

וְ, וּ, וַ demonstr. adv. and conj. **so, then, and.**

וְ is used very freely and widely in Heb., but also with much delicacy, to express relations and shades of meaning which Western languages would usu. indicate by distinct particles.

1. And, connecting both words (v. supra), and sentences. When three, four, or more words follow, the conj. may connect them all: often however, it is prefixed only to the last; occas. even it connects only the first two.

Remarkably, however, וְ as a *mere* conj. is, as a rule, not in classical Hebrew attached directly to *verbs* (esp. in the perf.), the construction with וְ consec. (v.2) being preferred: Exceptions in class. Heb. are (a) sts. where *synonyms* are coupled; (b) isolated cases, difficult to reduce to rule (perh. sts. due to text. error). In later parts of OT, prob. through Aram. influence, the pf. with simple וְ occurs more freq. With the impf., the simple וְ is not so unidiomatic, even in class. Heb. (cf. 3). Special senses:

a. it sts. = *and specially, and* (= and particularly).

b. *and in particular, and that* (explicative).

c. sts. it introduces an idea which so exceeds or adds to what has preceded, that it is nearly equivalent to *also*. Or it may be rendered *yea*: so esp. in the ascending numerations 3-4, 6-7, 7-8 — the first number being aggravated, or augmented, by a higher. In one idiom וְגַבּוּל, occurring in geogr. descriptions, it is used peculiarly, seemingly = *at the same time*.

d. it connects *alternative* cases, so that it = *or* (= *or if*).

e. it connects *contrasted* ideas, where in our idiom the contrast would be expressed explicitly by *but*; in such cases prominence is usu. given to the contrasted idea by its being placed immed. after the conj.; even after לֹא (where כִּי or אִם כִּי might be expected).

f. it introduces a contrasted idea in such a way as to suggest a *question*, esp. before a pron. So the וְ consec. and pf. (see 2a).

g. attaching a fresh subj. (or obj.) to a clause already grammatically complete, it = *and also*, when the idea thus attached is subordinate, or not logically embraced in the principal pred.

h. וְ repeated = *both ... and* (but וְגַם ... וְגַם is more usual in this sense).

i. a repetition of the *same* word with וְ interposed expresses (a) *diversity* (rare), וְאֶבֶן וְאֶבֶן a weight *and* a weight, i.e. different weights, וְלֵב וְלֵב with a heart and a heart = with a double heart; (b) *distribution* לְשַׁעַר וְלְשַׁעַר = for *every* gate, וְקִנֵּי עִיר וְעִיר elders of *every* city; strengthened by כָּל־ (common in postB. Heb. esp. with כָּל).

j. it is used in the formulation of proverbs as cold waters to a thirsty soul *and* good news from a far country (i.e. they are like each other). More rarely in the opp. order.

k. in *circumstantial* clauses וְ introduces a statement of the *concomitant conditions* under which the action denoted by the principal verb takes place: in such cases, the relation expressed by וְ must often in Engl. be stated explicitly by a conj., as

when, since, seeing, though, etc., as occasion may require. So very often, let us build a tower **וַיִּבְנֶה בְּשָׁמַיִם** and its top in the heavens (= with its top in etc.).

2. The ו consecutive (formerly called the Waw 'conversive') –

a. with the impf. (וְ with foll. daghesh; before א, ו), as **וַיֵּאמֶר** prop. = and he proceeded to say, chiefly in contin. of a preceding perfect tense;

b. with the perf. as **וַיֵּשֶׁבֶת** prop. so [viz. as limited by a verb, or other term, preceding] *hadst thou sat*, chiefly in continuation of a preceding imperfect tense, in its various senses of future, jussive, or frequentative. Here it must suffice to note (a) ו consec. (esp. with the impf.) freq. couples two verbs in such a manner that the first, indicating the general character of the action, receives its closer definition in the second: in such cases, the first may often be represented in Engl. by and adv., **וַיִּשָׁב וַיִּחַפֵּר** and he turned and dug = and he dug again. (b) וְ with the impf. sts. expresses a contrast = and yet. (c) there is a tendency in the later books of the OT to use the pf. with simple ו, where the classical language would employ the impf. with וְ (cf. supr. 1). (d) a double pf. with ו consec. is sts. used, informally but neatly, with a hypoth. force; thus (α) in past or present time = and if (or when) (β) in fut. time = and if he leaves his father, he will die.

3. With a voluntative (cohort. or juss.) ו expresses an intention, that or so that (an elegancy by which the too frequent use of לִמְעַן or בְּעֵבוּר is avoided): **וַיִּסַּר** so may he remove (= that he may remove), **וַאֲכַלָּה** so let me eat (= that I may eat); and without the modal form being externally indicated.

Sts even of past time. After a neg. *so* [= in that case]. Sts. also before an imv., *and be* (= that thou mayest be). A volunt. is also sts. attached by ׀ to a preceding volunt. or imv., so as to form a virtually hypothetical sentence, as זֹאת עָשׂוּ וְחַיִּיךָ = *if you do this, you shall live*.

4. It expresses often an informal inference, or consequence, *so, then, esp.* at the beginning of a speech: וְעַתָּה *naw, therefore*; וְלָמָּה and וּמַדּוּעַ *why, then?*; וְאַיִן *where, then, is he?* וַיַּעֲבֹר *let, then, ...come over*. So the ׀ consec. and the pf., *therefore*.

5. ׀ introduces the *predicate* or *apodosis*: viz. **a.** ׀ consec. and the pf. — in answer to אָם or כִּי constantly; if thou hearkenest to my voice, וְאֵיבֹתַי *then am I* (= I will be) enemy to thy enemies; after the *casus pendens*; after various time-determinations, *then, so*, after conjs., as כִּי, יַעַן, תַּחַת, etc. **b.** ׀ consec. and the *impf.* (but much less frequently than the pf.); after time-determinations, *then*, occas. after conjs. as כַּאֲשֶׁר, לְמַעַן, יַעַן, אָם. **c.** in other cases (not 'consecutive') all more or less uncommon: vix. α. ׀ closely joined to the *impf.*, *then*; β. separated fr. the vb., *then*; γ. without a vb., *behold, that*.