

Gesenius, and we find that this tolerative sense of the niphal which Skinner speaks of is taught in Gesenius' grammar. I have before me ~~the~~ the 26th edition of Gesenius' grammar, the second English edition, revised in accordance with the 28th German ~~edit-~~ edition in 1909 by ~~KA.E.~~ A.E. Cowley, and here on page 137, there is a discussion of the meaning of the niphal. The grammar says ~~as~~ as regards its meaning, the niphal bears some resemblance to the Greek Middle of ~~Voel--Voel- Voicex~~ in being A. Primarily reflexive/~~in the~~ ~~ak~~ qal. That is to ~~press~~ trust oneself, take heed to oneself, and so on. Equally characteristic of the ~~nipah~~ niphal is its frequent use to express emotion which react upon the mind, to trouble oneself, to sigh. As well as to express actions which ~~the-~~the subject allows to happen to himself, to ~~have-~~ have an effect upon himself (niphal tolerativum). Here is where John Skinner gets his tolerative niphal. For instance, darash: to search, to inquire; niphal, to allow oneself to be inquired of. Isa. 65:1; Ezek. 14:3, and so on. So the niphal of Mathah to find, nathar, to warn or correct. Then he says it expresses reciprocal or mutual action and he says that it has also like Hithpael in the ~~Greek~~ Greek Middle, the meaning of the active with the addition of to ~~on~~ oneself, or for oneself, and then ~~he says~~ he says as the fourth in meaning, ~~as a~~ consequence of ~~the~~ looseness of thought at an early period of the language, niphal comes ~~for~~ finally in many cases to represent the passive of qal, but ~~for~~ ~~all-~~ a little further down under h, he says the older grammarians were decidedly wrong in representing ~~the~~ niphal simply as the passive of ~~ak~~ qal. for niphal ~~has~~ in no respect ~~at the~~ ~~character~~ character of the other ~~passage~~ passage, well, these are rather extreme ~~statements~~ statements and ~~he speaks~~ he speaks rather slightly of ~~the~~ these - the older ~~grammarians~~ grammarians who considered the ~~niphal~~ niphal ~~as~~ as the passive of ~~ak~~ qal, but you can't call Carl B. \_\_\_\_\_ one of the older grammarians. He is certainly one of the outstanding Semitic philologists of the last generation ~~and his book on~~ and I have here his book on Hebrew ~~Syntax~~ ~~Syntax~~ Syntax, published published in 1956, and in this book under the niphal, he says that the reflexive of the ~~niphal~~ niphal qal, the niphal has, it is true, often preserves a reflexive meaning of