here several cases arise:

1. There may be only *one* minor dichotomy, occurring on the first, second, or third word, and necessarily marked by Pashṭa[9]:

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[8] The two words following Pashṭa are generally such as might be, and in Codd. often are, joined by Maqqeph. In four cases out of five, the first of them is אֲשֶׁר. It is to be observed that two servi cannot stand before Zaqeph, *without Pashṭa preceding*. Hence correct Ezek. xvi. 23 אַוֵי אַוֵי לָךְ (with Ox. 1, 13; Erf. 3).

[9] Unless R'bhia takes the place of Pashṭa on the second word, in accordance with II. 2, e. g. Judg. xiv. 19.

וַיֹּאמֶר אֱלֹהִים יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד (Gen. i. 9); וְלֹא הָיִיתָ כְּעַבְדִּי דָוִד אֲשֶׁר שָׁמַר מִצְוֹתַי וַאֲשֶׁר הָלַךְ אַחֲרַי בְּכָל־לְבָבוֹ (1 Ki. xiv. 8); וַיְדַבְּרוּ אֵלָיו אֵת כָּל־דִּבְרֵי יוֹסֵף אֲשֶׁר דִּבֶּר אֲלֵהֶם (Gen. xlv. 27).

2. There may be *two* or *more* minor dichotomies, requiring to be marked between R'bhîa and Zaqeph. Such cases necessitate the *repetition* of R'bhîa—just as Zaqeph itself is *repeated*, for the like purpose, before Silluq and Athnach—and that as often as is needful, till we come to the last dichotomy, accented as above. Thus we have *two* R'bhîas in אָנָה׀ אֲנַחְנוּ עֹלִים אַחֵינוּ הֵמַסּוּ אֶת־לְבָבֵנוּ לֵאמֹר עַם גָּדוֹל וָרָם מִמֶּנּוּ (Deut. i. 28); וַנִּסַּע מֵחֹרֵב וַנֵּלֶךְ אֵת כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא אֲשֶׁר וַיֹּאמֶר יַעַן אֲשֶׁר עָבְרוּ הַגּוֹי רְאִיתֶם דֶּרֶךְ הַר הָאֱמֹרִי הַזֶּה אֶת־בְּרִיתִי אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתָם (Judg. ii. 20); and *three* R'bhîas in 1 Ki. iii. 11 and 1 Chr. xiii. 2.

But this rule undergoes modification. It is a musical law that when R'bhîa is to be repeated, *there must be three words or more* (i. e. a sufficient melody) *between the two R'bhîas*[10]. Where this is not the case, the second R'bhîa is *transformed*, and Pashṭa

[10] The rule is simple enough, and should not have given so much trouble to accentuologists. Luzzatto (Torath emeth, p. 63 ff.) sets to work to *count the syllables* between the two R'bhîas. But this is mere trifling, and leads to no result; as he himself would have found out, if he had examined a sufficient number of examples. The fact is, there is here, as elsewhere, common ground, on which the two accents meet. Thus, whilst in the great majority of cases, where only *three* words intervene, Pashṭa takes the place of R'bhîa, in some twenty instances R'bhîa maintains its position (see Lev. xxii. 3; Deut. i. 28; iv. 9, 19; xvii. 8; Jer. iv. 30; &c.). On the other hand, R'bhîa is far more common where *four* words come between, and Pashṭa appears only in Deut. iii. 21; 2 Sam. ix. 7; Jer. xxiv. 8^{b}; xxxviii. 12; 2 Chr. i. 11. When there are *less than three* words, Pashṭa alone can be employed. Hence Judg. xv. 14 must be corrected by introducing the Munach-melody אֲשֶׁר (with Ox. and Erff. Codd.); and Pashṭa must come for R'bhîa in Jer. xix. 13^{b} and 2 Chr. xxx. 6^{b}. When there are *more than four* words, R'bhîa must stand. 1 Ki. xiv. 21 (2 Chr. xii. 13) therefore needs

put in its stead. Thus, with two R'bhîas due: בַּיּוֹם הַזֶּה נִבְקְעוּ כָּל־מַעְיְנוֹת תְּהוֹם רַבָּה (Gen. vii. 11, not נִבְקְעֹו); וַיֹּאמֶר אֱלֹהִים בַּחֲלֹם גַּם אָנֹכִי יָדַעְתִּי כִּי בְתָם־לְבָבְךָ עָשִׂיתָ זֹאת (xx. 6, not יָדַעְתִּי). Comp. iii. 22; xxx. 15ᵇ; Is. i. 7ᵇ; iii. 16, 24; Jer. xx. 3ᵇ; Ezek. x. 1; &c. Examples of this transformation are (as we should expect) much more numerous than those in which R'bhîa remains.

Three R'bhîas are often due, but in only two passages (given above) do they all stand. Either the two first are found, the third being changed to Pashṭa: וַיַּעֲלוּ אֲלֵיהָ סַרְנֵי פְלִשְׁתִּים וַיֹּאמְרוּ לָהּ פַּתִּי אוֹתוֹ וּרְאִי בַּמֶּה כֹּחוֹ גָדוֹל (Judg. xvi. 5); וְתִבָּקַע הָעִיר וְכָל־אַנְשֵׁי הַמִּלְחָמָה יִבְרְחוּ וַיֵּצְאוּ מֵהָעִיר לַיְלָה דֶּרֶךְ שַׁעַר בֵּין־הַחֹמֹתַיִם אֲשֶׁר עַל־גַּן הַמֶּלֶךְ (Jer. lii. 7). Or, the *second* R'bhîa is changed into Pashṭa, the *third* always maintaining its position[11], e. g. וַיִּצְחָק וַיֹּאמֶר לְעֻשָּׂו הֵן

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correction, and we must either point שָׁם (Ox. 7, 68), or מִבָּל- with Maqqeph (Ox. 13, 16, 72, &c.).

Does any one ask: What is the difference between counting the words and counting the syllables? I answer: A certain number of *words* means a certain *melody*, which makes all the difference in the world.

[11] We come then to the curious result that Pashṭa (as the representative of the R'bhîa, which it has displaced) is a *greater disjunctive* than the R'bhîa which follows. Had the *second* and *third* R'bhîas been *both* changed into Pashṭa, we should have had, with the foretone to Silluq, *three* Pashṭas following one another, which would doubtless have been unmusical. (This concurrence is condemned by all Jewish writers on the accents.) Hence the first of three Pashṭas in 1 Ki. viii. 25 (2 Chr. vi. 16) must be corrected to Azla, לְעָבְדְךָ. Y'thîbh and two Pashṭas are as bad. Correct יַעַן (2 Ki. x. 30) and לְכָל־עַמָּא (Ezra vii. 25).

Two Pashṭas often come together. But then the first is always due to transformation, and *R'bhîa must precede*. Observe how וַיָּבֹאוּ וַיַּעֲמְדוּ בְּתְעָלַת הַבְּרֵכָה הָעֶלְיוֹנָה (2 Ki. xviii. 17) becomes changed into וַיַּעֲמֹד בְּתְעָלַת (Is. xxxvi. 2), when וַיָּבֹאוּ is dropped. Hence such careless mistakes as occur in Cant. i. 16 (point הִנְךָ with Azla); Ezra vi. 8ᵇ (point מִלְּגָא); 1 Chr. vi. 17 (לְחָנֵי with Azla); 1 Chr. xxi. 17ᵇ (אֱלֹהַי); 23 (וַיֹּאמֶר with Azla); 2 Chr. vi. 13ᵇ (עָלָיו); and xvi. 12 (שָׁלוֹשִׁים), must be at once corrected.

גְּבִיר שַׂמְתִּיו לָךְ וְאֶת־כָּל־אֶחָיו נָתַתִּי לוֹ לַעֲבָדִים (Gen. xxvii. 37); וַיִּקְהֲל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם ׀ עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ (Ex. xxxii. 1); עַמִּי זְכָר־נָא מַה־יָּעַץ בָּלָק מֶלֶךְ מוֹאָב[12] (Mic. vi. 5)[13].

There are but three examples, where R'bhîa is due *four* times, viz. 2 Sam. xiv. 7; 1 Ki. ii. 24; 1 Chr. xiii. 2; and only one, with R'bhîa due *five* times, Ezra vii. 25.

Servi of Zaqeph.

Great Zaqeph has no servus.

Little Zaqeph may have *one* or *two* servi, both of which will be Munachs (as we term them). Properly, as all careful writers on the accents lay down[14], the servus, when there is only *one*, is M'kharbel (p. 23), if it comes on the *first* letter of the word, as רָנַּע; and 'Illûy, if it comes on any other letter, as וְרָנַּע. With *two* servi, the first is always M'kharbel, the second 'Illûy.

Rules for Munach and M'thîga in the same word with Little Zaqeph; and for Great Zaqeph[15].

We have once more to deal with musical variations (see p. 18).

1. If Zaqeph stands without its servus (Munach) in the previous word, this servus may take the place of Métheg[16] in the same word

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[12] In this example note how the R'bhîas and Pashṭas come from syntactical division in *successive* words. So also in 1 Sam. v. 8; Zech. iv. 12; &c.

[13] Of the many examples that come under this head, fully a third are falsely pointed in our texts. See Corrigenda. In 1 Chr. v. 21, the first R'bhîa, on which the whole chain of the accentuation depends, has been changed to T'lîsha! and yet none of our modern editors has thought of correcting.

[14] See e. g. Ben-Bil. Mishp. hat. 13.

[15] For these rules, I have found nothing satisfactory in any treatise on the Accents. Heidenheim, in Mishp. hat. 13, 14, is inaccurate and incomplete. His texts shew that he had no clear ideas on the subject.

[16] It is understood, the *light* Métheg, for the heavy Métheg (Ga'ya) does not admit of such substitution. Hence Munach cannot come in לְזַרְעֲכֶם (Ex. xxxii. 13) or אֶת־קְהָלוֹ֑ם (Num. viii. 6). On the distinction between the two Méthegs, and the rules for their employment, see Baer in Merx' Archiv, i. pp. 57 ff. and 194 ff., or Ges., Heb. Gr., § 16. 2.

with Zaqeph, only not on the *first letter*[17], e. g. אֶל־הָאִשָּׁה (Gen. iii. 1, but הָאִשָּׁה, ver. 13); וַיֵּדָע (iii. 7); וַיֹּאמֶר (xviii. 5); וְנַחֲלָתָךְ (Deut. ix. 26); מְנַאֲצָתָם (Judg. ii. 18); בַּל־יֵחָיֵו (Is. xxvi. 14)[18].

Exceptions. Forms like וַיַּעַשׂ (Deut. xxxiv. 9), and וְנִשְׂגָּבָה (Is. lxiv. 4), retain the Métheg[19]. (It would seem that the short vowels, Pathach and S'gôl, so near to the tone, have not strength enough for the accent.) On the other hand, in מִמִּשְׁחֶרֶת (Gen. xix. 34, and often); אֶל־נָעֳמִי (Ruth iv. 14), owing to the notion of Jewish grammarians that the Qāmeṣ is long[20], Munach appears.

When the foretone Pashṭa comes in the word immediately preceding, no further musical change is introduced, but when Zaqeph's word stands *alone*, and Munach (according to the rule just given) is not admissible, one or other of the following changes takes place:

2. If there is a closed syllable in the word, separated by one or more others—or, at least, by vocal Sh'va—from the tone-syllable, an emphatic intonation (a *high* tone, as the position of its sign above the word implies) was introduced, serving as a forebeat (*Vorschlag*) to Zaqeph, in the absence of the foretone. It was known as מְתִינָה[21], being like an upper Métheg (comp. the use of the term in the accentuation

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[17] See Chayyuǵ, p. 127, l. 28, and Qimchi, עמ סופר, p. לב, l. 16. The musical reader may perhaps see the reason for this restriction. Ordinary texts indeed often place the servus under the *first* letter, and even the Mas. parva is wrong at 2 Ki. ii. 11, אֵלִיָּהוּ ב׳ במעם.

[18] Our texts, of course, need constant correction. They omit the Munach where it is due, introduce it when it stands already in the previous word, &c. Even the Massoretes have not always been as correct as we should have expected. Thus, at מִמֶּנִּיחָאֵל (Gen. xxxv. 16) we have the rubric: ג׳ במעם שופר, when there are really *six* instances that require to be so pointed, viz. Gen. xxxv. 16; Jos. viii. 17; 1 Ki. xii. 32 (*bis*); xiii. 4; Am. vii. 13. (In the last passage, Baer's correction cannot stand. It is against the syntactical division and Codd.) And again, in the Mas. finalis, p. 17, הַגָּתִּים ג׳ בחרי מעמי, to the three examples given we must add a fourth, 2 Chr. xxxiv. 11.

[19] This punctuation for the derivatives of עָשָׂה is fixed by the Mas. fin., p. 51 (comp. Dikd. hat., § 35). Analogy decides for the kindred forms. Codd. and printed texts have, however, constantly Munach in such forms. Hence has arisen a false Mas. given at Num. xxvi. 44 (more fully by Jequthiel at ver. 17), which assigns the following accentuation to לִבְנָעָן, ver. 40.

[20] See Preface to Baer's edition of Job, p. vi.

[21] Mishp. hat. 13[b]. It would further appear that it was in reality a kind of Métheg (i. e. heavy Métheg = Ga'ya), the difference being that it gave a more marked *musical* expression to the syllable than Ga'ya would have done (Ben-Naphtali has Ga'ya. We thus see that it is only in syllables that admit of Ga'ya, that

of the three Books, מעמי אמ"ת, p. 70). Properly, like Munach, it is *non-initial*, yet the tendency is to place it (on musical grounds) as near to the beginning of the word as possible, and under certain conditions it is found on the *first* letter. The following examples exhibit it in its ordinary position: וְאַבְרָהָם (Gen. xviii. 18); וְהִתְקַדִּשְׁתֶּם (Lev. xx. 7); וְכָל־יִשְׂרָאֵל (Deut. xiii. 12); הַנִּסְתָּרֹת (xxix. 28); וְאָתְנָה (Gen. xxxiv. 12); שְׁמֹר־לְךָ (Ex. xxxiv. 11)[22].

Initial M'thîga is due to *transposition:*

(*a*) In forms like אֶת־נָדָב (Deut. iii. 24); וַיִּפְסְחוּ (1 Ki. xviii. 26); וַיִּשְׁמְעוּ (Ezra iv. 1), &c., M'thîga is transposed to the first syllable, to cancel the Ga'ya (לבטול הגעיא as Jewish grammarians express it[23]) which is due there[24]. Ga'ya and M'thîga, from the similarity of their character (see note 21), could not come together.

(*β*) But Ben-Asher and his school went further. If Ga'ya was only *admissible* in certain forms, on the first syllable, they equally transposed to it the M'thîga, which we should have expected to find on the second syllable. So I explain such cases as וּבְחַטָּאתוֹ (1 Ki. xv. 34); וּפִקַּדְתָּם (Is. xv. 7); וּדְבַר־יְהוָה (2 Ki. xx. 4); and אֶל־הַמָּקוֹם (Gen. xix. 27); מִן־הַשָּׂדֶה (Lev. xxv. 12); אֶת־הַדְּבָרִים (Ex. xxxiv. 1)[25]. It is only in the above forms that I have found this transposition.

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this sign can appear). The musical value we learn from Ben-Bil.'s statement, l. c., that M'thîga comes before Zaqeph, לתיקון הנגינה, 'for the right ordering of the melody;' and in the present day it has a distinct melody assigned to it in the chanting (although whether it is correctly rendered is another question). The old grammarians had however no idea of any musical relationship between it and Pashṭa or Azla, which it resembles in form.

The sign has a variety of names. The most common is מקל, 'stroke.' Grammarians, who wrote in Arabic, term it مَهْمَز (see מעמי אמ"ת, p. 112, and Ginsb. iii. p. 51) from همز, *impulit*, in reference to the impulse of the voice in the intonation. Hence doubtless the name דרבן, 'goad,' = مِهْمَز (Man. du Lect., p. 77 infra). Qimchi (עמ סופר, p. לב) calls it מראה מקום, 'indicator,' and by a name taken from the form, משמש קמץ, 'little Pashṭa.' The name in modern use, Qadma = Azla, is similarly derived and equally incorrect.

[22] It will not be expected that I should point out the mistakes of our texts. The matter is not of sufficient importance. Even Baer is not always consistent.

[23] See e. g. Mishp. hat. 14[a] supra.

[24] That this is Ben-Asher's pointing may be seen from the חלופים to Lev. xxv. 37; Deut. iii. 24. On the rule for Ga'ya in the examples given, see Merx' Archiv, i. p. 197.

[25] Comp. Ben-Asher's pointing in the חלופים to Deut. x. 2. That Ga'ya is admissible, although irregular, in such cases, may be seen from examples cited in Mishp. hat. 58[a], and by Baer in Merx' Archiv, i. p. 201. Ben-Naphtali has it always.

3. When Zaqeph stands *alone, and neither Munach nor M'thîga is admissible* (according to rules 1 and 2) *in its word*, it takes the form and melody of GREAT ZAQEPH, e. g. וְעֵץ (Gen. ii. 9); וַיֹּאמֶר (iii. 10); וַיַּחְשֹׁת (v. 6); וַאֲבִימֶלֶךְ (xx. 4); הַכְּזוֹנָה (xxxiv. 31); וַיִּרְעֲמֻם (Ex. xvi. 6); וַיַּעְבֹר (Gen. xxxii. 23); בְּכַעֲסוֹ (1 Ki. xv. 30); וְלַעֲשׂוֹת (2 Chr. vii. 17); מֵאַחֲרֵי (xxxiv. 33).

Punctators and editors (even the best) exhibit the utmost confusion in the employment of this accent, pointing the *same form*, and frequently even the *same word*, sometimes with Little, sometimes with Great Zaqeph! And yet the rule above given is simple enough. It will be necessary therefore to correct such instances as[26] וְלַהֲבָדִיל (Gen. i. 18); וַיַּעֲקֹב (xxxi. 47); הָאֶזְרָח (Lev. xvi. 29); אַל־תַּעֲלוּ (Num. xiv. 42); וַיַּעֲנוּ (Josh. i. 16); וַיַּעֲשׂוּ (2 Sam. xxi. 14); וְכִנַּפָּה (Is. i. 30); לְמַעֲנִי (xxxvii. 35); וַיִּמְהֲרוּ (lix. 7); וְרָאִיתָ וְקָרָאתָ (Jer. li. 61); אַל־יִרְעוּ (Jon. iii. 7); in all of which, and other similar examples, *Great Zaqeph must appear.*

Corrigenda in Zaqeph's clause.

1. Where three R'bhîas are due, and the second has been transformed to Pashṭa, punctators—misled by the usual consecution of R'bhîa, Pashṭa, and Zaqeph—have frequently changed the third R'bhîa into Zaqeph, and this false accentuation has passed into our texts. Thus R'bhîa must be restored to its rights[27] in הַתּוֹרָה (Josh. i. 7), with Ox. 1, 5, 7, 8;—הָאָרֶץ (Judg. ii. 1), Ox. 10, 2322, 2323, 2328;—נִשָּׂא (1 Sam. x. 3), Ox. 1, 5, 6, 8;—וְנַעְבְּדָה (xiv. 6), Ox. 1, 5, 6, 8;—עוֹד (xxviii. 15), Ox. 5, 6, 10, 15;—וַיֹּאמֶר (2 Sam. xv. 2), Ox. 12, 92, 2322;—בַּיִת (1 Ki. v. 17), Ox. 6, 7, 10; Bomb. 2;—עָמְדִים (xii. 6; 2 Chr. x. 6), Ox. 5, 6,

[26] וְלַהֲבָדִיל is found in Ox. 5, 21, 35; Harl. 1528; Or. 1379; Add. 4709; &c. I give ample MS. authority here, because this is the example which has misled writers on the accents from Qimchi's time (עמ סופר, p. לב) downwards. Finding the word falsely accented in their texts, and contrasting it with לְהַבְדִּיל, ver. 14, they jumped to the conclusion that Métheg was the cause of Little Zaqeph, *without considering the numberless instances in which Métheg (even when it occurs twice in the word) exercises no such influence.*

[27] As the accentuation is wrong in only *one word*, I have not thought it worth while to quote the passages at length. The student will doubtless look them up for himself, and observe how the sense requires the correction in each case. The testimony of more Codd. might have been given had it been necessary.

7, 8;—הָעֲלִיָּה (1 Ki. xvii. 19), Ox. 7; Par. 30, 89; K. 182;—אֵלָיו (xxi. 4), Ox. 1, 6, 13, 15;—הָאֲנָשִׁים (2 Ki. x. 24), Ox. 1, 76, 2322, 2323;—עִמּוֹ (1 Chr. xxi. 16), Ox. 4, 9, 11; Erf. 3;—עֻזִּיָּהוּ (2 Chr. xxvi. 18), Ox. 4, 9, 12, 15;—לְרֹאשׁ (xxxii. 31), Ox. 1, 9, 11; Erf. 3;—and לְטַהֵר (xxxiv. 3), Ox. 4, 5, 9, 11. Baer has already corrected Gen. i. 11; xvii. 19; Ezek. xliii. 7; xlvii. 8; Qoh. ix. 9; Esth. vii. 8; Dan. vii. 19[28].

The same mistake shews itself, but not so frequently, in the change of *Pashṭa* into Zaqeph, with R'bhîa and Pashṭa preceding. So we must correct צְרוּעָה (1 Ki. xi. 26), with Ox. 1, 7, 10; Erf. 2;—וּבְיַן הַמַּלָּה (2 Ki. xi. 17), Ox. 5, 8, 10, 12;—and מִבַּל־חַטֹּאתָו (Ezek. xviii. 21), Ox. 1, 7; Erf. 2, 3.

2. Another frequent source of error is the confusion between Azla and Pashṭa in Zaqeph's clause[29]. The student need never scruple to put the one for the other, where a change is necessary, e. g. בָּהָר (Deut. xxxii. 50); אָבִי (1 Ki. xii. 11); נָקֵל (Is. xlix. 6); וְלִבִּי (Qoh. vii. 25). Compare the corrections, p. 79, note 11.

3. The blunders of Van der Hooght's text, copied without scruple by Theile, Hahn, and J. D'Allemand (whose texts are unfortunately in common use with students), are often under this head most provoking. Thus Zaqeph is substituted for Gershâyim, and vice versa! מִן־הַיּוֹם (Num. xv. 23) for מִן־הַיּוֹם; and see other instances in Is. xii. 4; Ezek. xxiii. 43; xxiv. 27; xl. 49; Neh. v. 9; 2 Chr. xvi. 1; xxxv. 15. In Josh. xi. 8, Gershâyim is *repeated* (the second time for R'bhîa)! In Judg. xiii. 8^{b} and 2 Chr. xxv. 23^{b}, it divides Zaqeph's (for R'bhîa's) clause! And in Jer. i. 1^{b}, Ṭiphcha (instead of Pashṭa) is made to divide Zaqeph's clause! These are specimens of the egregious mistakes which, once introduced into a text regarded as standard, have been preserved with religious care by subsequent editors, who have not taken the trouble of consulting the far more correct and reliable text (founded on a careful collation of MSS.), brought out soon after Van der Hooght's, by a much more competent scholar, J. H. Michaelis.

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[28] Luzzatto pointed out the errors in most of the above passages, Torath emeth, p. 63 ff.; but was not able always to adduce MS. authority for his emendations. No other writer on the accents—Spitzner, Ewald, &c.—had been at the pains of tracing out and drawing attention to these manifest mistakes.

[29] So Ginsburg, in his edition of the Massora, constantly confounds them.

CHAPTER VIII.

S'GÔLTA.

THIS accent must, on musical grounds, be always preceded by its foretone, Zarqa[1].

It cannot therefore stand on the *first* word of the verse. When due there (according to the notions of the accentuators), it gives place to Shalshéleth (p. 17). Yet there are only seven words, in which this substitution takes place: וַיִּתְמַהְמָהּ (Gen. xix. 16); וַיֹּאמַר (xxiv. 12); וַיְמָאֵן (xxxix. 8); וַיִּשְׁחָט (Lev. viii. 23); וְנִבְהָלוּ (Is. xiii. 8); וַיֹּאמַר (Am. i. 2); וַאֲמַר־לָהּ (Ezra v. 15)[2].

Why, one naturally asks, a special sign for just these few (mostly unimportant) instances? There was no *necessity* for its introduction at all. For if we examine the passages, and compare the rules (p. 73) for the interchange of S'gôlta and Zaqeph, we shall see that *Zaqeph might have stood in every case.* When, instead of employing Zaqeph, the accentuators chose to introduce a new accent, it must have been because they designed to attach a *special meaning* to the passages in question,—to which they sought to draw attention by a peculiar melody and a peculiar sign[3]. That meaning has, however, as in other similar cases, been lost. Not that the loss is a serious one. For we may be sure that we should have had some fanciful Midrash explanation, which we can well afford to dispense with[4].

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[1] It is also invariably followed by Athnach,—another proof (if further proof were needed) of its *dependence* on Athnach. In Job i. 8 and Ezra vii. 13 Athnach is wanting; but here S'gôlta has been wrongly placed, and must be changed into Athnach (see Baer's notes).

[2] See Mas. to Lev. viii. 23.

[3] No other explanation seems possible. For note the strange selection! *Three* out of the seven words are forms of אמר, and how often does this verb stand at the beginning of the verse! Note too that *emphatic* words in this position,—as וְקִדַּשְׁתּוֹ (Lev. xxi. 8); וְהַקְּלָלָה (Deut. xi. 28),—which, if a special accent was to be employed, had a claim to be marked by it, are passed over! There seems also something fanciful in the very *number* of the passages selected, four from the Tora, two from the Prophets, and one from the K'thubhim,—making up the sacred number seven!

[4] Such as is given in the Midrash לקח טוב on Gen. xxxix. 8: וַיְמָאֵן מיאון אחר מיאון הרבה פעמים, רכתיב בפסק ובשלשלת; or such as I found assigned to Jehuda Ḥasîd in Zalman the punctator's treatise on the accents (Par. 5), where, speaking of Shalshéleth, he says: בכל מקום שהיא בא מדבר הענין ממלאך בפירוש או במרומז, בשמו רבינו יהודה חסיד, i. e. there is a reference to an angel (!) either direct or implied.

I have only one point of interest to mention in connection with this accent. The Mas. to Lev. viii. 15 runs thus[5]: י״א זוגין מן תרין בענין קדמא רביע תני׳ זקף וסי׳ הַפּוֹבֵב (Gen. ii. 11) הַפּוֹבֵב (ii. 13) וַיִּשְׁחָט (Lev. viii. 15) וכו׳ וַיִּשְׁחָטוּ (viii. 23) (i. e. eleven groups of two words each in the same section, the first with R'bhîa, the second with Zaqeph, &c.). N.B. The Shalshéleth in Lev. viii. 23 is here put under the general category of *Zaqeph*. We see then that the Massoretes well understood, not only that S'gôlta is the representative of Zaqeph, but that Shalshéleth, which takes the place of S'gôlta, is equally so[6]. I have already (p. 71) drawn attention to the importance of this rubric. How is it that no writer on the accents has taken notice of it?

When there are only *two* words in S'gôlta's clause, Zarqa necessarily comes on the first, וַיֹּאמֶר הָאָדָם (Gen. ii. 23).

When the clause consists of *three* or *more* words, the following cases will occur. (Here we have only to substitute Zarqa for Pashṭa, and we have a mere repetition of the rules already laid down for the division of Zaqeph's clause):

I. The main dichotomy may be on the *first* word before S'gôlta, and will then be always marked by Zarqa: וַיַּעַשׂ יְהוָה אֱלֹהִים אֶת־הָרָקִיעַ (Gen. i. 7); וְיְהוָה נִצָּב עָלָיו וַיֹּאמַר (xxviii. 13).

II. The main dichotomy may come on the *second* word,

1. And will be still generally marked by Zarqa, e. g. הַנְּפִלִים וְגַם אַחֲרֵי כֵן אֲשֶׁר יָבֹאוּ בְּנֵי הָאֱלֹהִים (Gen. vi. 4); וְאָכַל פְּרִי בִטְנְךָ וּפְרִי־ אַדְמָתְךָ עַד הִשָּׁמְדֶךָ (Deut. xxviii. 51).

2. But R'bhîa is admissible *if one, or both, of the following words be long* (Zarqa then coming on the first word), e. g. הַמַּלְאָךְ הַגֹּאֵל אֹתִי מִכָּל־רָע יְבָרֵךְ אֶת־הַנְּעָרִים (Gen. xlviii. 16); הַשֹּׁלֵחַ בַּיָּם צִירִים וּבִכְלֵי־גֹמֶא עַל־פְּנֵי־מָיִם (Is. xviii. 2). See also Ex. xxxvi. 2; Num. xxi. 5; xxiii. 3; Deut. i. 41; iv. 39; Jer. iii. 25; xviii. 21; xxxi. 8, 9.

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[5] Comp. אכלה ואכלה, § 227.

[6] Ginsburg, ט, § 234, copying from a false text (when correct texts without number were available), or himself introducing an unwarrantable correction, has pointed וַיִּשְׁחָט, in direct opposition to the Mas. he gives directly after, § 236! Even were Zaqeph due, it must be Great Zaqeph.

III. The main dichotomy may be on the *third* word.

1. R'bhîa is usually employed to mark it, and is very common (Zarqa following on the first or second word): הַעִידֹתִי בָכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ כִּי־אָבֹד תֹּאבֵדוּן מַהֵר (Deut. iv. 26); לָכֵן אֶחַלֵּק־לוֹ בָרַבִּים וְאֶת־עֲצוּמִים יְחַלֵּק שָׁלָל (Is. liii. 12).

2. Zarqa occurs (like Pashṭa before Zaqeph), but is comparatively rare, כִּי לֹא מוּעָף לַאֲשֶׁר מוּצָק לָהּ (Is. viii. 23); see Gen. iii. 14; Ex. xxviii. 27; Deut. xii. 1; Am. ix. 14; Neh. ix. 32.

So it is only occasionally that Zarqa marks the *minor* dichotomy on the third word, under the following heads.

IV. When the main dichotomy is on the *fourth* word or *further*, it is always marked by R'bhîa[7].

1. The minor dichotomy may be on the first, second, or third word, and is necessarily marked by Zarqa, e. g. זָכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָל־מְלַאכְתֶּךָ (Ex. xx. 8, 9); יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֹרֵב (Deut. iv. 10); וַיֹּאמְרוּ מָה הָאָשָׁם אֲשֶׁר נָשִׁיב לוֹ (1 Sam. vi. 4).

2. There may be *two* minor dichotomies. Here R'bhîa has to be *repeated* (as before Zaqeph), e. g. וַיֹּאמֶר הַכֹּהֵן חָרֶב בְּלֻלָת הַפְּלִשְׁתִּי אֲשֶׁר־הִכִּיתָ ו בְּעֵמֶק הָאֵלָה הִנֵּה־הִיא לוּטָה בַשְּׂמָלָה אַחֲרֵי הָאֵפוֹד (1 Sam. xxi. 10); and so in Ex. xx. 3–5[8]; Deut. v. 7–9[8]; 1 Ki. ix. 9; Dan. iii. 15; v. 23; 2 Chr. vii. 22.—Or, Pashṭa comes instead of the second R'bhîa (under the same conditions as with Zaqeph, pp. 78, 79): וַיֹּאמֶר הָעָם אֶל־שָׁאוּל הֲיוֹנָתָן ו יָמוּת אֲשֶׁר עָשָׂה הַיְשׁוּעָה הַגְּדוֹלָה הַזֹּאת בְּיִשְׂרָאֵל (1 Sam. xiv. 45). Comp. Deut. xii. 18; Josh. xviii. 14; 2 Sam. iii. 8; 1 Ki. xii. 10; xviii. 21.

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[7] Marked falsely with Zaqeph in our texts, 1 Sam. xi. 11; 2 Chr. xiv. 7.

[8] According to מעם העליון. Ex. xx. 2 and Deut. v. 6 must not be included in S'gôlta's clause, but pointed with the *single* accentuation (as in many Codd. and by Heidenheim in his edition of עין הקורא). The dichotomy marked with Zaqeph, as in our texts, is impossible.

Where, however, Pashṭa would come *close* to Zarqa—i. e. adjoining it, or with only one word between—it is changed into Zarqa (of course only on musical grounds), and Zarqa appears *repeated*[9]: וַיְהִי ׀ בַּחֲצִי הַלַּיְלָה וַיהוָה הִכָּה כָל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם (Ex. xii. 29); וַיָּקֻם דָּוִד וַיֵּבֵא אֶל־הַמָּקוֹם אֲשֶׁר חָנָה־שָׁם שָׁאוּל (1 Sam. xxvi. 5). Comp. Gen. xlii. 21; 2 Ki. i. 6; vii. 13; Is. xx. 2; xlv. 14; Jer. xxi. 4; Job i. 5; &c.[10]

3. There is only one passage in which *three* minor dichotomies occur[11], and for this isolated case a peculiar accentuation was fixed,—*three* Zarqas follow one another: וַיְדַבֵּר אֵלָיו כֹּה־אָמַר יְהוָה יַעַן אֲשֶׁר־שָׁלַחְתָּ מַלְאָכִים לִדְרֹשׁ בְּבַעַל זְבוּב אֱלֹהֵי עֶקְרוֹן (2 Ki. i. 16). The regular accentuation would have been מַלְאָכִים לִדְרֹשׁ, as in similar cases under Zaqeph. Verse 6 might have been accented in the same way.

Servi of S'gôlta.

S'gôlta may have (like Zaqeph) one or two servi, both 'Illûys (Mishp. hat. 32), or, as we term them, Munachs. See examples above.

Corrigenda.

It has been already mentioned that in Job i. 8, and Ezra vii. 13, S'gôlta must be changed into Athnach. For the former passage, *all Codd.* (as far as I have observed) are right; for the latter, *not a single one!*[12] Even Ben-Asher's famous Codex at Aleppo is wrong.

S'gôlta stands on the wrong word in Josh. x. 28 and 2 Chr. vii. 5. Point the former וַיַּכֶּה לְפִי־חָרֶב וְאֶת־מַלְכָּהּ הֶחֱרִם אוֹתָם וגו׳, with almost all Codd.; and the latter וַיִּזְבַּח הַמֶּלֶךְ שְׁלֹמֹה אֶת־הַבָּקָר וגו׳, with Ox. 1, 4, 9; Erf. 1, 3; &c.

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[9] Comp. the change of Great R'bhia into Ṣinnor (Zarqa), under similar circumstances, in the accentuation of the three Books, p. 56.—But Zarqa cannot be repeated, unless R'bhia precedes. Hence גַּם (1 Sam. ii. 15) must be changed into גַּם or גַּם, with various Codd., although Ben-Bil. (Mishp. hat. 7ᵇ) supports it. On Is. xlv. 1, see Notes at end.

[10] In Lev. xvii. 5; Josh. xxii. 5; 2 Chr. xxiii. 18, Maqqeph has fallen out after אֲשֶׁר, and in 2 Chr. xxxv. 24 after עַל. In 2 Ki. iv. 13 we must point R'bhia for the first Zarqa, וַיֹּאמֶר לוֹ אֱמָר־נָא אֵלֶיהָ (so Ox. 31, 68; De R. 2).

[11] With Zaqeph (as we have seen) there are many such instances. The reason of the difference is that Zaqeph constantly divides Athnach's clause *near* to Athnach, whereas S'gôlta's proper place is *at a distance* from Athnach, with a shorter clause between it and the beginning of the verse.

[12] Baer indeed names one Codex, but the Athnach there is due to a second, and apparently quite modern, hand.

CHAPTER IX.

ṬIPHCHA.

ṬIPHCHA's word often stands alone, as בְּרֵאשִׁית (Gen. i. 1).

When there are *two* words (and no more) in the clause, the servus will precede, as וַיְהִי רָקִיעַ (i. 6); וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר (i. 5); but T'bhîr is sometimes found, when Ṭiphcha's word is *long*, e. g. 1 Ki. ii. 46; Jer. xxxiv. 5. (Comp. p. 75; but there is no *rule* here, as in the case of Zaqeph.)

When there are *three* or *more* words in the clause, we find, *mutatis mutandis*, the rules for the division of Zaqeph's clause again carried out:

I. The main dichotomy may come on the *first* word before Ṭiphcha, and will then be regularly marked by T'bhîr, e. g. וַיַּרְא אֱלֹהִים אֶת־הָאוֹר (Gen. i. 4); וַיַּפֶּל יְהוָה אֱלֹהִים תַּרְדֵּמָה עַל־הָאָדָם (ii. 21).

II. The main dichotomy may come on the *second* word,

1. And will still be generally marked by T'bhîr, e. g. וְאִירָא אִם־אֶמְצָא בְסְדֹם חֲמִשִּׁים צַדִּיקִם (iii. 10); כִּי־עֵירֹם אָנֹכִי (xviii. 26); וַיִּבֶן יְהוָה אֱלֹהִים אֶת־הַצֵּלָע אֲשֶׁר־לָקַח מִן־הָאָדָם (ii. 22).

2. But *R'bhîa* is admissible—as before Zaqeph—*if one of the following words be long.* (The intermediate word will then be always marked with T'bhîr[1].) Thus: וְאֹכַל גּוֹיִם צָרָיו וְעַצְמֹתֵיהֶם יְגָרֵם (Num. xxiv. 8); וַיַּחְתְּרוּ הָאֲנָשִׁים לְהָשִׁיב אֶל־הַיַּבָּשָׁה (Jon. i. 13); וַיִּסְעוּ בְנֵי־יִשְׂרָאֵל וַיָּבֹאוּ אֶל־עָרֵיהֶם (Josh. ix. 17).

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[1] Texts must therefore be corrected in Ex. xxx. 7; Lev. iv. 4; &c. In Job i. 1, I point with Ox. 4, 5, 7, 9, &c., אִישׁ הָיָה בְּאֶרֶץ־עוּץ (see Norzi).

III. When the main dichotomy comes on the *third* word, or further, it is always marked by R'bhîa. Here the several cases we have had before repeat themselves:

1. There may be *only one* minor dichotomy, which is due on the first or second word. This dichotomy will be marked with T'bhîr: וַיִּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו (Gen. xxxii. 1); וַהֲקִמֹתִי אֶת־בְּרִיתִי בֵּינִי וּבֵינֶךָ וּבֵין זַרְעֲךָ אַחֲרֶיךָ לְדֹרֹתָם (xvii. 7); כִּי לֹא אֱלֹהִים הַמָּה כִּי אִם־מַעֲשֵׂה יְדֵי־אָדָם עֵץ וָאָבֶן (Is. xxxvii. 19).

2. There may be *more than one* minor dichotomy. All such cases necessitate the *repetition* of R'bhîa; the same rule being followed as before Zaqeph and S'gôlta, that the second R'bhîa be changed into Pashṭa, unless at least three words intervene[2]. T'bhîr will still mark the last of the minor dichotomies on the first or second word.

Thus R'bhîa is *repeated* in Jer. xxviii. 14: כִּי כֹה־אָמַר יְהוָה צְבָאוֹת אֱלֹהֵי יִשְׂרָאֵל עֹל בַּרְזֶל נָתַתִּי עַל־צַוַּאר כָּל־הַגּוֹיִם הָאֵלֶּה לַעֲבֹד אֶת־נְבוּכַדְנֶאצַּר מֶלֶךְ־בָּבֶל. And so in Josh. xiii. 30; Jer. xxix. 14; Ezek. xiii. 18; Qoh. v. 17; and a few other instances.

On the other hand, it is changed into Pashṭa, in Is. xxxvi. 1: וַיְהִי בְּאַרְבַּע עֶשְׂרֵה שָׁנָה לַמֶּלֶךְ חִזְקִיָּהוּ עָלָה סַנְחֵרִיב מֶלֶךְ־אַשּׁוּר עַל כָּל־עָרֵי יְהוּדָה הַבְּצֻרוֹת. Comp. Deut. xx. 20b; xxviii. 14; Josh. x. 11; 2 Chr. xvi. 9; &c.

Pashṭa cannot, however, (on musical grounds), stand in close proximity to T'bhîr. There must be at least *two* words between[3].

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[2] Even with three words intervening there is, as far as I have observed, only one instance of R'bhîa, Jer. xxix. 14. Comp. p. 78 note.

[3] In Num. vii. 87; Judg. xvi. 23; and 2 Chr. xviii. 23 there is only *one* word between. The Maqqeph before T'bhîr must be dropped, with various Codd.— Once, Deut. xxvi. 2, the transformation takes place *with two words intervening*. But here, Ox. 21, 51; Add. 9404 have rightly Pashṭa, instead of the first T'bhîr. In 1 Ki. v. 20 there is a misprint. For בָּנִו read בָּנָו. In xxi. 16 we may point לָרָזָה with Ox. 1, 5, 6, 8, &c.

If this is not the case, Pashṭa is itself changed into T'bhîr, and the latter accent appears *repeated*[4]. (The case is exactly parallel to the change of Pashṭa into Zarqa, in S'gôlta's clause, see p. 88.) E.g. וַתֹּאמֶר בְּרֹב רִכְבִּי הֲנָּנִי וְעָלֵינוּ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר יְהוָה (Num. xiv. 40); אֲנִי עָלִיתִי מְרוֹם הָרִים (Is. xxxvii. 24). Such instances are sufficiently numerous. Comp. Gen. viii. 17; Ex. iii. 1; Deut. iii. 27; iv. 38; vi. 10; viii. 2; 1 Sam. xx. 21; xxi. 3; &c.

3. In a few passages, *three* R'bhîas are due, but the second—owing to there not being in any case a sufficient interval between it and the first—is always changed to Pashṭa, e.g. וַיִּנָּחֶם יְהוּדָה וַיַּעַל עַל־גֵּזֵי צֹאנוֹ הוּא וְחִירָה רֵעֵהוּ הָעֲדֻלָּמִי (Gen. xxxviii. 12). The other examples are Ex. xxxvi. 3; Josh. vii. 19[5]; 1 Sam. xxvii. 5[5]; 2 Ki. v. 13[5]; xxiii. 12[5]; Jer. li. 64[5]; Dan. ii. 47; Ezra vi. 12; 1 Chr. xxvi. 26.

Servi of Ṭiphcha.

I. *One* servus is always Mer'kha, וַיֹּאמֶר אֱלֹהִים (Gen. i. 3). In eight instances Mer'kha appears, in Palestinian texts, in the *same word* with Ṭiphcha[6]: בְּכָל־מוֹשְׁבֹתֵיכֶם (Lev. xxiii. 21); כָּל־הָרוּחֵיהָ (2 Ki. xv. 16); מַכְלִינִיתִי (Jer. viii. 18); וּמִכָּל־גִּלּוּלֵיכֶם (Ezek. xxxvi. 25); מִכָּל־תּוֹעֲבֹתֵיכֶם (xliv. 6); שָׁהֵם (Cant. vi. 5); וּנְבָזְבִיתָהּ (Dan. v. 17); לְמַבְרֵאשׁוֹנָה (1 Chr. xv. 13). In most of the above cases, the object seems to have been to provide a fuller melody for the *long* words, by the substitution of an accent for Métheg[7]. In שָׁהֵם the servus marks the first syllable as properly distinct, comp. שָׁהֵם (Lam. iv. 9); שָׁאֵן (Ps. cxlvi. 3).

II. The following (fourteen) are the only instances in which Ṭiphcha has *two* servi[8],—the first Darga and the second Double Mer'kha: וַיָּבֵא לוֹ יָיִן (Gen. xxvii. 25); לָמָּה תֵעָשֶׂה כֵּה (Ex. v. 15); אֲשֶׁר לֹא צִוָּה יְהוָה לָהֶם (Lev. x. 1); הֲלוֹא טוֹב לָנוּ (Num. xiv. 3); וַיִּקְרָא לָהּ נָבַח (xxxii.

[4] It is clear that the change in question can only take place *when R'bhîa precedes*. Hence texts are incorrect in Josh. xx. 4 (point וְרָדַף), and Baer in his note to Qoh. vi. 2.

[5] See Corrigenda. Even Ben-Bil. (Mishp. hat. 35) is quite wrong, in the list he gives of these passages.

[6] These instances are fixed by the Mas. to Lev. xxiii. 21.

[7] But the Oriental text (to judge from Cod. Bab.) made no change. At Jer. viii. 18, the Massora and sign are Palestinian (see Strack's note).

[8] See the Mas. to Num. xxxii. 42 and Dikd. hat., § 22.

42); וַיַּחֲנוּ אֵלָה נֶכַח־אֵלָה (1 Ki. x. 3; 2 Chr. ix. 2); אֲשֶׁר לָא הִגִּיד (1 Ki. xx. 29); נַעֲנֵיתִי לוֹ בָּא (Ezek. xiv. 4); וַיְהִי רִיב וּמָדוֹן (Hab. i. 3); הַלְוֹא זֶה אוּד (Zech. iii. 2); וְיָדַי לָא יָדַע (Ezra vii. 25); וַיְהִי לֵב לָעָם (Neh. iii. 38); וַיִּנַּח לוֹ אֱלֹהָיו (2 Chr. xx. 30).

The double Mer'kha here, as the servus Darga shews, is a weakened form of T'bhîr[9], though what reasons led to its introduction it is vain to conjecture. The fancies that influenced the Palestinian accentuators have not been handed down to us. It is clear that in every case T'bhîr might have stood, or Maqqeph been employed. The Oriental system (see Cod. Bab.) rightly rejected this irregular and unmeaning accentuation.

Corrigenda.

In Ṭiphcha's clause—as in Zaqeph's (p. 83)—we find instances of Zaqeph where R'bhîa should have stood. Thus we must point:

בָּבֽוֹד (Josh. vii. 19), with Ox. 1, 5, 6, 7; Bomb. 2;—וַיֹּאמֶר לוֹ (Judg. xiii. 11), Ox. 10, 15, 83, 84; Bomb. 2;—מָקוֹם (1 Sam. xxvii. 5), Ox. 6, 7, 8, 15; Bomb. 2;—הַשֻּׁלְחָן (1 Ki. vii. 48), all Codd. that I have examined;—גָּדוֹל (2 Ki. v. 13), Ox. 1, 5, 7, 8; Bomb. 2;—אֲשֶׁר־עָשָׂה מְנַשֶּׁה (xxiii. 12), Ox. 7, 8, 10, 2323;—[10]הַכְּלִי (Jer. xviii. 4), Ox. 1, 9; Erf. 1, 2;—הָרָעָה (li. 64), Ox. 5, 2323, 2324, 2331. If the student will examine these passages for himself, he will see how necessary the correction is in each case.

Obs.—It is hoped that the rules for marking the dichotomy in the clauses thus far considered have appeared to the reader precise and clear. We have had a first group of accents—with similar rules—formed by Silluq and Athnach; and a second, consisting of Zaqeph, S'gôlta, and Ṭiphcha. We pass on now to the third group, embracing R'bhîa, Pashṭa, T'bhîr, and Zarqa. A leading characteristic of this group is the *much greater variety* in the accents employed for the necessary dichotomical divisions. We shall in consequence have to notice many merely *musical* variations. With this group, the formal rules for the dichotomy come to an end.

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[9] Comp. p. 25. Hence in our texts, R'bhîa stands in Ezek. xiv. 4^{b}, in accordance with III. 1. But it is better to point with Zaqeph, as Ox. 6, 12, 13, 14, &c., do.

[10] In the same clause read בַּחֹמֶר for בַּחֹמֶר (see Norzi).

CHAPTER X.

R'BHÎA.

R'BHÎA's word stands often *alone*, as: וְהָאָרֶץ (Gen. i. 2).

When there are *two* words (and no more) in the clause, the servus is commonly employed, as in וַיֹּאמֶר אֱלֹהִים (i. 9); פְּרוּ וּרְבוּ (i. 22); but if R'bhîa's word is *long*, Géresh (i. e. Gershâyim)[1] may appear: וְהִשְׁמַדְתִּי אֶת־בָּמֹתֵיכֶם (Lev. xxvi. 30).

The other examples are Gen. x. 14 (1 Chr. i. 12); Lev. xviii. 17; Deut. xxxiv. 11; Ezek. xiii. 21; xxvii. 29; 2 Chr. iv. 20. The accentuators have chosen instances, in which Gershâyim's word is long as well.

On L'garmeh, with two words in the clause, see chap. XIII.

When there are *three* or *more* words in the clause, the following cases will occur:

I. The main dichotomy may be on the *first* word before R'bhîa, and is usually marked by *Géresh*: וַיֹּאמֶר לָהֶם אֱלֹהִים (Gen. i. 28); וַיַּעַשׂ אֱלֹהִים אֶת־חַיַּת הָאָרֶץ לְמִינָהּ (i. 25); וַיַּעַן אֶחָד מִן־הַנְּעָרִים וַיֹּאמֶר (1 Sam. xvi. 18).

With only *three* words in the clause, a servus may come: וַיֹּאמֶר לוֹ יְהוָה (Gen. iv. 15); אֲנִי עָנִיתִי וַאֲשׁוּרֶנּוּ (Hos. xiv. 9).

This variation in the melody seems due to the *lighter* character of R'bhîa. With such an accent, the absence of the cadence, due from the dichotomy, would not be so much felt. We have indeed already seen—under Zaqeph, S'gôlta, and even Athnach—that with only *three* words, there was not the same necessity for marking the dichotomy. But these cases differed from ours in that some compensation was made for the failure of the cadence by the presence of the minor Disjunctive—Pashṭa, Zarqa, and Ṭiphcha, respectively—in the *third* word. With the still lighter accents, that have yet to be considered, the cadence regularly fails.

What is here fixed for the *main* dichotomy, holds equally good for the *minor*. The same remark applies to the rules that follow.

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[1] It is understood that when, in this and the following chapters, I speak of Géresh, I include Gershâyim.

II. The main dichotomy may be on the *second* word, and is still marked by Géresh: אַשְׁרֶיךָ יִשְׂרָאֵל מִי כָמוֹךָ (Deut. xxxiii. 29); וַיַּעַל לוֹט מִצּוֹעַר וַיֵּשֶׁב בָּהָר (Gen. xix. 30).

When there are only *three* words in the clause, L'garmeh may take the place of Géresh, thus affording a variety in the melody[2]. It is particularly common with small words, as אֲשֶׁר, אֵת, כִּי, כֹּל; but is not confined to them, e. g. יְהוָה ׀ אֱלֹהֵי הַשָּׁמַיִם (Gen. xxiv. 7); הָרִאשֹׁנוֹת ׀ מֶה הֵנָּה (Is. xli. 22).

In three passages, where both R'bhîa's word and that preceding are *long*, we find the fuller melody of Great T'lîsha followed by Géresh: כָּל־קָרְבָּנָם לְכָל־מִנְחָתָם וּלְכָל־חַטָּאתָם (Num. xviii. 9); and so in Deut. xxv. 19 (minor dichotomy) and Jer. xxix. 14. The case is parallel to what we have observed under Athnach, Zaqeph, &c. But the cadence is too heavy for R'bhîa and generally fails.

III. The main dichotomy may be on the *third* word. Here the melody varies between Géresh and Great T'lîsha.

1. Géresh, followed by L'garmeh, when the minor dichotomy is on the second word, or by two servi (see above), when it is on the first, e. g. חָלִלָה לְךָ מֵעֲשֹׂת ׀ כַּדָּבָר הַזֶּה (Gen. xviii. 25); וַיֹּאמֶר יְהוּדָה לְתָמָר כַּלָּתוֹ שְׁבִי אַלְמָנָה בֵּית־אָבִיךְ (Gen. xxxviii. 11). Comp. i. 29; xxvi. 18; xxix. 2; l. 24[b]; Ex. iv. 18[3].

2. Great T'lîsha, with Géresh to mark the minor dichotomy on the first or second word, e. g. וְאָמַרְתָּ אֵלָיו הִשָּׁמֵר וְהַשְׁקֵט אַל־תִּירָא (Is. vii. 4); וַיֹּאמֶר אֵלָיו חַי־יְהוָה כִּי־יֶשְׁךָ אַתָּה (1 Sam. xxix. 6). Comp. 2 Sam. vii. 8; Jer. xxvi. 19; xxxiv. 3[b]; Ezra ix. 12.

Pazer is found in the place of T'lîsha, in וְאָמַרְתֶּם זֶבַח־פֶּסַח הוּא לַיהוָה (Ex. xii. 27), and in Jer. xxxix. 16[4].

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[2] In Ex. xxvi. 2, 8 and xxxvi. 9, 15, these accents interchange in the *same* expression. Comp. also Num. xvi. 17, 18.

[3] Drop L'garmeh in Josh. i. 4; Ezek. xvii. 9, with Codd.

[4] Both here, and in the instances given IV. 2, Pazer is out of order, for it is properly followed by Great or Little T'lîsha.

IV. The main dichotomy may be on the *fourth* word. Géresh, Great T'lîsha, and Pazer are all employed to mark it.

1. Géresh, with L'garmeh (occasionally repeated) to mark the minor dichotomy (or dichotomies) between it and R'bhîa, e. g. וְאֹלֹהֵי אֲבִיכֶם אֲמָשׁ׀ אָמַר אֵלַי לֵאמֹר (Gen. xxxi. 29); וַיִּשְׂאוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם וְהִנֵּה מִצְרַיִם׀ נֹסֵעַ אַחֲרֵיהֶם (Ex. xiv. 10); אָמַר אֲלֵיהֶם חַי־אֲנִי׀ נְאֻם׀ אֲדֹנָי יֱהוִה (Ezek. xxxiii. 11). Comp. Lev. xiii. 52; Josh. xxiv. 13; Jer. xxix. 32; xliv. 26^{b}; xlvi. 28^{b}; Jon. i. 3^{b}.

L'garmeh is not, however, available to mark the minor dichotomy, when due on the *first* word[5]. Hence we have R'bhîa with *three* servi in וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צָמֶד הַבָּקָר וַיִּזְבָּחֵהוּ (1 Ki. xix. 21), and in 2 Sam. xxi. 2^{b}; 2 Ki. xx. 3 (Is. xxxviii. 3); Qoh. iv. 8[6]. But this accentuation is so anomalous, that I do not hesitate to correct it in the few passages in which it occurs, although it is found in most Codd., and recognised by the grammarians. See Corrigenda.

2. Great T'lîsha, with Géresh for the minor dichotomy, and occasionally L'garmeh as well, where a second minor dichotomy has to be marked: אַבֵּד תְּאַבְּדוּן אֶת־כָּל־הַמְּקֹמוֹת אֲשֶׁר עָבְדוּ־שָׁם הַגּוֹיִם (Deut. xii. 2); וַיִּשְׁלַח אַבְשָׁלוֹם אֶת־אֲחִיתֹפֶל הַגִּילֹנִי יוֹעֵץ דָּוִד מֵעִירוֹ אֶת־גִּלֹה בְּזִבְחוֹ אֶת־הַזְּבָחִים׀ וַיְהִי הַקֶּשֶׁר אַמִּץ (2 Sam. xv. 12); פַּרְשֶׁגֶן אִגַּרְתָּא דִּי־שַׁלַּח תַּתְּנַי׀ פַּחַת עֲבַר־נַהֲרָה (Ezra v. 6). It is unnecessary to give further examples. We have here merely a musical variation of the cases under 1.

We note that Géresh cannot be employed to mark the minor dichotomy on the *first* word, because we should then have the two T'lîshas brought together, which is contrary to (musical) rule. A change in the accentuation becomes here necessary, see 3 below.

In a few instances, Pazer takes the place of Great T'lîsha, under

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[5] L'garmeh on the first word is reserved for a particular purpose, see chapter on L'garmeh, p. 119.

[6] There are two other instances where Géresh marks a *minor* dichotomy, Num. iv. 14 and Is. v. 25.

this head, e. g. וַיִּשְׁמְעוּ כִּי־פָקַד יְהוָה אֶת־בְּנֵי יִשְׂרָאֵל (Ex. iv. 31). The others are Gen. xxxii. 33; Deut. xxii. 6; 1 Sam. xx. 2; Jer. xxviii. 14; xxxviii. 7; Esth. vii. 9; Dan. v. 23; Ezra vi. 9 (minor dichotomy).

3. From the love of musical variation exhibited in the divisions just considered, we might have expected to find Pazer employed to mark the main dichotomy, with Great T'lîsha and Géresh for the minor dichotomies, as in וְשָׁם הָיוּ לְפָנִים נֹתְנִים אֶת־הַמִּנְחָה הַלְּבוֹנָה וְהַכֵּלִים (Neh. xiii. 5). But such instances are quite uncommon[7]. The proper use of Pazer on the fourth word is to provide the means of marking the minor dichotomy on the *first* word, which means fail, as we have seen, under 1 and 2. The accent employed is always Géresh, e. g. וַיֹּאמֶר הַכִּי קָרָא שְׁמוֹ יַעֲקֹב (Gen. xxvii. 36); וַיִּשְׁלַח דָּוִד אֶת־יוֹאָב וְאֶת־עֲבָדָיו עִמּוֹ הַלֹּךְ וְקָרָאתָ בְאָזְנֵי יְרוּשָׁלַם וְאֶת־כָּל־יִשְׂרָאֵל לֵאמֹר (2 Sam. xi. 1); (Jer. ii. 2); and so often.

V. With the main dichotomy on the *fifth* word or further, Pazer becomes the regular dividing accent.

The following are the only variations I have noticed:

Great T'lîsha may appear on the fifth word, with Géresh to mark the minor dichotomy on the third or fourth word, e. g. וַיֹּאמֶר שְׁמוּאֵל הַשְׁמֵיעוּ אֶל־דָּבָר צַר־לִי מְאֹד וּפְלִשְׁתִּים נִלְחָמִים בְּי (1 Sam. xxviii. 15); רַבִּים כָּל־דֹּרְכֵי קָשֶׁת חֵנוּ עָלַיִךְ סָבִיב בְּי בִּמְקוֹם אֲשֶׁר יִהְיֶה־שָּׁם אַדֹנָי הַפֶּלֶךְ (Jer. l. 29); אֲדֹנָי הַפֶּלֶךְ (2 Sam. xv. 21).

Other variations are uncommon. Great T'lîsha occurs on the sixth word in Lev. xiii. 59; Deut. xiii. 6; Josh. xix. 47[8]; 1 Sam. xvii. 25; comp. Ezra iii. 8[b];—and Géresh on the fifth word in 1 Ki. xiv. 21; xvi. 7; Qoh. vi. 2. None of these variations occasion any difficulty.

Otherwise, Pazer is the accent employed,—*repeated* according to the requirements of the dichotomy, or for the sake of distinct

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[7] The other examples are Is. lxvi. 20; Ezek. xliv. 25; 1 Chr. v. 24; vii. 2. In three of these, Pazer marks a minor dichotomy.

[8] Point here וַיִּגְּרֵשׁ־אוֹתָהּ, with Maqqeph (Ox. 8, Erf. 2, Bomb. 1). Otherwise we should have the one solitary example of Great T'lîsha on the *seventh* word.

enunciation of details. The division of the portion of the clause between the last Pazer and R'bhîa will be according to the rules laid down above, which are (as has been stated) equally applicable to the minor as to the main dichotomy.

Examples of *one* Pazer are common, e.g. וְהָעָרִים יְהֻרָּסוּ וְכָל־חֵלְקָה טוֹבָה יַשְׁלִיכוּ אִישׁ־אַבְנוֹ וּמְלֹאוּהָ (2 Ki. iii. 25); וּבָאוּ וְנָתְנוּ אִישׁ כִּסְאוֹ פֶּתַח ׀ שַׁעֲרֵי יְרוּשָׁלַם (Jer. i. 15); and Ex. vii. 19; 1 Ki. xvi. 7; Jer. xiii. 13; xxxv. 14; &c.

Two Pazers are also met with occasionally, as in וַיֹּאמֶר אַבְנֵר אֶל־דָּוִד אָקוּמָה ׀ וְאֵלְכָה וְאֲקַבְּצָה אֶל־אֲדֹנִי הַמֶּלֶךְ אֶת־כָּל־יִשְׂרָאֵל (2 Sam. iii. 21); בֶּן־אֲחִיקָם בֶּן־שָׁפָן אֶל־גְּדַלְיָהוּ בֶן־אֲחִיקָם בֶּן־שָׁפָן אֲשֶׁר הִפְקִיד מֶלֶךְ־בָּבֶל בְּעָרֵי יְהוּדָה (Jer. xl. 5); and Deut. v. 8; 2 Sam. xxiv. 13[b]; Jer. xvii. 25; 2 Chr. xxiv. 5.

Three Pazers are found in Dan. iii. 15; 1 Chr. v. 24; xxv. 3, 4;—*four* in Josh. viii. 33; Dan. iii. 3; v. 12;—and *five* in 1 Chr. xvi. 5.

These eight instances are all I have noticed, in which Pashṭa is repeated more than once in R'bhîa's clause. In no case was the repetition necessary, for the accentuation might have been easily arranged otherwise. I confess, it looks to me as if there were something fanciful in the introduction of these instances, for (if I am not mistaken) there is the same number, *eight*, of similar instances in Pashṭa's and T'bhîr's clauses[9].

Servi of R'bhîa.

I. *One* servus is always Munach, וַיֹּאמֶר אֱלֹהִים (Gen. i. 9).

In five cases[10] it is found in the *same word* with R'bhîa: [11] אַל־תֵּעָצְבוּ

[9] In Syriac the same accent is constantly *repeated* any number of times to mark successive details (see Bar-Hebræus, Phillips' ed., p. 43). Here we have a *rule*, which the few examples that occur of Pazer repeated for the same purpose do not justify us in laying down for the Hebrew.

[10] Fixed by the Massora to Gen. xlv. 5. In our texts it occurs falsely in 2 Ki. xxi. 7; Ezek. xiii. 21; xxxv. 12; xxxvi. 11.

[11] The idea seems to have been to draw attention to the distinction between this form and אַל־תֵּעָצְבוּ (Neh. viii. 10). Care was to be taken to read here tēāṣ'vû, not tēāṣēvû.

(Gen. xlv. 5); [12] וְאֶסְעָרֵם (Zech. vii. 14); אֲנָּא (Ex. xxxii. 31); אֵילוֹ (Qoh. iv. 10); and בְּלַמְשַׁאצַּר (Dan. i. 7). We can understand its introduction in the three last cases, the object being to indicate a *compound word*.

II. With *two* servi, the first is Darga and the second Munach, e. g. וְהִנֵּה רִבְקָה יֹצֵאת (Gen. xxiv. 15)[13].

III. For *three* servi, we have Munach, Darga, and Munach. The few instances that occur are probably all to be corrected. See below.

Corrigenda.

The following are the cases of Géresh on the fourth word with servi following, referred to p. 95, which I propose to correct as follows:

וְנָתְנוּ עָלָיו אֶת־כָּל־כֵּלָיו אֲשֶׁר יְשָׁרְתוּ־עָלָיו בָּהֶם (Num. iv. 14), with Ox. 3, 6, 10; Erf. 1, 4.

וְהַנִּבְעֹנִים לֹא־מִבְּנֵי יִשְׂרָאֵל הֵמָּה (2 Sam. xxi. 2), with Ox. 1, 7, 13, 16, &c.

וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד־הַבָּקָר וַיִּזְבָּחֵהוּ (1 Ki. xix. 21), with Ox. 76; K. 403; De R. 305. Other Codd., as Ox. 32; Harl. 1528; Add. 4709; Or. 2091; De R. 226, have Zaqeph instead of R'bhîa, when the pointing of the clause will be וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צֶמֶד הַבָּקָר וַיִּזְבָּחֵהוּ.

זְכַר־נָא אֶת־אֲשֶׁר הִתְהַלַּכְתִּי לְפָנֶיךָ (2 Ki. xx. 3; Is. xxxviii. 3), with Ox. 7, 13, 75; Jabl., &c.

חָרָה אַף־יְהוָה בְּעַמּוֹ וַיֵּט־יָדוֹ עָלָיו וַיַּכֵּהוּ (Is. v. 25), with Ox. 5, 9, 13, 17, 75.

יֵשׁ אֶחָד וְאֵין שֵׁנִי גַּם־בֵּן וְאָח אֵין־לוֹ (Qoh. iv. 8), with Ox. 1, 4, 6; Erf. 2, 3.

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[12] Perhaps to mark the peculiar grammatical form.

[13] Codd. have here constantly two Munachs—an error against which Ben-Bil. expressly warns in Mishp. hat. 26—and so our texts in Josh. xiv. 6; Jer. xxx. 11; Dan. iii. 15, &c.

CHAPTER XI.

PASHṬA, T'BHÎR, AND ZARQA.

THESE three accents may be taken together, as the rules for the division of the clauses governed by them are identical.

Our investigation is further much simplified in that these rules are adopted, with little change, from those for R'bhîa's clause. The same accents (with the exception of L'garmeh, which is rarely employed) are in use to mark the necessary divisions.

It is to be noted that we are now approaching the limits of the musical division. The tendency to employ a *lighter melody* is, in consequence, observable. This tendency, which began to shew itself under R'bhîa, becomes more marked in the clauses we are about to consider; and still more so with the accents, to be examined in the next chapter, which close the musical scale.

We proceed to the analysis of the clauses governed by Pashṭa[1], T'bhîr, and Zarqa.

When there are *two* words (and no more) in the clause, the first is marked with a servus, as וְהָיוּ לְמְאוֹרֹת (Gen. i. 15); וַיַּרְא אֱלֹהִים (i. 4); וַיַּעַשׂ אֱלֹהִים (i. 7).

Géresh is however admissible, when the latter of the two words is *long* and the interval between the tone-syllables considerable, as in וְעָשָׂה אֶת־חַטָּאתוֹ (Lev. ix. 7); וְיִשְׁמְרוּ אֶת־כָּל־צוּרָתִי (Ezek. xliii. 11). But the punctators seldom availed themselves of this variation. I have noticed it, besides, only in Ex. xxxviii. 23; 2 Sam. iii. 25; Jer. xxx. 16; Ezek. xi. 18; xliv. 4; and Dan. i. 12[2]. (Comp. the few similar examples before R'bhîa, p. 93. The number seems to be the same, viz. *eight*.)

When there are *three* or *more* words in the clause, we have to consider, as before, the various cases that may occur:

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[1] Pashṭa appears, as we have seen, p. 19, under two forms, Pashṭa proper and Y'thîbh; but, as the latter *always stands alone*, it does not come under consideration in the rules that follow. For this accent, see p. 106.

[2] Baer's pointing וַיַּצַּן הָאִישׁ (Zech. i. 10) cannot stand, any more than וּכְחַפֵּי־אִישׁ גְּדוּדִים (Hos. vi. 9), with R'bhîa.

I. The main dichotomy may be due on the word immediately preceding. Here we should expect it to be marked (as before R'bhîa) by Géresh. But this is rarely the case. Generally, *transformation takes place, the servi of Géresh remaining.* In other words, the rhythmical cadence at the close of the clause is, with these lighter accents, purposely omitted, e. g. הָעֵד הֵעִד בָּנוּ הָאִישׁ לֵאמֹר (Gen. xliii. 3); וַיַּךְ אֹתָם מֶלֶךְ בָּבֶל רִבְלָתָה (2 Ki. xxv. 21); הַעִדֹתִי בָכֶם הַיּוֹם (Deut. xxx. 19).

That the dichotomy is *due*, in all such cases, in the first word, is clear not only from the rules for the same, but from the comparison of such identical expressions as 2 Ki. xxi. 3b (R'bhîa) and 2 Chr. xxxiii. 3b (Pashṭa); 1 Ki. xxii. 35 (Ṭiphcha) and 2 Chr. xviii. 34 (T'bhîr); and Josh. viii. 18 (R'bhîa) and xi. 6 (Zarqa). Indeed, in the next chapter we shall find this dichotomy, although in abeyance, exercising an influence on the accents preceding.

It is only when the closing word of the clause is *long* (see above) that Géresh appears, e. g. וַיְהִי אִישׁ אֲנִי שִׁלַּח אֶת־כָּל־מַגֵּפוֹתַי (Ex. ix. 14); וַיְהִי אִישׁ אֶחָד מִן־הָרָמָתַיִם וַיְדַבֵּר אֶל־קֹרַח וְאֶל־כָּל־עֲדָתוֹ (1 Sam. i. 1); (Num. xvi. 5). But even here it more generally fails[3].

II. The main dichotomy may be due on the *second* word,

1. And is commonly marked (as before R'bhîa) with Géresh, e. g. יִקָּווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם (Gen. i. 9); וַיָּבֵא לָבָן מִפְּרִי הָאֲדָמָה (iv. 3); וְהִנֵּה יְהוָה נִצָּב עָלָיו (xxviii. 13).

2. But where the clause contains only *three* words, we often find the lighter melody of a *servus*, e. g. דִּרְשׁוּ מֵעַל־סֵפֶר יְהוָה (Is. xxxiv. 16); וּמָשׁ חַצֵי הָהָר (Zech. xiv. 4); נִגַּשׁ וְהוּא נֶעֱנָה (Is. liii. 7)[4].

3. Less frequent than 1 or 2, but not uncommon, is the musical variation of Great T'lîsha. Here Géresh should properly

[3] The other examples I have noticed are: before Pashṭa, Ex. xxxi. 6; xxxviii. 17; 1 Sam. xv. 18; Is. xxv. 6; Jer. xix. 13b (corr.);—before T'bhîr, Gen. xxxvi. 18; Num. xxxiii. 2; Josh. iii. 17; 1 Ki. i. 10;—and before Zarqa, 2 Chr. xviii. 5.

[4] Codd., as we might expect, often vary. Thus we have וַיִּצַּן and וַיִּצַּן (Zech. iv. 6); וַיִּצָּא and וַיֵּצֵא (xiv. 2); הָהַנָּיִךְ and הָהַנָּיִךְ (2 Chr. vi. 41); &c.

come on the first word (see the examples under R'bhîa), but has been, according to rule, transformed[5]: פֶּן־יִחֲרֶה אַף־יְהוָה (Deut. vi. 15); וַיַּעֲבֹר יְהוֹשֻׁעַ וְכָל־יִשְׂרָאֵל עִמּוֹ (Josh. x. 29); שָׁמַעְתִּי אֶת־תְּפִלָּתְךָ וְאֶת־תְּחִנָּתֶךָ (1 Ki. ix. 3)[6].

In five passages, Gen. v. 29; Lev. x. 4; 2 Ki. xvii. 13; Ezek. xlviii. 10; Zeph. ii. 15 (see Mas. to Gen. v. 29), Géresh and T'lîsha are found together in the same word,—an intimation that ancient authorities *differed* as to the chanting. The later Massoretes, unable to decide which was right, directed that *both* accents should be chanted (הקורא ימעים הגרש קדם התלישא), Géresh first, as being the more common. And this chanting is observed in the present day.

It is to be noticed that the rules already laid down and those which follow, apply equally to the *minor* dichotomy, when the main dichotomy divides the clause earlier than in the several cases given.

III. With the main dichotomy on the *third* word, Géresh and Great T'lîsha—more rarely Pazer—are employed to mark it (as also with R'bhîa).

1. But Great T'lîsha becomes now the more common,—the minor dichotomy, if due on the second word, being marked by Géresh[7]; or, if on the first word, by Géresh transformed[8]; e. g. with Pashṭa: וַיָּשֻׁבוּ וַיָּבֹאוּ אֶל־עֵין מִשְׁפָּט (Gen. xiv. 7); לְמַעַן תֵּדְעוּ וְתַאֲמִינוּ לִי וְתָבִינוּ (Is. xliii. 10).

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[5] Moreover—according to the analogy of Zaqeph on the second word before Athnach or Silluq, R'bhîa on the second word before Zaqeph, &c.—one or other of the words following T'lîsha should be *long*. But the *necessity* for this condition fails, with the transformation of Géresh and the consequent disappearance of the full rhythmical cadence. Hence we find two short words in 1 Sam. xxx. 12; Is. xxix. 4, before Pashṭa; Jon. ii. 3, before T'bhîr; and Deut. iii. 19, before Zarqa.

[6] The careless mistakes in 2 Ki. xvi. 7 and Neh. ix. 37[b] must be corrected and Azla put for Great T'lîsha, with Codd.

[7] It is not often that Géresh fails when due in the second word; yet after the analogy of II. 2, a servus may come, as in Num. xix. 10 and Josh. ii. 3, before Pashṭa;—Gen. xlii. 30 and Deut. xxii. 29, before T'bhîr;—and Num. xxx. 9; Josh. xxiii. 16, before Zarqa.

[8] In two instances, Lev. v. 12 and Num. xiv. 29, where Pashṭa's word is *long*, Géresh remains.

For T'bhîr, see Gen. xix. 20; Jer. xiii. 9;—for Zarqa, Gen. xix. 19; Josh. x. 24[9].

The (musical) variations under this head are—

(α) The fanciful transposition of T'lîsha and Géresh[10], e.g. וְאִם־תֵּרָאֶה עוֹד בַּבֶּגֶד אוֹ־בַשְּׁתִי אוֹ־בָעֵרֶב (Lev. xiii. 57). The other examples are 2 Chr. xxxv. 12, with Pashṭa;—Gen. xiii. 1; Deut. xxvi. 12; Josh. xxiii. 4; Am. viii. 13; Ezra v. 3, with T'bhîr;—and Neh. iii. 15, with Zarqa.

(β) The substitution of Pazer for Great T'lîsha, Géresh remaining, as in עַל־כֵּן אֶבְכֶּה בִּבְכִי יַעְזֵר (Is. xvi. 9). Comp. Dan. ii. 28; 1 Chr. xxvii. 25; 2 Chr. iii. 3, before Pashṭa;—Gen. x. 13 (1 Chr. i. 11); 1 Sam. xxx. 14; 2 Ki. viii. 29 (2 Chr. xxii. 6); Qoh. viii. 11[b]; 1 Chr. xxiv. 4, before T'bhîr;—and 2 Chr. xxxv. 7, before Zarqa. (In Neh. xii. 36; xiii. 15, Pazer marks a minor dichotomy[11].)

2. Examples of Géresh are: וַיֹּאמֶר לוֹ אֱלֹהִים אֲנִי אֵל שַׁדַּי (Gen. xxxv. 11); וַתִּקַּח רִצְפָּה בַת־אַיָּה אֶת־הַשַּׂק וַתַּטֵּהוּ לָהּ אֶל־הַצּוּר (2 Sam. xxi. 10). Comp. for T'bhîr, Gen. xxxiv. 13; Lev. xiii. 37; and for Zarqa, Ex. xxix. 21; 1 Ki. iii. 6. (For the instances in which the minor dichotomy is due on the *first* word, comp. R'bhîa, III. 1[12].)

3. Pazer also, followed by Great T'lîsha to mark the minor dichotomy on the second word, is quite regular, e.g. וּבָאוּ עָלַיִךְ הֹצֶן רֶכֶב וְגַלְגַּל (Ezek. xxiii. 24); וַיְצַו הַמֶּלֶךְ אֶת־יוֹאָב וְאֶת־אֲבִישַׁי וְאֶת־אִתַּי (2 Sam. xviii. 5). So before T'bhîr, Num. xxix. 18; Josh. ii. 1[b]; and before Zarqa, Gen. xxxvi. 6; Jer. xxxvi. 14. Such examples are, however, much less frequent than those under 1 and 2.

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[9] For the rest of the chapter, I think it sufficient to give in full the examples with Pashṭa, as those with T'bhîr and Zarqa present no difference.

[10] Of course their relative disjunctive value becomes changed, with the change of position.

[11] Pazer is out of order in these instances, because it is properly followed by Great or Little T'lîsha.

[12] Neh. v. 18 must be corrected שׁוֹר אֶחָד צֹאן שֵׁשׁ־בְּרֻרוֹת וְצִפֳּרִים, as the minor dichotomy is on the first word. Harl. 5506 and Par. 102 have Munach for Great T'lîsha.

IV. With the main dichotomy on the *fourth* word, Great T'lîsha and Pazer are employed to mark it. Géresh is seldom available.

1. Great T'lîsha, when the minor dichotomy (marked with Géresh) is on the second or third word, e. g. וְאָמַרְתָּ אֲלֵיהֶם שִׁמְעוּ דְבַר־יְהוָה מַלְכֵי יְהוּדָה וְכָל־יְהוּדָה וְכֹל יֹשְׁבֵי יְרוּשָׁלִַם (Jer. xvii. 20); וְחָרָה אַפִּי בוֹ בַיּוֹם־ הַהוּא וַעֲזַבְתִּים וְהַסְתַּרְתִּי פָנַי מֵהֶם (Deut. xxxi. 17). For T'bhîr, comp. Num. xviii. 7; Is. lxvi. 19; and for Zarqa, Deut. xxxi. 21; Jer. xlix. 19.

The variations under this head are as before:

(*a*) The transposition of T'lîsha and Géresh, in וַתּוֹצֵא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מַזְרִיעַ זֶרַע (Gen. i. 12); and Lev. iv. 7; 1 Ki. xvi. 21; Ezek. iii. 15; Dan. ix. 26; Ezra viii. 17b; all before Pashṭa[13].

(*β*) The substitution of Pazer for T'lîsha, Géresh remaining, in Lev. xiii. 58; Josh. xviii. 28, before Pashṭa;—and in Num. xviii. 17; Jer. xxxviii. 25; xliv. 18; Esth. i. 17; 2 Chr. xx. 26, before T'bhîr[14].

2. Pazer also may come, followed by Great T'lîsha, to mark the minor dichotomy on the second or third word, e. g. הַסִּפִּים הַחֲלוֹנִים הָאֲטֻמוֹת וְהָאֲתִיקִים סָבִיב (Ezek. xli. 16); אַף כִּי־ אַרְבַּעַת שִׁפְטֵי הָרָעִים חֶרֶב וְרָעָב וְחַיָּה רָעָה וָדֶבֶר (xiv. 21); וַיֹּאמֶר קַח־נָא אֶת־בִּנְךָ אֶת־יְחִידְךָ אֲשֶׁר־אָהַבְתָּ (Gen. xxii. 2). Comp. Josh. vi. 23; 2 Ki. xvi. 10; Ezek. xxxvii. 25; and for T'bhîr's clause, Gen. vii. 2; xlv. 23; 2 Sam. iii. 29. I have noticed no example in Zarqa's clause.

But Pazer's proper function in the fourth word is to mark the main dichotomy, when the minor dichotomy—represented by Géresh transformed[15]—is due on the *first* word. (Great T'lîsha

[13] The minor dichotomies are so pointed in Pashṭa's clause, 1 Sam. xvii. 51; and in T'bhîr's, Gen. xxi. 14.

[14] In 1 Ki. xix. 11, where Pazer marks a minor dichotomy, Géresh must come on the second word, with many Codd.

[15] In Lev. xx. 4, where Pashṭa's word is *long*, Géresh is found; and so in 1 Ki. x. 5, with Pazer on the fifth word. Contrast the division in R'bhîa's clause, where Géresh *always stands*.

cannot be used, because it would come immediately before Little T'lîsha,—a juxtaposition which, as we have seen, is not allowed.) E. g. וְאַתָּה אַל־תִּירָא עַבְדִּי יַעֲקֹב נְאֻם־יְהוָה (Jer. xxx. 10); וַיֹּאמֶר אֶת־אֱלֹהַי אֲשֶׁר־עָשִׂיתִי לְקֹחָתָם וְאֶת־הַכֹּהֵן (Judg. xviii. 24); and so in Gen. xlviii. 15; Ex. v. 14; &c., before Pashṭa; and in 2 Ki. xxiii. 29; Is. liv. 17; &c., before T'bhîr [16]. Here again examples with Zarqa fail.

EXCEPTIONS.—Géresh cannot properly appear on the *fourth* word, except by transposition (see 1. *a* above) or by the introduction of L'garmeh [17] to mark the minor dichotomy. Such instances, therefore, as כִּי־אָמַר עַבְדּוֹ אֶחְבְּשָׁה־לִּי הַחֲמוֹר וְאֶרְכַּב עָלָיְהָ (2 Sam. xix. 27), must either be regarded as exceptional and altogether anomalous, or we must be prepared to correct them (like the similar instances in R'bhîa's clause, p. 98) with the help of Codd. The latter is (I doubt not) the proper course. For instance, in the passage just given, I propose to point אֶחְבְּשָׁה־לִּי הַחֲמוֹר, with Add. 15451; Harl. 5722; De R. 554, &c. By the simple insertion of Maqqeph between the first word and T'bhîr in Josh. xxi. 11, and between the second and third words in Judg. xx. 34 and 1 Ki. v. 25, these passages are reduced to order. In Jer. xxxviii. 16 I have found Pazer—and in Num. iii. 39; 1 Sam. xviii. 5; 2 Sam. xiv. 30; and 2 Chr. ix. 25, R'bhîa—for Géresh. These are the only passages which (as far as I have observed) need correction. I have not thought it necessary to cite, for the several instances, the authority on which the correction is made. It is enough that the student should understand that the anomaly which they exhibit admits of being removed, and that so the rules above laid down are confirmed. It is only from this latter point of view that the emendations made are of any consequence [18].

V. With the main dichotomy on the *fifth* word or further, Pazer is (as in R'bhîa's clause) the regular dividing accent.

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[16] In the lists Ezek. xliii. 11; Dan. iii. 2; Neh. xi. 7; and 2 Chr. xvii. 8, Pazer (marking a minor dichotomy) comes on the *third* word, because of two servi in the first.

[17] Lev. x. 6; xxi. 10; and Ruth i. 2, are the only examples of this division.

[18] There are besides, the passages in which Géresh marks a *minor* dichotomy, and which must be corrected in the same way. Thus Maqqeph will come between the first word and T'bhîr in 1 Ki. ix. 11; between the first and second words in Deut. xx. 14 and 2 Sam. xviii. 29 (where לְשָׁלֹחַ must at the same time have its accent changed to Azla); and between the second and third words in Josh. xxi. 6 and Dan. x. 11. Pazer will take the place of Géresh in 1 Sam. xvii. 23, and Great T'lîsha that of Little T'lîsha in Esth. vi. 13.

As before R'bhîa, Great T'lîsha may stand on the fifth word, with Géresh to mark the minor dichotomy on the third word, e. g. וַיִּתְקַבְּצוּ אֵלָיו כָּל־אִישׁ מָצוֹק וְכָל־אִישׁ אֲשֶׁר־לָוֶה נֹשֵׂא (1 Sam. xxii. 2). Comp. for Pashṭa, Ex. ii. 14; 1 Ki. xiv. 21;—for T'bhîr, Num. ix. 1; Is. xxxvi. 22;—and for Zarqa, Zech. xiv. 4; Ezra v. 17[19].

Géresh cannot come on the fifth word,—as L'garmeh altogether fails for the minor dichotomy,—except indeed, as in Deut. xvii. 5, through *transposition*. Three passages need in consequence correction, Ex. v. 8; 2 Ki. v. 1[20]; and 2 Chr. xxii. 11[b]; in all of which I point with various Codd., Great for Little T'lîsha.

In all other instances Pazer is employed,—*repeated* if necessary, according to the requirements of the dichotomy, or for the sake of distinct enunciation of details.

Examples of *one* Pazer are common enough: גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לוֹ הָאֱלֹהִים עֹשֶׁר וּנְכָסִים וְהִשְׁלִישׁוֹ לֶאֱכֹל מִמֶּנּוּ (Qoh. v. 18); וַיִּירְשׁוּ בָּתִּים מְלֵאִים־כָּל־טוּב בֹּרוֹת חֲצוּבִים כְּרָמִים וְזֵיתִים (Neh. ix. 25); וְאַתָּה הַפְקֵד אֶת־הַלְוִיִּם עַל־ מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו (Num. i. 50). Other examples in Pashṭa's clause are 2 Ki. ix. 26; Esth. iii. 13; 2 Chr. xxxv. 18[b];—in T'bhîr's, 1 Sam. xvii. 40; 1 Ki. ix. 26; Ezek. xxii. 30;—and in Zarqa's, 2 Ki. xxiii. 4; Ezek. xlviii. 21; 2 Chr. xxxii. 15.

Two Pazers are also not uncommon, e. g. עַתָּה הִנֵּה בָטַחְתָּ לְךָ עַל־מִשְׁעֶנֶת הַקָּנֶה הָרָצוּץ הַזֶּה (2 Ki. xviii. 21); וַיִּמָּהֲרוּ וַיַּשְׁכִּימוּ וַיֵּצְאוּ אַנְשֵׁי־הָעִיר לִקְרַאת־יִשְׂרָאֵל לַמִּלְחָמָה הִוא וְכָל־עַמּוֹ (Josh. viii. 14). Comp. for Pashṭa, Ezek. xxi. 3; Dan. iii. 5; Neh. i. 6;—and for T'bhîr, Num. ix. 5; 1 Chr. xii. 40; 2 Chr. xxiii. 1. Two Pazers are not found in Zarqa's clause.

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[19] Deut. xx. 14; Josh. xxi. 6; 1 Ki. ix. 11; and Dan. x. 11;—as corrected, see previous note,—come under this head. In 1 Sam. xvii. 51 Great T'lîsha appears on the sixth word; but it is better to point with R'bhîa instead (so Ox. 16; Add. 9398, 11657). We thus avoid having Great T'lîsha both before and after Géresh.

[20] In this passage, a double change is necessary. No doubt Great T'lîsha in the first word is to be made Little T'lîsha, with Ox. 7, 13, 20, 24, &c., וְנַעֲמָן. The two T'lîshas constantly interchange in Codd.

Three Pazers are found in Dan. iii. 7; Ezra viii. 16; Neh. viii. 4; xi. 7; xii. 41; xiii. 15; 1 Chr. iii. 24; xxviii. 1;—*four* in Josh. vii. 24; Ezek. xliii. 11; Dan. iii. 2; 1 Chr. xv. 24;—*five* in Neh. xii. 36; 2 Chr. xvii. 8;—*six* in Neh. viii. 7;—and *eight* in 1 Chr. xv. 18.

Eight of these sixteen examples are in Pashṭa's clause, and eight in T'bhîr's. They are mostly instances where details have to be given of names, &c. In all, the multiplication of the Pazers might have been avoided, if the accentuators had been so minded. Comp. the remark under R'bhîa, p. 97. The examples (it will be observed) occur almost all in the later Books.

On Y'thîbh in the place of Pashṭa.

The substitution is entirely on musical grounds. In the chanting of Pashṭa's word, an *anacrusis* or *appoggiatura* was needed, which it was not possible to introduce, when the tone came on the *first letter* and no servus preceded[21]. In such cases the melody of Pashṭa underwent a change, represented by Y'thîbh (see p. 19), e.g. אַף כִּי־אָמַר אֱלֹהִים (Gen. iii. 1); אֵלֶּה תּוֹלְדֹת נֹחַ (vi. 9).—When the servus preceded, as in וְהָאָרֶץ הָיְתָה תֹהוּ (i. 2); וַיִּקַּח מִשָּׁם אֶבֶן (1 Sam. xvii. 49), the *appoggiatura* (or a substitute for it) was provided.

As the sign for M'huppakh is the same as that for Y'thîbh, there would be occasionally uncertainty as to which accent was intended. The cases are those in which the word, requiring the one or other of these accents, comes between R'bhîa and the Pashṭa which serves as foretone to Zaqeph. Here M'huppakh is, of course, as common as possible. But Y'thîbh is sometimes due, as the representative of R'bhîa repeated (according to the rule, p. 78, 2), e.g. וַיֹּאמֶר יְהוָה אֵלַי שֶׁקֶר הַנְּבִיאִים נִבְּאִים בִּשְׁמִי (Jer. xiv. 14), where, however, many Codd. (and our texts) point M'huppakh. To obviate confusion in these cases, and others which might arise from the ignorance or carelessness of punctators[22], the Massoretes drew up a list of the

[21] According to Ben-Asher, vocal Sh'va sufficed for the auxiliary note, שְׁתַּיִם חוּבָרוֹת אִישׁ (Ezek. i. 11); but not apparently in Ben-Naphtali's view, who pointed שְׁתַּיִם with Y'thîbh. (This punctuation is found in our texts, Ezek. xli. 24.)

[22] As 2 Ki. x. 30, corrected p. 79, note 11.

passages in which, according to their judgment, the word immediately preceding Pashṭa was to be pointed with *Y'thîbh*[23], viz. אֲוֹ (Lev. v. 2); אֵת (Deut. i. 4; Is. v. 24); כָּל (Is. xxx. 32; Ezra ix. 4); שָׁקֶר (Jer. xiv. 14); אִישׁ (xvi. 12; xxii. 30); and דִּי (Dan. ii. 10; vii. 27; Ezra vi. 8). In all other cases, M'huppakh was to be chanted[24].

SERVI OF PASHṬA, T'BHÎR, AND ZARQA[25].

The chief difference is in the servi immediately preceding these accents. The other servi—when there are two or more—follow the same general rules.

I. ONE SERVUS.

1. **Pashṭa** has sometimes M'huppakh, sometimes Mer'kha.

a. M'huppakh, when one or more syllables intervene between the servus and the tone-syllable of Pashṭa's word (vocal Sh'va and furtive Pathach being allowed to count as syllables), e. g. הִנֵּה־נָא הוֹצִיאַתְנִי (Gen. xviii. 31); שְׁלֹשׁ סְאִים (xviii. 6); לְשָׁלַח יָד (Esth. iii. 6).

In a few forms, compounded with שֶׁ, M'huppakh appears in the *same word* with Pashṭa, שֶׁאֲהֵבָה (Cant. i. 7). Comp. i. 12; iii. 4; Qoh. i. 7; vii. 10[26]. The object is to indicate a compound word[27].

β. Mer'kha, when no syllable intervenes, e. g. הָיְתָה תֹהוּ (Gen. i. 2); יָדַע שׁוֹר (Is. i. 3). But if Paseq comes between the words, M'huppakh will stand, יוֹם ׀ יוֹם (Is. lviii. 2)[28].

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[23] מעמא לאחור (Mas. to Dan. ii. 10), i. e. 'with the accent put backwards,' in reference to the position of Y'thîbh.

[24] So far the list answers a certain purpose. But in itself it is a poor one, and has been but little regarded by punctators or editors. In only three instances is Y'thîbh really required.

[25] These servi, owing to the fine musical distinctions and the many exceptions, give more trouble than all the other servi put together. The Orientals and Ben-Naphtali had more simple rules.

As before, I cannot undertake to enumerate the many errors of our texts. The student, as he comes across them, may correct them according to the following rules, which are firmly established.

[26] See Norzi on Cant. i. 7.

[27] So the Mas. requires M'huppakh in אַסְרַחַדּוֹן (Ezra iv. 2), a compound of two words, which are kept distinct in ordinary texts.

[28] As Baer has rightly pointed. And so we must correct Jer. xii. 5 and 1 Chr. viii. 38 (ix. 44 is right). The Mas. to Deut. viii. 15 (which gives the instances where Paseq comes between two nouns, the first of which has M'huppakh and the second Pashṭa) is very defective. Beside the above instances, Ezek. xlvii. 16 and Ruth iv. 11 are wanting.

2. **T'bhîr** has sometimes Darga, sometimes Mer'kha.

a. Darga, when two or more syllables intervene between the servus and T'bhîr (vocal Sh'va generally and furtive Pathach counting as above), e. g. וַיִּקְרָא הָאָדָם (Gen. iii. 20); כִּי־נַחֵשׁ יִנַּחֵשׁ (xliv. 15); וְכִי תִזְנְחוּ (Lev. xix. 5); נָתַתִּי לְךָ (Gen. xlviii. 22); מַדּוּעַ קִוִּיתִי (Is. v. 4).

β. Mer'kha, when only one syllable, or none at all, intervenes: נַעֲשֶׂה אָדָם (Gen. i. 26); וְהָיָה לְךָ (vi. 21); וַיִּבֶן נֹחַ (viii. 20); וַיִּקְרָא שָׁם (xiii. 4)[29].

Exceptions.—The simple vocal Sh'va which follows a vowel, whether short or long, was not counted of sufficient length to constitute a syllable. Hence we find Mer'kha appointed for all such cases as פְּרִי וִרְבוּ (Gen. i. 28); הַנִּבְאִים בִּשְׁמִי (Jer. xxiii. 25); אֲשֶׁר פָּקְדוּ (Num. xxvi. 64); וְאִם־לֹא תֵלְכִי (Judg. iv. 8); וְשַׁמְתִּי שֹׁמְרוֹן (Mic. i. 6). The explanation seems to be that the pronunciation of the Sh'va in these cases was less distinctly heard than when it comes at the beginning of a word, or at the beginning of a syllable after silent Sh'va[30].

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[29] The Mas. to Ex. xxi. 35 lays it down that there are thirteen exceptions in which Darga comes, where Mer'kha is due. (We must strike out the words זוגין מתחלפין, with which Jacob ben-Chayyim has headed the list. They make nonsense, and have come from confusion with the Mas. to Lev. xi. 12.) The list is most correctly given in Dikd. hat., § 19: הָיְוּ (Gen. xviii. 18); יִוָּח (Ex. xxi. 35); לִי (Lev. vii. 33); אֲשֶׁר (Deut. xiv. 10; Is. xix. 25); גֵּין (Josh. viii. 9, 12); מָאוֹת (1 Sam. xxx. 17); יֶרַע (2 Sam. xx. 6); כְּשׁוֹר (Hos. x. 14); תִּמְצָא (Qoh. ix. 10); הָלַךְ (2 Chr. xviii. 33); לֹא (xxx. 3). It is clear to my mind that we have in these exceptions (and those which follow) merely the errors of some model Codex, for the *same words in the same connection* are at one time pointed according to rule, at another against it. Comp. Lev. xi. 12 (אֲשֶׁר) with Deut. xiv. 10, and 1 Ki. xxii. 34 (הָלַךְ) with 2 Chr. xviii. 33.

[30] Heidenheim (Mishp. hat. 27[b]) and Baer (Dikd. hat., p. 13 note) maintain indeed the Sh'va in the above cases—even when the vowel is long—to be *quiescent;* and cite Ben-Asher, Chayyuġ, Aben-Ezra, and others as of the same view. But that these early grammarians were only driven to adopt their view from the supposed exigencies of the accentuation is clear from the punctuation of certain MSS. lately brought from Yemen,—provided with a peculiar system of superlinear vocalization, not yet familiar to scholars,—*which invariably mark the Sh'va after a long vowel as vocal.* (See, e. g. Pl. LIV of the Palæographical Society's publications, Oriental series, and the accompanying description.) The sign used is a bar over the letter, thus—I drop the peculiar vocalization—אֲשֶׁר יָצְאוּ (Num. xxxiii. 1, in the Plate), the Mer'kha, it will be observed, still retained. We thus see that there were Jewish authorities, which did not accept Ben-Asher's view, just as Qimchi (Mikhlol, 152[b]) emancipated himself from the error of his predecessors.

But when Paseq follows, Darga always stands: הְמוּל ׀ יִמּוֹל (Gen. xvii. 13); מִיּוֹם ׀ לְיוֹם (Esth. iii. 7); &c.

Obs.—Mer'kha, if no other servus precedes, is sometimes found in the *same word* with T'bhîr. The rule is as follows:—When a *long* vowel, with Métheg and simple Sh'va following, immediately precedes T'bhîr, Mer'kha takes the place of the Métheg, e.g. יָרֵךְ (Deut. xiii. 10); אֶת־יֹשְׁבֵי (xiii. 16); בְּבֵירְתָא (Ezra vi. 2); וְאֵצְאָה (2 Chr. i. 10)[31]. But when a vowel or half-vowel (compound Sh'va) intervenes, Métheg remains, as in אָהֳלִיבָמָה (Gen. xxxvi. 18); וְרָחֲצוּ (Ex. xxx. 19)[32].

Ben-Naphtali and the Orientals (as may be seen in Cod. Bab.) did not follow this rule, which really seems to have no *raison d'être*. Indeed, although adopted by grammarians, it was but little observed in practice.

3. **Zarqa** has Munach (properly 'Illuy), e.g. וַיְבָרֶךְ אֹתָם (Gen. i. 28); אֲשֶׁמִים ׀ אֲנַחְנוּ (xlii. 21); וַיִּקְרְבוּ יְמֵי־יִשְׂרָאֵל (xlvii. 29)[33].

II. Two SERVI. The first will be Munach, if on the *first letter*,—if on any other, Azla[34]; the second will be according to Rule I.

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[31] Ben-Bil. (MS.) lays down the rule in the following terms: התביר אם שרתו משרת אחד בתיבתו לא יהיה כי אם מרכא, ואשר מוקיקו להיות עמו מרכא בתיבתו לשרתו הם ב' תנאים, האחד הוא שיהיה קודם האות שתחתיו התביר אות שתחתיו שבא או שוכן או מניע, והשני הוא שיהיה קודם האות שתחתיו שבא אחד מן ג' המלכים אֶה או אֵי, כגון וַיֵּצְאוּ, יִשְׁתַּרְגוּ, הִתְגּוֹנְנוּ, בר מן אחד שיש עם אות המרכא נקודה מלמטה, והוא בְּבֵירְתָא דבעורא. No one else (as far as I have seen) has given the rule correctly. Heidenheim (Mishp. hat. 26b) has copied the false text of Moses the punctator. The rubrics in Ginsb. Mas. מ, § 239 ff., are a complete muddle.

[32] Three exceptions are indeed named (Dikd. hat., § 20): וַתַּעֲלוּ (Ezek. xxxvi. 3); אַל־תַּעֲלֻחָמוּ (2 Chr. xiii. 12); עַל־הַגַּנִּים (xxxi. 9). But doubtless Métheg and Mer'kha have been here confounded (in Codd. they are often quite alike), just as Ben-Bil. (Mishp. hat. 29b) and others have confounded them in אִם־תָּעִירוּ ׀ וְאִם־תְּעוֹרְרוּ (Cant. ii. 7), where Mer'kha, following Darga, is impossible.

[33] In ten passages, according to the Mas., Mer'kha comes instead of Munach: אמֹר (Ex. vi. 6); את־רֹאשׁ (xxx. 12); בָּלָל (2 Sam. vii. 7; 1 Chr. xvii. 6); שָׁוֹר (1 Ki. i. 19, 25); וחצֵי (1 Chr. v. 18); ויעלֻ (xiv. 11); נסַפָּה (xxi. 12); and נָגֹד (Ruth iv. 4). See Dikd. hat., § 21 end. (There has apparently been some confusion, in the punctuation of these words, with the rule for Zarqa's servi under II. Perhaps some of my readers, who have occupied themselves with the accentuation, have occasionally made, as I have found myself making, the same mistake.) Many authorities omit either 1 Chr. xvii. 6, or 1 Ki. i. 25, thus leaving one example exceptional, and another (with the same words) regular. Comp. note 29.

[34] The principle of this variation has been explained under Y'thîbh, p. 106. Here also, when another servus (Little T'lîsha) precedes, Azla will stand even on the first letter.

1. **Pashṭa.** שָׁא נָא עֵינֶיךָ (Gen. xiii. 14); לֵיל שִׁמֻּרִים הוּא (Ex. xii. 42); יְצַו יְהוָה אִתְּךָ (Deut. xxviii. 8); וַיַּעֲבֵר אֱלֹהִים רוּחַ (Gen. viii. 1)[35].

In seven instances, Azla takes the place of Métheg in the *same word* with M'huppakh (or Mer'kha): וּבְאַחֵיכֶם (Lev. xxv. 46); כָּל־הָעֵדָה (Num. xx. 1); הַמַּאֲכִלְךָ (Deut. viii. 16). Comp. Ezek. xliii. 11; Dan. iii. 2; Ezra vii. 24; 2 Chr. xxxv. 25[36]. Once Munach comes[37] with the first letter, שָׁהֵם (Lam. iv. 9).—Ben-Naphtali and the Orientals had no such instances, nor in the similar cases that follow.

2. **T'bhîr.** וְהָבֶל הֵבִיא גַם־הוּא (Gen. iv. 4); זֶה יִהְיֶה לְךָ (Num. xviii. 9); וַיִּחְלַק עֲלֵיהֶם ׀ לַיְלָה (xiv. 15)[38].

In six instances, Azla takes (in some texts) the place of Métheg in the *same word* with Darga or Mer'kha[39]: וַתֹּאמְרוּ (Is. xxx. 16); עַד־ יֵעֵרֶה (xxxii. 15); וְאַפְלָטָה (Job i. 15, 16, &c.); בֶּן־קוֹלָיָה (Neh. xi. 7); וְיוֹחָנָן (1 Chr. iii. 24); וַאֲדֹנִיָּהוּ (2 Chr. xvii. 8).

3. **Zarqa.** שֵׁשֶׁת יָמִים תַּעֲבֹד (xx. 9); מִי שָׂם פֶּה (Ex. iv. 11); וַיֹּאמֶר מָשָׁה לְפַרְעֹה (viii. 5)[40].

But here a curious musical change may take place. If Métheg occurs in Zarqa's word, or Paseq precedes, Mer'kha comes instead of Munach, between Azla and Zarqa, e. g. וַיָּבֹא יַעֲקֹב מִן־הַשָּׂדֶה (Gen. xxx. 16); זְבָדַנִי אֱלֹהִים ׀ אֹתִי (xxx. 20)[41]. Ben-Naphtali, and—to judge from Cod. Bab.—the Orientals, made no distinction of this kind.

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[35] Once (Dikd. hat., § 23) Munach is said to come instead of Azla, בְּיוֹם אַרְבָּעָה עָשָׂר (Esth. ix. 15). And so our texts. But most Codd. point regularly.

[36] See Mas. to Lev. xxv. 46; and for Deut. viii. 16, Mishp. hat. 25.

[37] See Mas. parva ב׳ בתרי מעמים, viz. here and Cant. vi. 5 (with Ṭiphcha).

[38] One exception is named (Dikd. hat., § 19): כִּי אֵין לַעֲמֹד (Ezra ix. 15) for אֵין, and so our texts. Evidently a *lapsus calami*.

[39] There is no Mas. here, and the double accentuation fails very generally for some of the instances in Codd. In support of it, see Baer's note to Is. xxxii. 15.

[40] In two passages, 2 Ki. viii. 5 and 2 Chr. vi. 32, Mer'kha is said to occur for Munach in the *first* word (Dikd. hat., p. 23). Maqqeph (which is marked in our texts) has fallen out, and then Métheg been taken for Mer'kha.

Ewald, p. 224, gives a string of passages (copied from Spitzner) in which Munach is put for Azla, when the tone is *not* on the first letter. But *they are all false examples*, and do not appear in correct texts!

[41] The exceptions under this head given by grammarians (e. g. Dikd. hat., § 21) are that (1) Mer'kha occurs four times, Deut. xix. 5; 2 Sam. iv. 8; v. 11 (1 Chr. xiv. 1), *without either Métheg or Paseq;* (2) Munach three times, Josh. xviii. 14; Dan. vi. 13; Neh. viii. 15, *before Métheg;* and (3) Munach twice, Gen. xxxvii. 22

In three instances, Azla takes the place of Métheg in the *same word* with Mer'kha : וְאֶל־אֵיתָמָר ׀ (Lev. x. 12); אִם־יֵצְאוּ בְנוֹת־שִׁילוֹ (Judg. xxi. 21); לְאוֹצָרוֹת ׀ (Neh. xii. 44)[42].

III. THREE SERVI. The first is Little T'lîsha, the second Azla, and the third as under II, e. g. בְּרִית מֶלַח עוֹלָם הִוא (Num. xviii. 19); וַיָּשָׂב בַּיּוֹם הַהוּא עֵשָׂו (Gen. xxxiii. 16); וַיֹּאמֶר יְהוָה אֱלֹהִים ׀ אֶל־הַנָּחָשׁ (iii. 14).

It is to be noted that three or more servi are entirely due to the transformation of Géresh in the first word,—i. e. allowing the corrections made p. 104. Not unfrequently, Paseq is employed to mark the dichotomy due on this word.

IV. FOUR or MORE SERVI. All preceding Little T'lîsha will be Munachs, e. g. וַיִּרְעֵם יְהוָה בְּקוֹל־גָּדוֹל בַּיּוֹם הַהוּא עַל־פְּלִשְׁתִּים (1 Sam. vii. 10); הַלְוֹא כְבְנֵי כֻשִׁיִּים אַתֶּם לִי (Amos ix. 7); בַּהֲדֹף יְהוָה אֱלֹהֶיךָ אֹתָם ׀ מִלְפָנֶיךָ (Deut. ix. 4).

T'bhîr and Zarqa are not found with more than *four* servi; Pashṭa has *five* in Josh. xix. 51; 1 Sam. vii. 10; Ezek. xxi. 3; and 2 Chr. ii. 3; and once, 2 Ki. xviii. 14, *six*. But such long clauses as those last named are generally avoided by the employment of Pazer or Great T'lîsha in subordination to the last servus, see next chap., p. 118.

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and 2 Ki. iv. 13, *before Paseq*. But how unreliable such lists are may be seen from their all omitting Num. xxx. 15, which is fixed by a standard Massoretic rubric to Gen. xxx. 16. Even the Massora is quite wrong in a rubric, cited briefly in Mishp. hat. 16[b] and Ginsb. Mas. ט, § 229, but which I found given at length in Ox. 2325 to Deut. xix. 5: כל דאתי ורקא עם געיא בטרכא גמ׳ דאחין בלא געיא והם בטרכא וסימ׳, then follow the seven instances under 1 and 2, i. e. those under 2 are all *without Métheg!*

[42] See Mas. to Lev. x. 12, or Dikd. hat., p. 23.

CHAPTER XII.

GÉRESH, PAZER, AND GREAT T'LÎSHA.

I TAKE these three accents together, not only because of their frequent interchange, but because they all serve the same purpose of marking the divisions in the clauses governed by R'bhîa, Pashṭa, &c.

GÉRESH. This accent appears under two forms, Géresh proper, and Double Géresh or Gershâyim[1]. Neither admits of repetition.

Géresh is used when the tone is on the *penultimate*, e. g. וַיֹּאמֶר (Gen. xix. 2), מַדּוּעַ (Judg. xi. 7); or *when Azla precedes*, as in וַיֹּאמֶר אֱלֹהִים (Gen. vi. 13);—Gershâyim, when the tone is on the *ultimate*, and Azla does *not* precede, e. g. וַיִּשְׁמְעוּ (iii. 8); עֵץ פְּרִי (i. 11); קַח בִּידְךָ (Jer. xliii. 9)[2].

Géresh and Gershâyim may stand without a servus. Or Géresh may have from one to five servi[3], but Gershâyim can only have one.

1. One servus (α) is Munach, when on the *first* letter of the word, תַּחַת הַנְּחֹשֶׁת (Is. lx. 17). This is the only servus Gershâyim can take.

(β) When not on the first letter, the servus is Azla: שְׁנַיִם שְׁנַיִם (Gen. vii. 9); וַיַּשַּׁח שָׁרַח (xi. 31); חֲלֹלָה לְךָ (xviii. 25).

2. Two servi. The first is Little T'lîsha, and the second Azla (even on the first letter): וַיֹּאמֶר אֵלָיו הָאֱלֹהִים (xx. 6); וַיֹּאמֶר לָהּ בֹּעַז (Ruth ii. 14).

3. Three or more servi. All before Little T'lîsha are Munachs. Three servi are common, four much less so, and five rare[4].

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[1] Both were high notes,—the double stroke (we may suppose) with a *fuller* intonation than the single.

[2] Our texts have, of course, their mistakes. Thus Gershâyim is falsely placed in Josh. vi. 23; 1 Sam. xxvi. 19; 2 Ki. ix. 10; &c.

[3] It will be observed that the servi are the same, as the second, third, &c., before Pashṭa, T'bhîr, and Zarqa. The reason is that the *servi of Géresh remained*, after the transformation of Géresh in the first word before the accents named.

[4] The examples I have noted with *five* servi are Judg. xi. 17; 1 Ki. xxi. 2; Jer. iii. 1; viii. 1; xxxvi. 6; Ezek. xlvii. 18; Dan. i. 4. In Jer. viii. 1 our texts have falsely *six* servi, (see Mishp. hat. 10.)

Obs.—Azla may take the place of light Métheg[5] in the *same word* with Géresh (only of course not on the *first* letter), when no other servus precedes[6], e. g. וְנָתַתִּי (Gen. xlviii. 4); וַיֹּאמְרוּ (Ex. xvi. 15); וְהָיְתָה (Is. xxviii. 4); וּבְתֻתִים (Deut. vi. 11); כָּל־הָעָרִים (Josh. xxi. 38).

Exceptions are: (*a*) Forms like וְהַעֲבֵר (2 Ki. xiv. 9) and כֵּן־אֶעֱשֶׂה (Jer. xix. 12). Comp. the failure of Munach with the same forms in Zaqeph's word, p. 81. (*β*) When R'bhîa follows[7], e. g. וַיֹּאמְרוּ הָבָה נִבְנֶה־לָּנוּ עִיר (Gen. xi. 4) and וְהָיְתָה חֶבֶל הַיָּם (Zeph. ii. 6). Yet if Great T'lîsha precedes, Azla takes the place of Métheg, even before R'bhîa, comp. Lev. xiv. 51; Deut. vii. 13; xxv. 19; &c.[8]

PAZER appears under two forms,—the same in disjunctive value[9],—Great and Little Pazer, see p. 21.

Little Pazer, or Pazer (as it is simply called), is of frequent occurrence, indeed is indispensable for the proper division of the clauses governed by R'bhîa, Pashṭa, &c. It may be repeated (as we have seen) as often as is judged necessary. Once, 1 Chr. xv. 18, it occurs eight times in succession.

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[5] Not of heavy Métheg. Hence כָּל־הַמַּחֲלָה (Ex. xv. 26). Comp. p. 80, note 16. These fine distinctions have not been noticed by accentuologists.

The instances in our texts in which Azla is omitted, or falsely introduced, are hardly worth recording.

[6] The Mas. fin. 33[a] names four passages,—Josh. viii. 25; 1 Ki. xii. 24; 1 Chr. xv. 18; xxviii. 11,—in which Azla stands for Métheg, *although Little T'lîsha precedes.* (Great T'lîsha might have stood, and then all would have been regular.)

[7] See Mas. to 1 Sam. xi. 9 and Zeph. ii. 6.

[8] Little T'lîsha has always Azla after it, and as the melody of the two T'lîshas must have been similar, it is not surprising to find the same tendency on the part of Great T'lîsha.

[9] حكمهم واحد فى القطع (Ox. 2512). Great Pazer had no doubt a fuller and stronger *melody,* הרעמתו גדולה (De R. 1262).

It will be found that Pazer alone, or the last of a series, has generally in musical sequence Great or Little T'lîsha after it. Most of the examples to the contrary have been already given in chaps. X and XI, to which are to be added Ex. xxxiv. 4; Jer. xxxviii. 12; Esth. vi. 13; and the instances in which L'garmeh takes the place of Great T'lîsha (p. 118), Gen. xxviii. 9; 1 Sam. xiv. 3, 47; 2 Sam. xiii. 32; 2 Ki. xviii. 17; Jer. xl. 11; and Ezek. ix. 2. Sometimes we can correct our texts, as שִׁתָּ֫יו (Josh. iv. 8); בָּנָ֫יו (xxii. 9, 31); שָׁנָ֫יו (Judg. vii. 25).

Little Pazer may stand alone, or may have from one to six servi, all of which will be Munachs[10]. One, two, and three servi are very common, four less so, and five or six quite rare[11]. Examples may be seen in Gen. i. 21; xxi. 14; xxxvi. 6; Num. iii. 4; &c.

Great Pazer, or Qarne Phara (as it is commonly called), occurs only sixteen times[12], and in every instance Little Pazer might be substituted for it. The object of its introduction seems to have been to draw attention to something which seemed to the accentuators *noteworthy* in the verse in which it occurs[13]. Thus in Num. xxxv. 5 to the *measurement* laid down (which has indeed perplexed commentators to the present day); in 2 Sam. iv. 2 to the *defective reading* (לְאִישׁ־בֹּשֶׁת has fallen out); in Jer. xiii. 13 to the remarkable explanation of the *symbol*, verse 12 (comp. the similar example in Neh. v. 13); &c. All mere trifling! nor need we be surprised if we cannot, in some instances, trace the fancy which led to the employment of this peculiar sign. Some punctators dispensed with it altogether[14]. Unlike Little Pazer, it does not admit of repetition.

Great Pazer never stands *alone*, but is always preceded by at least two servi, the first of which is Munach, and the second Galgal. It may have as many as six servi, all of which, except the last, will be Munachs[15].

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[10] Once the servus occurs in the *same word* with Pazer, אֲנָּא (Gen. l. 17). Texts have it falsely in וְהַנַּהֲלִים (Neh. xii. 41).

[11] *Five* servi I have noticed only in 1 Ki. vi. 1, and *six* only in Jer. xxxv. 15.

[12] Fixed by the Mas. to Ezek. xlviii. 21, viz. Num. xxxv. 5; Josh. xix. 51; 2 Sam. iv. 2; 2 Ki. x. 5; Jer. xiii. 13; xxxviii. 25; Ezek. xlviii. 21; Esth. vii. 9; Ezra vi. 9; Neh. i. 6; v. 13; xiii. 5, 15; 1 Chr. xxviii. 1; 2 Chr. xxiv. 5; xxxv. 7. Eight times before R'bhîa, and eight times before Pashṭa and its sister-accents. (On the number *eight* in connection with these accents and Pazer, see p. 97.)

[13] Comp. Man. du Lect., p. 92 above: מעם אלו הסורים הגדולים אמרו לפי שיש בפסוקים אלה חוזק ביותר ונגבהין יותר מדאי, לכך נעשו סורים גדולים. i.e. 'because there is in these verses a greater weight, and they are to be made more than usually prominent, for this reason Great Pazers were appointed.'

[14] So the Codex known as Sinai: ולא נקר קרני פרה בכל הסיני (Ginsb. Mas. ח, § 665).

[15] It has *five* servi in Josh. xix. 51; 1 Chr. xxviii. 1; and *six* in Ezek. xlviii. 21; Ezra vi. 9; (see Man. du Lect., p. 91.) The Mas. to Ezek. l. c. has a notice that it has twice *seven* servi. For the correction, see Baer's note on the passage.

GREAT T'LÎSHA, like Géresh and Pazer, marks the division in clauses governed by R'bhîa, Pashṭa, &c. It cannot be repeated [16]; nor can Great and Little T'lîsha come together without a disjunctive between [17].

Great T'lîsha may stand alone, or may have from one to five servi, all of which will be Munachs. One or two servi are very common, three less so, and four or five quite rare [18].

N. B. Great and Little T'lîsha, as being similar in melody, are constantly interchanged in Codd., particularly where the former is subordinated to Géresh or the servus that takes the place of Géresh, p. 116 ff. In such cases the one or the other may stand, e. g. יֹאכַל or יֹאכַל (Lev. vii. 18); וַיִּשְׁלַח or וַיִּשְׁלַח (2 Sam. v. 11); יְהוּא or יְהוּא (2 Ki. x. 25); שָׁמְתָּ or שָׁמְתָּ (Jer. xxxii. 20); וַיֵּצֵא or וַיֵּצֵא (xli. 6); &c. Of a different class are the mistakes in our texts [19]: אֶרֶץ (Gen. xxiii. 15); נֵזֶר (Lev. xxi. 12); יְשׁוּעַ (Josh. vi. 4); וְאֶת־עַבְדִיכֶם (1 Sam. viii. 16); לְבָרְכָה (1 Ki. i. 47); וַיַּשְׁכֵּם (2 Ki. vi. 15); בַּלְאֵלָן (2 Ki. xx. 12; Is. xxxix. 1); כָּל־הַדָּבָר (Jer. xlii. 4); מִלְחַמְתָּם (Ezek. xxxii. 27); נְדַבְרִיא (Dan. iii. 3); קַרְנָא (iii. 7); פְּסַנְתֵּרִין (iii. 15); הַבָּאִים (Ezra viii. 35); סַמִּים (2 Chr. xiii. 11) [20]; with the particles also, כִּי, אֲשֶׁר, לֹא (Ex. ix. 24; 1 Sam. ii. 24; Jer. xxix. 10; Ezek. iii. 5);—all contrary to the rules for the consecution of the servi, or for the logical (syntactical) division of the clause. Doubtless, it is the frequent interchange of these two accents,

[16] As in ordinary texts falsely, Deut. v. 14.

[17] One example occurs, 2 Sam. xiv. 32, which is doubtless to be corrected, although supported by the testimony of Codd. and of grammarians like Ben-Bil. 9ª, and his copyists, Chayyuǵ, p. 129, and Man. du Lect., p. 82. It is a mistake, like the two Zarqas (1 Sam. ii. 15), also defended by Ben-Bil., and like S'gôlta (Ezra vii. 13), which has the support of all Codd. without exception, and yet which so conservative an editor as Baer has found it necessary to reject. The simplest correction is found in Ox. 8, Erf. 3, Bomb. 1, וְאֶשְׁלְחָה אִתְּךָ אֶל־הַמֶּלֶךְ לֵאמֹר, whereby the Little T'lîsha is cancelled.

Ben-Bil. (Mishp. hat. 35ᵇ) lays down a strange rule, which Baer has adopted in his note to Gen. vii. 7, that Great T'lîsha is not allowed after Zaqeph, unless the latter has Pashṭa preceding. Such a rule, if it existed, would admit of no conceivable explanation. But it *does not exist*, see Ex. x. 14; Deut. xii. 8; 1 Ki. xvii. 20; xxii. 14; Ruth iv. 14.

[18] *Four* I have noticed only in Judg. xviii. 7; 2 Sam. viii. 10; Neh. iv. 1; vi. 1; and *five* only in Jer. xli. 1; Ezek. xlvii. 12.

[19] All of which admit of correction by the help of Codd.

[20] Correct here also וּבָעֲרֵב with Maqqeph. Texts have R'bhîa!

and the loose way in which Little T'lîsha is often subordinated to Géresh, where Great T'lîsha might have stood[21], that has led to the mistaken notion that Little T'lîsha has sometimes a *disjunctive* value. Comp. p. 26, 5[22].

The three accents we have just considered mark the *last* musical and interpunctional divisions. The consequence is that the dichotomy generally fails in their clauses, the utmost that is done to mark it being the occasional introduction of the slight pause made by Paseq: קַח מַטְּךָ וּנְטֵה־יָדְךָ׀ עַל־מֵימֵי מִצְרַיִם (Ex. vii. 19); וְאִם־ וְחָרָה אַפִּי בָּוֹ בַּיּוֹם־הַהוּא׀ (Deut. xxxi. 17); וַיְדַבֵּר אַחְאָב אֶל־נָבוֹת׀ אָב אֲנִי אַיֵּה כְּבוֹדִי (Mal. i. 6); אִם־יַעַבְרוּ בְנֵי־גָד׀ לֵאמֹר׀ תְּנָה־לִי אֶת־כַּרְמְךָ (1 Ki. xxi. 2); וְהִשָּׂא אֹתִי רוּחַ׀ בֵּין׀ וּבְנֵי־רְאוּבֵן׀ אִתָּם (Num. xxxii. 29); הָאָרֶץ וּבֵין־הַשָּׁמַיִם (Ezek. viii. 3).

This is particularly the case with Pazer and Great T'lîsha; but with Géresh, the established musical sequence, of which we had so many examples in the chapters treating of R'bhîa, Pashṭa, &c., has been utilized, so as to make Pazer and Great T'lîsha serve as dividers of its clause,—Great T'lîsha on the first or second word, Pazer on the third word or further[23],—e. g. וַיְמַן יְהוָה־אֱלֹהִים קִיקָיוֹן וַיַּעַל׀ מֵעַל לְיוֹנָה (Jon. iv. 6; instead of וַיִּזְבְּחוּ בַיּוֹם הַהוּא זְבָחִים גְּדוֹלִים; (וַיְמַן יְהוָה־אֱלֹהִים קִיקָיוֹן וְאָמַרְתָּ לֶהָרִים; (בַּיּוֹם הַהוּא׀ וַיִּשְׂמְחוּ (Neh. xii. 43; instead of וְלַגְּבָעוֹת לָאֲפִיקִים וְלַגֵּאָיוֹת כֹּה־אָמַר׀ אֲדֹנָי יְהוִה (Ezek. xxxvi. 6; instead of וְתַסְתִּירֵהוּ; (וְאָמַרְתָּ לֶהָרִים וְלַגְּבָעוֹת׀ יְהוֹשַׁבְעַת בַּת־הַמֶּלֶךְ יְהוֹרָם אֲשֶׁת׀ יְהוֹיָדָע הַכֹּהֵן וגו׳ (2 Chr.

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[21] See, for instance, Gen. i. 25; Judg. x. 6; 2 Sam. xv. 2; 2 Ki. xxiv. 2; Is. xxvii. 1; Jer. iii. 1; viii. 1; Ezek. ix. 6; xliv. 5; Mal. i. 6.

[22] The Mas. to 1 Sam. xii. 3 numbers eight passages, in which Little T'lîsha is followed by Paseq,—a proof, if any were needed, that it cannot really serve as a disjunctive.

[23] Pazer rarely comes on the *second* word, as in Ex. xxxiv. 4 (comp. p. 113, note 9).

xxii. 11; Pazers instead of Munachs). Comp. Gen. xvii. 8; Num. iii. 38; xix. 13; 1 Sam. xvii. 39; 2 Sam. ix. 10; xx. 3; 1 Ki. ii. 33^b; viii. 20^b; Jer. xxxv. 15; Qoh. vi. 2[24].

The distinctness and emphasis, which it might be required to note, were thus secured for Géresh's clause; although it must be allowed that the division fails at times where we should have expected to find it[25].

Writers on the accents have found here a confusion, which has much perplexed them. For, in the division of clauses governed by R'bhîa, Pashṭa, &c., Pazer constantly marks the main dichotomy, with Great T'lîsha following for the first, and Géresh for the second of the minor dichotomies (Géresh therefore marking the *smallest* of the dichotomies); whereas here, in the same clauses, *Géresh marks the main dichotomy*, and has Pazer and Great T'lîsha subordinated to it. The explanation (as it seems to me) is that the *musical pause* in the case of these several minor disjunctives was so *slight*, that they readily lent themselves to this variation in their (relative) interpunctional value[26]. Something similar occurs in our own system of interpunction. The logical pause with the *comma* is always slight; and sometimes one comma is subordinated to another, sometimes to a colon, semicolon, &c., farther on in the clause.

This subordination was carried out still further. Géresh (as we have seen) does not always maintain its position. When due on the first word before Pashṭa, T'bhîr, or Zarqa, it is almost invariably transformed to a servus (p. 100). What is observable is that Great T'lîsha and Pazer are often found *subordinated to this servus* (which stands for Géresh), just as if Géresh itself were

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[24] Sometimes, when there are only *two* words in Géresh's clause, the first is, for the sake of emphasis or distinctness, pointed with Great T'lîsha, as in Gen. vi. 19; Ex. xxx. 31 (corrected p. 60); 1 Ki. xiii. 33; 2 Chr. iii. 2.

[25] A corresponding division in Great T'lîsha's clause, with Pazer to mark the dichotomy, is very rare. I have noted only the following instances: Gen. viii. 22; Lev. xx. 17; 1 Ki. vi. 1 (point מִצְרַ֫יִם with Codd.); Esth. iii. 13; Ezra iii. 9; 2 Chr. xxxi. 2.

[26] Of course the accentuators might have adopted another course. They might have introduced new musical notes or phrases, with corresponding signs; but this would have complicated the system, without any appreciable advantage. Practically little or no inconvenience or confusion has resulted from the simpler course, which they preferred to adopt, although theoretically it must be pronounced irregular.

present[27], e. g. סְרוּ נָא אֶל־בֵּית עַבְדְּכֶם וְלִינוּ (Gen. xix. 2); וְשַׁמְתִּי מָקוֹם לְעַמִּי לְיִשְׂרָאֵל וּנְטַעְתִּיו (2 Sam. vii. 10; 1 Chr. xvii. 9); וְתָשַׁבְנָה הָעֲרִים אֲשֶׁר לָקְחוּ־פְלִשְׁתִּים מֵאֵת יִשְׂרָאֵל׃ (1 Sam. vii. 14); וַיִּבְדֵּל אַהֲרֹן לְהַקְדִּישׁוֹ קֹדֶשׁ קָדָשִׁים לְיִשְׂרָאֵל׃ הוּא־וּבָנָיו (1 Chr. xxiii. 13). Comp. for T'bhîr's clause, Ex. xxviii. 30[b]; Lev. i. 11; Deut. vi. 22; Josh. xi. 7;—and for Zarqa's, Judg. vii. 20; 2 Sam. iv. 8; Neh. viii. 17.

EXCEPTIONS.—Instead of Great T'lîsha, L'garmeh is occasionally employed to mark the division in Géresh's clause. The Mas. to Jer. iv. 19 notes eleven passages, in which this accent is subordinated to (משרת)[28] Géresh, at the second word from it, viz. Gen. xxviii. 9; 1 Sam. xiv. 3, 47; 2 Sam. xiii. 32; 2 Ki. xviii. 17; Jer. iv. 19; xxxviii. 11; xl. 11; Ezek. ix. 2; Hag. ii. 12; and 2 Chr. xxvi. 15. Once, Is. xxxvi. 2, it is subordinated to Géresh transformed. The accentuators must have designed by this exceptional accentuation to signalize these passages as deserving of special notice or special emphasis. The reader may be left to trace for himself these Massoretic fancies, which (it so happens) are for the most part sufficiently obvious. The most notable instance is 2 Ki. xviii. 17[29], on which see notes at end.

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[27] Comp. in the poetical system (טעמי אמ"ת, p. 61) L'garmeh and Pazer subordinated to the servus that stands for D'chî.

[28] The expression is hardly correct (although the term ܡܫܡܫܢܐ is similarly used in Syriac, comp. Bar-Zu'bî, ed. Martin, p. 4). Ox. 2322 and Jequthiel to Gen. xxviii. 9 have סמוך instead.

[29] Where our texts have falsely Little T'lîsha with Paseq, for L'garmeh.

CHAPTER XIII.

L'GARMEH [1].

I. L'GARMEH's proper place is in R'bhîa's clause [2].

1. It marks the dichotomy there, and admits of repetition, as we saw in the chapter on R'bhîa, §§ II, III, IV.

2. It stands in the place of Paseq, when this latter sign is due before R'bhîa [3]. Thus לֹא ׀ וַיֹּאמֶר (Gen. xviii. 15); מְיָמִים ׀ יָמִימָה (1 Sam. ii. 19); אָבִי ׀ אָבִי (2 Ki. xiii. 14); נָדָב ׀ הַבְּכֹר (Num. iii. 2) are all instances of *Paseq;* but the corresponding examples, לֹא ׀ וַיֹּאמֶר (Josh. v. 14); יָמִימָה ׀ מְיָמִים (Judg. xi. 40); אָבִי ׀ אָבִי (2 Ki. ii. 12); and אַמְנֹן ׀ הַבְּכוֹר (1 Chr. iii. 1), all *L'garmehs* [4].

The object of the change was simply musical. The rules for Paseq will shew that it could only have stood when R'bhîa's clause consists of *two* words, or has *Géresh on the second word.* But here L'garmeh was musically admissible, and was preferred to the simpler melody of Munach-Paseq.

For us indeed the change made has no meaning. For we cannot appreciate the musical distinction, and even the *signs* are, in the Palestinian system, by some strange oversight, *the same* (see p. 22).

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[1] To prevent mistakes in the chanting, some punctators marked in the margin of their texts לג, against the instances in which L'garmeh is due (so Ox. 15, 70, 71; Add. 21161; De R. 2; &c.); and Ginsburg has thought it worth while to fill up page after page of his great work with these marginal notes. But they are *no Massora!* And what is one to say to them, when they are not even correctly given?!

[2] Comp. Ben-Bil. (Mishp. hat. 7b): כל לגרמי' שבמקרא באים לפני רביע, לבד במקומות מעומים.

[3] The Massora and grammarians allow but one exception in favour of Paseq: לִי־אַתָּה יְהוָה (Is. xlii. 5). So Ox. 4 in the Mas. marg. to this passage, ליח פסק סמוך לרביע, i. e. 'the only instance of Paseq immediately followed by R'bhîa,' and so Ben-Bil. l. c. The fancy seems to have been to make this passage agree with Ps. lxxxv. 9, where Paseq with the same words must stand.

[4] A list of these L'garmehs will be found after the Paseq-list, p. 129.

II. The following are the only examples in which L'garmeh occurs, without R'bhîa following:

Before Pashṭa, Lev. x. 6; xxi. 10; Ruth i. 2;[5] and before Géresh (or Géresh transformed), the passages cited p. 118[6]. In these few anomalous cases, it comes where Great T'lîsha might have stood. The grounds for the change have been indicated, l. c.

Servi of L'garmeh.

L'garmeh may stand alone, or may have one or two servi.

One servus is Mer'kha, הִגִּיעַ מִצְרַיִם (Ex. xiv. 10).

Two servi. The first is Azla and the second Mer'kha[7]: וְאֵינֶנּוּ חָסֵר לְנַפְשׁוֹ (Qoh. vi. 2); וְשָׁבַע עֶשְׂרֵה שָׁנָה (1 Ki. xiv. 21; 2 Chr. xii. 13). These are, I believe, the only instances[8]. So there are only two passages in the three Books in which L'garmeh has *two* servi (מעמי אמ"ת, p. 94).

CHAPTER XIV.

PASEQ.

We come to the *final* touch, applied to the system we have been so long considering. After the verse had been arranged musically, according to the rules above laid down, two or more words might be left joined by the accents, which it might nevertheless seem desirable, for the sake of effect in the reading, to separate by a slight pause. The sign Paseq—a short perpendicular line, like a bar—was placed between the words for that purpose. The meaning of the term פָּסֵק, 'cutting off,' =

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[5] See Mas. parva to Lev. xxi. 10, and Mishp. hat. 34[b].

[6] Ben-Bil. indeed (Mishp. hat. 34[a]) makes L'garmeh come before Pazer, citing as examples Dan. iii. 2 and Neh. viii. 7. But these are instances of Paseq. (Yet Heidenheim does not correct this manifest error.)

[7] So the Massora requires, see Norzi on 2 Chr. xii. 13 and Ginsb. מ, § 230. The authorities quoted by Baer (in his note on Qoh. vi. 2) for *two Mer'khas* must therefore be rejected.

[8] The two other passages, cited in Mishp. hat. 23[b]—1 Sam. xxvii. 1 and Ezek. viii. 6—are in most Codd. pointed as in printed texts.

'separating,' indicates its function. This sign had no proper musical value, and was therefore not numbered among the accents.

There is only one exception to the general meaning of the sign, and that is when it is associated with Munach, to constitute the independent musical accent, known as L'garmeh. The inventive faculty of the accentuators was certainly here at fault.

In the case of Shalshéleth, Paseq is apparently joined to a *disjunctive* accent. In reality it has been introduced in imitation of the Great Shalshéleth of the three Books, where it has its proper meaning. Unnecessary it is, and fails in many Codd. See p. 18 above[1].

This sign was subject to certain general rules in its application; but before proceeding to investigate these rules, we must ascertain *where it is really due* in the text.

Modern writers on the accents have been quite content to take the printed text as a guide, without being aware how incorrect it is. I have noted more than *sixty* instances in which Paseq fails in Van der Hooght's edition, to say nothing of the passages in which it is falsely introduced.—The printed lists are our only other authority for the Paseqs, but they too are not to be trusted. That given in Bomb. 2 (*Massora finalis*, letter ס) and copied in Buxtorf's Rabbinical Bible (ditto, pp. 60, 61) is disfigured by a mass of L'garmehs, has many omissions, and often marks Paseq falsely in the passages cited. Ginsburg's list, I. p. 647 ff., is equally faulty, frequently offending against the Massora itself and the readings of all respectable Codd. Baer's lists, as far as they go, are of course far more correct, but even they are not altogether reliable.

I was thus driven to draw up a list for myself, and succeeded, after some trouble, in bringing together the necessary materials. Several Codd. exist, which enumerate the Paseqs for the whole of the text, quoting the passages in which they occur[2]. Others do the same for particular Books[3]. Whilst a third class have the Paseqs marked in the margin by the abbreviation סס or ס֗[4]. By the comparison

[1] It is surprising to find Prof. Graetz, in an article on Paseq (in his Monatschrift for Sept. 1882, pp. 394–5), placing it after Pashṭa and T'bhîr! Other extraordinary mistakes are found in the same article.

[2] They are the Aleppo Cod. (see Preface, p. x); the St. Petersburg Cod. B 19ª (dated A.D. 1009); Add. 15251; and Modena xxvi. By far the most correct of these is the St. Petersburg list, for a copy of which I am indebted to Dr. Harkavy.

[3] As Add. 21161, Ar. Or. 16, Or. 2628; Ox. 2438; De R. 196; and Simson's חבור הקונים.

[4] Add. 21161; Ox. 15, 70, 71; K. 154; and De R. 2. Cod. Bab. is also to some extent useful.

of these several sources, I have been able to compile what I believe to be a correct list of the Paseqs, according to the Massora and the ideas of the old punctators. It will be found at the end of the present chapter, and will, of course, be adopted for the rules that follow.

I divide the Paseqs into two classes, the ordinary Paseq, which may precede *any* disjunctive accent, and separates *two* words that are kept together by the accents; and the extraordinary Paseq (*Paseq dichotomicum*), which is *confined to certain accents* (named below), and appears where *three* or *more* words are conjoined [5].

I. The ordinary Paseqs may be subdivided into

1. *Paseq distinctivum*, which comes between two words, that are to be distinguished as to *sense*, e. g. וַיֹּאמֶר׀ לֹא (Gen. xviii. 15) [6], in contrast to וַיֹּאמֶר לוֹ;—עָשׂוּ׀ כָּלָה (xviii. 21), כָּלָה not to be made (as the ordinary construction would make it) *accusative;*—חָצוֹר׀ חֲדַתָּה (Josh. xv. 25), to be treated as two *distinct* names, like חָצוֹר׀ רָמָה (Neh. xi. 33), and the instances in Josh. xv. 55; xix. 7; Ezek. xlvii. 16.

This Paseq is further found in a few cases of *specification*, where attention is to be drawn to details, as נָטָף׀ וּשְׁחֵלֶת (Ex. xxx. 34) and אֲרִיוֹת׀ בָּקָר (1 Ki. vii. 29) [7]. It is necessary in Neh. ii. 13 and 1 Chr. xxvii. 12 to insure correctness of reading; and in וְיָשֵׁם׀ פָּנָיו (Dan. xi. 17, 18) it seems meant as a *nota bene* to the reader to distinguish these instances from וְיָשֹׁב פָּנָיו (ver. 19).

2. *Paseq emphaticum*, e. g. יְהוָה׀ יִמְלֹךְ (Ex. xv. 18); יְהוָה׀

[5] We have here a proof that Paseq was the *latest* of the signs, for its presence depends on the other (accentual) signs having been fixed. I mention this, because some scholars (as Graetz) have supposed that its use preceded that of the accents.

[6] Cf. Judg. xii. 5; 1 Sam. ii. 16 (Q'rî); 1 Ki. ii. 30; xi. 22. Yet וַיֹּאמְרוּ לֹא (Gen. xix. 2; 1 Sam. viii. 19) is not so distinguished from וַיֹּאמְרוּ לוֹ (Judg. xviii. 19; Esth. vi. 13).

[7] The other examples are Josh. viii. 33; Ezra vii. 17; Neh. xii. 44; and the names in 1 Chr. i. 24; viii. 38 (ix. 44); and xv. 18. This Paseq, once introduced, might evidently have been multiplied to any extent, but seems to have been intended only in the few instances given.

אֶחָד׀ (Deut. vi. 4); הֲיוֹנָתָן׀ יָמוּת (1 Sam. xiv. 45); חֲרַפְתָּ׀ אֲדֹנָי (Is. xxxvii. 24); עַל־הַדָּם׀ תֹּאכְלוּ (Ezek. xxxiii. 25); כַּצַּל׀ יָמֵינוּ (1 Chr. xxix. 15).

The examples under this head are sufficiently numerous, indeed so much so, that we may regard this emphatic use as the chief object of the ordinary Paseq.

In a few cases this Paseq is introduced—to insure emphatic pronunciation — between the Divine names. The most notable instance of the kind occurs in Josh. xxii. 22; but this belongs under II. 2. The other examples are הָאָרֹן׀ יְהוָה (Ex. xxiii. 17; xxxiv. 23); הָאֵל׀ יְהוָה (Is. xlii. 5); הָאֱלֹהִים׀ יְהוָה (2 Chr. xxx. 19).

3. *Paseq homonymicum.* Where a word is *repeated*, in the same or a similar form, Paseq not unfrequently appears between. (This use of Paseq is closely related to that last given.) E. g. אַבְרָהָם׀ אַבְרָהָם (Gen. xxii. 11); אָמֵן׀ אָמֵן (Num. v. 22); הַמּוֹל׀ יִמּוֹל (Gen. xvii. 13); שַׁקְּצָנוּ׀ תְשַׁקְּצֵנוּ (Deut. vii. 26); הַשֹּׁמֵעַ׀ יִשְׁמָע (Ezek. iii. 27); עָמֹק׀ עָמֹק מִי יִמְצָאֶנּוּ (Qoh. vii. 24).

We must not, however, suppose that we have here to do with a *rule.* The accentuators found a certain emphasis in the expressions quoted, which they marked with Paseq, but in the majority of similar instances they omitted the sign. A particular emphasis is no doubt lacking in most cases[8], yet they might have introduced it, on their own principle, in many other passages, as כִּי־נָאָה נָּאָה (Ex. xv. 1);

[8] Thus, we could understand the failure of Paseq, in the case of numerals, שִׁבְעָה שִׁבְעָה (Gen. vii. 2); שְׁנַיִם שְׁנַיִם (vii. 9), &c.,—of distributives generally, as אִישׁ אִישׁ (Lev. xvii. 3); עֶדֶר עֶדֶר (Gen. xxxii. 17); גּוֹי גּוֹי (2 Ki. xvii. 29); בַּבֹּקֶר בַּבֹּקֶר (Ex. xvi. 21), &c.,—and of current expressions like מְאֹד מְאֹד (Gen. vii. 19); מָמֵּשׁ מָמֵּשׁ (Ex. xxiii. 30); עַיִן בְּעַיִן (Deut. xix. 21); פָּנִים אֶל־פָּנִים (Gen. xxxii. 31), &c. But instances like these account only very partially for the omission of the sign. For instance, it rarely comes between the inf. abs. and the finite verb, מוֹת תָּמוּת, &c.; although the very object of this construction is to give strength and emphasis to the expression. Sometimes perhaps we may account for its absence, by supposing that the words were meant to be pronounced with animation and rapidity, as סוּרוּ סוּרוּ (Is. li 11); סְלוּ־סְלוּ (lvii. 14).

שַׁבַּת שַׁבָּתוֹן (xxxi. 15); רָזִי־לִי רָזִי־לִי (Is. xxiv. 16); הֲמוֹנִים הֲמוֹנִים (Joel iv. 14); &c. They have been very particular in placing it (twenty-six times) wherever סָבִיב ׀ סָבִיב occurs in Ezekiel (viii. 10; xxxvii. 2; xl. 5; &c.), so that more than one third of the examples they give consists of these instances. On the other hand they intentionally omitted it in מֹשֶׁה מֹשֶׁה (Ex. iii. 4), and the Midrash gives the reason: 'With Moses the prophetic gift *never ceased*' (לֹא פָסַק)[9]!

4. *Paseq euphonicum* is introduced, in a few cases, for the sake of distinct pronunciation, *when one word ends and the next begins with the same letter:* גַּן ׀ נָעוּל (Cant. iv. 12); אֲנָשִׁים ׀ מְעַט (Neh. ii. 12); בַּרְזֶל ׀ לֶרֶב (1 Chr. xxii. 3); and once with cognate letters, נָחָשׁ ׀ שָׂרָף (Deut. viii. 15)[10].

The other instances are Judg. i. 7; 1 Chr. ii. 25; xxii. 5; xxix. 11; 2 Chr. xx. 1; xxxiv. 12. But this small number of examples shews that *the failure of Paseq is the rule*[11], as in בַּשָּׁמַיִם מִמַּעַל (Deut. iv. 39; Josh. ii. 11); עֶשֶׂב בְּשָׂדֶךָ (Deut. xi. 15); שָׁמַע עַבְדֶּךָ (1 Sam. xxiii. 11); לֹא־תֹאכַל לֶחֶם (1 Ki. xiii. 17); &c. The student may find for himself as many examples as he pleases.

N. B. כִּי ׀ יֵרָאֶה (Gen. xviii. 15) does not come under this head, for כִּי is constantly followed by Yôd, e. g. כִּי יֵרֵא (xix. 30); nor יְהוָה יִרְאֶה ׀ (אֲדֹנָי) (xxii. 14); יְהוָה ׀ יִמְלֹךְ (Ex. xv. 18); הֵלִילוּ ׀ וְזָעֲקוּ (Jer. xlviii. 20). These are all instances of *Paseq emphaticum.*

II. The extraordinary Paseq—or *Paseq dichotomicum*, as it will be more convenient to call it—was due to the circumstance that the accentual system failed to provide the necessary signs for marking the dichotomy, in clauses governed by certain of the minor disjunctive accents. Paseq was then (occasionally) employed in place of the missing disjunctive sign. Thus—

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[9] See Midrash rabba on Exodus, sect. 2, towards end (quoted by Levy, Neuhebr. W. B., s. v. פסק), or Norzi ad loc.

[10] In Berakhoth 15[b] below, the careful pronunciation of such words is insisted on; but no hint is given that Paseq sometimes comes between, to insure it.—This sign was, of course, unknown in the Talmudic time.

[11] The notion that the separation by Paseq takes place, when other letters, as two different labials, or (as Graetz supposes) Mem and Aleph (!), come together, is thus clearly shewn to have no foundation.—If the *same* letters are generally not separated by Paseq, a fortiori *dissimilar* ones would not be.

(1) On the *first* word before Pashṭa, T'bhîr, and Zarqa (see p. 100): וַיִּקְרָא אֱלֹהִים ׀ לָאוֹר (Gen. i. 5; comp. וַיִּקְרָא אֱלֹהִים לָרָקִיעַ, verse 8, with the dichotomy *marked* by T'bhîr); בַּהֲדַף יְהוָה ׀ אֱלֹהֶיךָ אֹתָם ׀ (xviii. 15); וַתְּכַחֵשׁ שָׂרָה ׀ לֵאמֹר מִלְפָנֶיךָ (Deut. ix. 4).

In a few instances, this Paseq represents a *minor* dichotomy as well: Josh. xix. 51; Judg. xx. 25; 1 Sam. xxiv. 11 (comp. xxvi. 23); Jer. li. 37; 1 Chr. xxi. 15.—In 2 Ki. xviii. 14 it occurs thrice.

(2) On *any word* before Géresh, Pazer, or Great T'lîsha, because these accents have regularly no subordinate disjunctive. For the same reason, Paseq is not unfrequently *repeated*. E.g. וַיְדַבֵּר אַחְאָב אֶל־נָבוֹת ׀ לֵאמֹר ׀ תְּנָה־לִּי אֶת־כַּרְמְךָ (1 Ki. xxi. 2); הַתָּבוֹא לְךָ שֶׁבַע־שָׁנִים ׀ רָעָב ׀ בְּאַרְצֶךָ (2 Sam. xxiv. 13); בְּהָנִיחַ יְהוָה אֱלֹהֶיךָ ׀ לְךָ (Deut. xxv. 19).

Exceptions.—Before the other disjunctive accents, Silluq, Athnach, Zaqeph, &c., there was no necessity for Paseq, as a subordinate disjunctive was always available to mark the dichotomy[12]. The only exception is in the case of S'gôlta, in the following passages: Gen. xxvi. 28; Ex. xxxv. 35; Deut. ix. 21; 1 Sam. xi. 7; Jer. xliv. 25; 1 Chr. xxi. 12. Here Paseq takes the place of *Zarqa*,—another proof to my mind of its late introduction, for its appearance is doubtless due to the false notion, which prevailed at least from Ben-Asher's time downwards, that S'gôlta is to be regarded as a kind of appendage to Zarqa (see p. 17). Like Zarqa therefore it might have Paseq before it.

In deciding whether the dichotomy should be marked or not, the accentuators were guided by the same general principles as in the use of the ordinary Paseq. (It is only under the first head that a necessary difference exists, and that an extension must be given to the meaning of the term used.) Thus we have:

1. *Paseq distinctivum*, marking details, indicating a slight logical pause, easing the reading of a long syntactical clause, &c. Comp. the examples given above, and Gen. i. 21 (Ezek. xlvii. 9);

[12] Comp. עָרוּשׁ (Is. vi. 3) and עָנְבִי (lxv. 13 *bis*).

Ex. xx. 4; 1 Sam. vii. 14; 1 Ki. xiii. 11; Jer. xxxv. 15; Ezek. xlv. 1; Ezra vi. 9; Neh. viii. 17, &c.[13]

It is particularly employed to separate the Divine Name (in any of its forms) from the word following. In such cases the Divine Name *directly precedes* one of the accents we are considering[14]. With any of the other disjunctive accents, it would in such a position be necessarily marked off by the dichotomy.—A half of the examples of *Paseq distinctivum* are of this class. Comp. Gen. i. 5, 10, 27; ii. 21, 22; iii. 14; &c.

2. *Paseq emphaticum*, in Deut. xvi. 16; 1 Sam. xii. 3; Jer. xii. 5; xlix. 37; Ezek. xiv. 21; xxxvi. 5; &c.

But care must be taken to note the context. Graetz has asked, Why has וַיִּתֵּן לָהֶם ׀ אֱלֹהֵיהֶם in 2 Chr. xxi. 3 Paseq, and in Job xlii. 15 no Paseq? Answer, Because of the marked contrast in the former passage between the first and second halves of the verse—a contrast which fails in the latter.

3. *Paseq homonymicum*, in the following (eight) instances: Num. xvii. 28; Josh. viii. 33; 2 Sam. xiv. 26; Jer. xv. 12; Ezek. xlvii. 12 and xlviii. 21 (not xlv. 7); 2 Chr. xxi. 19; xxx. 10.

4. *Paseq euphonicum*, in Ex. xx. 4 (second example); Num. xxxii. 33; Is. vi. 2; lxv. 13; Jer. li. 37 (*bis*); Hos. ix. 1; 2 Chr. xxxv. 18; &c.

5. *Paseq euphemisticum*. The object of this Paseq was to separate the Divine Name from a word, which it seemed unseemly to associate with it. We found no example of this Paseq between *two* words, and the only instances of it in our present division are: אֲשֶׁר בְּרָא אֱלֹהִים ׀ אָדָם (Deut. iv. 32); רוּחַ

[13] This Paseq is (as stated) used with more freedom than when only two words have to be taken into account. Thus it appears, at first sight, strange that וַיִּשְׁמַע אֱלֹהִים ׀ בַּבָּקָר (Gen. xxi. 14) should be marked with Paseq (Moses' rising, Ex. xxxiv. 4, is not so signalized). The explanation seems to be that just before, xix. 27, and just after, xxii. 3, this expression has the dichotomy, and so it is introduced here. In 2 Ki. xxv. 4, the pause made by the Paseq may indicate the missing verb, יִבְרְחוּ (Jer. lii. 7). In Gen. xxxvii. 22 and 2 Ki. iv. 13 the anomalous servus (p. 110, note 41) may intimate that some punctators dispensed with the Paseq, which certainly appears *de trop*.

[14] When it is the *second* word, e. g. Gen. i. 25; Deut. ix. 4; Is. viii. 7, Paseq almost always fails.

וַיְקֹם יְהוָה׀ שָׂטָן אֱלֹהִים׀ רָעָה (1 Sam. xviii. 10; xix. 9) and (1 Ki. xi. 14)[15]. This Paseq is more common in the three Books.

But, as in the case of the ordinary Paseq, the *failure* of the sign is more conspicuous than its presence. It is constantly wanting where it might have marked a necessary *distinction*, or *emphasis*; and where two like words, or like letters coming together require it[16]. Writers on the accents, from Ben-Asher to Ewald, have not troubled themselves at all about this strange lack of consistency in the use of Paseq, although it stands in such marked contrast to the precision in the employment of the accentual signs. This circumstance seems again to point to a (comparatively) late introduction of the sign.—The same want of system is seen in the three Books, comp. מעמי אמ״ת, p. 97.

List of Paseqs[17].

(In making use of this list, the student must be careful to distinguish the *L'garmehs* of the text, see pp. 119, 120.)

Gen. (29) i. 5, 10, 21, 27; ii. 21, 22; iii. 14; xii. 17; xiv. 15 (עֲלֵיהֶם׀); xvii. 13; xviii. 15 (*ter*, כִּי׀ יְרֵאָה), 21; xxi. 14, 17; xxii. 11, 14; xxvi. 28; xxx. 8, 20; xxxvii. 22; xxxix. 10; xlii. 13, 21, 22; xliii. 11; xlvi. 2 (*bis*).

Ex. (14) xiii. 18 (אֱלֹהִים׀); xiv. 21; xv. 18; xvi. 5; xvii. 6, 15; xx. 4 (*bis*); xxiii. 17; xxx. 34; xxxiv. 6 (*bis*), 23; xxxv. 35.

Lev. (8) v. 12; x. 3, 6, 12; xi. 32, 35; xiii. 45; xxiii. 20.

Num. (22)[18] iii. 2, 38 (אֹהֶל־מוֹעֵד׀); v. 22; vi. 20, 25, 26; ix. 10; xi. 25, 26 (*bis*); xv. 31; xvi. 7 (*bis*); xvii. 21, 28; xxi. 1; xxii. 20; xxx. 13 (אֹתָם׀); xxxii. 29, 33; xxxv. 16.

Deut. (22) iii. 20; iv. 32; v. 8 (*bis*, as in Ex. xx. 4); vi. 4, 22; vii. 1, 26 (*bis*); viii. 15; ix. 4, 21; xvi. 16; xvii. 8; xxii. 6; xxv. 19; xxvii. 9; xxviii. 12, 20, 25, 68; xxix. 12 (הַיּוֹם׀).

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[15] Some punctators on this principle mark נְסִיא אֱלֹהִים׀ אַתָּה (Gen. xxiii. 6). So De R. 7, 266; Bomb. 1 and 2. See Norzi and Ginsb. iii. p. 54.

[16] So also after the Divine Name, as in Gen. iv. 15^b; viii. 1^b; xi. 8; Ex. xxxiii. 11; Is. liv. 17^b; 1 Chr. xxviii. 4; &c. Sometimes individual punctators introduce the Paseq in such instances.

[17] I have put in brackets the Paseqs (61) that fail in Van der Hooght's text.

The *totals* of the Paseqs for the several Books I have taken from the St. Pet. Cod. Other lists supply the same partially. These numbers supply a useful means of control, so that it is rarely necessary to take account of the variations that occur in Codd.

[18] The lists give 22 as the total, but furnish only 21. I have no doubt that the missing example is וַיָּמָת נָדָב וַאֲבִיהוּא׀ לִפְנֵי יְהוָה (iii. 4). Paseq is found here in many Codd., Ox. 19, 22, 23, 26, &c., also in Bomb. 1; and is marked in the margin סס, in Erf. 1; De R. 2, 7.

Josh. (**22**) i. 15; ii. 19 (בִּיתִךְ׀); viii. 33 (*ter*); xi. 20; xiv. 10 (יְהוָה׀ אוֹתִי); xv. 7, 25, 55; xix. 7 (עַיִן׀), 11, 51 (*ter*); xxii. 22 (*quater*), 31 (הַיּוֹם׀), 32; xxiv. 32.

Judg. (**9**) i. 7; ii. 18; xi. 17 (*bis*, אֱדוֹם׀); xii. 5 (וַיֹּאמֶר׀ לֹא); xviii. 2; xx. 25 (*bis*, לְקָרְאָתָם׀), 35.

1 Sam. (**32**)[19] i. 3 (מִימֵים׀ יָמִימָה); ii. 16, 19; iii. 9 (לֵךְ׀), 10; v. 9 (יַד־יְהוָה׀); vii. 14; ix. 10, 16, 24 (הָעָם׀); xi. 7; xii. 3; xiv. 3 (כֹּהֵן׀ יְהוָה), 36 (פְּלִשְׁתִּים׀), 45 (יְהוֹנָתָן׀), 47; xvii. 40; xviii. 10 (*ter*); xix. 9; xx. 12, 21 (קָחָפּוּ׀); xxiv. 11 (*bis*); xxv. 14, 25, 31, 36; xxvi. 7, 23; xxviii. 12 (אֶל־שָׁאוּל׀).

2 Sam. (**11**) ii. 1; iii. 12, 21; vii. 24; xiv. 26, 32; xx. 3; xxiv. 3, 13 (*bis*), 16.

1 Ki. (**25**)[19] i. 36, 45 (הַנָּבִיא׀); ii. 30; vii. 24, 25 (*bis*, פְּנִים׀ יָמָּה), 29, 35 (עָגֹל׀); viii. 65; xi. 14, 22, 36; xii. 16 (*bis*, אֶת־הַמֶּלֶךְ׀), 32 (*bis*); xiii. 4, 11; xviii. 12; xix. 7; xx. 25, 30; xxi. 2 (*bis*, לֵאמֹר׀); xxii. 8.

2 Ki. (**17**) iii. 16; iv. 13, 19; vii. 1; x. 5, 6; xii. 22; xiii. 14; xviii. 14 (*ter*); xix. 4, 16, 23 (חֵרְפָתְךָ׀); xxiv. 2; xxv. 4, 17.

Is. (**27**)[20] iii. 7; iv. 5; v. 19; vi. 2 (עֹמְדִים׀), 3; x. 14; xi. 11 (אֲדֹנָי׀); xxi. 2 (*bis*); xxii. 13; xxiv. 3 (*bis*); xxv. 7; xxvi. 3; xxxi. 4; xxxvii. 4, 17, 24; xl. 28; xlii. 5; lvii. 19; lviii. 2 (יוֹם׀ יוֹם)[21]; lxiii. 7; lxv. 13; lxvi. 19, 20 (*bis*).

Jer. (**30**) i. 13; iv. 1, 19[22]; vi. 11, 14; vii. 9; viii. 11; ix. 2; xi. 5; xii. 5; xv. 12; xvii. 25; xxi. 7; xxiii. 6; xxxi. 40; xxxii. 44; xxxiii. 16; xxxiv. 1; xxxv. 15 (*bis*); xli. 10; xliv. 25; xlviii. 20; xlix. 24 (וְרֻטָּט׀), 37; l. 14, 29; li. 2, 37 (*bis*, בָּבֶל׀).

Ezek. (**24**)[23] iii. 27 (*bis*); vii. 11 (הֶחָמָס׀); viii. 3; xiv. 21; xxi. 3; xxvi. 16; xxxiii. 25 (עַל־הַדָּם׀); xxxiv. 8; xxxv. 12; xxxvi. 5; xxxix. 11; xli. 16; xlv. 1; xlvii. 9, 12 (*bis*), 16, 17; xlviii. 1 (חֶתְלֹן׀), 21 (*ter*), 35. And, as the Massora adds, כל סָבִיב׀ סָבִיב דכותהון.

Minor Prophets (**8**). Hos. ix. 1 (יִשְׂרָאֵל׀), 4 (לַיהוָה׀); Zeph. iii. 15; Hag. i. 12; ii. 4, 20; Zech. xi. 12; xiv. 2[24].

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[19] The number fixed by the St. Pet. list for Samuel is 43; and for Kings, 42.

[20] By a *lapsus calami* on the part of the copyist, the St. Pet. Cod. gives the total as 13!

[21] This example fails in all lists, although fixed by the Mas. to Gen. xxxix. 10.

[22] The second מֵעַי׀ is with Paseq; the first with L'garmeh, p. 118.

[23] There has been again a mistake on the part of the copyist of the St. Pet. Cod., for while he gives the total as 23, the list contains 24.

[24] Baer gives besides Zech. iii. 2; iv. 7, on the authority of the Mas. parva Erf. ms. But this Codex is elsewhere wrong, in fixing the Paseqs, e. g. in 1 Sam. viii. 19; 2 Ki. iii. 25. Some few texts indeed also give these examples in Zech., but they are not found in any list.

Five Megillôth. Cant. (8) i. 13, 14 (הַכֹּפֶר׀); ii. 7, 13 (וְהַנְּפָנִים׀); iii. 5, 11 (צְאֶנָה׀); iv. 12[a]; viii. 4;—Ruth iv. 11;—Lam. (8) i. 15, 16; ii. 1, 5, 6, 7 (אֲדֹנָי׀), 8; v. 21;—Qoh. (2) i. 6; vii. 24;—Esth. (14) iii. 7; ix. 7–9, 27 (*bis*, הַיְּהוּדִים׀); x. 1 (אֲחַשְׁוֵרֹשׁ׀).

Dan. (9) iii. 2; iv. 20; v. 12 (מְפַשַּׁר׀), 23; ix. 18, 19 (*bis*); xi. 17, 18 (וְיָשֶׂם׀).

Ezra (5)[24] vi. 9 (*ter*, יוֹם׀ בְּיוֹם); vii. 17 (תּוֹרִין׀); x. 9.

Neh. (12) ii. 12, 13; viii. 6, 7 (*bis*), 9, 17 (הַשָּׁבִי׀), 18; xi. 33 (חָצוֹר׀); xii. 44 (לָאוֹצָרוֹת׀); xiii. 15 (*bis*).

1 Chr. (28)[25] i. 24 (שֵׁם׀); ii. 25; viii. 38; ix. 20, 44; xii. 18, 20, 40; xiii. 6; xv. 18; xvii. 22; xxi. 3 (עַל־עַמּוֹ׀), 12 (*bis*), 15 (*bis*); xxii. 3, 5; xxiv. 6; xxvii. 1 (*bis*)[26], 12 (לַבֶּן׀ יְמִינִי); xxviii. 1 (וּמִמְקָנֶה׀); xxix. 2, 11, 15 (כַּצֵּל׀), 21, 23.

2 Chr. (29) i. 11 (אֱלֹהִים׀); ii. 9; iv. 3, 4 (*bis*, פְּנִים׀ יָמָּה); x. 16; xii. 6, 7; xiii. 12; xvi. 8 (לְחַיִל׀); xviii. 7; xix. 10; xx. 1, 8, 22; xxi. 3, 18, 19; xxiv. 11 (לְיוֹם׀); xxvi. 17; xxx. 10, 19, 21; xxxiii. 14; xxxiv. 12; xxxv. 18, 21 (*bis*), 25.

I add a list of the L'garmehs, which take the place of Paseq before R'bhîa (p. 119)[27]. The rules for their occurrence will be the same as those for the *ordinary* Paseq, given above[28].

Gen. iii. 15; xvii. 14; xxiii. 6; xxix. 9[b]; xlv. 5; Ex. xxx. 13; Num. vii. 13[b], 19[b], &c.; x. 29, 35[b]; xx. 21; Deut. i. 33[b]; v. 4, 22[b]; xxxii. 39; Josh. v. 14; ix. 12; Judg. xi. 40; xvi. 2; xviii. 7[b]; xx. 28[29], 31[b]; xxi. 19, 22[29]; 1 Sam. ix. 9, 12[b]; xvi. 5, 7[b]; xx. 25; xxvi. 16[b]; 2 Sam. xii. 23; xv. 20, 30[29]; 1 Ki. vi. 29; vii. 23[b]; xix. 4[b]; 2 Ki. ii. 12; v. 22; xvii. 36; xxv. 16; Is. ix. 16; xix. 16[b]; xxi. 8[b]; xxii. 2, 11; xlix. 21[b]; Jer. xx. 4; l. 34; lii. 20; Ezek. xxiv. 17; xxxv. 12; Zech. i. 8[29]; vi. 15[29]; xiv. 12[b]; Cant. iv. 14; viii. 14; Ruth i. 13; iii. 3, 13; Qoh. ix. 3; Dan. iv. 15[b]; Neh. ii. 12; 1 Chr. iii. 1[b]; xxviii. 10; 2 Chr. iv. 2[b]; xxi. 19.

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[24] The number for Ezra and Neh. varies between 15 and 17. Some lists (as St. Pet., Aleppo, and Modena) reject the first example in Neh. viii. 7; and all omit xii. 44, although the Mas. to Lev. x. 12 requires it. Note what Ben-Asher says (Dikd. hat., p. 23), ומקצת הסופרים הראשונים קורים לָאוֹצָרוֹת לַתְּרוּמוֹת׃. And so the old Codd. Add. 21161 and Erf. 3 point.

[25] The number fixed in the St. Pet. list for Chronicles is 57.

[26] The lists omit the second Paseq of Van der Hooght's text.

[27] Perhaps some additional instances may be found, which I have overlooked. I have purposely omitted Josh. xv. 18 (comp. Judg. i. 14); Is. vii. 25 (although marked in Baer's text); Dan. xi. 6 (with various Codd.); and 2 Chr. xviii. 3 (do.).

[28] Attention may be drawn to Judg. xvi. 2; 1 Sam. xvi. 7; and 2 Chr. xxi. 19, where L'garmeh seems to indicate the defective grammatical construction, as Paseq in 2 Ki. xxv. 2.

[29] Many texts omit.

APPENDIX I.

NOTES ON SOME DIFFICULT OR OTHERWISE NOTEWORTHY PASSAGES.

(A.V. stands for Authorized Version; R.V. for Revised Version; and Prob. for *Probebibel*, the German revision of Luther's translation.)

Gen. xx. 13. וַיְהִי כַּאֲשֶׁר הִתְעוּ אֹתִי אֱלֹהִים מִבֵּית אָבִי וגו׳. The R'bhîa here—the greatest disjunctive in S'gôlta's clause—is due to the over-scrupulousness of the early accentuators, who shrank from associating the Sacred Name with a Verb signifying 'to cause to *err*!' What monstrous interpretations were the result may be seen in Targ. Onq. and Sopherim iv. 6[1]. The proper accentuation is וַיְהִי כַּאֲשֶׁר־הִתְעוּ אֹתִי ׀ אֱלֹהִים מִבֵּית אָבִי, found, more or less correctly given, in various Codd.[2]

xxxv. 22. We have here a *double* accentuation,—the one with Silluq at יִשְׂרָאֵל, answering to the number of verses (154) in the Parasha and further indicated by פ (פתוחה) following,—the other with Athnach at ישראל, adopted by the Occidentals, that Reuben's abominable act might be slurred over in the chanting as rapidly as possible[3]. The Orientals kept to the single accentuation with *two* verses (see Baer's Five Megillôth, p. v, and Ginsb. Mas. i. p. 592), which must have been the original.

Ex. xx. 3–17 and Deut. v. 7–18. The Orientals and Occidentals differed also in the pointing of the Decalogue. The former had the single accentuation (known as מעם העליון) according to the commandments[4]. This was no doubt the original, for the verses of the Parasha in each case are reckoned accordingly (72 and 118). On the other

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[1] The Jerus. Talm. (Megilla 13ᵃ) and Jerus. Targ. try to get over the fancied difficulty by treating אֱלֹהִים as חול (*profanus*); but this explanation did not meet with acceptance, as the accents shew. Some commentators indeed adopted it and sought to accommodate it to the recognised accentuation, by taking אֱלֹהִים מִבֵּית אָבִי as 'the (false) gods of my father's house!' So Bekhor Shor, and the author of the old Commentary known as ג״ץ (quoted in מענח רוא *ad loc.*).

[2] Ox. 1, 5, 34, 2437; Add. 15250, Harl. 1528; Berl. 4; Leipz. 1.

[3] On the same ground the Mishna (Megilla 25ᵃ) directs: נקרא ולא מתרגם, 'to be read without Targum.'

[4] See Pinsker, Einleitung, p. 48 ff.

hand, the Palestinians introduced a second division (מעם התחתון), breaking up the longer verses (3–6, 8–11), and bringing together the shorter ones (13–16); with the view of easing and equalizing the reading [5].

xxv. 34 (xxxvii. 20). One of the five passages in the Tora, named in the Talmud (Yoma 52[a]) and Mas. to Deut. xxxi. 16, as אין להם הַכְרֵעַ [6], 'about (the accentual division of) which no decision had been arrived at.' The question was whether מְשֻׁקָּדִים is to be taken with what precedes, or what follows (see Rashi). The LXX translate one way, the Targums another. The Massoretic text agrees with the latter.

xxxii. 1[b]. זֶה ׀ מֹשֶׁה הָאִישׁ. The traditional construction supposes a transposition, 'This man Moses.' See LXX, Vulg., Pesh.—Similarly הַמָּקוֹם comes *after* the nom. pr., Ezra viii. 17.

xxxiii. 19. וְקָרָאתִי בְשֵׁם יְהוָה. According to the accents, 'And I will proclaim Jehovah by name.' Comp. xxxiv. 6 and R.V. xxxiv. 5 marg.

Num. xxxvi. 5. כֵּן, with Zaqeph (although no Codex so); comp. xxvii. 7. כֵּן is made by the accents a particle, as in verse 10[b]: so the LXX οὕτως. In the same way כִּי, Is. iii. 24[b], is treated in most texts as a particle.

Deut. v. 19. קוֹל גָּדוֹל וְלֹא יָסָף, kept together by the accents, in accordance with the strange rendering found in the Talmud (Sota 10[b], Sanhedrin 17[a]), Targums, and Pesh., 'With a loud voice, that did not cease,' i.e. without intermission [7]. See Rashi.

xxvi. 5. אֲרַמִּי אֹבֵד אָבִי cannot be rendered, according to the accents, 'An Aramæan, ready to perish, was my father,' for that would require the Pashṭa at אֹבֵד; but must be taken to mean, with Targ., Midrash [8], Vulg., and Rashi, 'An Aramæan (Laban) sought to destroy my father.' Aben-Ezra, Rashbam, Qimchi, and modern scholars generally, reject the accentuation. Yet Heidenheim, in his commentary מורע לבינה, defends it, and Baer (in a letter to me) agrees!

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[5] But this division seems not to have come into general use. At least, the public reading has long been according to the longer verses.

The terms עליון and תחתון have reference to the position of the accents,—the longer verses shewing a large proportion of accents placed *above* the words, whereas in the shorter verses the accents *below* the words greatly preponderate. Comp. the expressions מעמא מלעיל and מלרע in the Mas. to Gen. xxiii. 3.

[6] A technical phrase not understood by Hupfeld, Stud. u. Krit., 1837, p. 852, or Dillmann, Herzog's Encycl. ii. p. 392.

[7] יסף taken in the sense of אסף (Niphal). The same meaning was assigned to the word in Gen. xxxviii. 26 and Num. xi. 25.

[8] Siphre and לקח טוב.

xxxii. 5. שִׁחֵת לוֹ לֹא. Accents must remain, as both Targums, LXX, and Pesh. shew. We must then translate, 'They corrupted (injured) *Him* not.' Jerome, Aben-Ezra, and of course moderns, rightly break loose from the accents.

Josh. iv. 3. הָכִין שְׁתֵּים־עֶשְׂרֵה אֲבָנִים. Kept together by the accents. The inf. constr. (fixed by Mas. *ad loc.*) must not be confounded—as by Targ., Qim., R. V., &c.—with inf. abs. הָכֵן (iii. 17), and joined, contrary to the accents, with the words preceding. Comp. Knobel and Keil.

vi. 10b. Accents support Driver's view, Heb. Tenses, p. 161, Obs. Parallel is 2 Sam. x. 5b (1 Chr. xix. 5).

Judg. vi. 24. Some Codd.—as Ox. 13, 2324; Harl. 5773; Erf. 2—and the Soncino ed., point וַיִּקְרָא־לוֹ יְהוָה שָׁלוֹם, and this is no doubt correct[9]; except that, according to the Paseq rules, we ought to have יְהוָה ׀ שָׁלוֹם, comp. Ex. xvii. 15; Ezek. xlviii. 35.

xii. 4b. According to the accents (note the two Zaqephs) we must render:

'Fugitives of Ephraim are ye!
Gilead (his place) is in the midst of Ephraim, in the midst of Manasseh.'

Comp. Ewald, Gesch. ii. p. 455.

xiv. 15 end. The accentuation requires us to take הֲלֹם as הֲלֹם, 'hither.' So Targ. and Tanchum. If the punctators had regarded הֲלֹא as interrogative, they must have pointed: הֲלֹא לָנוּ קְרָאתֶם לָנוּ הֲלֹא. Some few Codd. (see De R. Var. Lect.) *read* הֲלֹם, but this is contrary to the Mas. (Frensdorff, p. 251)[10].

xv. 19b. עַל־כֵּן ׀ קָרָא שְׁמָהּ עֵין הַקּוֹרֵא אֲשֶׁר בַּלֶּחִי. A false accentuation, due to a false rendering,—to be traced in LXX, Vulg., and Pesh.,—which takes לֶחִי here, as in the early part of the verse, in the sense of 'jaw-bone.'

xvi. 28b. וְאִנָּקְמָה נְקָם־אַחַת מִשְּׁתֵי עֵינַי מִפְּלִשְׁתִּים.—אַחַת is made by the accents emphatic; Samson asks for vengeance for *one* of his eyes. The reward for the other was to be in the world to come! This explanation—although not accepted by Targ., LXX, Vulg., and many modern scholars—is found in Talmud[11], Midrash[11], Rashi, Qim., and

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[9] This too is what is meant in Midrash rabba on Leviticus, Par. 9.

[10] There is an interesting marginal note in the old Reuchlin Cod. of the Prophets (K. 154): פליג׳ בקריות של סוראי הלם כתיב וקרי הלא׳ לנהרועי כת׳ הלא וק׳ הלם. The Schools at Sura and Neharda'a belonged to the general category of Orientals (מרנחאי).

[11] See Jerusalem Talmud, Sota, cap. 1, § 8; and Midrash rabba on Numbers, Par. 9.

adopted by our best modern commentator, Bertheau. It seems indeed the only possible one, with the text as it is.

2 Sam. v. 6b. The accentuation is in accordance with Targ., LXX, and Vulg., which make the subj. of the second לֵאמֹר 'the blind and the lame,' who are represented as making themselves responsible for the safety of the city against David's attacks.

xi. 25 end. The message sent is the important part of the verse. Hence it commands the main division (comp. p. 35 β). וְחַזְּקֵהוּ, as of minor importance, is joined on to the latter part of the speech.

xv. 34. Note the mispunctuation of our texts, וְאִם־הָעִיר תָּשׁוּב וְאָמַרְתָּ לְאַבְשָׁלוֹם עַבְדְּךָ אֲנִי הַמֶּלֶךְ אֶהְיֶה וגו׳, which can only mean: 'And thou shalt say to Absalom thy servant: I will be the king, &c.'! Correct עַבְדְּךָ אֲנִי הַמֶּלֶךְ, with Ox. 1, 10, 12, 13, &c.

xx. 18 end. וְכֵן הִתַּמּוּ, made by accents a part of the מְשָׁל, 'And so they will certainly attain their end.' Perf. of assurance, like הָסִירָה, v. 6 (see above). If the accentuators had meant to express the meaning adopted by Vulg., Qim., and moderns, they must have pointed לֵאמֹר with R'bhîa instead of Zaqeph.

1 Ki. vi. 1. The emphasis is thrown on the *second* of the dates named. (Just so in Ezek. xl. 1.) But point מִצְרָיִם, Great T'lîsha, with Ox. 7, 76, 2326; Harl. 5710; &c.

xviii. 42b, 46. The accents dwell on the pictorial features. Hence the division is not as with us.

2 Ki. iii. 25. עַד־הַשְּׁאִיר אַבְנֶיהָ בַּקִּיר חֲרֶשֶׂת. The false accentuation here is due to the mistaken notion, found in Targ., Verss., Rashi, &c., that חֲרֶשֶׂת is an *appellative:* 'They left the stones thereof in the wall' (broken to pieces, like) 'a mass of sherds.' Even the vocalization, קִיר with the article, seems occasioned by this strange explanation. Qimchi was apparently the first to see that קִיר חֲרֶשֶׂת is *nom. pr.*, as in Is. xvi. 7.

x. 15. וַיֹּאמֶר יְהוֹנָדָב יֶשׁ וְיֶשׁ. Rabb. comm., one and all, take יֶשׁ וְיֶשׁ together. Their explanation is כפל לחזק. With the rendering usually adopted—found in LXX and Vulg.—the accents must have been quite otherwise.

xviii. 17. וַיִּשְׁלַח מֶלֶךְ־אַשּׁוּר אֶת־תַּרְתָּן וְאֶת־רַב־סָרִיס וְאֶת־רַב־שָׁקֵה מִן־לָכִישׁ. Why the irregular L'garmeh (p. 118) in Géresh's clause? Because the accentuators designed a special warning for the reader. Only Rab-shakeh's name was to be associated with Lachish. Tartan and Rab-saris, as they are not named in Is. xxxvi. 2, were supposed to have come later, at the head of the second embassy (xix. 9). But that was sent from Libnah, *not from Lachish* (xix. 8)[12]. Their names

[12] Comp. Seder 'Olam, cap. 23, quoted by Rashi and Qimchi.

therefore were carefully separated from Lachish by the special disjunctive L'garmeh, whilst Rab-shakeh's was joined to it in the regular way. A notable specimen of Massoretic exegesis, the connection of which with the accentuation seems to have escaped every one's notice.

Is. i. 5. Targ., Abu'l-walîd (*Opuscules*, p. cv), and Aben-Ezra join עוֹד with the words following, and this pointing is found in some Codd.,—as Bab.; Ox. 23, 78,—עַל־מֶה תֻכּוּ עוֹד תּוֹסִיפוּ סָרָה. But unquestionably the *textus rec.* is right.

i. 9. Here also כִּמְעָט כִּסְדֹם הָיִינוּ are taken together, in Berakhoth 19ª, and by Targ., Abu'l-walîd (l. c.), Rashi, and even Cheyne,—against the better sense, the unvarying accentuation, and the Massora (כִּמְעָט בְּ).

i. 13. קְטֹרֶת תּוֹעֵבָה הִיא לִי, 'incense of abomination is it to me.' So Targ., Rashi, Ewald, &c. The disregard of the accents, found in LXX, Vulg., and some Rabb. comm., shews itself also in A. V. and R. V.

v. 24. Cod. Bab. has וְחַשַּׁשׁ לָהֳבָה יִרְפֶּה, making לָהֳבָה *acc. loci.* Even with our pointing, it may be so rendered, see p. 46, 3. It is quite unnecessary, with Ewald, Hitzig, and Ges. Lex., to translate *foenum flammae*, i. e. *flagrans.*

viii. 14ᵇ. No commentator, ancient or modern, seems to have noticed that the accentuation here is untenable. It has been due to a false interpretation, found in Targ. and Rashi, which takes לְפַח וּלְמוֹקֵשׁ as *in apposition* to לִשְׁנֵי בָתֵּי יִשְׂרָאֵל, 'To the two houses of Israel, who set themselves as a gin and a snare' &c. If we would pay any regard to the sense, we must point: וּלְאֶבֶן נֶגֶף וּלְצוּר מִכְשׁוֹל לִשְׁנֵי בָתֵּי יִשְׂרָאֵל.

viii. 23. The marked emphasis resting on the words וְהָאַחֲרוֹן הְכַבֵּיד has led to the main pause of the verse being placed there. What follows, דֶּרֶךְ הַיָּם וגו׳, may be treated as Zusatz (see p. 57), 'by the way of the sea, &c.' Comp. Ewald. It is not necessary to suppose, with Luzzatto, that the Athnach is due to the Haggadic paraphrase of Targ.

ix. 5ᵇ. וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ, an abnormal accentuation,—the object being to mark not only the Name, but in a special and emphatic manner the *separation* of פֶּלֶא from יוֹעֵץ, 'Wonder,—Counsellor[13].'

[13] Which Cheyne and others have not seen; or, if they have, ought, in all fairness, to have pointed out.

May I (without offence) remark that one learned professor after another has got out of his depth in trying to explain the accentual and grammatical peculiarities of the few words quoted? (1) Caspari (Micha, p. 223) makes of the Pashṭa a Qadma,

The regular accent for this purpose would have been פֶּלֶא׀. (On the general division of the half-verse, see p. 49, 1.)

xvii. 5. בְּאָסְפּוֹ קָצִיר קָמָה. Most commentators neglect the accents, which however are duly regarded in LXX and Pesh.; קָצִיר being taken in the same sense as in verse 11.

xix. 9. שְׂרִיקוֹת, adjective outside the rest of the clause, see p. 53, 3 *a*. Not to be rendered as Delitzsch proposes.

xx. 4. The Athnach fixes the limit to the comparison made with Isaiah, for certainly he did not go חָשׁוּף שֵׁת.

xxiii. 7ᵇ. According to the accents must be translated: 'Whose feet were wont to carry her, from days of old, from her first beginning, to sojourn afar off.' The version of Rabbinical commentators and most moderns would require: מִימֵי־קֶדֶם קַדְמָתָהּ.

xxv. 1. יְהוָה אֱלֹהַי אַתָּה. 'Jehovah, *my God* art Thou!' Emphasis.

xxviii. 28. The R.V. pays attention to the accentuation. Not so the bulk of modern commentators.

xxix. 16ª. Not understood,—as ancient Verss. and Jewish comm. down to Luzzatto shew. Hence the false accentuation: כְּחֹמֶר הַיֹּצֵר.

xxx. 7ᵇ. In Ox. 4, 74, 78; Add. 11657, we have the pointing רַהַב הֵם שָׁבֶת, which suits the rendering: 'Rahab! they are a sitting still.'

xxx. 21. Accents make the last words *a part of the speech*. So Targ., LXX, Vulg., Pesh., and Qim., against Aben-Ezra and moderns.

xxx. 32. No commentator (as far as I have observed) has seen that for the ordinary rendering to stand, we must have R'bhîa at מְיַסְּדָהּ; but this we cannot introduce, because the Massora (see p. 107) has fixed Y'thîbh for בְּכָל. Vulg. and Prob. pay regard to the accentuation.

xxxiii. 23. A case of parallelism with addition (p. 39). Jewish commentators refer the whole verse to Assyria. Had they referred,

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and will give a reason for it! (2) Delitzsch proposes an impossible accentuation, וַיִּקְרָא שְׁמוֹ פֶּלֶא יוֹעֵץ אֵל גִּבּוֹר וגו׳, Géresh before and after T'lîsha! (3) Kautzsch (Ges. Gr., § 93, Anm. 1. D), disregarding the accentuation—as though vowels and accents were not from the same source—would have us believe on the authority of Dikd. hat., § 36, that פֶּלֶא is in *st. constr.*; yet if he had looked on a few pages to § 72 of the same work, he would have found this notion plainly contradicted, as indeed it must have been sooner or later, for it is in direct opposition to the Mas. to Lev. xxii. 23. One would not have expected to find an antiquated error, due to the first groping after grammatical rules, revived by a German professor in the present day!

with many modern commentators, the first part of the verse to Jerusalem and the second to Assyria, Athnach could not have failed at נֵם. As it is, the helpless hulk falls a ready prey.

xxxvi. 2. See note, 2 Ki. xviii. 17.

xxxviii. 13[a]. How are we to account for the accentuation? Gesenius and those who have followed him, down to Cheyne, say: 'From the exigencies of rhythm,'—a notion which Jewish writers would have passed by as שִׁבּוּשׁ. With the rendering which these scholars propose we should have had שִׁוִּיתִי עַד־בֹּקֶר כָּאֲרִי וגו׳; comp. xl. 3 and a hundred other passages. The accents are no doubt to be traced to the same source as the false version of Targum: 'I roared as a lion, till the morning.' Comp. also Sa'adia[14].

xlv. 1. According to Rashi on Megilla 12[a], the anomalous accentuation (Zarqa without S'gôlta following[15]) was meant to draw attention to the traditional דרש, found in the text of the Talmud, l. c.: 'Was then Cyrus משיח? Nay! the Holy One said to the Messiah, I complain to thee concerning Cyrus, &c.'[16] Such crotchets of Jewish learning we may well put on one side, and point regularly (with our ordinary text and many Codd.) לְכֹורֶשׁ. Only then we shall require R'bhîa, instead of the first Zarqa[17], כֹּה־אָמַר יְהוָה לִמְשִׁיחוֹ לְכֹורֶשׁ.

xlv. 24[b]. An alternative punctuation is found in Ox. 2421; Add. 21161; Hm. 9: עָרֵיו יָבוֹא וְיֵבֹשׁוּ, which is an improvement, but contrary to the Mas. Lev. xi. 34. With the ordinary pointing, וְיֵבֹשׁוּ must be taken as = בַּכְּלִמָּה, ver. 16[b].

lvi. 9. The ridiculous accentuation of this verse can only be rendered in one way. See Rashi, Qimchi, &c.

lxvi. 5[b]. For the meaning of the accents, see Rashi, Aben-Ezra, or Rosenmüller.—The Vulg. and most moderns (see e. g. Delitzsch) rightly disregard them.

lxvi. 12. Strange that no commentator before Luzzatto should

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[14] Sa'adia's text is to be read: وساويتُ الاسدَ فى زيارهِ الى الغَداة, 'And I was like the lion in his roaring, until the morning.' So Or. 1474, 2211. No sense can be made of the Ox. text, as edited by Paulus.

[15] Cf. Baer's text and the Mas. parva found in many Codd. (Ox. 69, 2323; Erf. 1, &c.) ל׳ רביע אחר זרקא, or ל׳ זרקא בלא סגולה.

[16] So Sa'adia: كورش (regarding) عن المسيحه كذى قال الله. The title משיח, applied to no other heathen king, was counted too great a one for Cyrus. Hence some other interpretation had to be found; and Cyrus' name, in comparison, slurred over.

[17] With Harl. 5498, Add. 9398, 9399; Par. 4, &c.

have found any difficulty in the accentuation[18]: 'Behold, I extend to her, as a peaceful river and as an overflowing stream, the glory of the Gentiles,' &c. Did the accentuators miss the art. in כְּנָהָר and consider that something else was intended than by the בַּנָּהָר שָׁלוֹם of xlviii. 18?

Jer. xxxii. 9b. שִׁבְעָה שְׁקָלִים וַעֲשָׂרָה הַכֶּסֶף. On the division here, which has completely baffled commentators, see Rule, p. 42 above.

Ezek. i. 11. וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה,—another instance of the Rule just quoted.

iii. 20. הוּא יָמוּת to be made, as accents indicate, a relative clause. (So Abendana, Ewald, Hitzig, and Prob.) In *b* the logical division is neglected, that the emphasis may come on the first words: '*Because thou hast not warned him, in his iniquity he shall die.*'

iv. 6. Punctators sometimes shew the same differences of opinion as commentators. In this verse, Ox. 17; Harl. 5498; and Par. 4, have Athnach at אַרְבָּעִים יוֹם. And so in vii. 13b, Ox. 17, 69, and Bab. have בַּעֲוֹנוֹ or בַּעֲוֹנָהּ;—in xv. 2 Bab. has מִכָּל־עֵץ הַיַּעַר, with LXX, Vulg., and Ewald;—in xviii. 30b, Ox. 1, 6, 7; Erf. 1, 3, have וְלֹא־יִהְיֶה לָכֶם לְמִכְשׁוֹל עָוֹן; and in xxxi. 15 most Codd. have הָאֲבַלְתִּי. Such examples might be greatly multiplied.

vi. 10. וְיָדְעוּ כִּי־אֲנִי יְהוָה וגו׳. Note the emphasis thrown by Athnach on the Divine Name. 'And they shall know that *I Jehovah* have not spoken in vain,' &c. If the student has any doubt on the point, let him turn to such parallel passages as xxii. 22b; xxxv. 12; xxxvii. 14b; Num. xiv. 14; Jer. ii. 19.

xxi. 3b. Render, 'Behold, I kindle in thee a fire, and it shall devour in thee every green tree and every dry tree, without being quenched[19],—inflaming flame (that it will be).' The last words are in apposition to the latent subject in אֹכְלָה, and come in, as such, with marked effect, at the close of the clause. Comp. Jer. ii. 23b. The ordinary rendering would require Zaqeph, or at least R'bhîa, on יָבֵשׁ.

xxv. 9b. Accents, 'the glory of the land of Beth-jeshimoth,' &c., and so Pesh. renders; but this cannot be correct. Yet I have not found צְבִי אָרֶץ, which is what we require, in any Codex.

xl. 1. The stress is laid on the *second* of the dates named (comp. above, 1 Ki. vi. 1). The destruction of the old city is emphasized, in contrast to the revelation of the new one, in the verse following.

xliv. 22b. On the Zaqeph in אַלְמָנָה see Comm.

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[18] It is traceable in LXX, Vulg., Arab. (Polygl.), and Cod. Ambros. (Syr.), but not in Targ., Pesh., or Rabb. Comm.

[19] Driver, Heb. Tenses, § 162.

Mic. ii. 4b. לְשׁוֹבֵב שָׂדֵינוּ יְחַלֵּק. Accents evidently treat שׁוֹבֵב as inf., with LXX, Rashi, Qim., and even some modern authorities. For the rendering usually adopted, 'rebellious, reprobate,' we need Ṭiphcha on לְשׁוֹבֵב, and this is found in some Codd., as Ox. 6, 7; Add. 4708, Or. 1474.

iv. 10b. וּבָאתְ עַד־בָּבֶל שָׁם תִּנָּצְלִי. We expect Zaqeph at בָּבֶל (comp. modern interpunction). But a fine antithesis is established by the accentuation: 'Thou shalt come to Babylon, there to be *delivered*.' Babylon was the last place in the world where deliverance could have been anticipated.

Hab. i. 3. וַיְהִי רִיב וּמָדוֹן יִשָּׂא. Almost all modern commentators neglect the accentuation, although this is one of the passages in which the Massoretes have been very particular in fixing it (see p. 92). רִיב וּמָדוֹן make a common subject to יִשָּׂא (Ges. Heb. Gr., § 148. 2).

ii. 18. The Athnach simply represents a pause for effect, such as we might make in reading the verse. Rabbinical commentators, however, see in it the main logical pause, and begin the second half of the verse by repeating מָה הוֹעִיל, 'What profit is there in all these, that &c.?'

iii. 3, 9, 13. The extraordinary rendering assigned to סֶלָה, = לָעוֹלָם, in Talm., Targ., &c., suffices to account for the false accentuation, most conspicuous in verse 9.

Hag. ii. 16. מֵהֱיוֹתָם, 'Since they (those days) were,' *subordinated*, as בְּיָמָיו, &c., p. 48, 5.

Cant. viii. 6b. Most Codd. have רִשְׁפֵּי as our texts (see Rashi on the accentuation). But the modern rendering, 'Its flashes are flashes of fire, a flame of Jah,' is much more effective, and has also the support of Codd., Ox. 6, 2437; Add. 15282, Harl. 5506, &c., thus: רִשְׁפֶּיהָ רִשְׁפֵי אֵשׁ שַׁלְהֶבֶתְיָהּ.

Qoh. ii. 3b. Almost all modern commentators silently transfer Athnach to בְּסִכְלוּת. The accentuation on the other hand will give the meaning: 'And my heart was to guide me in wisdom, and was (at the same time) to lay hold on folly[20].' This rendering, with its oxymoron of *insipiens sapientia*, is far more telling than the tame construction adopted, as more regular, by moderns.

ii. 16. The weight of meaning comes on the first clause. Hence the Athnach.

viii. 10a. The A. V., with the old Verss. and Rabb. comm. generally, respects the accents; but R. V. and most moderns follow Aben-Ezra, and quite disregard them.

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[20] On the inf. with ל, as continuing the part. construction, see Driver, Heb. Tenses, § 206.

viii. 11. אֲשֶׁר אֵין־נַעֲשָׂה פִתְגָם מַעֲשֶׂה הָרָעָה מְהֵרָה וגו׳. Ewald and Hengstenberg try to do justice to the accentuation; but, with the rendering usually adopted by both ancients and moderns, we must point, אֲשֶׁר אֵין־נַעֲשָׂה פִתְגָם מַעֲשֵׂה הָרָעָה מְהֵרָה, with Ox. 20, 36; Add. 9399, Or. 2696; De R. 10; (comp. similar examples, p. 51 above)[21].

ix. 10. Codd., e. g. Ox. 13, 17, 26, 34, give us the option of joining בְּכָל־חֵילֵךְ עֲשֵׂה, 'do it with thy might,' as Targ., LXX, Vulg., A. V., R. V., &c.

xi. 8. The last words, כָּל־שֶׁבָּא הֶבֶל, are properly logically distinct, but have been joined on to the clause preceding, from their supposed close connection with it in sense: 'Let him remember the days of darkness, that they will be many, (that) all that cometh (after the present life) is vanity.'

Esth. ix. 31. The Athnach is better transferred to הַמַּלְכָּה, as Targ., Vulg., and Rabb. comm. render. See also Bertheau. This pointing is found in Add. 4709 and Hm. 19.

1 Chr. vi. 46a. There is a fatal omission here, which Jewish commentators do not fail to notice, and which the accents are meant to indicate: מִמִּשְׁפַּחַת הַמַּטֶּה is supposed to stand for מִמִּשְׁפַּחַת מַטֵּה אֶפְרַיִם (comp. Josh. xxi. 5)[22].

ix. 17b. וַאֲחֵיהֶם is contrary both to the Mas. (which requires וְאַחֵיהֶם)[23] and the accentuation. Yet no commentator makes any remark. Vulg. *frater eorum* and Pesh. are right. The reading וַאֲחֵיהֶם has necessarily led to the pointing of our texts, which we must correct with Codd., וְאַחֵיהֶם שַׁלֻּם הָרֹאשׁ.

2 Chr. xxiv. 14. Translators and commentators follow LXX and Vulg. in the rendering of הָעֲלוֹת, but the latter have not a syllable to say about this rendering being contrary to the accents. The accents indeed represent the uniform Jewish tradition that an instrument or vessel of some kind is meant[24]. A tradition of this kind introduced into the Massoretic text deserves at least notice.

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[21] Luzzatto (Kerem Chemed ix. 7) saw that this pointing was necessary, but found no MS. to support it. Delitzsch, in his remark on the accentuation, has not seen that the Zaqeph extends its influence to Athnach, which makes his explanation inadmissible.

[22] It is considered that וּמִמַּטֵּה־דָן (Josh. l. c.) may be dispensed with, because Dan is not named—but included in Ephraim—vers. 51–54.

[23] See Frensdorff, p. 9, and אכלה ואכלה, § 17.

[24] The word is derived by Abu'l-walîd (Lex. s. v.) from the Hiphil form. The notion—found in Pseudo-Rashi, and marg. of A. V. and R. V.—that it is the pl. of עֲלִי (Prov. xxvii. 22), 'pestles,' cannot be entertained, for the article is out of place here, and the meaning quite inappropriate.

2 Chr. xxx. 18, 19. Not only LXX, Vulg., and Pesh., but Jewish tradition from very early times, as in the Middôth of R. Eli'ezer, § 11 [25], made these verses run into one another. By the abrupt break in the middle of the prayer, the Massoretes seem to have designed (*more suo*, when employing an anomalous accentuation) to draw special attention to the prayer itself,—a prayer without a parallel, the meaning of which extended far beyond the occasion that called it forth.

The following notes relate to passages of less importance:

Josh. ii. 5. R'bhîa has been falsely introduced. Point וַיְהִי הַשַּׁעַר לִסְגֹּר בַּחֹשֶׁךְ, with Ox. 2436; Harl. 5683, 5773, Or. 2091; &c.: 'And the gate was about to close at dusk.'

Judg. iv. 21b. וְהוּא־נִרְדָּם וְיָעֵף וַיָּמֹת, with Ox. 19; Add. 4709, 9398, Or. 2696; &c. Comp. p. 33, note. For the Qāmeṣ in נִרְדָּם, see Norzi.

1 Ki. vii. 6b. Better וַעֲמֻדִים וָעָב עַל־פְּנֵיהֶם, with Ox. 13; Hm. 3, 11; as Vulg. and Thenius render.

vii. 36b. If we are to make any sense, we must point כְּמַעַר־אִישׁ וְלִיוֹת סָבִיב, with Ox. 1, 72, 2329; Harl. 5722; &c.—a double Zusatz, see R. V. The words were not understood by Jewish scholars, who derive מער from the post-biblical עָרָה (Piel), 'to join.' Hence the false accentuation of our texts.

2 Ki. xxii. 14 (2 Chr. xxxiv. 22). Point חֻלְדָּה הַנְּבִיאָה אֵשֶׁת שַׁלֻּם בֶּן־תִּקְוָה בֶּן־חַרְחַס שֹׁמֵר הַבְּגָדִים, with Vi. 5; K. 172. Printed texts and Codd. generally make Charchas, not Shallum, 'keeper of the robes.'

Is. xxviii. 16b. אֶבֶן בֹּחַן פִּנַּת יִקְרַת מוּסָּד מוּסָּד, with Ox. 1, 9, 69; Erf. 2; &c. R'bhîa is necessary for the sense.

xxxv. 1b. Better וְתָגֵל עֲרָבָה וְתִפְרַח כַּחֲבַצָּלֶת; with Bab.; Ox. 13; Erf. 1, 3.

xl. 13. Here also it is better to accent מִי־תִכֵּן אֶת־רוּחַ יְהוָה, with Bab.; Ox. 5, 82; Erf. 2; &c.; and so avoid the mistake of Targ., Sa'adia, and Qim., who render: 'Who hath prepared the spirit? Jehovah.'

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[25] The tradition was followed by Sa'adia, Qim., Pseudo-Rashi, and the author of the Comm. on Chron. edited by Kirchheim. If we except the doubtful paraphrase of the Targum, Aben-Ezra (e. g. in Ṣachoth, p. 73b) was the first to propose an independent construction for ver. 18, by supplying אלה after בעד. He owns that he stands alone. And he hardly found a follower till Gesenius in his Thesaurus, p. 706, proposed the same explanation.

Jer. li. 58. Again the better pointing is חוֹמוֹת בָּבֶל הָרְחָבָה עָרְעֹר תִּתְעָרְעָר, with Ox. 70, 72, 76; Erf. 1; &c.: 'The broad wall of Babel shall be razed to the ground.' Comp. Ewald, § 318[a].

Ezek. xlv. 21[b]. חַג שָׁבֻעוֹת יָמִים מַצּוֹת יֵאָכֵל. Note the st. constr. in חַג.

Amos vi. 6. The accentuation of our texts הַשֹּׁתִים בְּמִזְרְקֵי־יָיִן corresponds to Targ., and the notion of Rabb. comm. (see Baur's note) that the st. constr. stands here for st. abs.! But Bab.; Ox. 70, 76; Erf. 3; &c., point regularly הַשֹּׁתִים בְּמִזְרְקֵי־יַיִן.

Cant. i. 3. Point שֶׁמֶן תּוּרַק שְׁמֶךָ. So Ox. 15, 19, 51; Erf. 1, 2, 4; and the Verss.

Qoh. i. 5[b]. Targ., Verss., Rashi, Aben-Ezra, all render as if they had before them וְאֶל־מְקוֹמוֹ שׁוֹאֵף, which is beyond doubt the true accentuation, and is found in Ox. 12, 26; Add. 4709, 21160; &c.

Dan. ix. 25. R'bhîa and Géresh must clearly change places, thus: וְתֵדַע וְתַשְׂכֵּל מִן־מֹצָא דָבָר לְהָשִׁיב וגו׳. Ox. 97; Add. 15250; De R. 518, have R'bhîa, but only Ox. 97, Géresh right.

Ezra x. 14. The same correction is necessary: יַעֲמְדוּ־נָא שָׂרֵינוּ לְכָל־הַקָּהָל וְכָל־אֲשֶׁר בְּעָרֵינוּ הַהֹשִׁיב וגו׳. But here Codd. are all wrong. Only Par. 31; De R. 737; and Hm. 16, have R'bhîa right.

1 Chr. iii. 17. Jewish tradition, LXX, Vulg., and A.V. make אַסִּר a *nom. proprium*. We must then point וּבְנֵי יְכָנְיָה אַסִּר, with Ox. 6, 71, 72; Add. 9399; &c.

iv. 19. A similar correction is needed here: וּבְנֵי אֵשֶׁת הוֹדִיָה אֲחוֹת נַחַם אֲבִי קְעִילָה הַגַּרְמִי. But this I have found only in De R. 552 (old) and 775.

2 Chr. iv. 9[b]. For the sense it is necessary to point: וּדְלָתוֹת לֶעָזְרָה, with Harl. 1528, Add. 15252; Ber. 32.

NOTE.—My readers may perhaps have noticed in the foregoing remarks that the Targum, and no less Rabbinical commentaries, do not always agree with the accentuation. We see that from early times a certain liberty was claimed in rendering and expounding the text. The accents, although respected and generally followed, were not regarded—notwithstanding particular assertions, as those of Aben-Ezra, to the contrary[26]—as of final authority. With respect to the Targums, we may bear in mind that the most important ones are of *Oriental* origin, which circumstance may account for some at least of the variations.

[26] Comp. Luzzatto, Prolegomeni, p. 187 ff.

APPENDIX II.

On the superlinear [so-called Babylonian] system of accentuation.

The researches of a Qaraite Jew, Abraham Firkowitsch, in the synagogues of the Crimea, brought to light, about fifty years ago, some Hebrew MSS. marked with a peculiar system of punctuation, previously quite unknown to scholars[1]. The characteristic of this system, as regards the position of the signs, is that they are almost all *above* the words (i. e. above the line from which the words depend). To the term '*superlinear*' therefore as describing it, no exception can be taken; whereas 'Babylonian,' as we shall afterwards see, is a misnomer.

The accentual notation found in these MSS. (as compared with the Palestinian) is as follows:

1. Silluq remains unchanged . . . . . דָּבָר׃
2. Athnach is the same, but is placed *above* the word . דָּבָר
3. S'gôlta is represented by a mutilated Shîn, the initial of שָׁרֵי (p. 17) . . . . . דָּבָר

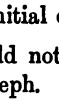
[1] For a description of the MSS. containing this punctuation, see Cat. of Heb. MSS. in the Imperial Library at St. Petersburg, Nos. 132, 133, and B 3. (Ox. 64 is a fragment of 132, although not so described in the Ox. Cat.) Of the three MSS. named by far the most important is B 3, which contains in a state of perfect preservation the whole of the later Prophets. It was photo-lithographed in 1876, at the expense of the late Emperor of Russia, and so placed at the service of scholars. The text of this Codex—known as *Codex Babylonicus*—is all we need to form a correct idea of the system we are about to consider. I may, however, add that there is in the St. Petersburg Library a fourth MS., not yet catalogued (but labelled as Tschufut-Kale 8ª), containing Job xxxv. 10 to end of the book. (A specimen of some verses of this Codex is prefixed to Baer's edition of Job.) Till these MSS. were discovered, the only notice of the existence of a superlinear system of punctuation was contained in the following epigraph to a MS. of the Pent. with Targ. in De Rossi's Library (dated 1311), no. 12: חרגום זה נעתק מספר אשר הובא מארץ בבל והיה מנוקד למעלה בנקוד ארץ אשור, והסכו ר' נתן ברבי מכיר בר' מנחם מאנקונא בר' שמואל בר' מכיר ממדינת אוירי בר' שלמה הוא אשר גרע קרן המתלוצץ בארץ מגנצא בשם המבורך בר' מנחם בר' צדוק הנקדן, והגיהו ונסחו לנקוד מברני. (comp. Zunz, Zur Geschichte u. Literatur, p. 110).

Shalshéleth has the figure of a hanging 'chain' (p. 17), followed by the sign for S'gôlta[2] . . . . 

4. Great and Little Zaqeph are not distinguished. The sign is the initial letter of זָקֵף[3] . . . . 

5. Ṭiphcha before Athnach is Athnach inverted . . 

Ṭiphcha before Silluq is the Palestinian sign, or the initial of דְּחִי (p. 18)[4] . . . . . 

6. R'bhîa is represented by the initial of חָזֵר[5] . . 

7. Zarqa. The initial letter could not be used, because it was appropriated to Zaqeph. So apparently the name צִנּוֹרִי (p. 19) was taken, and the *second* letter chosen as the sign[6] . . . . . 

8. Pashṭa and Y'thîbh are not distinguished. The common sign is the initial of יְתִיב (p. 20). For the peculiar form of the sign, see (in Cod. Bab.) Is. xix. 25 marg. 

Where Pashṭa is repeated, a simpler form is given to the second sign, and it is made recumbent . . 

9. T'bhîr, represented by the initial letter . . . 

10. Géresh and Gershâyim have one sign, the initial of מֵרֵם (p. 20) . . . . . 

11. L'garmeh. The sign is the initial of גָּרֵד (p. 22) . . 

Pazer and Great T'lîsha fail.

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[2] This accent is described in the Mas. to Is. xiii. 8 as ורקא מסלסלא,—which should rather have been שרי מסלסלא. But Zarqa, according to the fancy of the later Massoretes, threw S'gôlta into the shade (see p. 17).

[3] In Cod. Bab. (Mas. to Jer. xiv. 18) we find the strange name אוקומי, 'set upright,' used for Zaqeph. Comp. Ginsb. Mas. iii. p. 364, § 19.

[4] In the text of Job this sign is regularly used; in Cod. Bab. but very rarely, except in the first page, Is. i. 4, 8, 9, &c.

[5] This name for R'bhîa occurs in a list at the end of Sepher Hariqma, p. 239, and in a manuscript list before me. Certainly no name could be more appropriate, for the frequent 'recurrence' of this accent is a main characteristic of the system. In Or. 1473, I found the initial of רביע used,  .

[6] So in the Mas. magna to Num. i. 20, the סימן for the names of five out of the twelve tribes is either the *second* or the *third* letter; and in Arabic, the sign for نُسْخَة is خ, the *third* letter.—The Dagesh in the case before us was retained, to distinguish the sign from that used for L'garmeh, no. 11.

The *servi* employed—Munach, M'huppakh, Mer'kha, Darga, Azla, and Little T'lîsha—are the same as in the Palestinian system.

The originators of this system seem to have taken note of the weak points of (what I must assume for the present was) the older system, and to have applied a suitable correction. Thus the sign for L'garmeh cannot now be mistaken for Munach-Paseq; and Pashṭa can no longer be confounded with Azla, nor Y'thîbh with M'huppakh. *Simplicity* was also evidently aimed at by the employment of a *single* sign respectively for Zaqeph, Pashṭa, and Géresh; and by dispensing with the unmeaning accent, Great Pazer (and Galgal). But it was a mistake to reject Little Pazer and Great T'lisha, which are (generally speaking) needed for the division of the clauses in which they occur. R'bhîa, which takes their place in this system, does not answer the purpose.

Before proceeding to the special rules for this system of accentuation, there is a question *in limine*, that requires to be answered. Was this superlinear accentuation, with its equally peculiar vocalization, *identical with the Oriental mode of punctuation?* Such (as far as I have noticed) is the view of all scholars, who have expressed an opinion on the subject. But this is a mistake, which, though excusable, is none the less a serious one. The notation in use among the Orientals (מרנחאי) was beyond question the same as that of the Occidentals (מערבאי), differing only occasionally in its application. How otherwise are we to explain the Oriental reading of וְהַעֲנָב סגול[7] (Ezek. xxiii. 5)? The superlinear system *has no S'gôl*, and writes this word (as Cod. Bab. shews) וְהַעֲנָב (וַהֲעָנָב). We learn from this example that the Massoretes, in giving the חלופי מרנחאי, quoted a text constructed on the same system as the Palestinian. Can indeed (I would ask) a single Massoretic rubric be found, which *alludes to the peculiarities of the superlinear system?* and yet the differences of this system are far more important than most of those which are given under the name of the Orientals. The system was in short for the Palestinian Massoretes non-existent.—Moreover, what Gaon, what grammarian (Rabbinical or Qaraite), what Jewish writer, of the East or West, can be named who mentions *a different mode of punctuation* as in use among the Orientals[8]? Has their silence no meaning?

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[7] See Baer's edition of Ezekiel, p. 110, and Ginsb. Mas. i. p. 596, and iii. p. 32.

[8] Where reference is made, as it often is, by Jewish authorities, to the חלופין between the two great Schools of the East and West, it is in such terms as we might apply to the remains that have come down to us. I have given two instances, p. 6, note 14, and here is a third, clearer still, as late as the 12th century, from the חלוק הקראים והרבנים of Elia ben-Abraham (quoted by Pinsker, Liqq. Qad., p. 102): ועוד ראו חלופי מערבאי ומרנחאי בתורה, זה אומר בכה ווה אומר בכה, מה שילמוד וה חסר ילמוד וה מלא, ומה שילמוד וה מלא ילמוד וה

Especially important is this negative testimony as furnished by Sa'adia's writings. Here was a Gaon, at the head of one of the chief Oriental Academies—a scholar, who was in the habit of going into the minutest details of any subject which he handled—(who lived too *after* the date of the introduction of the system we are considering [9]), and yet who knows positively nothing of any Oriental differences answering to the differences of the superlinear punctuation. For instance, in chap. ii. § 2 of his commentary on Jeṣîra [10], he enumerates the seven vowels, including S'gôl, and in iv. § 3 he lays down the vocalization of the article in הַהָרִים, as with S'gôl, and of the final guttural in forms like לִשְׁמֹעַ, as with Pathach; yet does not add (as according to modern scholars he ought to have done) that the Orientals had no S'gôl, and that they pointed הַהָרִים with Pathach and לִשְׁמֹעַ without Pathach. What is observable is that in the very section last quoted he mentions *other* differences of pronunciation between the Orientals and Occidentals.—The conclusion is that the Oriental system of vocalization had no such distinguishing peculiarities as the superlinear, in other words was identical with the Palestinian; and what is true of the vocalization, must have held equally good for the accentuation [11].

חסר, מה שילמוד זה חיבה אחת ילמוד זה שתי חיבות, מה שילמוד זה במסורת ילמד זה בטעם, וכן מסורת הרבה אחד למערבאי ואחד למרנחאי, (במשרת lege). I may add the undesigned testimony of R. Petachiah, who visited Bagdad, circa 1180, and who refers to the נקוד in use among the Jews of that region (Benisch's ed., p. 15), but makes no allusion to any different notation, which yet, had it existed, must have struck him, a Western Jew, as something very remarkable and deserving of being chronicled in his narrative.—Moreover, copies of MSS. have been brought from China, and published by the 'Society for promoting Christianity among the Jews,' which, from the epigraphs, are clearly of *Persian* origin, but which have the ordinary punctuation. We may conclude that in Persia, as in other parts of the East, this was the prevalent system.

[9] Cod. Bab. was written in the year 916, and Sa'adia was called to Sura (when thirty-six years of age) in 928.

[10] I quote from the Ox. Cod.

[11] We now see the unfortunate mistake that has been made in naming this newly discovered system *Babylonian* (=Oriental). The mistake is not, however, altogether of modern origin. For it is but fair to state that this system is recognised as 'Oriental' in some of the Tschufut-Kale Bible Codd. (48, 87, 103, 116), e. g. Cod. 87, 1 Sam. xxv. 3, Mas. למדנ כלבו כת כלגי קרין; and 2 Sam. xiii. 21, Mas. למערב והמלך דוד שמע את כל־הדברים האלה כת וכן קר

ולמדנת שמע כל־הדברים האלה כת וכן קר

and Cod. 116, Ps. cxxxvii. 5, אֶשְׁכָּחֵךְ, note, אשכחך כת למדנת. (I am indebted for these extracts to Prof. Strack of Berlin, who very kindly placed at my disposal the notes he had taken from the various Tschufut-Kale MSS.) The

In what light then are we to regard this superlinear punctuation? It stands outside the system common to the Oriental and Occidental Schools, and would seem to have been an attempt to simplify and introduce regularity into the older system. The influence of the Arabic is evident in the vocalization, and perhaps also in the accentuation, where *initial letters* represent the accents, just as in Arabic they stand for Teshdîd, Medda, &c.

Such an attempt, even if more successful than it actually was, could hardly have been looked on with favour by the heads of Schools in the East, and by other scholars, who may have become acquainted with it; for it must have seemed to them very like a tampering with sacred things,—the punctuation being referred at least to the authority of Ezra. Hence we may explain their silence with regard to it. The inventors of the system themselves shrank from applying their new-fangled signs to the Sacred Name יהוה (אדני), which is either marked with the older Qāmeṣ-sign יְהוָה (as in 132, 133), or not marked at all (as in Cod. Bab. and Tschufut-Kale 8[a])[12]. A proof of the inferior esteem in which this system was held is that in Yemen, where it was in use in a modified and much simpler form, the Sacred text, when associated with Targum or Forms of prayer, has generally the Palestinian signs, and only the latter the superlinear[13].

That this system is of *Oriental origin* may indeed be taken for granted from its exhibiting, as in Cod. Bab., the readings peculiar to the Orientals. It was *an* Oriental, but not *the* Oriental, system.

The relation in which it stood to the Palestinian (which was one and the same with the Oriental) is indicated by the vowels and accents of this last-named system being constantly found in the MSS. with superlinear punctuation. This phenomenon receives its ready explanation, if we suppose the superlinear punctuation to have been an offshoot from the Oriental,—in which case it naturally remained under the influence of the system from which it was derived, and by which it must have been always overshadowed. I shall aim, in the following remarks, at shewing that the relation thus indicated really

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writers of these notices were doubtless in the same position as modern scholars. They had no other texts with Oriental readings, and naturally concluded that the texts which contained such readings, exhibited also the Oriental mode of punctuation.—It is different with the name 'Assyrian,' adopted by some scholars, on the authority of the epigraph, quoted in note 1. But can we trust the unsupported testimony of a single copyist? Is it likely that an Italian Jew, of the 14th century, should have known the *origin* of this system, when scribes living in the East were ignorant of it? The statements contained in the epigraphs to Jewish texts have always to be received *cum grano*.

[12] Later punctators indeed, as those of the Yemen Codd. of the 14th and 15th centuries in the British Museum, were less particular.

[13] A specimen of Bible text with Targum is given in Pl. XCI of the Palæographical Society's Publications (Oriental Series). Oxford Scholars may also compare the Siddurs (1145 and 2498) in the Bodleian Library.

existed. Of course I shall confine myself to the accentuation; but we may rest satisfied that if so important a part of the punctuation was *derived*, the whole system was no less so.

It is time now to turn to *the peculiarities* of this system (as far as the accents are concerned). And of these by far the most striking is *the frequent recurrence of R'bhîa*, in season and out of season. This accent is found subordinated not only to S'gôlta, Zaqeph, and Ṭiphcha (as in our system), but to all the disjunctives in turn (except L'garmeh), even to Géresh and a second R'bhîa! Indeed the originators of this system went out of their way to bring in this favourite accent, as may be seen in Is. x. 24; Jer. xiii. 11; xxxvi. 6; &c. In the case of the other disjunctives, the variations from the Palestinian usage (mistakes having been corrected) are unimportant. Géresh and L'garmeh are found more freely used (with the exception that L'garmeh is not repeated) before R'bhîa; L'garmeh and Paseq frequently interchange, &c. But these are minor matters. The *general conformity* of the two texts—when allowance has been made for the abnormal use of R'bhîa[14]—has not been sufficiently noticed by scholars[15]. But the key found, all is perfectly simple.

[14] Thus, with this allowance made, all the main rules for the sequence of the accents given in the previous pages—as for the position of Athnach in the verse; the substitution of Zaqeph for Ṭiphcha before Silluq or Athnach, pp. 62 and 69; the subordination of S'gôlta and Zaqeph to Athnach, p. 70; of R'bhîa and Pashṭa to Zaqeph, p. 77 f.; &c.—are carried out.

[15] Who, for instance, would suppose, from reading Pinsker's 'Einleitung in das Babylonisch-Hebräische Punctationssystem,' that there was this general conformity? Prof. Strack indeed remarks (Zeitsch. für Luth. Theol. 1877, p. 31): 'Die Accente werden im *Codex Babylonicus* nach ziemlich denselben Regeln gesetzt, welche für unsere Bibelhandschriften gelten. Man hat nur wenige Besonderheiten des babylonischen Systems stetz im Gedächtniss zu behalten, um im Stande zu sein, die meisten tiberianisch interpungirten Verse umzuaccentuiren.' But though he mentions, in the note, that R'bhîa takes the place of a second Zaqeph, and may occur as many as seven times in the same half-verse, he has failed to see that the singular rules for the introduction of R'bhîa are the main cause of the peculiarities to which he refers. He was, however, on the right track in adding (p. 32): 'Dies ist ein neuer Beweis dafür, dass das babylonische System sich nicht selbständig gebildet hat.' It is a pity that the learned Professor did not pursue his investigations further. But he was doubtless hampered by the notion held by him, in common with other scholars (see his article on the Massora, Herzog's Encyclop. ix. p. 393), that the Babylonian system of punctuation was one and the same with the superlinear,—a notion which he has supplemented by the hypothesis (l. c.): 'Dass ursprünglich warscheinlich nur *ein* System existirte, welchem das übliche, tiberiensische, in bezug auf Stellung und Form der Zeichen näher gestanden haben dürfte als das babylonische.' I give these views of Dr. S., though only partially agreeing with my own, because he is the only scholar, beside Pinsker, who has carefully considered the subject of the superlinear accentuation.

The following rules will shew how it is that R'bhîa is of such frequent occurrence:

1. Pazer and Great T'lîsha are wanting; and Géresh is confined to R'bhîa's clause, and even there is not admitted if L'garmeh follows. And *instead of these accents*—i. e. of Pazer and Great T'lîsha; of Géresh in the clauses of Pashṭa, Zarqa, and T'bhîr; and of Géresh in R'bhîa's clause, when L'garmeh follows—*R'bhîa is used;* or if two of them come together, R'bhîa, preceded by Géresh (or less frequently L'garmeh), may be employed. It is these changes that occasion the most frequent variations in the accentuation.

2. The repetition of Zaqeph is not allowed. If due a second or third time (according to our texts), *R'bhîa appears instead.*

3. *R'bhîa is not transformed* (as in the Palestinian system, see p. 90, 2) in Ṭiphcha's clause.

The result of the above variations is that many clauses are *overburdened with R'bhîas.* The question suggests itself, Could such a system have ever been practically in use for chanting?

Let us next notice how these rules are carried out; and we shall see clearly that we have to do with a *derived*—not, as is generally supposed, an original and independent—system.

a. Of course, when R'bhîa takes the place of Pazer, Great T'lîsha, or Géresh, the servi (if any) should be made to conform to the change of accent. But what do we find? *The original servi* (as I shall call them) *constantly left standing.* Thus, those of Pazer, כי־כה אמר־יהוה ׀ אלי (Is. xxxi. 4); of T'lîsha, ושבעים־אישׁ מזקני בית־ישׂראל (Ezek. viii. 11); and more conspicuously of Géresh, יוציאו את־עצמות מלכי־יהודה ואת־ עצמות־שריו ואת־עצמות הכהנים (Jer. viii. 1). And yet R'bhîa, when standing in its own right, has its servi in agreement with the Palestinian system, as in Is. v. 25; xi. 2; xxx. 6; &c.

β. So when Géresh stands for Pazer, Great T'lîsha, or Pashṭa, *the servi of these accents remain,* e. g. of Pazer, אם־לא יען היות־צאני ׀ לבז (Ezek. xxxiv. 8); of T'lîsha, כי כאשר השמים החדשׁים (Is. lxvi. 22); of Pashṭa, לא־ישׂא גוי אל־גוי (Is. ii. 4). But Géresh, when originally due, has its regular and well-known servi, as may be seen everywhere in the text, e. g. Jer. iii. 1 (five servi)[16].

γ. The rule for the transformation of a second and third Zaqeph is regularly carried out[17]. Thus, בקונה כמוכר כמלוה כלוה בנשׁה כאשר נשׁא בו: (Is. xxiv. 2) becomes בקוּנה כמוכר כמלוה כלוה בנשׁה כאשׁר נשׁא בו:.

[16] Note in connection with Géresh, ויקח עבד־מלך את־האנשׁים (Jer. xxxviii. 11), where ויקח has evidently been taken from the Palestinian text, without any recognition of the value of L'garmeh (p. 118).

[17] The original accentuation sometimes shews itself through the disguise that has been thrown over it, as in Jer. xxviii. 11; xxxi. 23; xliv. 2; Ezek. xxiv. 27;

Here also we see that we have to do with a *derived* system; for where Zaqeph (with two words in its clause) has Pashṭa preceding, as in the example just quoted, R'bhîa takes Géresh before it, but where Zaqeph has a servus, as מִמִּדְבַּר בָּא (Is. xxi. 1), R'bhîa retains the servus. Now for Zaqeph there is a fixed rule, see p. 75; but there is no corresponding rule for R'bhîa in this system[18].

Observe also what confusion is the result of this transformation of Zaqeph. There may be a R'bhîa subordinated to it,—as in Is. lxii. 4; Jer. iii. 16; Ezek. xx. 28^{b},—but instead of this R'bhîa being transformed to Géresh (or L'garmeh), as the sense requires, when R'bhîa has taken the place of Zaqeph, it is allowed to remain! In short, as with the servi above, the transformation has been only half carried out.

δ. This system accepts the principle of the transformation of R'bhîa in Zaqeph's clause; for where Pashṭa stands in our text, according to the rule pp. 78–9, it has also Pashṭa[19]. In the few instances also in Cod. Bab.,—Is. xx. 2; xlv. 14; Jer. xxi. 4; xxxvi. 32,—in which a second R'bhîa is due before S'gôlta, transformation has taken place, although not to Zarqa, as in our texts (see p. 88), but to L'garmeh. [The query is, whether Zarqa was not originally intended; comp. the similarity of the two signs, p. 143.] So far the Palestinian practice has been followed. But the inconsistency that runs through the whole system again shews itself. The rule for the transformation of R'bhîa has not, and could not have, been carried out *generally*, or the main characteristic of the system (p. 147) would have disappeared. Hence two or more R'bhîas in immediate sequence are as common as can be. Even in Ṭiphcha's clause the second R'bhîa stands, e.g. וְתֹאמַר בָּרַב רִכְבִי אֲנִי עָלִיתִי מְרוֹם הָרִים (Is. xxxvii. 24), where we have רִכְבִי (see the rule and examples, p. 91). In Ezek. xl. 42 we find R'bhîa transformed in the first half of the verse before Zaqeph, but *not* transformed in the second half before Ṭiphcha.

It is unnecessary to go into further details. We may conclude, with absolute certainty, from the instances cited, that the Palestinian punctuation was before the originators of this superlinear system[20]. Their

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and Deut. ix. 5^{b} (Ox. 64), where, through an oversight, the second Zaqeph *has been left standing*. In Jer. xix. 15; xxv. 30; xxxv. 17, the second Zaqeph has been transformed, but *not the third*.

[18] Another indication is that where our text has קָמֶץ בּוּקָק, and the Zaqeph is changed into R'bhîa, Qāmeṣ still remains, as in Jer. ii. 19; Ezek. vii. 12; Hos. iii. 4.

[19] Or, by some strange mistake,—as in Is. xxxviii. 3; Jer. v. 19^{b}; xliii. 10,—*T'bhîr*. That Pashṭa, however, is the proper sign is clear from the servus M'huppach preceding.

[20] I believe that it would be equally easy to shew that the superlinear *vocalization*, which, as a system, is far more complete and coherent, still presupposes the Palestinian as a basis.

attempt, however, to modify and improve upon it must, as far at least as the accents are concerned, be pronounced a failure, and for us quite worthless. Inconsequent and contradictory, this new system is a mere travesty of the Palestinian. Even the simplicity apparently aimed at by the constant introduction of R'bhîa leads only to confusion, by destroying the fine lines of distinction established for the sense by the older system.—I do not, of course, mean to deny the proper value attaching to Codd. with this peculiar notation, which consists in their furnishing Oriental readings, *quantum valeant*, not to be found elsewhere,—among which are accentual variations that are sometimes not without interest.

I have already mentioned that the superlinear system is found in a modified and much simpler form in MSS. that have been lately brought from Yemen. But these MSS. will not detain us. The *accentuation*, so far as it is superlinear[21], is in all cases *very incomplete*. Sometimes it is confined to Silluq and Athnach[22]. At others, Zaqeph is found as well (often with a strange admixture of Palestinian signs)[23]. It need hardly be added that I have found these MSS. of no service to me in my investigations.

One point, which has escaped the notice of scholars, I may mention in conclusion. These Yemen MSS. do not exhibit the Oriental readings. We have in them the *Palestinian* text, with a superlinear punctuation.

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[21] In Or. 1467, 2363, we find the confusing arrangement of the Palestinian accentuation with the superlinear vocalization. See Pl. LIV of the Palæographical Society's Publications, Oriental Series (Or. 1467 is, however, incorrectly described there as of Babylonian or Persian origin).

[22] As in Or. 1469, 2373, 2374.

[23] In Or. 2366, 2368, 2703, 2704.

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