NOTES ON
THE HEBREW TEXT OF GENESIS I–VIII

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PREFACE

THESE notes are designed for students who are reading these chapters as their first Hebrew Text. Full explanations are given of all new forms. References are given regularly to the germane pages of Davidson's *Introductory Hebrew Grammar*, twentieth and later editions (DG), and to Wood and Lanchester's *A Hebrew Grammar* (WL), these being the grammars most in use by elementary students. Other references are to Davidson's *Hebrew Syntax* (DS), S. R. Driver's *Hebrew Tenses* (DT), Gesenius-Kautzsch's *Hebrew Grammar* in Cowley's translation (GK), and the *Oxford Hebrew Lexicon*, by Brown, Driver and Briggs (BDB). The references are all by pages, except in the case of Gesenius-Kautzsch, where the paragraphs are given. The other abbreviations, mostly those referring to the Versions, explain themselves.

For exegetical matters the student is referred to the commentaries, notably the ICC commentary by Skinner, that in the Westminster Commentaries by S. R. Driver, the Century Bible by W. H. Bennett, and that in the Cambridge Bible Series by Ryle.

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<div align="right">N. H. S.</div>

CHAPTER I

Verse 1. בְּרֵאשִׁית. Preposition *beth* plus רֵאשִׁית (beginning), constr. sing. (notice the *shewa*). EVV with 'In the beginning' presuppose בָּרֵאשִׁית, i.e. with the article, DG 51, WL 44. It is best to regard the rest of the verse as the absolute (the remainder of the construct construction, DG 58, WL 58), and to translate 'In the beginning of God's creating the heavens and the earth, the earth. . . .'

בָּרָא. 3 m. s. pf. qal of *lamedh-aleph* verb (create), hence final *qamets*. Some scholars ease the construction by proposing בְּרֹא (inf. constr. qal).

אלהים. General Name for God (or gods), as opposed to the Personal Name, יהוה. Used in E-narrative until Exodus iii. 14; and preferred in P-narrative till Exodus vi. 3. Usually explained as a 'plural of majesty, extension', GK 124*g*, DS 18.

את. Sign of the *definite* accusative, DG 49, WL 28. If joined to next word with a hyphen (*maqqeph*, DG 40, WL 28), it is reckoned as part of that word, and so becomes a closed syllable before the tone with a short vowel, viz. אֶת־.

השמים. Article plus שָׁמַיִם (heavens), found only in plural. Looks like a dual. Best explanation is that this and the similar מַיִם (water) were singulars שָׁמִי and מִי, which took plurals of extension (GK 124*g*, DS 18), but kept the tone on the stem syllable, so that the usually long *im* became shortened (being after the tone). There are similar formations in Arabic, GK 88*d*, DG 57, WL 64 (note 3).

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הָאָרֶץ. Article plus אֶרֶץ (earth). Note the *qamets* under *aleph*, DG 46, WL 27.

Verse 2. הָיְתָה. 3 f. s. pf. qal of הָיָה (verb 'to be', though more often it means 'to become'). Normal *lamedh-he* form.

תֹהוּ וָבֹהוּ, 'formlessness and emptiness'. The copula usually has *qamets* in a pair of words when the second has the tone on the first syllable, DG 53, WL 45. E.g. 'gold and silver' is זָהָב וָכֶסֶף, but 'silver and gold' is כֶּסֶף וְזָהָב.

פְּנֵי. Constr. of plural פָּנִים (face). Sing. not found, but it would be פָּנֶה.

תְהוֹם. The primeval Deep. It is the Hebrew equivalent of the Babylonian *Ti'amat*, the dragon monster of the ancient Mesopotamian Creation Myth. She is the primeval chaos personified (in Hebrew lore Rahab), but here is wholly depersonalized.

וְרוּחַ. Copula plus רוּחַ (spirit), here constr. sing. The word can mean 'wind, breath, spirit'. Only here (except perhaps Isaiah xl. 13) of God dealing with matter. Furtive *pathach* under *cheth*, DG 34, WL 23.

מְרַחֶפֶת. f. s. ptc. piel (מְרַחֵף) of רָחַף (hover, move to and fro). Probably same root as רָחַף I (grow soft, relax), though BDB 934 gives two distinct roots. The Syriac root is 'move gently, cherish, brood', whence Jerome refers to the incubation of an egg; cf. RVm. See also Deuteronomy xxxii. 11 of the griffon vulture hovering over her young. Note *pathach* under *resh*; *ayin*-guttural verbs cannot double the middle radical; *aleph* and *resh* as middle gutturals are preceded by compensating long vowel, but the rest are virtually doubled. Piel participles are like third-declension noun forms, which turn into feminines with segholate end-

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ings, cf. קָמֵל and קָמְלַת, DG 105 and 102, WL 106 and 96.

הַמִּים, 'the waters', normally הַמַּיִם, but *pathach* lengthens to *qamets* in pause with the accent *silluq* at the end of the verse, DG 40, WL 117.

Verse 3. וַיֹּאמֶר. Strong *waw* (*waw* consecutive, *waw* conversive, DG 84f, WL 88–91, DS 70–78, DT 70–99, GK 49 *a-g* and 111 *a-x*) plus 3 m. s. impf. qal of אמר (say). Normally יֹאמַר with accent on last syllable and *pathach*, but the tone is retracted and vowel becomes *seghol* when the previous syllable is open, DG 85f, WL 90, DT 74, GK 49*d*. The root is one of five *pe-aleph* verbs: 'The bridegroom said אמר to the bride, I am willing אבה to eat אכל all you bake אפה though I perish אבד.'

יְהִי. 3 m. s. jussive (DG 83, WL 85) qal, shortened from 3 m. s. impf. qal (יִהְיֶה) of היה ('let there come to be'). יִהְיֶה becomes יְהִי and so יְהִי, DG 147, WL 145.

וַיְהִי. Pronounce *wă-ye-hī* (with -*e* very short for *shewa*). 'And there came to be.' Strong *waw* plus 3 m. s. impf. qal (יִהְיֶה) apocopated (see previous note) of היה. *Dagesh forte* fails in *yodh* with vocal *shewa*, DG 32, WL 20 and 90 (§3), GK 20*m*.

Verse 4. וַיַּרְא. Strong *waw* plus 3 m. s. impf. qal (apocopated from יִרְאֶה) of רָאָה (see). The form is unusual, since the verb is triply irregular, being *pe*-guttural, *ayin*-guttural, and *lamedh-he*, DG 147, WL 144.

הָאוֹר. Article plus אוֹר (light); *qamets* before *aleph*, DG 44, WL 27.

וַיַּבְדֵּל. Strong *waw* plus 3 m. s. impf. hiphil of בדל (divide), 'and God caused a dividing (separated) between . . .'. Note the *tsere* appearing for the long -*i*, but the -*i* returns when suffixes are added, DG 95, WL 90,

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and especially GK 60g. *Habdalah* is the technical Jewish word for the idea of Separation between clean and unclean which developed so strongly after the exile. In this chapter (P-account of Creation), the idea of Habdalah is made the actual principle according to which God created the very world itself.

וּבֵין. Copula (long-*u* before labials, DG 53, WL 44, GK 26*a*, 104*e*, the mnemonic is 'bump') plus בֵּין (between), which has to be repeated according to Hebrew idiom.

הַחֹשֶׁךְ. Article plus חֹשֶׁךְ (darkness); always short vowel before *cheth*, and *pathach* unless the next vowel is *qamets*, when it is *seghol*, DG 44, WL 27. The *cheth* is virtually doubled.

Verse 5. וַיִּקְרָא. Strong *waw* plus 3 m. s. impf. qal of קרא (call aloud, read aloud; cf. Arabic *Qor'an*, that which is recited aloud, but with following *lamedh*, the root means 'name'). Normal *lamedh-aleph* form.

לָאוֹר. Preposition *lamedh* plus article (inseparable prep. displaces the *he*, DG 51, WL 44) plus אוֹר (light).

קָרָא. 3 m. s. pf. qal, but with tone unusually retracted, to avoid two accented syllables (see next word) coming together, DG 41 (§10, 4, iii), WL 117f.

לַיְלָה. Pronounce *lāy-lah*, first -*a* being a long vowel in an accented closed syllable, in pause with *athnach* (main pause within the verse), making *qamets* for *pathach*, DG 41 and 230, WL 116f. Normal noun is לַיְלָה (night), masculine segholate (second declension) noun which looks like a feminine.

עֶרֶב. Properly the evening twilight, the point of time when the light turns to dark. There are six distinct roots עֶרֶב, this being עֶרֶב V in BDB, original meaning 'enter' from the idea of the sun entering his bedchamber after his journey across the sky; cf. Psalm xix. 6 (English 5).

בקר. Properly the morning twilight, the point of time when the light 'cleaves' the dark. The root originally meant 'split, rip, cleave' (cf. Arabic *baqara*), whence בָּקָר is 'ox, cattle', because the ox is the ploughing animal, who cleaves the soil.

יוֹם, 'day'. The plural is יָמִים, to be distinguished from the plural of יָם (sea), which is יַמִּים, a double-*ayin* root, hence the *dagesh forte* in the *mem* with short vowel preceding, DG 153, WL 61 and 187.

אחד. Strictly the cardinal number 'one' (fem. is אַחַת), but evidently used here as an ordinal, since the numbers in the following verses are ordinals (end of verses 8, 13, etc.). A similar case is Genesis ii. 11. Otherwise cardinals are used as ordinals only in numbering days and years, GK 98*a*, 134*p*. The statement in DS'56 (Rem. 1) is misleading.

Verse 6. רקיע, 'firmament' (from Vulgate), i.e. the firm, solid vault of heaven thought of as that which is stamped out with the foot (2 Samuel xxii. 43), or beaten out as by a gold-beater (Isaiah xl. 19).

בתוך. Strictly prep. *beth* plus constr. sing. of noun תָּוֶךְ (midst), but used as a prep. 'in the midst of'.

ויהי מבדיל. Either 'and let it be (permanently, continuingly) dividing', DT 170, GK 116*r*, or (better) 'in order that it may be . . .'. Weak *waw* (simple *waw*, DG 86, WL 91, DS 90, DT 64–67, GK 109*f* and *k*) plus 3 m. s. jussive qal of היה (cf. note on verse 3), followed by m. s. ptc. hiphil of בדל (separate, divide). וְיִהְי has become וְיְהִי and thence וַיְהִי, DG 147 (bottom), WL 145 and 44 (§2*c*).

למים. Normally this form is לְמָיִם as in Joshua vii. 5, with *pathach* lengthened to *qamets* in pause with *silluq* at the end of the verse (DG 40, WL 117), but the phrase

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'waters to waters', i.e. the close repetition of מַיִם, has caused the first vowel to be *qamets*, cf. the phrase פֶּה לָפֶה ('end to end', lit. 'mouth to mouth'), 2 Kings x. 21, xxi. 16.

Verse 7. וַיַּעַשׂ. Strong *waw* plus 3 m. s. impf. qal (apocopated from וַיַּעֲשֶׂה) of עשׂה (make, do). Imperfects of *pe*-guttural verbs have *pathach* and *chateph-pathach* in the first syllables unless the final vowel is *pathach* (when they have *seghol* and *chateph-seghol*). This particular verb has final *seghol*, since it is also *lamedh-he*. For apocopations, DG 147, WL 144.

אֲשֶׁר. A relative, but not a pronoun. Where the subject of the relative clause is 'he' or 'she', i.e. when אֲשֶׁר is translated 'who', the subject should be thought of as being included in the verb and not in the relative.

מִתַּחַת. Prep. *min* (from) plus תַּחַת, a noun meaning 'the under part', whence מִתַּחַת לְ is used as a compound preposition 'under', and similarly the following מֵעַל לְ is prep. *min* (long vowel *tsere* because the guttural cannot be doubled) plus prep. עַל plus prep. לְ (to), all used as a compound pleonastic preposition for 'above'.

וַיְהִי־כֵן, 'and it came to be (usually 'and it was') so'. It has been suggested that this should be transferred to the end of verse 6, as in the LXX here, and as in both MT and LXX in verses 9, 11, 15, 24, 30.

Verse 8. שָׁמָיִם. The *pathach* has become *qamets* in pause with *athnach*, DG 40, WL 117.

שֵׁנִי. Second ordinal masculine (fem. is שֵׁנִית), DG 165, WL 197.

Verse 9. יִקָּווּ. 3 m. p. impf. (jussive) niphal of קוה II (collect), normal *lamedh-he* form, 'and let (the waters) be collected'.

אֶל. Prep. 'to'. Like עַל (upon), appears to take plural suffixes, DG 70, WL 64f.

מָקוֹם. Noun meaning 'place', but LXX has συναγωγή, lit. 'place of gathering together', evidently reading מִקְוֶה, which was probably original, cf. verse 10.

וְתֵרָאֶה. Weak *waw* plus 3 f. s. impf. (unapocopated) niphal of רָאָה (see), *tsere* for *chireq* in the first syllable because the *resh* cannot be doubled. 'and let (the dry land) appear', or better (the weak *waw* with impf. being very often the equivalent of ἵνα with the subjunctive) 'that the dry land may be seen (appear)', DS 90 and 199.

At the end of the verse, LXX has an addition which is probably original: καὶ συνήχθη τὸ ὕδωρ τὸ ὑποκάτω τοῦ οὐρανοῦ εἰς τὰς συναγωγὰς αὐτῶν καὶ ὤφθη ἡ ξηρά i.e. וַיִּקָּווּ הַמַּיִם אֲשֶׁר מִתַּחַת הַשָּׁמַיִם אֶל־מִקְוֵיהֶם וַתֵּרָא הַיַּבָּשָׁה .

Verse 10. וּלְמִקְוֵה. Copula (-*u* before vocal *shewa*, DG 53, WL 44) plus prep. *lamedh* plus מִקְוֶה, constr. sing. of מִקְוֶה ('gathering place of'). Note that these nouns from *lamedh-he* forms (the root here is קוה) have m. s. absolute with *seghol*, and the construct with *tsere*, DG 148 (§ 45, 3*a*), WL 189.

Verse 11. תַּדְשֵׁא, 3 f. s. jussive (*tsere* instead of normal hiphil -*i* DG 95, WL 90) hiphil of דָּשָׁא (sprout, shoot forth), denominative from דֶּשֶׁא (see next note). Note the *metheg* (DG 39, WL 118) which is inserted to ensure the pronunciation *ta-dhe-she'*. Such an open syllable is anomalous, but it is required here by the Masora, GK 53*n*.

דֶּשֶׁא. This is the fresh, young, light green grass which springs up in abundance after the latter (spring) rains. Cf. Psalm xxiii. 2. The Hebrew accents (see the two dots above, which constitute the accent *zaqeph*

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qaṭon) make a break here, and begin a new clause with the following עֵשֶׂב 'herbage', a more general term than דֶּשֶׁא. LXX and V take the two words together, making the first a construct and the second its absolute.

מַזְרִיעַ. ptc. hiphil of verb זָרַע (sow, scatter seed), here with the cognate noun 'scattering seed'.

עֵץ. Here a collective noun 'trees' (GK 123*b*), followed by פְּרִי (fruit) in apposition, further defining and limiting the trees, i.e. first the person or thing, and then its class, DS 40, GK 131*b*; e.g. we say 'a widow woman', but Hebrew says אִשָּׁה אַלְמָנָה (a woman, a widow), 1 Kings vii. 14.

עֹשֶׂה. m. s. ptc. qal of עָשָׂה ('making'). Note the *seghol*, as always for masc. participles of *lamedh-he* verbs.

לְמִינוֹ. Prep. *lamedh* plus מִין ('kind', modern Hebrew for 'species') plus 3 m. s. suffix, 'according to its species'. The more usual form of 3 m. s. suffix with this noun is מִינֵהוּ (14 times as against 4). This form of suffix is rare except with *lamedh-he* nouns, GK 91*d*, DG 148, WL 189. The longer form occurs twice in the next verse.

Verse 12. וַתּוֹצֵא. Strong *waw* plus 3 f. s. jussive form (*tsere* instead of hiphil -*i*, DG 95, WL 90) hiphil of יָצָא (go out), 'and (the earth) caused to go out (i.e. to go out of it, grow up)'. יָצָא is one of six *pe-waw* verbs which have an imperfect qal like יֵשֵׁב. The six are: 'When she knew יָדַע that her daughter had borne a child יָלַד, she went out יָצָא of her house, went down יָרַד the steps, and went הָלַךְ to her house, and sat יָשַׁב with her.'

Verse 13. שְׁלִישִׁי. Third masc. ordinal; fem. is שְׁלִישִׁית or שְׁלִישָׁה, DG 165, WL 197.

Verse 14. מְאֹרֹת. Plural of מָאוֹר (luminary), used of

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the sun and moon, and of the sum-total of the seven lights of the golden candlestick in the Temple. The full form is מְאֹרֹת, but the Masora says there are two instances without any *waw*, here and in verse 16.

בִּרְקִיעַ. Prep. *beth* (with half-open syllable) and *chireq* before *shĕwa* (DG 50, WL 43) plus רְקִיעַ constr. sing. of רָקִיעַ (firmament).

לְהַבְדִּיל. Prep. *lamedh* plus inf. constr. hiphil of בדל.

וְהָיוּ. Strong *waw* plus 3 p. pf. qal of היה. Translate as consecutive from the previous verb יְהִי, 'let there be luminaries . . . and let them be for signs', DG 84f, WL 88f. The pointing of the strong *waw* with the perfect is simple *shewa*; there is no perfect with weak *waw* in good classical Hebrew.

לְאֹתֹת. Prep *lamedh* plus plural of אוֹת (sign), here a sign in the heavens which will fix the sacred calendar.

וּלְמוֹעֲדִים. Copula (-*u* before *shewa*, DG 53, WL 44) plus prep. *lamedh* plus plural of מוֹעֵד (third declension). It means 'an appointed place, time, meeting', but here 'a sacred festival'. The festivals generally were fixed by the phases of the moon.

וְשָׁנִים. Copula plus plural of שָׁנָה (year), fem. noun with plural in -*im*, though plural forms (construct and suffixes) are found in -*oth* (20 times altogether).

Verse 15. לְהָאִיר. Prep. *lamedh* plus inf. constr. hiphil of אוֹר (be light, become light), *ayin-waw* verb with pf. and impf. qal in -*o* like בּוֹא (come). These *ayin-waw* and *ayin-yodh* verbs are always given in the vocabularies in the inf. constr. qal, and not in the 3 m. s. pf. qal as all others are.

Verse 16. שְׁנֵי. m. constr. of שְׁנַיִם (two). The rules for the cardinal numerals are: 1 agrees in gender, is an adjective, and follows the noun; 2 agrees in gender, is

in the construct, and precedes the noun ; 3–10 with
the article, differ in gender, are in the construct, and
precede the noun; 3–10 without the article, differ in
gender, are in the absolute, and precede the noun.
The 'tens' are always masculine and precede the noun.
All, of course except 1, take the plural, though 11–19
take the singular with words of time, measure, weight,
etc., and there is a general tendency to use the singular.
Say 'twenty and three' for the best classical style. The
'tens' have the singular only in Ezekiel and P. There
are many variations from these rules, but these are the
central norm, DG 163f, WL 194f, DS 50–57, GK 134.

הגדלים. Article plus plural of גָּדוֹל (great).

הגדל, 'the greater'. Hebrew has no comparative, but
the need is supplied either by a contrast as here, or by
the use of the prep. מִן (from), DG 161; WL 31f.

לממשלת. Prep. *lamedh* plus מֶמְשֶׁלֶת constr. sing. of
מֶמְשָׁלָה (rule, dominion), cf. DG 102, WL 96. Translate
as a noun 'for the dominion of', not 'to rule' (as if it
were an inf. constr.) as in EVV.

ואת הכוכבים. It does not say that the moon rules the
stars, but that He made the greater light (sun), the
lesser light (moon), and the stars.

Verse 17. ויתן. Strong *waw* plus 3 m. s. impf. qal
of נתן (give), the only Hebrew verb with qal impf. in
tsere (apart from the six *pe-yodh* verbs like יֵשֵׁב). This
verb has to be learned separately, DG 213, WL 255.

אתם. The sign of the definite accusative (אֵת) plus
3 m. p. suffix, DG 75, WL 49; not to be confused with
the prep. אֶת (with), whose suffixes are different, DG
142 (note), WL 49.

Verse 18. ולמשל. Copula plus prep. *lamedh* plus inf.
constr. qal of משל (rule), takes prep. *beth*, lit. 'to rule

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in'. EVV are right in this case. Note that the syllable *lim* is closed, DG 77, WL 100.

וּלְהַבְדִּיל. Copula (-*u* before *shewa*) plus prep. *lamedh* plus inf. constr. hiphil of בדל ('and to separate between'). There is much dispute as to how this word should be printed, but the best authorities print וּלְהַבְדִּיל.

Verse 20. יִשְׁרְצוּ. 3 m. p. impf. (jussive) qal of שׁרץ (swarm, teem), 'and let (the waters) swarm'. The cognate noun follows, a collective 'swarming things'.

נֶפֶשׁ. Usually translated 'soul', but it means 'living being'. That which is dead has no *nephesh*. The companion word חַיָּה means 'living', so that the phrase means 'a living individual that is alive'. There is nothing here to support a doctrine of the immortality of the human soul. חיה is f.s. of adj. חי.

עוֹף. Collective noun, 'winged creatures', cf. DS 19, GK 123*a*.

יְעוֹפֵף. 3 m. s. imf. (jussive) intensive of עוּף (fly). The intensive forms of *ayin-waw* verbs are formed by doubling the last radical (*po'lel*, as here), or by doubling both the first and the last (*pilpel*), DG 93 and 132, WL 160.

Verse 21. וַיִּבְרָא. Strong *waw* plus 3 m. s. impf. qal of בּרא (create), normal *lamedh-aleph* form.

הַתַּנִּינִם. Article plus plural (unusual not to write the plural *yodh*) of תַּנִּין (sea-monster).

הָרֹמֶשֶׂת. Article plus רֹמֶשֶׂת f. s. of ptc. qal (רֹמֵשׂ) of רָמַשׂ (creep), used as adjective agreeing with נֶפֶשׁ.

לְמִינֶהֶם. Prep. *lamedh* plus 3 m. p. suffix to plural of מִין (species). Some scholars would read לְמִינֵהֶם (3 m. p. suffix to the singular, GK 91*c*), but the Masora insists on the plural even though the *yodh* is not written.

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Verse 22. וַיְבָרֶךְ. Strong *waw* plus 3 m. s. impf. piel of בְּרֵךְ (bless), an *ayin*-guttural root with *resh*, so the previous *pathach* is lengthened to *qamets* (see note on מְרַחֶפֶת in verse 2). This makes the penultimate syllable open, so the tone is retracted, and the final vowel shortens to *seghol* (see note on וַיֹּאמֶר in verse 3), DG 85, WL 90.

לֵאמֹר. Prep. *lamedh* plus inf. constr. qal of אמר ('saying'). The *tsere* is exceptional, DG 51, WL 44 (note).

פְּרוּ. This and the two following words are 2 m. p. imperat. qal respectively of פרה (to be fruitful), רבה (to be many, become many), and of מָלֵא (to be full, to fill). This last has a perfect in *-e*, and is sometimes transitive and sometimes intransitive.

יִרֶב. 3 m. s. jussive qal of רבה, 'and let (the winged creatures) become many', DG 146f, WL 143f.

Verse 24. תּוֹצֵא. 3 f. s. jussive hiphil of יצא (go out), 'let (the earth) cause to go out (i.e. cause to grow out)'. One of the six *pe-waw* verbs like יֵשֶׁב (note on verse 12).

לְמִינָהּ. Prep. *lamedh* plus 3 f. s. suffix (note *mappiq* in *he*, DG 33, WL 9) to sing. מִין, 'according to its species'.

וְרֶמֶשׂ. Copula (with *qamets* in a pair before the tone syllable, DG 53, WL 45); 'beasts and creeping things', both nouns being used as collectives.

חַיְתוֹ. Pronounce *chay-ye-tho*, as though there is a *dagesh forte* in the *yodh*, it having failed because of the *shewa*, DG 32f, WL 20. The whole phrase is archaic, and the final *-o* probably represents an old nominative case ending, used to emphasise the normal construct חַיַּת (see verse 25, חַיַּת הָאָרֶץ), GK 90n, WL 211.

כָּל־. Construct noun meaning 'the whole, all', DG 48, WL 61. Short *-o* when followed by *maqqeph*, otherwise long *-o*.

Verse 26. נַעֲשֶׂה. 1 p. impf. qal of עָשָׂה (make), 'let us make'. Normally this would be the cohortative, formed by adding the syllable -*a*(*h*) to the imperfect first persons (DG 83, WL 85f), but the *seghol* is retained for the cohortative of *lamedh-he* verbs, WL 143, GK 75*l*, there being three exceptions only, Isaiah xli. 23; Psalm cxix. 117; and (with original *yodh* retained) Psalm lxxvii. 4.

בְּצַלְמֵנוּ. Prep. *beth* plus 1 p. suffix to singular צֶלֶם (image).

כִּדְמוּתֵנוּ. Prep. *kaph* plus 1 p. suffix to singular דְּמוּת (likeness). Sam., LXX and V preface 'and'.

וְיִרְדּוּ. Weak *waw* plus 3 m. p. jussive qal of רדה (subdue) followed by prep. *beth*.

בִּדְגַת. Prep. *beth* (half-open syllable with *chireq* before *shewa*, DG 51, WL 43) plus constr. sing. of דָּגָה. The feminine form is collective, e.g. דָּג is one fish, but דָּגָה is a shoal of fish, DS 16f, GK 122*s*.

וּבְכָל־ (first). Syriac follows with חַיַּת, probably correctly.

Verse 28. לָהֶם. Prep. *lamedh* plus 3 m. p. suffix, DG 51, WE 49.

וְכִבְשֻׁהָ. Weak (simple) *waw* plus 2 m. p. imperat. qal of כבשׁ (subdue) plus 3 f. s. suffix.

וּרְדוּ. Weak *waw* (-*u* before *shewa*) plus 2 m. p. imperat. qal of רדה with following prep. *beth* (as in verse 26), 'rule over'.

Verse 29. נָתַתִּי. 1 s. pf. qal of נתן (give). The final *nun* of the root has assimilated to the *tau*, DG 213, WL 255. Translate 'I give', perfect of action just completed, or just about to be completed, common in promises, threats, and contracts, DG 156, DS 60, DT 17, GK 106*i*.

לָכֶם. Prep. *lamedh* plus 2 m. p. suffix, DG 51, WL 49.

זֶרַע. Normally זֶרַע, but with *qamets* in pause with *athnach* for *pathach*, DG 40, WL 117.

יִהְיֶה. 3 m. s. impf. qal of הָיָה (to be). The first syllable is half-open and always has *metheg*, DG 148, WL 145 and 119.

לְאָכְלָה. Pronounce *le-'ŏkh-la*. Prep. *lamedh* plus fem. form of the noun אֹכֶל (food). This form is found only in Ezekiel and in P, and always with *lamedh*, generally with verbal force, so that it is suspected of being really an inf. cstr. qal (fem. form, GK 45*d*).

Verse 30. אֶת־כָּל־יֶרֶק. It is best to assume a second נָתַתִּי, as the English RV has done; otherwise insert the copula as in LXX.

יֶרֶק. A collective noun meaning 'green-stuff', usually used of grass, but in Exodus x. 15 (J) of both trees and grass. In other Semitic languages the root means 'yellow, pale'; cf. יֵרָקוֹן (paleness of face) in Jeremiah xxx. 6.

Verse 31. עָשָׂה. Translate as a pluperfect, the action having been completed before that of the principal verb, DG 155 (§ 46, 1, 3), DS 58 (bottom), GK 106*f*, DT 22.

מְאֹד. Properly a noun meaning 'muchness', but used regularly as an adverb 'very'.

הַשִּׁשִּׁי. The ordinal ('sixth') has the article, but not the noun. The phrase is explained as being originally indefinite, but subsequently limited, and is, in fact, the usual construction with יוֹם, so that the previous cases (verses 8, 13, 19, 23) are exceptions, though they appear to be normal, GK 126*w*.

Verse 1. וַיְכֻלּוּ. Strong *waw* plus 3 m. p. impf. pual of כלה (be complete), *dagesh* failing in *yodh* with *shewa*, DG 33, WL 20, and 90 (note 3), GK 20*m*.

צבאם. 3 m. p. suffix to sing. צָבָא (host). The 'host' (militia) is the general call-up of all able-bodied men for a definite campaign. The word can be used of hardship (primarily on campaign) as in Job vii. 1.

Verse 2. וַיְכַל. Strong *waw* plus 3 m. s. impf. piel (apoc.) of כלה, *dagesh* again failing as before.

הֹשְּׁבִיעִי, 'the seventh'. Three of the Versions (Sam., LXX, Syriac) have 'the sixth'. This is probably a dogmatic change. The Rabbis had difficulty in the exegesis of this verse, because it suggests that God worked on the seventh day, even though possibly to the smallest degree. Rashi, quoting Rabbi Simeon, says that God knows time 'to a very hair's breadth', so that he could work up to the very last second of the sixth day, so much so that 'it therefore appeared as though He had completed His work on that very day'.

מלאכתו. 3 m. s. suffix to sing. מְלָאכָה (work). The normal form is מַלְאָכָה (cf. מִמְלָכָה, DG 102, WL 96), but the weakness of the *aleph* has brought the *qamets* forward. GK 23*c*.

עָשָׂה (twice). Translate as a pluperfect, cf. i. 31.

וַיִּשְׁבֹּת. Strong *waw* plus 3 m. s. impf. qal of שׁבת, originally 'come to an end', but later 'rest'.

Verse 3. וַיְקַדֵּשׁ. Strong *waw* (*dagesh* failing in *yodh* with *shewa*) plus 3 m. s. impf. piel of קדשׁ (to make קֹרֶשׁ, holy, i.e. to sanctify it, making it separate and belonging to God).

לַעֲשׂוֹת. Prep. *lamedh* plus inf. cstr. qal of עָשָׂה (do). All *lamedh-he* verbs have inf. constructs in *-oth*. The con-

struction is awkward, but is possibly due to the seam
between P and J being hereabouts. LXX has 'which
he began ἤρξατο to do'.

Verse 4. אֵלֶּה. Plural demonstrative pronoun, 'These'
(i.e. the following). This pronoun and its singulars זֶה
and זֹאת refer to what follows, whilst הוּא, etc., refer to
what preceded, DS 4, GK 136a.

תֹּלְדוֹת. Cstr. pl. of תּוֹלֵדָה (generation, origin). The
plural absolute is תּוֹלָדוֹת, and not as in BDB. The word
is found in the Old Testament only in P, Chronicler,
and Ruth iv. 18.

בְּהִבָּרְאָם. Prep. *beth* plus inf. cstr. niphal of בָּרָא (create)
plus 3 m. p. suffix. Most MSS. and Edd. have a small
he, and there is a Masoretic note to this effect. This
word marks the end of the P-narrative of the Creation,
though there are traces of both traditions in verses 3-5.

בְּיוֹם. Prep. *beth* plus cstr. sing. of יוֹם (day), the
absolute being the whole of the following clause.

Verse 5. שִׂיחַ. There are two roots, one found in
Arabic 'to be eager' whence 'to be occupied', and so
'musing, moody', and thence 'complaint'; the other in
Akkadian 'to grow up (of trees)'. This latter is the
root involved here, hence 'bush, shrub'.

הַשָּׂדֶה. The שָׂדֶה is the country as opposed to the town,
or the open country as opposed to the enclosed tilled
land. All gardens are enclosed, e.g. the word גַּן
('garden', verse 8) means primarily 'enclosure', the
root being גָּנַן (cover, surround).

טֶרֶם. Conjunction with impf., 'before', DS 194, DT 32.

יִצְמַח. 3 m. s. impf. qal of צָמַח (sprout), with *qamets* for
pathach in pause with *athnach*, DG 40, WL 117.

הִמְטִיר. 3 m. s. pf. hiphil of מָטַר, denominative from
מָטָר (rain). Translate as pluperfect.

אָדָם, 'a man'. The article occurs in verse 7 and

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afterwards, but the word does not become a personal name until verse 20 (second occurrence). The word means 'man' as against 'God' or 'beast' (*homo*, ἄνθρωπος), whilst אִישׁ is 'man' as against 'woman' (*vir*, ἀνήρ).

אַיִן. A substantive meaning 'nothing', used generally in its construct form אֵין as the particle of negation. It is used in the absolute generally when it follows the noun it negatives, GK 152*i-o*, BDB 34.

Verse 6. אֵד. The word is uncertain, and the guess of the Targum is 'cloud, mist', and this is probably adequate in view of the following imperfect (action continued or repeated in the past, GK 112*e*, 107*b*, DS 66, DT 128). Other Jewish tradition connects with אֵיד (calamity), and so (in part) Ibn Ezra, and Aquila.

וְהִשְׁקָה. Strong *waw* plus 3 m. s. pf. hiphil of שָׁקָה (drink), always (except Job xxi 24) used in the hiphil. The tense continues from the previous verb, 'and used to water all the . . .', GK 112*e*, DT 128.

Verse 7. וַיִּיצֶר. Strong *waw* plus 3 m. s. impf. qal of יצר (form, shape). Final vowel normally *pathach*, but shortened to *seghol* when the tone is retracted to the previous long open syllable, DG 85 (bottom), WL 90.

וַיִּפַּח. Strong *waw* plus 3 m. s. impf. qal of נפח (breathe). The verb is both *pe-nun* and *lamedh*-guttural.

בְּאַפִּיו. Prep. *beth* plus 3 m. s. suffix to the dual אַפַּיִם (nostrils). The root is אנף, hence the *dagesh* in the *pe*.

נִשְׁמַת. Cstr. sing. of נְשָׁמָה (breath); so the *shewa* is open.

וַיְהִי, 'and (man) came to be . . .'.

Verse 8. וַיִּטַּע. Strong *waw* plus 3 m. s. impf. qal of נטע (plant).

בְּעֵדֶן. Prep. *beth* plus עֵדֶן. Probably the Assyrian

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edinu (plain), but the Hebrews connected it with their own similar word which means 'pleasure, delight'.

מִקֶּדֶם. Prep *min* ('from', but here of place 'away to', WL 207, BDB 578*b*) plus קֶדֶם, noun meaning 'front' either in time ('aforetime', 'of old') or of space 'east', directions being fixed by turning first to the rising sun. In the historical books the meaning is 'eastwards' and in the Prophets usually 'of old'. Here, therefore, 'eastwards', 'away to the east' and not 'of old time' (as all the ancient Versions except LXX).

וַיָּשֶׂם. Strong *waw* plus 3 m. s. impf. qal of שִׂים (set, place). The impf. qal of this *ayin-yodh* verb is יָשִׂים, jussive יָשֵׂם, and thence וַיָּשֶׂם when the tone is retracted with strong *waw* (DG 85, WL 90). It is impossible to distinguish between the imperfects of the qal and the hiphil of *ayin-yodh* verbs.

יָצָר. 3 m. s. pf. qal in pause. Translate as pluperfect.

Verse 9. וַיַּצְמַח. Strong *waw* plus 3 m. s. impf. hiphil (DG 83 and 95, WL 90) of צָמַח (sprout).

נֶחְמָד. m. s. ptc. niphal of חָמַד (desire). All passive participles (except qal) end in *qamets*. For *seghol* and silent *shewa*, see DG 116 (§ 34, 2*a* and *c*), WL 171 (§ 2, remark on iv).

לְמַרְאֶה. Prep. *lamedh* plus noun 'seeing', and similarly the following לְמַאֲכָל (for eating).

הַגָּן. Note the *qamets* with the article, nine times, there being one case with *pathach* כַּגַּן, Lamentations ii. 6.

הַדַּעַת. Article plus inf. cstr. qal of יָדַע (know), one of the six *pe-yodh* verbs like יָשַׁב, but with *pathach* twice because of the guttural. The following two words are in the accusative, so that דַּעַת must be regarded as the inf. cstr. and not as the noun, DS 22, GK 115*d*.

טוֹב וָרָע, 'good and evil'. *Copula* takes *qamets* in a pair and before the tone, DG 53, WL 45. רָע has *qamets* for *pathach* in pause with *silluq*, DG 40, WL 117.

Verse 10. נָהָר is a regular river as against the seasonal נַחַל (*wady*).

יֹצֵא. m. s. act. ptc. qal (go out, but here of a spring rising at its source). Participle denotes duration, here in time past, DG 159, GK 116*a*, and especially DS 135 (§ 100*f*), DT 166.

לְהַשְׁקוֹת. Prep. *lamedh* plus inf. cstr. hiphil of שׁקה (water).

יִפָּרֵד. 3 m. s. impf. niphal of פרד (divide). The imperfect here denotes that 'the parting of the waters is always taking place afresh' (GK 107*d*), as against the mere duration of the participle. The following perfect with strong *waw* carries on, therefore, the same idea, GK 112*e*, DS 82.

אַרְבָּעָה. Cardinal number 'four', opposite gender, in apposition, preceding noun (without article) in plural; cf. note on i. 16.

רָאשִׁים. Plural of רֹאשׁ (head), DG 153, WL 186; here 'river-head'.

Verse 11. שֵׁם. Third declension noun. All these nouns must fulfil two conditions; first part of word must be fixed, and last syllable must have *tsere* or *cholem*, DG 105, WL 106.

הָאֶחָד. Article plus cardinal, here used for the ordinal 'first', GK 134*k*, DS 56 (Rem. 1).

פִּישׁוֹן. According to the ancient Persian myth of the Garden of God there were four rivers. The Hebrews called them Pishon, Gihon (both of which are unidentified, though some say the Indus and the Nile), Chiddeqel (Tigris), and Perath (Euphrates). See commentaries.

הוּא, 'that', referring to the preceding name; see note on אֵלֶּה in verse 4.

הַסֹּבֵב. Article plus act. ptc. qal of סבב, 'that which goes round', being both adjective and predicate, GK 126*k*, DS 23 (Rem. 4).

הַזָּהָב. Article to denote the well-known gold, DS 28 (*d*); so also for the bdellium (a fragrant though bitter gum) and the *soham* (onyx or beryl) of the next verse.

Verse 12. וּזֲהַב. Copula (-*u* before *shewa*, DG 53, WL 44) plus cstr. sing. of זָהָב (gold). *Chateph-pathach* is sometimes found under a sibilant after -*u* copulative, GK 10*g*.

הַהוּא. Article plus demonstrative adjective. חוּא is found regularly in the Pentateuch for the feminine הִיא, and is always read (*Qere perpetuum*) הִיא, GK 17*c*, 32*l*. For *Qere* and *Kethibh* generally, see also DG 41, WL 119.

Verse 14. קִדְמַת. f. cstr. sing. of קִדְמָה (front, east). The first syllable is closed.

Verse 15. וַיִּקַּח. Strong *waw* plus 3 m. s. impf. qal of לָקַח (take). Like נתן (give), this verb must be learned separately, DG 213, WL 255.

וַיַּנִּחֵהוּ. Strong *waw* plus 3 m. s. impf. hiphil of נוּחַ (rest) plus 3 m. s. suffix, 'and put him'. This verb has two hiphils, the normal (pf. הֵנִיחַ and impf. יָנִיחַ) meaning 'to cause to rest', and a second with the first radical doubled (pf. הִנִּיחַ and impf. יַנִּיחַ) meaning 'to deposit'. Note that the hiphil -*i* returns with suffixes, i.e. it is וַיַּקְטֵל, but וַיַּקְטִלֵהוּ, WL 81 and 152, the syllable now being open.

לְעָבְדָהּ. Prep. *lamedh* plus inf. cstr. qal of עבד (serve, till), with short -*o* in an open syllable; followed by a similar form of שׁמר (keep, preserve). Note *mappiq* in *he* (DG 33, WL 90), regularly found in the final *he* of 3 f. s.

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suffix (the exception is קְטָלַתָּה, 'she killed her', WL 152).

Verse 16. וַיְצַו. Strong *waw* (*dagesh* failing in *yodh* with *shewa*) plus 3 m. s. impf. (apoc.) piel of צוה (command), DG 147, WL 144.

אָכֹל. Inf. abs. qal of אכל (eat), placed before the finite verb to strengthen it, DG 77, WL 101 (more fully), GK 113*n*, DS 117. A mnemonic for inf. absolutes: see paradigm DG 208f, WL 250f; the three on the right end in -*e*, piel has -*e* and -*o*, the rest end in -*o*.

תֹּאכֵל, 2 m. s. impf. qal of אכל, normally תֹּאכַל, but *pathach* curiously changed to *tsere* in pause, DG 119, WL 172, GK 68*c*. Further, the imperfect is used to express all modal forms (here 'mayest', but elsewhere 'can', 'will', 'would', etc.), DG 76, GK 107*a*, DS 64, DT 41f.

Verse 17. וּמֵעֵץ. Copula (-*u* before *mem*, DG 53, WL 44) plus prep. *min* (*mē* before guttural, DG 52, WL 20) plus עֵץ (tree). The effect of the non-occurrence of the strong *waw* is 'but', DG 85, WL 90, GK 112*e*, DS 70f, DT 98.

לֹא תֹאכַל. לֹא with the impf. is a strong prohibition. אַל with the jussive is 'don't', DG 83, WL 85 and 77, GK 107*o*, DS 171, DT 54 (obs.).

מִמֶּנּוּ. Prep. *min* (from) plus 3 m. s. suffix, DG 53, WL 110f.

אֲכָלְךָ. Pronounce '*ă-khŏ-lĕ-khā*; inf. cstr. qal of אכל (eat) plus 2 m. s. suffix, 'of thy eating', DG 110, WL 150.

מוֹת. Inf. abs. qal of מות (die), for emphasis; see note on verse 16; 'thou shalt surely die'. The inf. cstr. qal is מוּת ; the cstr. sing. of the noun מָוֶת (death) is מוֹת.

תָּמוּת. 2 m. s. impf. qal of מות.

Verse 18. הֱיוֹת. Inf. cstr. qal of היה (to be); note the initial *chateph-seghol*, DG 147.

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לבדו. Prep. *lamedh* plus 3 m. s. suffix to sing. בַּד, a noun meaning 'separation', but always found with the preposition. *Dagesh* appears with suffixes since the root is double-*ayin*.

אעשׂה. 1 s. impf. qal of עשׂה (make). The cohortative *he* is rarely attached to *lamedh-he* verbs, see i. 26.

לּוֹ. The *dagesh forte conjunctivum* is inserted after *he* with *seghol* with or without intervening *maqqeph*, DG 33, WL 21.

כנגדו. Prep. *kaph* plus 3 m. s. suffix to sing. נֶגֶד (as his opposite, complement), the word being stronger than לְפָנָיו.

Verse 19. וַיִּצֶר. Cf. verse 7, but here without the root-consonant *yodh*.

ויבא. Strong *waw* plus 3 m. s. impf. hiphil of בּוֹא.

לראות. Prep. *lamedh* plus inf. cstr. qal of ראה (see). The first syllable is closed, DG 77, WL 100.

מה. Interrogative pronoun (what?). The pointing is as for the article, neglecting the rule which concerns accented *he* and *ayin* with *qamets*, DG 48, WL 39.

יקרא. 3 m. s. impf. qal of קרא with following prep. *lamedh*, 'what he would name it'; for 'modal' imperfect, DG 76, GK 107r, DS 64, DT 41f.

שׁמו. 3 m. s. suffix plus שֵׁם (name), third declension. Plural in next verse.

Verse 21. ויפל. Strong *waw* plus 3 m. s. impf. hiphil of נפל (fall).

תרדמה. The deep hypnotic sleep which is due to supernatural causes.

ויישן. Strong *waw* plus 3 m. s. impf. qal (וִיִשַׁן) of יָשֵׁן (sleep), with *pathach* lengthened to *qamets* in pause with *athnach*, DG 40, WL 117.

אַחַת. Absolute. fem. of cardinal 'one', DG 164, WL 194.

מִצַּלְעֹתָיו. Prep. *min* plus 3 m. s. suffix to plural of צֵלָע (rib). The cstr. sing. is צֶלַע and (once) צֵלָע, but the form with suffixes is צַלְעוֹ. It is fem., but twice masc., and the plural is once found in -*im*.

וַיִּסְגֹּר. Strong *waw* plus 3 m. s. impf. qal of סגר (close, shut).

תַּחְתֶּנָּה. 3 f. s. suffix plus prep. תַּחַת (under), which takes suffixes as if it is a dual (sing. segholate stem like מֶלֶךְ, but with plural suffixes, DG 121, WL 233); this form is the only one which has a suffix like עוֹד and אַיִן (DG 136, WL 110f).

Verse 22. וַיִּבֶן. Strong *waw* plus 3 m. s. impf. (apoc.) qal of בנה (build).

וַיְבִאֶהָ. Strong *waw* (dagesh failing in *yodh* with *shewa*, DG 32f, WL 20) plus 3 m. s. impf. hiphil of בוֹא plus 3 f. s. suffix.

Verse 23. זֹאת הַפַּעַם, lit. 'this is the time', i.e. 'This, now at last', BDB 822*a*, 3*d*. The word פַּעַם (beat, foot, step, occurrence) occurs with the definite article, as here, only in J. The accents do not unite the phrase, as is said in ICC, since when there are two words only in *rebhia*'s clause and the first word is short, the accent must always be *munach*, as here (see Wickes, *Hebrew Prose Accents*, p. 93).

יִקָּרֵא. 3 m. s. impf. niphal of קרא plus prep. *lamedh* ('name'). This is an impersonal passive (DS 113, GK 121*a*), cf. English 'one', French *on*, German *man*.

מֵאִישׁ. Prep *min* plus אִישׁ (man), but Sam., LXX, and Targum (Onkelos) read מֵאִישָׁהּ (from her husband),

which is much better and is more likely to have been the original.

לֻקֳחָה. 3 f. s. pf. passive qal (rather than pual or hophal, DG 114, GK 53*u*) of לקח (take). The *chateph-qamets* under the *qoph* instead of *shewa* with *dagesh* or *chateph-pathach* (when *dagesh* fails) is due to the influence of the preceding *u*-sound, GK 10*h*, 52*d*.

זֹאת. The *dagesh forte* strengthens the consonant for the sake of euphony, DG 33, WL 20, GK 20*c-f*.

Verse 24. יַעֲזָב־. 3 m. s. impf. qal of עזב (forsake). The last vowel is short-*o*, since the *maqqeph* joins both words into one, and we now have a closed syllable before the tone, DG 40, GK 16*a*; cf. WL 28.

אָבִיו. 3 m. s. suffix to sing. אָב (father), DG 153, WL 185. Similarly אִמּוֹ, from אֵם (mother), the *dagesh* in the *mem* being due to a double-*ayin* root.

. . . וְדָבַק, 'and shall cleave . . . and they shall become . . .'.

Verse 25. וַיִּהְיוּ, 'and they were . . .'. The *shewa* is open and preceded by *metheg*, DG 147, WL 145.

שְׁנֵיהֶם. 3 m. p. suffix plus masc. numeral שְׁנַיִם (two).

עֲרוּמִּים. m. p. of adj. עָרֹם (naked), but the form is usually עֵירֹם (cf. iii. 10) with plural עֵירֻמִּים (iii. 7). The word belongs to a class of words which have an unchangeable vowel in the first syllable, and originally had a short vowel in the second syllable. As soon as any addition is made, the short vowel reappears, and a doubling of the next consonant is demanded to keep the vowel short, DG 141, WL 55, GK 85*t*, 93*pp*. Here the short vowel is anomalously written full, GK 9*o*; this is demanded by the Masora here and in Job xxii. 6. The root is עוּר 11 (*ayin-waw*). Contrast with עָרוּם (crafty, iii. 1), with plural עֲרוּמִים from root עָרֹם.

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יִתְבּשָׁשׁוּ. 3 m. p. impf. hithpo'lal (note the *qamets* in pause with tone retracted and original vowel appearing, DG 40, WL 117, GK 29*m*) of בּוֹשׁ (to be ashamed). The form is reciprocal: 'they were ashamed each before the other'.

CHAPTER III

Verse 1. A new element is introduced into the story, so the strong *waw* (*waw* consecutive) sequence is broken and the newcomer is mentioned first. 'Now the serpent ...'.

עָרוּם. Adj. m. s. (crafty, subtle) followed by prep. *min* to express the comparative, DG 161, WL 31f, DS 47, GK 133 *a-e*.

עָשָׂה. Translate as pluperfect; see i. 31.

וַיֹּאמֶר. The *waw* consecutive is resumed, 'and so (because he was crafty) he said', GK 111*a*, DS 71, DT 80.

אַף expresses 'Yes and', whereas אַךְ expresses 'Yes but'. The normal אַף כִּי means 'Furthermore', 'Yes, indeed', and it requires no more than an inflexion of the voice to ensure the question which all the Versions have found here, BDB 65*a*.

Verse 2. וַתֹּאמֶר. Strong *waw* plus 3 f. s. impf. qal of אמר with tone retracted, so that the final *pathach* has become *seghol*, DG 85, WL 90, DT 74.

נֹאכֵל. 1 p. impf. qal of אכל ('we may eat', DG 158, DS 64, DT 42, GK 107*r*), with *tsere* for *pathach* in pause with *silluq*, DG 119, WL 172, GK 68*c*.

Verse 3. לֹא with impf. is a strong prohibition, DG 83, WL 77f, DS 65, GK 107*o*.

תִּגְּעוּ. 2 m. p. impf. qal of נגע (touch).

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פֶן with the impf. means 'lest', DS 65 and 172, GK 107*q*, DT 45f.

תְּמֻתוּן. 2 m. p. impf. qal of מוּת (die), with fuller archaic ending bearing the tone. This is found mostly in pausal forms and in emphatic statements, DG 77, WL 77, GK 47*m*.

Verse 4. לֹא מוֹת. In this inf. abs, construction the negative is usually found between the two forms, but here the whole phrase is negatived, GK 113*v*, DS 118.

Verse 5. אָכְלְכֶם. Pronounce '*ă-khŏ-lĕ-khĕm*; 2 m. p. suffix plus inf. cstr. qal, 'in the day of your eating'.

וְנִפְקְחוּ. Strong *waw* plus 3 p. pf. niphal, 'then (your eyes) shall be opened', apodosis to temporal 'clause', GK 112*oo*, DS 81 (bottom).

וִהְיִיתֶם. Strong *waw* (with *chireq* and *metheg* before vocal *shewa*, GK 28*b*, 16*f* ε) plus 2 m. p. pf. qal of הָיָה, 'and ye shall become (come to be) . . .'.

כֵּאלֹהִים. Prep. *kaph* (with *tsere*, DG 51, WL 44, note) plus אֱלֹהִים (gods), i.e. according to Rashi 'creators of worlds'.

יֹדְעֵי. m. cstr. pl. of יֹדֵעַ, act. ptc. qal, 'knowers of . . .', WL 106, GK 116*g*, DS 131.

Verse 6. וַתֵּרֶא. Strong *waw* plus 3 f. s. impf. (apoc.) qal of רָאָה (see), consecutive from וַיֹּאמֶר at beginning of verse 4. For form, see DG 147, WL 144.

תַּאֲוָה. Fem. noun, 'desire'.

לָעֵינַיִם. Prep. *lamedh* plus article (with *qamets*, normal here and Prov. x. 26, but abnormally with *pathach* at 1 Samuel xvi. 7 and Ecclesiastes xi. 7) plus dual of עַיִן (eye), DG 55, WL 64.

וְנֶחְמָד. Copula plus m. s. niphal ptc. 'desirable, to be desired', GK 116*e*; if it were the pf. the final vowel would be *pathach*.

לְהַשְׂכִּיל. Prep. *lamedh* plus inf. cstr. hiphil of שָׂכַל (be prudent), always in hiphil except once (1 Samuel xviii. 30).

מִפִּרְיוֹ. Prep. *min* (partitive, WL 208, GK 119*w* note 2, DS 141) plus 3 m. s. suffix to sing. פְּרִי (fruit), DG 148, WL 189.

וַתֹּאכַל. Strong *waw* plus 3 f. s. impf. qal with tone not retracted because the action hurries on.

עִמָּהּ. 3 f. s. suffix to prep. עִם (with), DG 142 (note), WL 49.

וַיֹּאכַל. Strong *waw* plus 3 m. s. impf. qal with tone not retracted because in pause, but Sam. and some LXX MSS. read the plural, making them eat together.

Verse 7. עָלֵה. Written with a *he* according to the Masora (there are two thus, the other being viii. 11); cstr. sing. of עָלֶה (leaf), but some Hebrew MSS. and the Versions read the plural עֲלֵי. The *he* is undoubtedly the correct Hebrew text.

חֲגֹרֹת. Plural of חֲגוֹרָה, an article of woman's dress in Isaiah iii. 24, but elsewhere of the belt of a warrior (1 Kings ii. 5; 2 Kings iii. 21).

Verse 8. מִתְהַלֵּךְ. m. s. ptc. hithpael of הלך (walk), 'walking to and fro'; cf. Job i. 7.

בַּגָּן. For the *qamets*, see ii. 9.

לְרוּחַ. Prep. *lamedh* (of time) plus cstr. sing. of רוּחַ (wind), generally agreed to mean 'evening', though early Jewish exegesis thinks of the morning breeze from the sea (Palestinian).

וַיִּתְחַבֵּא. Strong *waw* plus 3 m. s. impf. hithpael, 'and he hid himself', agreeing with the nearest element of the subject, DS 158, GK 146*f.*

Verse 9. אַיֶּכָּה. Interrogative adverb with 2 m. s. suffix, DG 168, GK 100*o*, 'Where art thou?' The

adverb is אֵי or אַיֵּה, but the *yodh* is really doubled, and appears so in suffixes.

Verse 10. וָאִירָא. Strong *waw* plus 1 s. impf. qal of יָרֵא (to be afraid), i.e. 'I was afraid because . . .'; but Syriac read וָאֵרֶא, 'and I saw that I was naked, so I hid myself', which may very well have been the original reading.

וָאֵחָבֵא. Strong *waw* plus 1 s. impf. niphal of חבא (hide).

Verse 11. הִגִּיד. 3 m. s. pf. hiphil of נגד (tell).

אַתָּה. *Qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

הֲמִן. Interrogative *he* plus prep. *min.*

צִוִּיתִיךָ. 1 s. pf. piel of צוה plus 2 m. s. suffix. Usually צִוֵּיתִי with a *tsere* to avoid three consecutive *i*-sounds, but both forms are found, DG 144f, GK 75*z*.

לְבִלְתִּי. Prep. *lamedh* plus particle בִּלְתִּי, normal negative with inf. cstr., DG 145, WL 101, DS 127, GK 114*s*.

אֲכָל־. Inf. cstr. qal, with short -*o* because of following *maqqeph.*

מִמֶּנּוּ. Prep. *min* plus 3 m. s. suffix, DG 53, WL 110f. The accent *tiphkha* (curls down to the right) marks the end of the clause.

אָכָלְתָּ. 2 m. s. pf. qal with *qamets* for *pathach* in pause with *silluq*, DG 40, WL 117.

Verse 13. עָשִׂית. 2 f. s. pf. qal of עשה (do).

הִשִּׁיאַנִי. 3 m. s. pf. hiphil of נשא with *shin* (deceive: נשא with *sin* is 'lift up')plus 1 s. suffix.

וָאֹכֵל. Strong *waw* plus 1 s. impf. qal of אכל (eat) with *tsere* for *pathach* in pause, DG 119, WL 172, GK 68*c*.

Verse 14. זֹאת. Conjunctive *dagesh forte* after toneless *qamets*, DG 33, WL 21, GK 20*f*.

אָרוּר. Pass. ptc. qal, here expressing jussive sense (DS 136, Rem. 1; GK 116r, note), followed by *min* in sense of 'separated out from among', GK 119w, WL 208.

Verse 15. אָשִׁית. 1 s. impf. qal of שִׁית (set, put), hiphil not found.

בֵּינְךָ. Prep. בֵּין (between) plus 2 m. s. suffix.

תְּשׁוּפֶנּוּ. 2 m. s. impf. qal of שׁוּף ('bruise', though meaning is uncertain) plus 3 m. s. suffix with *nun energicum*, DG 110 (§ 31, 7), WL 150, followed by a loose accusative, DS 110, GK 117ll.

Verse 16. הַרְבָּה אַרְבֶּה Inf. abs. hiphil plus 1 s. impf. hiphil of רבה (multiply), for emphasis, DG 77, WL 101, DS 117, GK 113n.

עִצְּבוֹנֵךְ. The noun is עִצָּבוֹן (toil).

הֵרֹנֵךְ. The noun here is הֵרוֹן, which is either a contraction from the normal הֵרָיוֹן (conception, pregnancy), i.e. for הֵרָיֹנֵךְ (as Sam.) or an error for it. LXX seems to have read הֶגְיֹנֵךְ in the unusual sense of 'groaning'.

תֵּלְדִי. 2 f. s. impf. qal of ילד (bear children), one of six *pe-yodh* verbs like יֵשֵׁב.

תְּשׁוּקָתֵךְ, 'thy desire, longing'. LXX and Vulgate read the unusual word as תְּשׁוּבָתֵךְ (thy turning, *conversio tua*), but keep MT.

יִמְשָׁל-. Note the short-*o* before the *maqqeph*.

בֵּךְ. Prep. *beth* plus 2 f. s. suffix In verse 18 לָךְ is 2 m. s. suffix in pause for the normal לְךָ.

Verse 17. בַּעֲבוּרֵךְ. Normally בַּעֲבוּרְךָ (prep. *beth* plus cstr. s. עֲבוּר), 'on thy account', but the tone is retracted in pause with *zaqeph-qaton* and the vocal *shewa* has become *seghol*, DG 41, WL 117, GK 29n.

תֹּאכֲלֶנָּה. 2 m. s. impf. qal plus 3 f. s. suffix with *nun energicum*, DG 110, WL 150. MSS. and Edd. vary

between *chaṭeph-pathach* and *shewa* under the *kaph*, but the better tradition in this case is *chaṭeph-pathach*.

Verse 19. בְּזֵעַת. Prep. *beth* plus cstr. sing. of זֵעָה (sweat), from root יזע (flow), the *tsere* therefore remaining firm, GK 95*e*.

שׁוּבְךָ. Inf. cstr. qal of שׁוּב (return) plus 2 m. s. suffix.

לֻקָּחַת. 2 m. s. passive qal (see ii. 23), but with *qamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

Verse 20. חָי. Pausal for חַי (alive), DG 40, WL 117.

Verse 21. כָּתְנוֹת. The first vowel is short-*o* in an open syllable; cstr. pl. of כֻּתֹּנֶת or כְּתֹנֶת ('tunic', both forms being found).

וַיַּלְבִּשֵׁם. Strong *waw* plus 3 m. s. impf. hiphil (the *-i* returning with suffix) plus 3 m. p. suffix, 'and he clothed them'.

Verse 22. לָדַעַת. Prep. *lamedh* (*qamets* before tone, DG 51, WL 45) plus inf. cstr. of ידע (know).

וָחַי. The normal root 'to live' is חיה, from an original חיי. Here the verb is developed as a double-*ayin* root instead of a *lamedh-he*, and so the 3 m. s. pf. qal is חַי. Here it is found with strong *waw*, and an unusual *qamets* because of the pretone, GK 76*i*.

Verse 23. וַיְשַׁלְּחֵהוּ. The construction is broken off without the apodosis, and the narrative is resumed with strong *waw*.

לֻקַּח. Passive qal, as in verse 19.

Verse 24. וַיְגָרֶשׁ. Strong *waw* plus 3 m. s. impf. piel of גרשׁ (drive out). *Dagesh* fails in *yodh* with *shewa*; *qamets* because *resh* cannot be doubled; *seghol* for *tsere* in last syllable because of retraction of the tone.

וַיַּשְׁכֵּן. Strong *waw* plus 3 m. s. impf. hiphil of שָׁכֵן (dwell). LXX adds 'him' (i.e. Adam), and then

introduces וַיָּשֶׂם (and he placed, set) before the mention of the cherubim and the flaming sword. Retain MT.

הַמִּתְהַפֶּכֶת. Article plus f. s. ptc. hithpael (masc. is מִתְהַפֵּךְ), 'the flame of a whirling sword', i.e. it kept on turning backwards and forwards.

CHAPTER IV

Verse 1. Once again a new topic is introduced, so the strong *waw* (*waw* consecutive) construction is broken.

וַתַּהַר. Strong *waw* plus 3 f. s. impf. (apoc.) qal of הרה (conceive).

קָנִיתִי. 1 s. pf. qal of קנה, 'acquire', primarily by buying, but sometimes 'get' in a general sense, and even 'possess'.

אֶת־יהוה. Very difficult. Rashi preserves the exegesis that it means 'with the Lord', i.e. He created us Himself, but we are partners with Him in this. Targum (Onkelos) seems to have read (or assumed) מֵאֵת־, 'from the presence of', whilst the other Versions have 'through, in, to'.

Verse 2. וַתֹּסֶף lit. 'and she added to bear', DG 129, WL 138, DS 114, GK 120*d*. Strong *waw* plus 3 f. s. impf. hiphil of יסף (add), here followed by inf. cstr. with *lamedh*, and in viii. 21 with adverb עוֹד (again).

אֶת־. This sign of the definite accusative is repeated with the personal noun in apposition, GK 131*h*.

רֹעֵה. Note the *tsere*; cstr. sing. of רֹעֶה (shepherd). It is best to take the following עֹבֵד (tiller of) as cstr. sing. of m. act. ptc. qal.

Verse 3. מִקֵּץ יָמִים. Lit. 'from the end of days', i.e. 'at the end of the year'.

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מפרי. Prep. *min* (partitive, WL 208, GK 119*w* note 2) plus cstr. sing. of פְּרִי (fruit).

מנחה. In post-exilic times this was the cereal-offering which accompanied every meat-offering, but in pre-exilic times it was the gift-offering (lit. 'tribute') to God, none of which was eaten by the worshipper.

ליהוה. Point as if לַאדֹנָי for לַאֲדֹנָי. Add this to the exceptions given in DG 51. § 14. 1 (c); cf. WL 45.

Verse 4. ומחלבהן. Copula (-*u* before mem, DG 53, WL 44) plus prep. *min* plus 3 f. pl. suffix to the plural of חֵלֶב ('fat', and in plural 'fat things'). There is no *dagesh* in *beth* according to the best text, and the plural *yodh* is not written.

וישע. Strong *waw* plus 3 m. s. impf. qal (apoc.) of שׁעה ('gaze intently', here 'regard with favour'). The *pathach* is due to the guttural, otherwise it would be *seghol*, DG 147 (top), WL 144.

Verse 5. The *waw*-consecutive is again broken, so that the initial *waw* is best translated 'but'.

ויחר. Strong *waw* plus 3 m. s. impf. qal (apoc.) of חרה (to be hot); lit. 'and it was hot (angry) to Cain', DG 171, WL 234; cf. DS 153 GK 144*b*. For the vowels, see DG 147 (top) and especially WL 144.

Verse 6. חרה לך. Normally חָרָה לְךָ, lit. 'it is hot (angry) to you'. First, לְךָ has become לָךְ in pause with *zaqeph-qaton* (DG 51, note, WL 49), and then the tone of the first word has been retracted to avoid two consecutive stressed syllables; see note on i. 5.

Verse 7. 'Shall it not be, if thou doest well, acceptance (or 'forgiveness', lit. 'lifting up'); but if thou doest not well, at the door sin is a Coucher?'

תיטיב. 2 m. s. impf. hiphil of יטב (to be good), one of three true *pe-yodh* verbs which have hiphils and always

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show a *yodh*; 'if he howls יְלֵל, let him suck יִנַק his thumb, and he will be good יִטַב'.

שְׂאֵת. The normal inf. cstr. qal of נָשָׂא (lift up).

רבץ. M. s. act. ptc. qal of רבץ (stretch oneself out, lie down), but *Robets* is the name of an Assyrian door-demon, and perhaps this is the explanation of the saying.

Verse 8. After אָחִיו (his brother), the Versions pre-suppose 'Let us go to the field', נֵלְכָה הַשָּׂדֶה, which seems to be necessary, and is doubtless original. נלכה is 1 p. impf. (cohortative, DG 83, WL 85) qal of הלך (go).

בהיותם. Prep. *beth* (with *chireq* and *metheg* before vocal *shewa*, cf. iii. 5) plus inf. cstr. qal of היה (to be) plus 3 m. p. suffix, 'in their being'; for construction, see DG 111, WL 100.

ויקם. Strong *waw* plus 3 m. s. impf. qal of קוּם (rise up); pronounce *wăy-yắ-qŏm*, DG 131, WL 158 (top).

ויהרגהו. Strong *waw* plus 3 m. s. impf. qal of הרג (slay) plus 3 m. s. suffix.

Verse 9. הֲשֹׁמֵר. Interrogative *he* (DG 167, WL 28f) plus m. s. act. ptc. qal of שֹׁמֵר (guard, keep), used as a noun.

Verse 10. מֶה. Interrogative 'what?', see ii. 19.

קוֹל. 'Hark', the accent *yethibh* (used for *pashţa* when the word is of one syllable only) is disjunctive, and marks the main division in *zaqeph's* clause on the second word before *zaqeph*. 'The voice of your brother's blood' would be קוֹל דְּמֵי אָחִיךָ.

דמי. Cstr. pl. of דָּם (blood). The plural usually denotes 'shed blood', GK 124n.

Verse 11. פצתה. 3 f. s. pf. qal of פצה (part, open).

לקחת. Prep. *lamedh* (with *qamets* in pretone with inf. cstr., DG 51, WL 45) plus inf. cstr. of לקח (take), DG 144, WL 131.

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מִדָּך. In pause, with tone retracted, for מִדֶּךָ, DG 41, WL 117, GK 29n.

Verse 12. כִּי. Conjunction introducing a temporal clause, GK 164d, DS 194.

לֹא תִתֵּן. The negative particle לֹא with the jussive is unusual. It may be a later attempt (i.e. of the scribes) to modify an original strong prohibition (i.e. a לֹא with the imperfect), and to approximate to the less severe אַל with the jussive, GK 109d, DS 89, DT 216.

תֵּת. Inf. cstr. qal of נתן (give), DG 114, WL 131.

נָע וָנָד. Alliteration, two act. participles from *ayin-waw* verbs, 'vagabond (one that totters) and wanderer'. ICC rightly commends an anonymous Greek Version σαλευόμενος καὶ ἀκαταστατῶν (restless and unsettled), of the restless and unsettled life of the nomad. Note the copula with *qamets* in the pretone with a pair, DG 53, WL 44.

Verse 13. גָּדוֹל followed by prep. *min*, to express the comparative, DG 161, 31f.

עֲוֹנִי. 1 s. suffix plus עָוֹן. The noun includes both the iniquity and its consequences, and is rightly translated 'punishment', as EVV, in this particular case.

מִנְּשׂוֹא. Prep. *min* plus נְשׂוֹא, an unusual inf. cstr. qal of נשׂא (bear, carry), the normal being שְׂאֵת. The better text has *waw*.

Verse 14. מֹצְאִי. 1 s. suffix plus act. ptc. qal, 'every one that findeth (i.e. meeteth) me'.

Verse 15. שִׁבְעָתַיִם. The dual feminine of the numeral expresses repetition, 'sevenfold', DG 165, WL 197f, DS 57 (top), GK 97h.

יֻקָּם. 3 m. s. impf. hophal of נקם (avenge), with final *pathach* lengthened to *qamets* in pause (DG 40, WL 117). In *pe-nun* verbs the hophal-*o* is sharpened to

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short-*u* because of the doubled letter immediately following, DG 33 (§ 7.7) and 113 (§ 33. 1. c), WL 130.

וַיָּשֶׂם. Strong *waw* plus 3 m. s. impf. qal of שִׂים (set). The ordinary impf. is יָשִׂים, jussive יָשֵׂם, and וַיָּשֶׂם when tone is retracted.

הַכּוֹת. Inf. cstr. hiphil of נכה (smite).

מֹצְאוּ. 3 m. s. suffix plus act. participle qal.

Verse 16. וַיֵּשֶׁב. Strong *waw* plus 3 m. s. impf. qal of יֹשֵׁב (sit, dwell) with tone retracted.

נוד. Lit. 'wandering'.

Verse 17. בֹּנֶה. This is the participle, expressing contemporary action, 'and it came to pass, he was building a city'. To translate 'and he became a city-builder' presupposes בֹּנֵה (cstr. ptc. qal), which a few MSS. read, but wrongly. The tone is retracted to prevent two accented syllables coming together, cf. i. 5.

Verse 18. וַיִּוָּלֵד. Strong *waw* plus 3 m. s. impf. niphal of ילד, used in a passive sense with the object still in the accusative, DS 113 (Rem. 3), GK 121*a,b*.

Verse 20. 'And he became the father of tent- and cattle-dwellers.' The construction is not easy, and LXX reads אָהֳלֵי 'dwellers in cattle-tents', whilst Vulgate makes מקנה a participle מַקְנֶה, 'and of (cattle-) herdsmen'. But there is the same construction at the end of the next verse, so both may stand.

Verse 22. קַיִן לֶמֶשׁ. Difficult and unsatisfactory, RV text and margin being two attempts, making the best of a text which seems to be corrupt. We should expect הוּא הָיָה אֲבִי, as before, 'he was the father of'. The problem is unsolved, and it is difficult to see how לֶמֶשׁ came in except as a gloss. Perhaps the difficulty is due partly to LXX, which has Θοβελ καὶ ἦν. If the *eta* is omitted, we get καιν, i.e. in Hebrew קַיִן. If this is at the root of

the trouble, then the first קין is a corruption from the Greek (as has happened occasionally, cf. Amos ii. 7), and the second is an addition in the Hebrew (it is not in LXX) to secure uniformity.

וַאֲחוֹת. Copula plus cstr. sing. of אָחוֹת (sister), DG 153, WL 185.

Verse 23. לְנָשָׁיו. Prep. *lamedh* plus 3 m. s. suffix to נָשִׁים, plural of אִשָּׁה (woman, wife), DG 153, WL 185.

שְׁמַעַן. 2 f. p. imperat. qal of שָׁמַע (hear), for the normal שְׁמַעְנָה, GK 46*f*.

הַאְזֵנָּה. 2 f. p. imperat. hiphil of אזן, denominative from אֹזֶן (ear). Normal form for *lamedh-nun* verb, where last letter of stem contracts with the *nun* of the afformative ending, GK 44*o*.

לְפִצְעִי. Prep. *lamedh* (with regard to, WL 207, GK 119*u*) plus 1 s. suffix to singular פֶּצַע (bruise, wound).

Verse 25. שָׁת־. 3 m. s. pf. qal of שִׁית ('hath set'), with the *metheg* keeping the *qamets* long.

Verse 26. הוּחַל. 3 m. s. pf. hophal of חלל ('pollute', but in hiphil also 'begin'), 'then it was begun to call by means of the Name of JHVH', i.e. to invoke God by the utterance of His personal Name. Jewish exegesis follows the sense 'it was profaned', i.e. this was the beginning of idolatry. Vulgate and Jubilees iv. 12 read זֶה הֵחֵל 'this man began', and these consonants are supported by LXX οὗτος ἤλπισεν, i.e. זֶה הֹחֵל, from the root יחל (wait, hope).

Verse 1. בדמות. Prep. *beth* plus cstr. sing. of דְּמוּת (likeness).

Verse 2. בראם. 3 m. s. pf. qal plus 3 m. p. suffix.

Verse 3. For the numerals in this and other verses in this chapter, see note on i. 16; also DG 163f, WL 194f, DS 50–57, GK 134. Note מְאַת (the cstr. sing.) in this verse, found almost exclusively in P, but elsewhere the absolute מֵאָה is normal.

ויולד. Strong *waw* plus 3 m. s. impf. hiphil with tone retracted. The qal is 'bear children', and hiphil 'cause to bear', i.e. 'beget'.

Verse 4. הוליד. Inf. cstr. hiphil of לד plus 3 m. s. suffix.

Verse 5. חי. 3 m. s. pf. qal of חיי (live); see iii. 22.

וימת. Strong *waw* plus 3 m. s. impf. qal (jussive form, but not with tone retracted because of pause) of מות (die).

Verse 23. ויהי. This is the true Masoretic text, though the plural is expected, and would be correct grammatically (so Sam.). Similarly in verse 31.

Verse 24. ואיננו. Copula plus negative particle אַין plus *nun energicum* plus 3 m. s. suffix, DG 136 (note), WL 110f.

Verse 29. זה, referring to the new arrival, GK 136a, DS 4.

ינחמנו. 3 m. s. impf. piel of נחם (comfort out of sorrow) plus 1 p. suffix. LXX has διαναπαύσει ἡμᾶς (will give us an interval of rest), i.e. יְנִיחֵנוּ, making much better sense, and giving a truer derivation.

ממעשנו. Prep. *min* plus 1 p. suffix to sing. מַעֲשֶׂה

(work). Similarly for following, where the noun is עִצָּבוֹן (pain, toil).

אררה. 3 m. s. pf. piel of ארר (curse) plus 3 f. s. suffix.

CHAPTER VI

Verse 1. הֵחֵל. 3 m. s. pf. hiphil of חלל (begin), cf. iv. 26.

לרב. Prep. *lamedh* (with *qamets* in pretone, DG 51, WL 45) plus inf. cstr. qal of רבב (multiply).

Verse 2. ויראו. Strong *waw* plus 3 m. p. impf. qal of ראה (see).

הנה. This is the fem. plural personal pronoun, DG 46, WL 34.

ויקחו. Strong *waw* plus 3 m. p. impf. qal of לקח (take), *dagesh* failing in *qoph* with *shewa*, DG 32, WL 20.

בחרו. In pause for בָּחֲרוּ; translate as pluperfect, the choice having taken place before the taking, DG 155, DS 58f, GK 106*f.*

Verse 3. ידון. An unsolved problem. Most Versions understand 'dwell, remain', which may be a guess, unless ידור or (say) ילון was read. Symmachus and Targum Jonathan have 'judge', which properly is ידין. RV margin ('rule in') has support in Zechariah iii. 7, but is less likely. RV and AV texts ('strive with') have support in Ecclesiastes vi. 10 and 2 Samuel xix. 10. The first suggestion is most likely, and we prefer an original ילון, following Kuenen.

בשגם. Authorities are roughly evenly balanced between בְּשַׁגַּם and בְּשַׁגָּם, with the latter probably to be preferred. The first is בְּ plus שׁ (late relative, probably Northern dialect form, usually with *seghol*, but also with *pathach* or *qamets*, GK 36, BDB 979f) plus גַּם (also),

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i.e. 'in that he also is flesh'. The second is prep. *beth* plus inf. cstr. qal of שֹׁגַב (err) plus 3 m. p. suffix, i.e. 'by their erring he is flesh'. The former translation makes better sense, but the use of the unusual relative in the Pentateuch counts heavily against it. Our own preference is to adapt a generally discounted suggestion of Margoliouth's, who proposed בְּשַׁגָּם as meaning 'in their body'; cf. the Ethiopic *shega*, and to regard הוּא בשׂר as a gloss on the very rare word.

Verse 4. הנפלים. The author regards the Nephilim as the offspring of the irregular unions between 'the sons of God' (beings of the class of divine beings, GK 128*v*, DS 33, i.e. supernatural beings) and human women, and he says that there were other Nephilim, begotten by them of mortal women. These latter were the Gibborim (Mighty Ones, ancient, legendary heroes). The etymology of the word is uncertain; though Jewish tradition easily regarded them as the Fallen Angels (root נפל).

וגם אחר-כן. 'and also afterwards, whenever', the following אֲשֶׁר being a relative conjunction, GK 164*d* DS 194 (§ 145*a*, end), followed by impf. qal ('they used to come to . . .', DS 66 bottom, GK 107*e*), in its turn followed by pf. with strong *waw* 'and they used to bear (children) to them'.

Verse 5. וירא. Strong *waw* plus 3 m. s. impf. (apoc.) qal of ראה (see); for form see DG 147, WL 144.

רבה. f. s. of adjective רב (great), the *dagesh* being due to the double-*ayin* root. If the form had been the 3 f. s. pf. qal of רבב (to be great, many) the accent would have been on the first syllable.

רעת. Cstr. sing. of רָעָה (evil). The *qamets* is firm because the root is double-*ayin*, and the second radical, being itself an *ayin*, cannot be doubled.

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יֵצֶר, 'inclination', a word famous in Rabbinic discussions. They held that man had two *yetsers*, a good and a bad.

מחשבת. Cstr. pl. of מַחֲשָׁבָה (thought, device) from root חָשַׁב.

לבו. 3 m. s. suffix to singular לֵב (heart). The root is double-*ayin*, hence the *dagesh* and the sharpening of the *tsere* into *chireq*. There is no exegetical or other difference in the meanings of the two forms לֵב and לֵבָב.

Verse 6. וינחם. Strong *waw* plus 3 m. s. impf. niphal of נחם. The root is usually translated 'repent', but more accurately it means 'change the mind', not always by way of repentance. The tone has been retracted, and the last vowel changed from *tsere* to *seghol*, DG 85, WL 90.

Verse 7. אמחה. The cohortative is rarely found with *lamedh-he* verbs; see i. 26. The cohortative marks the presence of a strongly felt impulse, and in *lamedh-he* verbs is usually expressed by the ordinary impf. in *seghol*.

עשׂיתם. 1 s. pf. qal plus 3 m. p. suffix.

Verse 9. תמים. The word is not a plural, but is from the root תמם (to be complete, perfect). Vulgate inserts the copula, which is easier.

בדרתיו. Prep. *beth* plus 3 m. s. suffix to plural of דּוֹר (generation).

התהלך־. 3 m. s. pf. hithpael, with last vowel shortened from *tsere* to *seghol* because of the following *maqqeph*, which makes both words count as one, moving the tone, DG 40, WL 28.

Verse 12. נשׁחתה. 3 f. s. pf. niphal of שׁחת ('was corrupted') with tone retracted in pause, and *qamets* appearing for vocal *shewa*, DG 40, WL 117, GK 29*n*.

Verse 13. והנני. Copula plus הִנֵּה (behold) plus 1 s.

suffix, DG 142, WL 110f, GK 100*o* and 147*b*. Instead of the 3 m. s. suffix הֻוא הִנֵּה is usually found.

מַשְׁחִיתָם. This and the following word look like a conflated reading. The originals were probably מַשְׁחִיתָם (I am about to destroy them) and מַשְׁחִית אֶת־הָאָרֶץ (I am about to destroy the earth). LXX ease the syntax by inserting 'and', whilst the Samaritan Targum reads *min*. Possibly we should read מֵאֵת־, 'from off (with)'.

Verse 14. לָךְ. Ethical dative, 'make thee', WL 207, DS 140, GK 119*s*.

עֲצֵי. Cstr. pl. of עֵץ (tree). The plural often means 'logs' as against 'trees', DS 19, GK 124*l*.

קִנִּים. Plural of קֵן (lit. 'nests', i.e. 'cells', EVV 'rooms'). The root is double-*ayin*, hence the *dagesh* and the *tsere* sharpened into *chireq*. Lagarde proposed קִנִּים קִנִּים ('all cells', GK 123*e*, DS 43 Rem. 8), and this has been confirmed by a quotation in Philo.

וְכָפַרְתָּ. Strong *waw* plus 2 m. s. pf. qal of כפר, denominative from כֹּפֶר (pitch). The tone has been thrown forward according to rule, DG 86, WL 90 (note).

מִבַּיִת וּמִחוּץ. 'From within and from without'.

Verse 16. צֹהַר. The word should mean 'back', but the Versions (except LXX 'heap' for ? צבר) connect the word with 'light', cf. צָהֳרַיִם (noon-day), and so 'window-light'. Some scholars interpret to mean 'roof', and, indeed, if the roof was dome-shaped as in the Babylonian story, a hump-backed roof would account for LXX and still be true to the meaning 'back'. In this case, it is possible that the difficult following phrase 'and to a cubit thou shalt complete it above'

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might refer to the height of the 'hump'. Various emenda-
tions of this difficult phrase have been proposed, but
none is any more satisfactory. See the commentaries.

תחתים. Plural of substantive תַּחְתִּי (lower, lowest
place), and so 'lower stories', the two following words
referring to the second and third stories.

תעשׂה. 2 m. s. impf. qal (תַּעֲשֶׂה) plus 3 f. s. suffix 'thou
shalt make it (the ark)'.

Verse 17. מבול. Used only of Noah's Flood, except in
Psalm xxix. 11, where it is used of the primeval Flood
of Chaos. The following מים is either a gloss on the
unusual word (and in vii. 6 also), or (less likely) in
apposition, further defining it, DT 249, DS 40, but see
GK 131*k* (note 2).

יגוע. 3 m. s. impf. qal with final *pathach* lengthened
into *qamets* in pause. The root גוע (expire, perish) is
not an *ayin-waw* verb, the *waw* acting as a normal
consonant.

Verse 18. והקמתי. Strong *waw* plus 2 s. pf. hiphil of
קום (raise, but here of establishing a covenant). The
tone is thrown forward according to rule, DG 86,
WL 90 (note).

אתך. Prep. אֵת (with) plus 2 m. s. suffix, in pause for
אִתְּךָ.

ובאת. Strong *waw* (-*u* before *beth* as for ordinary
copula) plus 2 m. s. pf. qal of בּוֹא (come), again with
the tone thrown forward.

Verse 19. ההי. Article *he* with *qamets* anomalously
before *cheth*, GK 35*g*.

שׁנים. LXX and Sam. repeat the word, and so also
in verse 20, and in vii. 2, making it 'two by two',
GK 134*q*, DS 56 (Rem. 4); cf. vii. 9, 15.

להחית. Prep. *lamedh* plus inf. cstr. hiphil of חיה ('to
keep alive').

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Verse 1. בֹא. 2 m. s. imperat. qal.

Verse 4. לימים. Prep. *lamedh* of time, 'at', WL 207, BDB 516 (6a).

ממטיר. Ptc. hiphil of מטר, denominative from מָטָר (rain), of the future, 'I am about to rain', DG 159 (IV, 1, iii), WL 107, DS 134, GK 116*p*.

היקום. Article with *dagesh* failing in *yodh* with *shewa*. DG 32f, WL 20; 'all subsistence (all that subsists)'.

Verse 5. צוהו. 3 m. s. pf. piel of צוה (command) plus 3 m. s. suffix.

Verse 11. מעינות. Cstr. pl. of מַעְיָן (spring); 'there were broken open all the springs of the mighty under-sea and the sluices (lattices) of the heavens were opened'.

נפתחו. 3 pl. pf. niphal of פתח (open), with tone retracted in pause and *qamets* appearing for *shewa*, DG 40, WL 117.

Verse 12. The גֶּשֶׁם is usually the downpour of the former rain (seasonal October rains), but here of the general downpour which swamped the earth.

Verse 13. בעצם. Prep. *beth* plus עֶצֶם (bone, substance, self), lit. 'on the self of this day', i.e. on this very day, GK 139*g*, DS 12.

Verse 16. והבאים. Copula plus article plus m. pl. act. ptc. qal, 'and those that were coming'.

בעדו. 3 m. s. suffix to sing. substantive בַּעַד, used as prep. for 'away from, behind, on behalf of', etc.; here 'behind him'.

Verse 17. וישׂאו. Strong *waw* plus 3 m. p. impf. qal (*dagesh* failing in *sin* with *shewa*, DG 33, WL 20) of נשׂא (lift up).

ותרם. Strong *waw* plus 3 f. s. impf. (jussive form with

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tone retracted; pronounce *wăt-tā́-rŏm*) qal of רוּם (be high).

Verse 19. 'And the waters prevailed (lit. were strong) very much indeed', repetition of מְאֹד for emphasis, GK 133*k*, DS 43 (Rem. 8 beginning).

וַיְכֻסּוּ. Strong *waw* (*dagesh* failing in *yodh* with *shewa*) plus 3 m. p. impf. pual of כָּסָה (cover).

הֶהָרִים. Note the rules of the article, whereby 'the mountain' is הָהָר, but 'the mountains' is הֶהָרִים, DG 44, WL 27.

הַגְּבֹהִים. The root גבה (be high) ends in a consonantal *he*, and is therefore not a *lamedh-he* root. The adj. 'high' is גָּבֹהַּ.

Verse 22. בֶּחָרָבָה. Prep. *beth* plus article (*seghol* before *cheth* with *qamets*) plus חָרָבָה (dry ground).

Verse 23. וַיִּמַח. Strong *waw* plus 3 m. s. impf. (apoc.) qal of מחה (blot out). This is the true Masoretic reading, and not *mem* with *dagesh*, which would be the niphal. This latter would give 'And there was blotted out' followed by the object still in the accusative, cf. note on iv. 18. The true reading demands a subject to be understood, which some LXX MSS. indeed supply with ὁ θεός. The niphal is found later in the verse.

CHAPTER VIII

Verse 1. וַיָּשֹׁכּוּ. Strong *waw* plus 3 m. p. impf. qal of שָׁכַךְ (abate, decrease).

Verse 2. The verb סכר means 'close' and כלא means 'restrain'.

Verse 3. וַיָּשֻׁבוּ . . . הָלוֹךְ וָשׁוֹב. For this construction, whereby the finite verb is followed by the inf. abs. of הלך and its own inf. abs., see WL 101, DS 119, GK

113*u*; 'and the waters kept on gradually returning'. Note the pretone *qamets* in וָשׁוֹב, DG 53, WL 45.

וַיַּחְסְרוּ. Strong *waw* plus 3 m. p. impf. qal of חָסֵר ('and were lacking').

מִקְצֵה. Prep. *min* (*dagesh* failing in *qoph* with *shewa*) plus קְצֵה cstr. sing. of קָצֶה (end). The text can stand (BDB 892, § 4), but most scholars read מִקֵּץ הַחֲמִשִׁים (from the end of), after Sam.

Verse 4. וַתָּנַח. Strong *waw* plus 3 f. s. impf. qal of נוּחַ (rest).

הָרֵי. Cstr. pl. of הַר (mountain), the *qamets* being firm because the root is double-*ayin*. This is the more usual form (28 times), but there is another (poetic) form which retains the double *resh* הַרְרֵי (9 times).

Verse 5. הָיוּ הָלוֹךְ וְחָסוֹר. A variation of the construction in verse 3 (first note); 'and the waters were getting less and less'.

Verse 7. הָעֹרֵב. Article plus עֹרֵב (raven). The article denotes the particular raven definite in the imagination of the writer. In English the indefinite article would be used, DS 26, GK 126*d*.

וַיֵּצֵא יָצוֹא וָשׁוֹב. 'and kept going and returning', see note on the inf. absolute construction in verse 3.

יְבֹשֶׁת. Inf. cstr. qal of יָבֵשׁ (to be dry). The inf. constructs of *pe-yodh* verbs are often irregular.

Verse 8. הַיּוֹנָה. See the note on 'the raven' in verse 7.

הֲקַלּוּ. Interrogative *he* (DG 167, WL 28f) plus 3 p. pf. qal of קָלַל (to be light, i.e. not heavy), 'to see if the waters had lightened'.

Verse 9. מָנוֹחַ. Noun from the root נוּחַ, 'resting place'.

וַתָּשָׁב. Strong-*waw* plus 3 f. s. impf. qal (jussive form

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with tone retracted: pronounce *wǎt-tā́-shŏv*) of שׁוּב
(return).

וַיִּקָּחֶהָ. Strong *waw* plus 3 m. s. impf. qal of לָקַח
(take) plus 3 f. s. suffix.

Verse 10. וַיָּחֶל. Strong *waw* plus 3 m. s. impf. qal of חוּל
(writhe), the verb having impf. qal in -*i* as well as -*u*;
but the form is an error for וַיִּיחֶל (niphal of יחל, 'wait,
tarry', cf. verse 12), unless the hiphil וַיֹּחֶל is intended
here, or, as some say, the piel וַיְיַחֵל in both verses.

שַׁלַּח. Inf. cstr. piel of שׁלח (send); note the final
pathach of the *lamedh*-guttural verb. For omission of
prep. *lamedh*, see DG 129, WL 138, DS 114, GK 120*d*.

Verse 11. טָרָף. Adjective, 'fresh-plucked'.

Verse 13. וַיָּסַר. Strong *waw* plus 3 m. s. impf. hiphil
of סוּר (turn aside). The form might be the qal, since
the *resh* (like a guttural) demands a *pathach* in each
case (GK 72*t*, *aa*), but since the verb is transitive, it
must be the hiphil.

מִכְסֵה. Cstr. sing. (note the *tsere*) of מִכְסָה (covering).

Verse 16. צֵא. 2 m. s. imperat. qal of יָצָא (go out).

Verse 17. הוֹצֵיא. The Kethib (what is written, DG 41,
WL 119) is הוֹצֵא which is regular, being the normal
2 m. s. imperat. hiphil of a *pe-yodh* verb, but for some
unknown reason in this one instance the Masoretes
substituted the form הַיְצֵא as the Qere (what is read).

וְשָׁרְצוּ. This is the first of three perfects with strong
waw, all of which are to be translated as jussives, being
3rd plurals following an imperative: 'and let them
swarm . . . and be fruitful and multiply'.

Verse 20. וַיַּעַל. Strong *waw* plus 3 m. s. impf.
(apoc.) hiphil of עלה (go up). The form might be the
qal, since the guttural demands a *pathach* in each case,

but here again, as in verse 13, the verb is transitive and must be a hiphil.

Verse 21. וַיָּרַח. Strong *waw* plus 3 m. s. impf. hiphil of רִיחַ, denominative of רֵיחַ (odour). רֵיחַ נִיחֹחַ is the technical term of an acceptable sacrifice to God, lit. 'odour of soothing'.

אֹסִף. 1 s. impf. hiphil of יסף (add), followed by prep. *lamedh* and inf. cstr., in this case inf. cstr. piel of קלל (curse), DG 129, WL 138, DS 114, GK 120*d*.

מִנְּעֻרָיו. Prep. *min* plus 3 m. s. suffix to the plural נְעוּרִים (youth). This is the regular form for denoting a period of life, DS 18, GK 124*d*.

Verse 22. וְקֹר וָחֹם. 'And cold and heat.' The second *waw* has *qamets* since it joins a pair and is in the pretone, but not the first since it does not link a pair of words, DG 53, WL 45; similarly for the next two pairs.

יִשְׁבֹּתוּ. 3 m. p. impf. qal of שבת (cease), but with tone retracted in pause and original *o*-vowel reappearing.