

NOTES ON
THE HEBREW TEXT OF GENESIS I-VIII

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BY

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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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N. H. S.

CHAPTER I

Verse 1. בְּרֵאשִׁית. Preposition *beth* plus רֵאשִׁית (beginning), constr. sing. (notice the *shewa*). EVV with 'In the beginning' presuppose בְּרֵאשִׁית, 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 בָּרָא (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 124g, DS 18.

אֵת. Sign of the *definite* accusative, DG 49, WL 28. If joined to next word with a hyphen (*maqeph*, 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. אֵתֵר.

הַשָּׁמַיִם. Article plus שָׁמַיִם (heavens), found only in plural. Looks like a dual. Best explanation is that this and the similar מַיִם (water) were singulars שָׁמַי and מַי, which took plurals of extension (GK 124g, 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 88d, DG 57, WL 64 (note 3).

הארץ. Article plus ארץ (earth). Note the *gamets* under *aleph*, DG 46, WL 27.

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

תהו ובהו, 'formlessness and emptiness'. The copula usually has *gamets* 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 וְכֶסֶף, but 'silver and gold' is כֶּסֶף וְזָהָב.

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

תרום. 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.

ורוח. Copula plus רוח (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.

מרחפת. f. s. ptc. piel (פָּרַחַף) 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-

ings, cf. **קָטַל** and **קָטְלָה**, DG 105 and 102, WL 106 and 96.

הַמַּיִם, '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 **אָמַר** (say). Normally **יֹאמֶר** 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 49d. The root is one of five *pe-aleph* verbs: 'The bridegroom said **אָמַר** to the bride, I am willing **אָבָה** to eat **אָכַל** all you bake **אָפָה** though I perish **אָבַד**.'

יָהּ. 3 m. s. jussive (DG 83, WL 85) qal, shortened from 3 m. s. impf. qal (**יָהֶה**) of **הָיָה** ('let there come to be'). **יָהֶה** becomes **יָהֵי** and so **יָהֵי**, DG 147, WL 145.

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

Verse 4. **וַיִּרָא**. 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 **בָּדַל** (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,

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.

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

וְחֹשֶׁךְ. Article plus חֹשֶׁךְ (darkness); always short vowel before *cheth*, and *pathach* unless the next vowel is *gamets*, 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 קָרָא (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.

לְאוֹר. 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 *gamets* 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 bed-chamber 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 בקר is 'ox, cattle', because the ox is the ploughing animal, who cleaves the soil.

יום, 'day'. The plural is ימים, to be distinguished from the plural of ים (sea), which is ימים, 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 אחת), 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 98a, 134b. 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 תוך (midst), but used as a prep. 'in the midst of'.

ויהי מבידל. Either 'and let it be (permanently, continuingly) dividing', DT 170, GK 116r, or (better) 'in order that it may be . . .'. Weak *waw* (simple *waw*, DG 86, WL 91, DS 90, DT 64-67, GK 109f 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). ויהי has become ויהי and thence ויהי, DG 147 (bottom), WL 145 and 44 (§2c).

למים. Normally this form is למים 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

'waters to waters', i.e. the close repetition of **מים**, has caused the first vowel to be *gamets*, cf. the phrase **פה לפה** ('end to end', lit. 'mouth to mouth'), 2 Kings x. 21, xxi. 16.

Verse 7. **ויעש**. Strong *waw* plus 3 m. s. impf. *qal* (apocopated from **ויעשה**) of **עשה** (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.

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

מתחת. Prep. *min* (from) plus **תחת**, a noun meaning 'the under part', whence **מתחת ל** is used as a compound preposition 'under', and similarly the following **מעל ל** is prep. *min* (long vowel *tsere* because the guttural cannot be doubled) plus prep. **על** plus prep. **ל** (to), all used as a compound pleonastic preposition for 'above'.

ויהי כן, '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. **שמים**. The *pathach* has become *gamets* in pause with *athnach*, DG 40, WL 117.

שני. Second ordinal masculine (fem. is **שנית**), DG 165, WL 197.

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

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

מקום. Noun meaning 'place', but LXX has συναγωγῆ, lit. 'place of gathering together', evidently reading מקוה, which was probably original, cf. verse 10.

והראה. Weak waw plus 3 f. s. impf. (unapocopated) niph'al of ראה (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 *ivx* 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 ὠφθη ἡ ξηρὰ i.e. וַיִּקְוּ הַמַּיִם אֲשֶׁר מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹתֵיהֶם וַתֵּרָא וַתִּבְשָׂה . Verse 10. ולמקוה. Copula (-u before vocal *shewa*, DG 53, WL 44) plus prep. *lamedh* plus מקוה, constr. sing. of מקוה ('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, 3a), WL 189.

Verse 11. קדשא, 3 f. s. jussive (*tsere* instead of normal hiphil -i DG 95, WL 90) hiphil of דשא (sprout, shoot forth), denominative from דשא (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 53n.

דשא. 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*

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

מִדֹּרֵי. ptc. hiphil of verb דָּרַע (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 אֶלְמָנָה (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.

לְמִינֵו. 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 מִינָהוּ (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. וְהוֹצֵא. 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 יָשָׁב. The six are: 'When she knew יָדַע that her daughter had borne a child יָלְדָה, she went out יָצָא of her house, went down יָרַד the steps, and went הֵלךְ to her house, and sat יָשָׁב with her.'

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

Verse 14. מֵאֲרוֹת. Plural of אֲרוֹת (luminary), used of

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

בְּרִקִיעַ. Prep. *beth* (with half-open syllable) and *chireq* before *shewa* (DG 50, WL 43) plus **רִקִיעַ** constr. sing. of **רִקִיעַ** (firmament).

לְהוֹבִיִל. Prep. *lamedh* plus inf. constr. hiphil of **הוֹבִיל**.

וְהָיָה. Strong *waw* plus 3 p. pf. qal of **הָיָה**. 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.

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

וּלְמוֹעֲדֵיהֶם. 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.

וּשְׁנָיִם. 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. לְהִאֲדָר. Prep. *lamedh* plus inf. constr. hiphil of **אָדָר** (be light, become light), *ayin-waw* verb with pf. and impf. qal in *-o* like **בֹּא** (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.

הגדול. Article plus plural of גדול (great).

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

לממשלת. Prep. *lamedh* plus ממשלה constr. sing. of ממשלה (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 הזוכבים. 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 יושב). This verb has to be learned separately, DG 213, WL 255.

אתם. The sign of the definite accusative (את) plus 3 m. p. suffix, DG 75, WL 49; not to be confused with the prep. את (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

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 בָּדַל ('and to separate between'). There is much dispute as to how this word should be printed, but the best authorities print וּלְהַבְדִּיל.

Verse 20. יִשְׂרָצוּ. 3 m. p. impf. (jussive) qal of שָׂרַץ (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. חַיָּה is f.s. of adj. חַי.

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

יַעֲוֹפֵף. 3 m. s. impf. (jussive) intensive of עוֹף (fly). The intensive forms of *ayin-waw* verbs are formed by doubling the last radical (*po'let*, 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 or בָּרָא (create), normal *lamedh-aleph* form.

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

הַרְמֵשׁ. Article plus רָמַשׁ f. s. of ptc. qal (רָמַשׁ) of רָמַשׁ (creep), used as adjective agreeing with נֶפֶשׁ.

לְמִינֵהֶם. 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 91c), but the Masora insists on the plural even though the *yodh* is not written.

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

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

פּוּר. 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 קלא (to be full, to fill). This last has a perfect in *-e*, and is sometimes transitive and sometimes intransitive.

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

Verse 24. תוצא. 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 יִשָּׁב (note on verse 12).

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

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

קָתוּ. 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 תחת הארץ (see verse 25, תחת הארץ), GK 90n, WL 211.

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

Verse 26. נעשה. 1 p. impf. qal of עשה (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.

בצלמנו. Prep. *beth* plus 1 p. suffix to singular צלם (image).

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

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

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

ובבל. (first). Syriac follows with בבבל, probably correctly.

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

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

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

Verse 29. נתתי. 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 106i.

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

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

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

לֶאֱכֹלָהּ. Pronounce *le-'ōkh-la*. Prep. *lamedh* plus fem. form of the noun **אֶכֶל** (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־כִּלְיֹתָי**. It is best to assume a second **נָתַתִּי**, as the English RV has done; otherwise insert the copula as in LXX.

יָרֵק. 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. **יָרֵקוֹן** (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'.

הַשֵּׁשִׁי. 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 **יָזַם**, so that the previous cases (verses 8, 13, 19, 23) are exceptions, though they appear to be normal, GK 126*w*.

CHAPTER II

Verse 1. ויכלו. 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 20m.

צבאם. 3 m. p. suffix to sing. צבא (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. ויכל. Strong *waw* plus 3 m. s. impf. piel (apoc.) of כלה, *dagesh* again failing as before.

השביעי, '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. מלאכה (work). The normal form is מלאכה (cf. מְמַלְכָה, DG 102, WL 96), but the weakness of the *aleph* has brought the *qamets* forward. GK 23c.

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

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

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

לעשות. Prep. *lamedh* plus inf. cstr. qal of עשה (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. אלה. Plural demonstrative pronoun, 'These' (i.e. the following). This pronoun and its singulars זה and זאת refer to what follows, whilst הוא, etc., refer to what preceded, DS 4, GK 136a.

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

בהבראם. Prep. *beth* plus inf. cstr. niph'al of ברא (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.

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

Verse 5. שיה. 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'.

השדה. The שדה 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 נן ('garden', verse 8) means primarily 'enclosure', the root being ננן (cover, surround).

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

יצמח. 3 m. s. impf. qal of צמח (sprout), with *gamets* for *pathach* in pause with *athnach*, DG 40, WL 117.

המשיר. 3 m. s. pf. hiphil of משר, denominative from קשר (rain). Translate as pluperfect.

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

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).

אין. 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 152i-o, BDB 34.

Verse 6. אָר. 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 112e, 107b, DS 66, DT 128). Other Jewish tradition connects with אָר (calamity), and so (in part) Ibn Ezra, and Aquila.

וַהֲשַׁקָּה. 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 112e, DT 128.

Verse 7. וַיִּצַר. Strong *waw* plus 3 m. s. impf. qal of יָצַר (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.

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

בְּאַפָּי. Prep. *beth* plus 3 m. s. suffix to the dual אֵפִים (nostrils). The root is אָפַק, hence the *dagesh* in the *pe*.

נִשְׁמַח. Cstr. sing. of נִשְׁמָחָה (breath); so the *shewa* is open.

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

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

בְּעֵרְן. Prep. *beth* plus עֵרְן. Probably the Assyrian

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).

וַיֵּשֶׁב. Strong *waw* plus 3 m. s. impf. qal of יָשַׁב (set, place). The impf. qal of this *ayin-yodh* verb is יֵשֶׁב, jussive יִשָּׁב, and thence וַיִּשָּׁב 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.

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

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

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

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

וּבֵן. Note the *gamets* with the article, nine times, there being one case with *pathach* בֶּן־, Lamentations ii. 6.

וְדָעָה. 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 דָּעָה must be regarded as the inf. cstr. and not as the noun, DS 22, GK 115*d*.

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

Verse 10. נהר is a regular river as against the seasonal נחל (*wady*).

יצא. 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 116a, and especially DS 135 (§ 100f), DT 166.

להשקות. Prep. *lamedh* plus inf. cstr. hiphil of שקה (water).

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

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

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

Verse 11. שם. 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.

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

פישון. 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.

הוא, 'that', referring to the preceding name; see note on **אלה** in verse 4.

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

הזהב. 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. **וזהב**. 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*.

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

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

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

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

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

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

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

אָכַל. Inf. abs. qal of אָכַל (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*.

הָאָכַל, 2 m. s. impf. qal of אָכַל, normally הָאָכַל, 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. וּמַעַץ. 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.

אָכַלְתָּ. Pronounce 'ā-khō-lē-khā; inf. cstr. qal of אָכַל (eat) plus 2 m. s. suffix, 'of thy eating', DG 110, WL 150.

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

תִּמּוֹת. 2 m. s. impf. qal of מוֹת.

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

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

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

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

כננוד. Prep. *kaph* plus 3 m. s. suffix to sing. ננוד (as his opposite, complement), the word being stronger than לפניך.

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

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

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.

שמו. 3 m. s. suffix plus שם (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 of ישן (sleep), with *pathach* lengthened to *qamets* in pause with *athnach*, DG 40, WL 117.

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

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

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

תחתנה. 3 f. s. suffix plus prep. **תחת** (under), which takes suffixes as if it is a dual (sing. segholate stem like **מִלְכָּה**, but with plural suffixes, DG 121, WL 233); this form is the only one which has a suffix like **עוד** and **אין** (DG 136, WL 110f).

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

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

Verse 23. **זאת הפעם**, lit. 'this is the time', i.e. 'This, now at last', BDB 822a, 3d. The word **פעם** (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 *rebbia*'s clause and the first word is short, the accent must always be *munach*, as here (see Wickes, *Hebrew Prose Accents*, p. 93).

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

מאיש. Prep *min* plus **איש** (man), but Sam., LXX, and Targum (Onkelos) read **מאישיה** (from her husband),

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

לקחה. 3 f. s. pf. passive qal (rather than pual or hophal, DG 114, GK 53^u) of לקח (take). The *chateph-gamets* 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.

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

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

אבי. 3 m. s. suffix to sing. אב (father), DG 153, WL 185. Similarly אמו, from אם (mother), the *dagesh* in the *mem* being due to a double-*ayin* root.

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

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

שניים. 3 m. p. suffix plus masc. numeral שנים (two).

ערום. m. p. of adj. ערם (naked), but the form is usually עירם (cf. iii. 10) with plural עירמים (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 90; this is demanded by the Masora here and in Job xxii. 6. The root is עור 11 (*ayin-waw*). Contrast with ערום (crafty, iii. 1), with plural ערומים from root ערם.

יִתְבַּשְׁשׁוּ. 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 בּוֹשֵׁשׁ (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 31*f*, 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.

וְאֵן expresses 'Yes and', whereas אָךְ expresses 'Yes but'. The normal אָתָּה 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 אָמַר with tone retracted, so that the final *pathach* has become *seghol*, DG 85, WL 90, DT 74.

נֹאכַל. 1 p. impf. qal of אָכַל ('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 77*f*, DS 65, GK 107*o*.

תִּבְעַ. 2 m. p. impf. qal of נָבַע (touch).

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

תָּמוּתָּךְ. 2 m. p. impf. qal of מוֹת (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 negated, GK 113*v*, DS 118.

Verse 5. אַכְלֶכֶם. Pronounce 'ă-khō-lě-khēm; 2 m. p. suffix plus inf. cstr. qal, 'in the day of your eating'.

וְנִפְקְחוּ. Strong *waw* plus 3 p. pf. niph'al, 'then (your eyes) shall be opened', apodosis to temporal 'clause', GK 11200, DS 81 (bottom).

וְהָיִיתָ. 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) . . . '.

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

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

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

תַּאֲוָה. Fem. noun, 'desire'.

לְעֵינַיִם. 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 עֵין (eye), DG 55, WL 64.

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

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

מִפְרִי. 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.

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

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

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

הַחֲגֵרֶת. Plural of חֲגֹרֶת, 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 הָלַךְ (walk), 'walking to and fro'; cf. Job i. 7.

בִּבְנֵי. For the *gamets*, 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).

ויהחבא. 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. אֵיכָה. Interrogative adverb with 2 m. s. suffix, DG 168, GK 1000, 'Where art thou?' The

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

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

וַאֲחַבֵּא. Strong *waw* plus 1 s. impf. niph'al of **חַבֵּא** (hide).

Verse 11. **הַנְּדַ**. 3 m. s. pf. hiphil of **נָדַד** (tell).

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

הַמֶּן. Interrogative *he* plus prep. *min*.

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

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

אֲכַלְ. Inf. cstr. qal, with short *-o* because of following *maqpeph*.

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

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

Verse 13. **עֲשִׂיתִי**. 2 f. s. pf. qal of **עָשָׂה** (do).

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

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

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

ארוז. 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. אשית. 1 s. impf. qal of שית (set, put), hiphil not found.

בין. Prep. בין (between) plus 2 m. s. suffix.

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

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

עצבון. The noun is עִצְבוֹן (toil).

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

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

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

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

בך. Prep. *beth* plus 2 f. s. suffix. In verse 18 לך 2 m. s. suffix in pause for the normal לְךָ.

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

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

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

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

שובך. Inf. cstr. qal of **שוב** (return) plus 2 m. s. suffix.

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

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

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

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

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

וחי. 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 **חי**. Here it is found with strong *waw*, and an unusual *gamets* because of the pretone, GK 76i.

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

לקח. Passive qal, as in verse 19.

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

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

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

המהפכת. Article plus f. s. ptc. hithpael (masc. is מְהַפֵּךְ), '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.

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

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

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

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

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

Verse 3. מקץ ימים. Lit. 'from the end of days', i.e. 'at the end of the year'.

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 לְאֹדְנִי for לְאֹדְנִי. 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 חֶלֶב ('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 שָׁעָה ('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'.

ויהר. Strong *waw* plus 3 m. s. impf. qal (apoc.) of חָרָה (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?'

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

show a *yodh*; 'if he howls ילל, let him suck ינק his thumb, and he will be good ישב'.

שואה. The normal inf. cstr. qal of נשא (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 אחי (his brother), the Versions presuppose 'Let us go to the field', נלכה השדה, which seems to be necessary, and is doubtless original. נלכה is 1 p. impf. (cohortative, DG 83, WL 85) qal of הלך (go).

בוהיהם. 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 קם (rise up); pronounce *wāy-yā-qōm*, DG 131, WL 158 (top).

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

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

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

קול. 'Hark', the accent *yethibh* (used for *pashṭa* 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 קול דמי אחיך.

רמי. Cstr. pl. of דם (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 *gamets* in pretone with inf. cstr., DG 51, WL 45) plus inf. cstr. of לקח (take), DG 144, WL 131.

מידך. In pause, with tone retracted, for **מִידְךָ**, DG 41, WL 117, GK 29*n*.

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

לֹא תִמְנָה. 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 **לֹא** with the jussive, GK 109*d*, DS 89, DT 216.

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

נֵעַ וְנָדַד. Alliteration, two act. participles from *ayin-waw* verbs, 'vagabond (one that totters) and wanderer'. ICC rightly commends an anonymous Greek Version **σαλευόμενος και 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. **נִדְוֵל** followed by prep. *min*, to express the comparative, DG 161, 31*f*.

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

מִנְשֹׂא. Prep. *min* plus **נִשָּׂא**, an unusual inf. cstr. qal of **נָשָׂא** (bear, carry), the normal being **שָׂאתָ**. The better text has *waw*.

Verse 14. **מִצְאֵי**. 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 197*f*, DS 57 (top), GK 97*h*.

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

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

וּשַׁם. Strong *waw* plus 3 m. s. impf. qal of שָׁם (set).

The ordinary impf. is יָשַׁם, jussive יִשַׁם, and וְיָשַׁם when tone is retracted.

הִבֹּחַ. Inf. cstr. hiphil of נָכַח (smite).

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

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

נָדַד. Lit. 'wandering'.

Verse 17. בָּנָה. 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 בָּנָה (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. וַיֹּלֵד. Strong *waw* plus 3 m. s. impf. niphāl of יָלַד, used in a passive sense with the object still in the accusative, DS 113 (Rem. 3), GK 121a,b.

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

Verse 22. קָן לְטֹשׁ. 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 הוּא אָבִי, as before, 'he was the father of'. The problem is unsolved, and it is difficult to see how לְטֹשׁ came in except as a gloss. Perhaps the difficulty is due partly to LXX, which has Θοβελ και ην. If the *eta* is omitted, we get καιν, i.e. in Hebrew קָן. 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.

ואחות. Copula plus cstr. sing. of אחות (sister), DG 153, WL 185.

Verse 23. לנשיא. Prep. *lamedh* plus 3 m. s. suffix to נשים, plural of אשה (woman, wife), DG 153, WL 185.

שמעו. 2 f. p. imperat. qal of שמע (hear), for the normal שמעו, GK 46f.

האזנה. 2 f. p. imperat. hiphil of און, denominative from און (ear). Normal form for *lamedh-nun* verb, where last letter of stem contracts with the *nun* of the affirmative ending, GK 440.

לפצעי. Prep. *lamedh* (with regard to, WL 207, GK 119a) plus 1 s. suffix to singular פצע (bruise, wound).

Verse 25. שת. 3 m. s. pf. qal of שית ('hath set'), with the *metheg* keeping the *gamets* long.

Verse 26. החל. 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 החל זה 'this man began', and these consonants are supported by LXX οὗτος ἤλπισεν, i.e. החל זה, from the root יחל (wait, hope).

CHAPTER V

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

Verse 2. בְּרֵאשׁ. 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 מֵאָה (the cstr. sing.) in this verse, found almost exclusively in P, but elsewhere the absolute מֵאָה is normal.

וּיִלֵּד. 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. הוֹלִידוּ. Inf. cstr. hiphil of לָד plus 3 m. s. suffix.

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

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

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

Verse 24. וְאֵינְנוּ. Copula plus negative particle אֵין plus *nun energeticum* plus 3 m. s. suffix, DG 136 (note), WL 110f.

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

יִנְחַמְנוּ. 3 m. s. impf. piel of נָחַם (comfort out of sorrow) plus 1 p. suffix. LXX has δίδουστέμας ἡμῶν (will give us an interval of rest), i.e. וְיִנְחַמְנוּ, making much better sense, and giving a truer derivation.

מִמֵּעַשׂוֹנֵי. Prep. *min* plus 1 p. suffix to sing. מֵעֵשׂוֹן

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

אָרָרָה. 3 m. s. pf. piel of **אָרָר** (curse) plus 3 f. s. suffix.

CHAPTER VI

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

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

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

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

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

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

Verse 3. **יִדְוֹן**. An unsolved problem. Most Versions understand 'dwell, remain', which may be a guess, unless **יִדְוֹר** or (say) **יִלְוֹן** was read. Symmachus and Targum Jonathan have 'judge', which properly is **יִרְיִן**. 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 **יִלְוֹן**, following Kuenen.

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

i.e. 'in that he also is flesh'. The second is prep. *beth* plus inf. cstr. qal of שָׁגַב (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 בְּשִׁגְבָם as meaning 'in their body'; cf. the Ethiopic *shega*, and to regard הוּא בְּשָׂר as a gloss on the very rare word.

Verse 4. הנפילים. 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).

וְגַם אַחֲרֵיכֵן. '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. ויֵדָא. Strong *waw* plus 3 m. s. impf. (apoc.) qal of רָאָה (see); for form see DG 147, WL 144.

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

רַעַת. 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.

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

מהשבת. Cstr. pl. of מַחְשְׁבָה (thought, device) from root הִשָּׁב.

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 לִבָּב.

Verse 6. וינחם. Strong *waw* plus 3 m. s. impf. niph'al 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. אַמְחָה. 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*.

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

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

בדרתו. Prep. *beth* plus 3 m. s. suffix to plural of דָּוָר (generation).

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

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

Verse 13. ויהני. Copula plus יָהַי (behold) plus 1 s.

suffix, DG 142, WL 110f, GK 1000 and 147b. Instead of the 3 m. s. suffix **הוּא הוּא** is usually found.

משחיתם. This and the following word look like a conflated reading. The originals were probably **משחיתם** (I am about to destroy them) and **משחית את-הארץ** (I am about to destroy the earth). LXX ease the syntax by inserting 'and', whilst the Samaritan Targum reads *min*. Possibly we should read **מִמֵּת**, 'from off (with)'.

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

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

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

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

מבית ומחוץ. 'From within and from without'.

Verse 16. **צור**. The word should mean 'back', but the Versions (except LXX 'heap' for ? **צבר**) connect the word with 'light', cf. **צָהָרִים** (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'

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

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

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

Verse 17. מבויל. 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).

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

Verse 18. והקמת. 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. **את** (with) plus 2 m. s. suffix, in pause for **אתך**.

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

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

שנים. 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').

CHAPTER VII

Verse 1. בוא. 2 m. s. imperat. qal.

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

ממטר. Ptc. hiphil of מטר, denominative from מטר (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 32*f*, 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 מעין (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. niph'al of פתח (open), with tone retracted in pause and *gamets* appearing for *shewa*, DG 40, WL 117.

Verse 12. The נשם 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 עצם (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'.

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

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

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

tone retracted; pronounce *wät-tā-rōm*) qal of רוּם (be high).

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

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

ההרים. Note the rules of the article, whereby 'the mountain' is הַרְרִי, but 'the mountains' is הַרְרִים, DG 44, WL 27.

הנְבִהִים. The root נִבֵּה (be high) ends in a consonantal *he*, and is therefore not a *lamedh-he* root. The adj. 'high' is גָּבֹהַ.

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

Verse 23. וַיִּמַּח. Strong *waw* plus 3 m. s. impf. (apoc.) qal of מָחָה (blot out). This is the true Masoretic reading, and not *mem* with *dagesh*, which would be the niph'al. 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 niph'al is found later in the verse.

CHAPTER VIII

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

Verse 2. The verb סָכַח means 'close' and כָּלַם means 'restrain'.

Verse 3. וַיִּשְׁבוּ . . . הִלְךְ וַיָּשׁוּב. For this construction, whereby the finite verb is followed by the inf. abs. of הִלְךְ and its own inf. abs., see WL 101, DS 119, GK

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

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

מקצה. Prep. *min* (*dagesh* failing in *qoph* with *shewa*) plus קצה cstr. sing. of קצה (end). The text can stand (BDB 892, § 4), but most scholars read מקץ החמשים (from the end of), after Sam.

Verse 4: ותנה. Strong *waw* plus 3 f. s. impf. qal of נח (rest).

הרי. Cstr. pl. of הר (mountain), the *gamets* 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* הררי (9 times).

Verse 5. היו הלך וחסר. A variation of the construction in verse 3 (first note); 'and the waters were getting less and less'.

Verse 7. הערב. Article plus ערב (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*.

ויצא יצוא ושוב. 'and kept going and returning', see note on the inf. absolute construction in verse 3.

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

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

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

Verse 9. מנוח. Noun from the root נוח, 'resting place'.

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

with tone retracted: pronounce *wät-tā-shōv*) of שׁוּב (return).

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

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

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

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

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

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

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

Verse 17. הוֹצִיא. The Kethib (what is written, DG 41, WL 119) is הוֹצִיא 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 הוֹצִיא as the Qere (what is read).

וּשְׂרָצוּ. 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 עָלָה (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. וירח. Strong *waw* plus 3 m. s. impf. hiphil of ריח, denominative of ריח (odour). ריח נוח is the technical term of an acceptable sacrifice to God, lit. 'odour of soothing'.

אמף. 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*.

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

Verse 22. וקר וחם. 'And cold and heat.' The second *waw* has *gamets* 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.

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

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