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NOTES ON
THE HEBREW TEXT OF GENESIS XL—XLIV

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XL—XLIV

BY

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PREFACE

THESE notes are designed particularly for beginners who may be studying these chapters as their first Hebrew text. Especially are they designed for students whose circumstances compel them to study by themselves, without being in touch with anyone who can guide them in regular tuition. References are given, wherever necessary, to the relevant pages in 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 used by elementary students. Further references are given to Davidson's *Hebrew Syntax* (DS), Gesenius-Kautzsch's *Hebrew Grammar*, the second English edition translated by A. E. Cowley (GK, by paragraphs), and to Driver's *Hebrew Tenses* (DT). The reference BDB is to the *Oxford Hebrew Lexicon* by Brown, Driver and Briggs. Every care has been taken to ensure complete accuracy.

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N. H. S.

CHAPTER XL

Verse 1. וַיְהִי. Strong-*waw* plus 3 m. s. apoc. impf. qal of הָיָה ('to be', but more accurately 'to become'). Lit. 'and it came to be . . .', whence the New Testament καὶ ἐγένετο. The form is found regularly at the beginning of a narrative, and even as the first word of a book, e.g. Ruth, Joshua, Judges, Jonah, etc. For apocopated forms of *lamedh-he* verbs, see DG 147, WL 144, GK 750-*s*, especially GK 75*s*. The *dagesh-forde* of the strong-*waw* usually fails in *yodh-with-shewa* (DG 33 and 92, WL 20*f* and 90, GK 20*m*). Pronounce *wāy-yē-hí* (the *-e* very short indeed) as though the *dagesh* were there.

אחֶר. Preposition 'after', used generally of both time and place.

הָאֵלֶּה. Definite article (*qamets* before *aleph*, DG 44, WL 25) plus pl. demonstrative, here used adjectivally: 'these'.

חָטְאוּ. 3 pl. pf. qal of חָטָא 'commit a fault'; the primary meaning of the root is 'miss the mark'.

מִשְׁקָה. Cstr. sing. of מִשְׁקֵה (butler), a *hiphil* participial form, 'one who causes to drink'. Note that, for *lamedh-he* nouns, the abs. sing. ends in *seghol*, but the cstr. sing. ends in *tsere* (DG 148, WL 189). The plural is מִשְׁקִים, as in next verse.

מִצְרַיִם. *Mitsraim*, i.e. Egypt. Note the dual form, of which the older explanation is that there were two Egypts, Upper and Lower Egypt; but the apparent dual form is found in many place-names where there is

little possibility of a dual sense. They are probably expansions of original endings in *-ān* and *-ām* (GK 88c).

וְהַאֲפֶה. *Waw*-copula plus article plus אֲפֶה (baker), a *qal* participial form, 'one who bakes'. The plural is אֲפִים, as in the next verse, where the *cholem* is written 'full', i.e. with the *waw*.

לְאֲדֹנָיָם. Prep. *lamedh* (expressing relation, WL 207) plus 3 m. pl. suffix to pl. of אֲדֹנָי (lord). Plural of excellence or majesty (GK 124i, DS 18), but translate as singular.

לְמֶלֶךְ. Cstr. sing. with prep. repeated since the phrase 'the king of Egypt' is in apposition.

מִצְרַיִם. *Qamets* for *pathach* in pause with the accent *silluq* at the end of the sentence (DG 40, WL 117).

Verse 2. וַיִּקְצַף. Strong-*waw* plus 3 m. s. impf. *qal* of קָצַף (be wroth).

שְׁנֵי. Masc. cstr. 'two of'. The rules for the numerals are: 1 agrees in gender, is an adjective, follows the noun; 2 agrees in gender, is in the construct, precedes the noun; 3-10 with article, differ in gender, are in the construct, precede the noun; 3-10 without article, differ in gender, are in the absolute, precede the noun. The tens are always masculine and precede the noun. All, 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 precede the singular and follow the plural. There are many variations but these are the general rules (DG 163f, WL 194f, DS 50-7, GK 134).

קָרְטוּ. 3 m. s. suffix to pl. of קָרְיִים (eunuch). The *qamets* under the *samech* is firm, because the ground form of the noun is *qāttīl*, the *pathach* being lengthened to *qamets* because the *resh* cannot be doubled. This form denotes persons who possess a quality in an intensive manner (GK 84^f). Thus the cstr. pl. is קָרְיָי, as in Esther four times. Elsewhere both constructs, sing. and pl., drop the *qamets* and have *shewa* (cf. verse 7 below). This is because the noun is partly regarded as a passive form of the *qāṭīl* class (GK 84^l).

שָׂר. Cstr. sing. of שָׂרָה (captain, chief). The root is double-*ayin*, so that 'your captains' is שָׂרָיִקָם (Jeremiah 44²¹).

Verse 3. וַיִּתֵּן. Strong-*waw* plus 3 m. s. impf. qal of נָתַן (give, set). This (apart from six *pe-yodhs*) is the only verb in Hebrew with a qal impf. in -e. There are many in Syriac. The verb should be learned separately (DG 213, WL 255, GK 66h-k).

אֵת. אֵת (sign of definite object) plus 3 m. pl. suffix (DG 75, WL 49). Contrast with אִתָּם (verse 4), which is prep. אִת (with) plus 3 m. pl. suffix (DG 142, WL 49).

בַּמְשָׁמֵר. Prep. *beth* plus cstr. sing. of מְשָׁמֵר (prison), a *mem*-formation noun, and lit. 'place of שָׁמַר (guarding)'.

בֵּית. Cstr. sing. of בַּיִת (house) (DG 153, WL 186).

הַטְּבָחִים. Art. plus plural of טְבָחָה (guardsman). The form *qāttāl* denotes occupation (WL 56, GK 84^b). The word properly means 'a professional slaughterer', but it is found twice for 'cook' (1 Samuel 9^{23, 24}) and of the chief of Pharaoh's bodyguard and (in Jeremiah)

of the chief of Nebuchadrezzar's guardsmen. The corresponding Arabic form is used of cooking meat and baking bread.

הסדר. Art. plus noun סֶדֶר, found only in this verse and verse 5 and in the last verses of the previous chapter. If it is a true Hebrew word, it means 'roundness', but it may be an Egyptian word.

מקום. Cstr. sing. of מְקוֹם (place). This use of the cstr. of מְקוֹם before a clause beginning with the relative אֲשֶׁר is found nine times in all; we should expect מְקוֹם אֲשֶׁר (cf. Genesis 35¹⁵ and often). See GK 130c, where the explanation offered is that אֲשֶׁר is regarded in its original sense as a demonstrative pronoun, but it is better to regard the whole clause as the absolute (DG 59, line 9), since in Hebrew usage it is regarded as a relative and not as a pronoun (DG 47).

אסור. Pass. ptc. qal of אָסַר (bind), i.e. he was there in a state of having been bound.

שם. Adverb 'there', but when this word is preceded by the relative, the two together mean 'where' (DG 47, WL 38); cf. the direct translation into Greek of this idiom in Mark 1⁷.

Verse 4. ויפקד. Strong-*waw* plus 3 m. s. impf. qal of פָּקַד (appoint).

וישרת. Strong-*waw* plus 3 m. s. impf. piel of שָׂרַת (serve, minister). *Dagesh* fails in *yodh* with vocal *shewa* (DG 33 and 92, WL 20f and 90); *qamets* before *resh* instead of *pathach* with doubled consonant, verb being *ayin-guttural* (DG 120, WL 176, GK 64e); the normal 3 m. s. impf. piel of this verb is וְיִשְׂרֹת, but the tone is

retracted with strong-*waw* when the previous syllable is open (DG 85, WL 90).

ויהי. Strong-*waw* plus 3 m. pl. impf. qal of היה (to be).

יָמִים. Pl. of יוֹם (day) (DG 153, WL 186). The plural of יָם (sea) is יַמִּים.

בְּמִשְׁמַר. Prep. *beth* plus מִשְׁמַר. Some would read בְּמִשְׁמָר (in the prison), i.e. with the article.

Verse 5. ויחלמו. Strong-*waw* plus 3 m. pl. impf. qal of חלם (dream). Normal *pe*-guttural form.

חֲלוֹם. masc. absolute sing. (dream).

שְׁנֵיהֶם. 3 m. pl. suffix to masc. abs. שְׁנַיִם (two), 'the two of them'.

אִישׁ. Abs. sing., normally 'man' as against 'woman', but here 'each' (DG 48, WL 40). The word אִישׁ is equivalent to the Greek ἀνὴρ and the Latin *vir*, whereas אָדָם equals ἀνθρώπος and *homo*.

חֲלוֹם. 3 m. s. suffix to sing. חֵלֶם (dream).

בַּלַּיְלָה. Prep. *beth* plus לַיְלָה (night). This noun is masc. with accent on first syllable, which is closed. The final *he* is said to be a survival of the old accusative (locative) (DG 137, WL 55, GK 90f).

אֶחָד. Masc. cardinal number (one), adj., agreeing in gender, following its noun; cf. note on verse 2.

כַּפְתָּרוֹן. Prep. *kaph* (according to) plus cstr. sing. of פְּתָרוֹן (interpretation), found only in this chapter and once in the next. Most authorities say the absolute is פְּתָרוֹן, like וּפְתָרוֹן, but some say פְּתָרוֹן, like וּפְתָרוֹן.

אִסּוּרִים. Masc. pl. of pass. ptc. qal (אִסּוּר); cf. verse 3.

Verse 6. וַיָּבֵא. Strong-*waw* plus 3 m. s. impf. qal of בּוֹא (come). These *ayin-waw* (or *ayin-yodh*) verbs are always given in the inf. cstr. qal (and not, as is usual with other verbs, in the 3 m. s. pf. qal), because the form of the impf. and imperat. qal is thereby given.

אֵלֵיהֶם. Prep. אֵל (to) plus 3 m. pl. suffix. All the suffixes of this and some other prepositions look as if they are attached to a plural form (DG 70, WL 64f).

בַּבֶּקֶר. Prep. *beth* plus article plus בֶּקֶר (morning). Strictly the word refers to the moment when the dark turns to light, just as עֶרֶב (evening) is the moment when the light becomes dark.

וַיִּרְאֵהוּ. Strong-*waw* plus 3 m. s. apoc. impf. qal of רָאָה (see). This apocopated form is peculiar (DG 147, WL 144). But note that 'and he saw me' is וַיִּרְאֵנִי, and 'he caused me to see' (hiphil) is וַיִּרְאֵנִי.

וְהִנֵּה. *Waw*-copulative plus הִנֵּה (behold) with 3 m. pl. suffix (DG 142, WL 110f, GK 1000 and 147b). Note that 'behold he . . .' is usually הִנֵּה הוּא.

וְזַעֲפִים. M. pl. of act. ptc. qal of זָעַף (be out of humour), *ayin-guttural* verb.

Verse 7. וַיִּשְׂאֵל. Strong-*waw* plus 3 m. s. impf. qal of שָׂאֵל (ask). Some forms of the pf. qal of this verb take *tsere* under the *aleph* in an open syllable, and others *seghol* and even *chireq* in a closed syllable (GK 64f, BDB 981).

סְרִיסִים. Cstr. pl. of סָרִיס (eunuch); see note on verse 2.

אָהוּ. Prep. אָח (with) plus 3 m. s. suffix (DG 142, WL 49). Contrast with אָהוּ, which is אָח (sign of direct object) plus 3 m. s. suffix (him) (DG 75, WL 49).

אָדני. 3 m. s. suffix to pl. of אָדון (lord), plural of majesty; cf. verse 1.

לֵאמֹר. Prep. *lamedh* plus inf. cstr. qal (אָמַר) of אָמַר (say); translated 'saying', but exactly parallel to the archaic English 'to wit'. For the *tsere*, see DG 51 and 119, WL 44 (note) and 172.

מָדוּעַ. Interrogative adverb, meaning 'wherefore?', prob. contraction of the interrogative מָה (what?) and יָדוּעַ (being known), pass. ptc. qal of יָדַע (know).

פְּנֵיכֶם. 2 m. pl. suffix to פָּנִים (face, faces). The sing. is not found.

רָעִים. Masc. pl. abs. of רָע (evil).

הַיּוֹם. Article plus יוֹם (day); translate 'today'; cf. the North-country idiom which has 'the day' for 'today' (DG 42, WL 27).

Verse 8. וַיֹּאמְרוּ. Strong-*waw* plus 3 m. pl. impf. qal of אָמַר (say). One of five *pe-aleph* verbs which have impf. qal of the form יֹאמַר (DG 119, WL 172, GK 68c). They are: The bridegroom said (אָמַר) to the bride, 'I am willing (אָבֵה) to eat (אֲכַל) all you bake (אֲפֵה) though I perish (אָבֵד)'. In addition, usually but not always, אָחַז (grasp).

אֵלַי. Prep. אֵל (to) plus 3 m. s. suffix. All the suffixes appear to be attached to the plural form; cf. note on verse 6.

חלמו. 1 pl. pf. qal of חלם (dream).

ופתר. *Waw*-copulative plus act. ptc. qal of פתר (interpret), used as a noun. This *waw* becomes *-u* before vocal *shewa* and before the labials (the mnemonic is 'bump') (DG 53, WL 44, GK 26a and 104e).

אין. Cstr. of אין, a noun meaning 'non-existence', used generally to negative a noun or pronoun! We should expect here the absolute form, since it follows the noun it negatives, and the construct form should properly precede its noun. But this form came more and more to be recognized as containing a verbal element, so that it came to be used verbally and could follow the noun as part of the predicate (GK 1520).

ויאמר. Strong-*waw* plus 3 m. s. impf. qal of אמר (say). The final *pathach* has become *seghol* with the retraction of the tone (DG 85, WL 90).

אלהם. 3 m. pl. suffix to prep. אל. There are seventeen cases in the Pentateuch where the *yodh* is written (as in verse 6), and the rest are without the *yodh*, as here.

הלווא. Interrogative *he* (DG 167, WL 28f) plus the negative. This form (with the interrogative) is found fourteen times in the Pentateuch with the *cholem* written 'full' (i.e. with the *waw*).

לאלהים. Prep. *lamedh* plus אלהים (God), plural of majesty (GK 124i, DS 18). For the *tsere*, see DG 51, WL 44.

ספורי. 2 m. pl. imper. piel of ספר (recount).

נא. Particle of entreaty or exhortation (I pray, now), generally joined to the previous word with a *maqṣeph* (lit. 'binder', hyphen) (DG 40, WL 28).

לי. Prep. *lamedh* plus 1 sing. suffix (DG 51, WL 49).

Verse 9. ויספר. Strong-*waw* plus 3 m. sing. impf. piel of ספר (recount).

נפן. Second declension noun, meaning 'vine'.

לפני. Prep. *lamedh* plus פני, which is 1 sing. suffix to the plural פנים, but with *qamets* for *pathach* in pause with *silluq* at the end of a sentence (DG 40, WL 117). Lit. 'to my face', i.e. 'before me'.

Verse 10. ובנפן. *Waw*-copulative (ordinary *waw*) becoming -*u* before a labial (mnemonic 'bump', DG 53, WL 44) plus prep. *beth* plus article plus נפן (vine).

ושלשה. 'Three'; feminine before masc. noun without article in plural and in apposition; see note on verse 2.

שורנים. Plural of שרית (tendrils, twigs), the plural *yodh* not being written. The *qamets* under the *sin* is firm; cf. פריסיו in verse 2.

והוא. Ordinary *waw* plus 3 fem. sing. demonstrative pronoun. In the Pentateuch this word is always written (*Kethib*) with a *waw*, but read (*Qere*) with a *yodh*. Normally the *Qere* is placed in the margin as in 43²⁸, but in this and a few other very frequent words the vowels are inserted in the text (as normally) and no note is made in the margin (DG 41, WL 119).

כפרחה. The next three words are the most difficult in these chapters. Prep. *kaph* plus פרחה, fem. sing. of פרח which is act. ptc. qal of פרח (bud), with *pathachs* for *seghols* because of the guttural (DG 78, WL 106).

Translate 'as if budding' as in A.V. and R.V. (DT p. 172, note 2), and not 'and it (*casus pendens*, GK 143, DS 148), as it was budding' which really involves the inf. cstr. with a suffix (בְּפִרְחָהּ) unless we keep the participle and add inf. cstr. qal with suffix of the verb היה (to be), בְּפִרְחָהּ.

עלחה. 3 f. s. pf. qal of עלה (go forth). The subject here must be הוּא (i.e. the vine), since the following word is masc. and must therefore be read as an accusative: 'and it went forth in (its) blossom'.

נצה. 3 f. s. suffix (note the *mappiq* in the *he*, DG 33, WL 9) plus נץ (blossom). If this word is taken as subject, then it has to be explained as an abbreviation from נִצְחָה (3 f. s. suffix plus the feminine form נצה); cf. Proverbs 7^s where פְּנָה is short for פְּנָחָה (GK 91e). The doubling of the *tsade* with the suffix is because the root is double-*ayin*, נצץ, i.e. there are really two *tsades*.

הבשילו. 3 pl. pf. hiphil of בשל (grow ripe, cook); here only in hiphil: 'Its clusters brought to ripeness grapes.'

אשכלתיה. 3 f. s. suffix to plural of אֶשְׁכֶּל (cluster), a third declension noun, the first part being fixed and the last vowel being -e or (as in this case) -o.

ענבים. Plural of עֵנָב (grape).

Verse 11. וכוס. Ordinary *waw* plus כּוּס (cup), here cstr. sing.

בדי. Prep. *beth* plus 1 s. suffix to sing. יָד (hand).

ואקה. Strong-*waw* plus 1 s. impf. qal of לקח (take), which acts as if a *pe-nun* verb (DG 114 and 213, WL 131 and 255).

ואשחט. Strong-*waw* plus 1 s. impf. qal of שחט with a *sin* (squeeze out). Only occurrence, but שחט with a *shin* (beat, slaughter) is common.

ואתן. Strong-*waw* plus 1 s. impf. qal of נתן (give) (DG 114 and 213, WL 131 and 255).

כף. Cstr. sing. of כָּף (hand, properly the hollow of the hand), from כַּפַּף, a double-*ayin* root meaning 'bend'.

Verse 12. פִּתְרָנוּ. 3 m. s. suffix to sing. פִּתְרוֹן (interpretation).

שְׁלֹשָׁה (first). Fem. cardinal number (three), differing in gender and in construct before noun with article; cf. rule in note on verse 2.

שְׁלֹשָׁה (second). Fem. cardinal number in construct before the noun יָמִים without the article. This is the regular construction for 'three days' and the irregularity is almost entirely confined to this one phrase.

הֵם. Masc. pl. personal pronoun (DG 45, WL 34). Translate: 'the three tendrils (*casus pendens*), three days are they'.

Verse 13. בְּעוֹד. Prep. *beth* plus adverb of time עוֹד (yet).

יָשָׂא. 3 m. s. impf. qal of נִשָּׂא (lift up), *pe-nun* and *lamedh-aleph* verb.

רֵאשִׁית. 2 m. s. suffix to sing. רֵאשׁ (head), but with tone retracted in pause under the accent little-*zaqeph*, with *seghol* for vocal *shewa* (DG 40f, WL 117, GK 29n).

וְהָשִׁיבָהּ. Strong-*waw* plus 3 m. s. pf. hiphil of שׁוּב (return) plus 2 m. s. suffix. The 3 m. s. pf. hiphil is normally הָשִׁיב; and with suffixes the normal pointing

is **וְהָשִׁיבָהּ** with *seghols* (cf. Deuteronomy 28⁶⁸). So for 3 m. s., 3 f. s., and 3 m. pl. of the hiphil perfects of *ayin-waw* verbs generally, but this particular instance has *pathachs* (GK 72w) like the other persons.

כַּנֵּה. 2 m. s. suffix to sing. **כֵּן** (base, pedestal, but here 'office'), normally **כִּנֵּה**, but here with tone retracted in pause with *athnach*, and therefore *seghol* for vocal *shewa* (DG 4of, WL 117, GK 29n). The *nun* is doubled because the root **כנן** is double-*ayin*.

וְנָחָה. Strong-*waw* plus 2 m. s. pf. qal of **נָתַן** (give). The tone has been moved to the last syllable because of the strong-*waw* (DG 86, WL 90 note).

בְּיָד. Prep *beth* plus 3 m. s. suffix to sing. **יָד** (hand).

כַּמִּשְׁפָּט. Prep. *kaph* plus article plus sing. **מִשְׁפָּט** (custom). This word comes to mean 'judgement according to custom, precedent', and so 'judgement, justice'.

הָרִאשׁוֹן. Article plus ordinal number **רִאשׁוֹן** (first, though here we should say 'former') (DG 165, WL 197). The expected vowel with *resh* is *cholem* (cf. **רִאשׁ** 'head'), but it has been changed to the long *chireq* by a process of 'dissimilation', i.e. changing one vowel into another entirely different, though of the same length-value, in order to prevent two similar vowels from following one another in the same word (GK 27w).

אֲשֶׁר. This word is a relative, and here stands for the English 'when'. Usually the English 'who, whom' is adequate.

הָיָה. 2 m. s. pf. qal of **הָיָה** (to be).

מִשְׁקָה. 3 m. s. suffix (normal form for *lamedh-he* nouns, DG 148, WL 189) to sing. **מִשְׁקָה** (butler).

Verse 14. כִּי אִם. The construction of this verse is difficult. It clearly should mean 'But remember me . . .', e.g. LXX ἄλλὰ μνήθητί μου, Vulgate *tantum memento me*, and similarly Syriac and Targums. The phrase usually introduces an exception after a negative sentence (GK 163), e.g. Genesis 32²⁷; in this case, we must assume an unspoken 'I desire nothing' and continue 'except . . .' (GK 163*d*), in which case the following verb is a perfect of confidence or earnest desire (GK 106*n*, note 2). The alternative is to translate כִּי as 'but' (though אֲךָ would be more natural here, GK 163*d*), and to follow with a conditional clause: 'if you shall have remembered me . . . then you will do me kindness (יַעֲשֶׂית etc.)'. See WL 205*f* (especially the first example on p. 206), DS 177, GK 112*gg*. The speaker imagines in the protasis that the condition is fulfilled, and if it has been fulfilled (hence the perfect tense, cf. the Latin future perfect), then the result can follow (and so perfect with strong-*waw* because of the incomplete element in the protasis of which the apodosis may be the direct consequence) (DT 178).

זָכַרְתִּי. 2 m. s. pf. qal of זָכַר (remember) plus 1 s. suffix. Note the vowel under the *tau*, which is *gamets* ordinarily, but *pathach* with this suffix.

אִתּוֹ. Prep. אִתּוֹ (with) plus 2 m. s. suffix (DG 142, WL 49).

כַּאֲשֶׁר. Prep. *kaph* plus relative אֲשֶׁר (when). For variations in the expression of a 'when'-clause, see DG 111 especially, also WL 100, DS 126.

יֵטֵב. 3 m. s. impf. qal of יָטַב (to be good, well). For *pe-yodh* and *pe-waw* verbs generally, and rules for the

more common verbs, see the paradigm DG 223, WL 267. Start at the right. Three assimilate as if *pe-nun* verbs, and the mnemonic is: Set **יָצַב** the pot, pour on **יָצַק** the oil, and the fire will burn up (kindle) **יָצַח**. It is best to learn the last two verbs in the imperfect because one is in *-o* and the other in *-a*, whilst the other verb is found once in the hophal and otherwise in the hiphil. Next, there are three true *pe-yodh* verbs which show a *yodh* in the first syllable as well as in the qal imperfect (i.e. impf. hiphil is **יִינִיק** and pf. hiphil is **הִינִיק**). They are: If he howls **יָלַל** let him suck **יָנַק** his thumb and he will be good **יָשַׁב**. Next, the rest show a *waw* everywhere except in the impf. qal, where all except six show a *yodh* (e.g. **יִירֵשׁ**). The six have a qal imperfect like **יָשַׁב** and are: When the mother knew **יָדַע** that her daughter was about to bear **יָלְדָה** a child, she went out **יָצְאָה** of her house, went down **יָרְדָה** the steps, went **יָהַלְתָּ** to her daughter's home, and sat **יָשָׁבָה** with her.

לָקַח. Prep. *lamedh* plus 2 m. s. suffix, in pause for the normal **לָקַח** (DG 51 (note), WL 49).

וַעֲשִׂיתָ. Strong-*waw* plus 2 m. s. pf. qal of **עָשָׂה** (do, make). Treat all perfects with *waw* as strong-*waw*, since the perfect with weak-*waw* is not found in good Hebrew prose such as this.

נָא. Particle of entreaty. The *dagesh* in the *nun* is euphonic to ensure the pronunciation of the consonant after the *maqeph*, and is known as *dagesh forte conjunctivum* (DG 33, WL 21). This is the only case where **נָא** follows a perfect (GK 105b). To distinguish between *dagesh forte* and *dagesh lene*, remember that *ff* (double *f*) is a musical instruction to double the sound.

עִמָּדִי, 'with me'. This form with *daleth* and 1 sing. suffix is found forty-five times for the ordinary עִמָּדִי (with me). Some connect it with the Arabic *inda* (beside, with), so BDB 767a and GK 103c, but the origin may be that *daleth* is a 'particle letter' (actually an old demonstrative particle) used to manufacture longer prepositions.

חֶסֶד. Pausal form (long vowel of the primary sound, DG 40 par. 4a, WL 117) for חֶסֶד. Usually translated 'loving-kindness, mercy', but strictly 'faithfulness to the covenant'. The development is due to Hosea's teaching, who realized that God is still faithful however wayward Israel may be, and always full of mercy and compassion toward repentant Israel. Translate 'then you will please (נָא make sure) to keep faith with me'.

וְהוֹכַרְתִּי. Strong-*waw* plus 2 m. s. pf. hiphil of וָכַר plus 1 s. suffix; 'and cause me to be remembered to', i.e. 'remember me to'. Note the *pathach* under the *tau* with the suffix.

וְהוֹצֵאתִי. Another strong-*waw* 2 m. s. pf. hiphil (of יָצָא) plus 1 sing. suffix: 'and cause me go out', i.e. 'bring me out'. The verb is a true *pe-waw*, hence the *waw* in the hiphil, and it is a *lamedh-aleph*, hence the *tsere* under the *tsade*. Except for 3 and 2 fem. pl. impf. throughout (where the vowel is *seghol*), the impf. pual and impf. hoph (where the vowel is *qamets*), the vowel before the *aleph* is *qamets* down the left column (i.e. the *qal*) and *tsere* everywhere else 'inside the shop-windows'; see paradigms, the 'shop windows' are along the top and down the left column.

מִן. Prep. 'from'. For suffixes see DG 53, WL 110f. It is sometimes separable and sometimes not (DG 52, WL 20).

הבית הזה. The Hebrew has 'this house'. LXX has the rare $\delta\chi\rho\upsilon\omega\mu\alpha$ (fortress, cf. 2 Corinthians 10⁴), and Vulgate has *carcer* (prison), but both are probably interpretative.

Verse 15. נָנַב. Pual inf. abs. followed by 1 s. pf. pual of the same verb נָנַב (steal). For this intensive use of the inf. abs., see DG 77 (bottom) and more fully, WL 101, DS 117, GK 113*n*; 'for I was ravished away (stolen away)', and all the more intensive because of the pual.

מֵאָרֶץ. Prep. *min* plus cstr. sing. of אָרֶץ (earth, land).

הָעִבְרִיִּים. Article plus masc. pl. of עִבְרִי (Hebrew). Tribal names end in *-i*; fem. sing. עִבְרִיָּה (DG 56, GK 86*h*).

וְגַם. Copula plus adverb (moreover, also).

פֹּה. Adverb of place (here).

עֲשִׂיתִי. 1 s. pf. qal of עָשָׂה (do).

מֵאִמּוֹה. Indefinite pronoun, used usually in negative sentences, and so (with the negative) 'not anything'. Note the accent, which is on the penultimate syllable.

שָׁמוֹ. 3 p. pf. qal of שָׂם (set), though *ayin-waw* forms are occasionally found. Note that the accent is *milra'* (on the last syllable) as for *lamedh-he* verbs, whereas for *ayin-waw* verbs it ought to be *mil'el* (on the penultimate syllable), i.e. שָׁמוֹ from שָׂם, but שָׁמוֹ from שָׂמוּ.

Verse 16. וַיִּרְא. Strong-*waw* plus 3 m. s. apocopated impf. qal of רָאָה (see). For this unique apocopated form, see DG 147, WL 144. Cf. note on 40⁶.

פּתַר. 3 m. s. pf. qal of פָּתַר (interpret), but with *gamets* for *pathach* in pause with *athnach*. Translate as pluperfect (had interpreted) (DG 155, WL 67, DS 58f, DT 16, GK 106f).

אֵךְ. Conjunction 'yes and'. Compare אֵךְ which is 'yes but'. Here the conjunction is followed by the pronoun 'I' used emphatically; 'Yes and I too . . .'.

בַּחלוּמִי. Prep. *beth* plus חֲלוּם (dream) plus 1 s. suffix.

שְׁלֹשָׁה. Cardinal number 'three', in apposition, differing in gender and before the noun; cf. the rules in note on verse 2.

סֵלִי. Cstr. pl. of סֵל (basket), from the double-*ayin* root סֵלֵל II (plait), hence the double-*lamedh*.

חָרִי. Masc. noun found only here, usually taken to be from the root חָוַר I (be white) and so 'white bread', and so the Ancient Versions, but Rashi (medieval Jewish commentator) derived it from חָוַר II (bend, turn) and so 'perforated bread (i.e. bread-rings)'. The Targum of Onkelos derived it from חָוַר II (be free, freeborn) and so 'nobility', i.e. 'bread fit for a king'.

Verse 17. וּבַסֵּל. *Waw*-copula (-*u* before labial, mnemonic 'bump') plus prep. *beth* plus article plus סֵל (basket).

הָעֲלִיּוֹן. Article plus adjective (highest).

מִכֹּל. Prep. *min* (from) plus כֹּל (all), more usually in the construct with short -*o* and following *maqeph*.

מאכל. Cstr. sing. of מֵאֵכֶל (food).

מַעֲשֵׂה. Cstr. sing. of מַעֲשֵׂה (work). Note the *tsere* of the construct, and the *seghol* of the absolute.

העוף. Article plus עוף, collective noun from the root עוף I (fly about), hence 'flying creatures, birds'.

אכל. Masc. sing. act. ptc. qal of אכל (eat), expressing continuity as against the impf. succession (DG 159, WL 107, DS 135, DT 165, GK 116a).

Verse 18. ויען. Strong-*waw* plus 3 m. s. impf. (apocopated) qal of ענה I (answer).

Verse 19. ישא. 3 m. s. impf. qal of נשא (lift up).

מעלך. Prep. *min* (from) plus 2 m. s. suffix to prep. על (upon). This preposition appears to have plural forms for all its suffixes, due to an original *yodh* which is resumed before suffixes (DG 70, WL 64f).

ותלה. Strong-*waw* plus 3 m. s. pf. qal of תלה (hang).

בשרך. 2 m. s. suffix to sing. בשר (flesh).

Verse 20. הולדת. Inf. cstr. hophal of ילד (bear), but with a feminine ending. This form would normally be הולדת for the fuller form הולדת, but some of the more unusual forms of this verb do occasionally assimilate *yodh* (GK 69*w* and 71 (end), also note on verse 14). This passive form is here used impersonally, so that what we should call its subject is subordinated to it in the accusative (GK 121*a* and *b*), lit. 'a day of it being born to Pharaoh'.

ויעש. Strong-*waw* plus 3 m. s. impf. (apoc.) qal of עש (make).

מִשְׁתָּה. Masc. noun formed from the *lamedh-he* root שָׁתָה (drink), here 'feast', apparently an occasion for drinking rather than for eating.

עַבְדֵיךָ. 3 m. s. suffix to plural of עֶבֶד (slave, servant).

וַיִּשָּׂא. Strong-*waw* plus 3 m. s. impf. qal of נָשָׂא (lift up).

בְּתוֹךְ. Prep. *beth* plus cstr. sing. of noun תָּוֶךְ (midst), the whole being used regularly as a prepositional phrase 'in the midst of'.

Verse 21. וַיָּשָׁב. Strong-*waw* plus 3 m. s. impf. hiphil of שָׁב (return). The normal 3 m. s. impf. hiphil is יָשָׁב, and the jussive form is יָשָׁב. The jussive form is used regularly with the strong-*waw*, the tone is retracted (as here), and the last vowel consequently shortened, the previous syllable being open (DG 85, WL 90). The jussive form shows only in the hiphil in the regular verb, but also in the qal in *ayin-waw* and double-*ayin* verbs, but always the hiphil-*i* returns with suffixes, i.e. וַיִּקְטֹל, but וַיִּקְטֹלְהוּ.

Verse 23. וְלֹא. The negative here breaks the sequence of the strong-*waw*, and is therefore emphatic: 'but the chief butler did *not* remember. . . .'

וַיִּשְׁכַּח. Strong-*waw* plus 3 m. s. impf. qal of שָׁכַח (forget), plus 3 m. s. suffix. Imperfects in -*o* and -*e* act like a third declension noun with its suffixes וַיִּקְטֹלוּ, but the imperfect in -*a* acts like a first declension noun וַיִּשְׁכַּחוּ.

CHAPTER XLI

Verse 1. מִקֵּץ. Prep. *min* plus constr. sing. of קֵץ (end).

שְׁנָיִם. Dual of fem. noun שָׁנָה (year), lit. 'a couple of years', with the plural 'days' following in apposition (GK 131e); 'after two full years' time'.

וְהָיָה עִמָּךְ. We should expect the personal pronoun הוּא after the particle and before the participle, but it is frequently omitted, especially this third person pronoun (GK 116s, DS 133f).

עַל. The prep. עַל (upon) is used after verbs of 'standing, going' to express the idea of towering over something. Here we should say 'above, beside'.

הַיָּאֵר. Article (*dagesh* fails in *yodh* with *shewa*, DG 33, WL 20) plus יָאֵר, an Egyptian loan-word meaning 'stream', but used in Hebrew exclusively of the Nile.

Verse 2. עֹלָה. Fem. pl. of act. ptc. qal of עלה (go up, come up).

שִׁבְעָה. Cardinal 'seven', before noun without article; differs in gender, in the absolute.

פָּרוֹת. Plural of פָּרָה (cow). The *qamets* is firm, as compensation for a doubled *resh* of a double-*ayin* root.

יְפֹת. Fem. cstr. plural of יָפָה (beautiful), which is m. sing; fem sing. is יָפָה.

מֵרָאה. Noun meaning 'sight'. יְפֹת מֵרָאה, 'beautiful to see'.

וּבְרִיאָה. *Waw*-copula (-*u* before labial) plus fem. cstr. pl. of בְּרִיאָה (fat).

זֹרְעֵינָה. Strong-*waw* plus 3 f. pl. impf. qal of רָעָה (feed, pasture).

בְּאֵהוּ. Prep. *beth* plus article plus אֵהוּ, collective noun and Egyptian loan-word, meaning 'reeds'.

Verse 3. אַחֲרוֹת. Fem. pl. of adj. אַחֵר (other), but as if from the first declension form אָחֵר.

אַחֲרֵיהֶן. Prep. אַחֲרֵי (after) plus 3 f. pl. suffix.

רָעוֹת. Fem. cstr. pl. of adj. רָע (evil). The form is double-*ayin*, hence the firm *gamets* which is compensating for the *resh* that cannot be doubled.

דַּקּוֹת. *Waw*-copula plus fem. cstr. pl. of adj. דָּק (thin). The root is double-*ayin*, hence the doubled *goph*. The word properly means 'thin, fine' in the sense of pulverized.

וּזְעַמְדָנָה. Strong-*waw* plus 3 f. pl. impf. qal of עָמַד (stand).

אֶצֶל. Noun denoting proximity, but used solely as a preposition with the meaning 'beside'.

שֹׁפָה. Cstr. sing. of שָׁפָה (lip, bank).

Verse 4. וּזְאֹכְלָנָה. Strong-*waw* plus 3 f. pl. impf. qal of אָכַל (eat), one of the five *pe-aleph* roots; see note in chapter 40, verse 8.

וַיִּיקָץ. Strong-*waw* plus 3 m. s. impf. qal of יָקָץ (awake), a true *pe-yodh* verb, but not found outside the qal.

Verse 5. וַיִּישָׁן. Strong-*waw* plus 3 m. s. impf. qal of יָשָׁן (sleep), a normal *pe-waw* verb (i.e. showing a *waw*

outside the qal). Note the *gamets* for the normal *pathach*, in pause with accent *zaqeph gadhol* (DG 40, WL 157).

שְׁנִיית. Feminine ordinal 'second'. The masc. form is שְׁנִי, but the feminine is used here because the fem. noun פְּעַם (time) is understood (DS 57), the meaning being 'a second time'.

שְׁבָלִים. Plural of feminine (the preceding numeral is masc. according to rule) noun שְׁבָלֶת (ear of grain). The famous test-word Shibboleth (Judges 12^s) is another word, meaning 'flowing stream'.

בַּקֵּנָה. Prep. *beth* plus masc. (note the *seghol*) noun 'stalk, reed'.

וּטְבוֹת. *Waw*-copula plus fem. pl. abs. of adj. טוֹב (good), agreeing with the previous 'ears'.

Verse 6. וְשָׂרְפָת. *Waw*-copula (-*u* before *shewa*) plus f. pl. of pass. ptc. qal of שָׂרַף (scorch, blight).

קָדִים. Noun meaning 'east' or (as here) 'east wind'; cf. the common English 'North-easter'.

צִמְחוֹת. Fem. pl. of act. ptc. qal of צָמַח (sprout).

Verse 7. וְהַבִּלְעָנָה. Strong-*waw* plus 3 f. pl. impf. qal of בָּלַע (swallow down).

וְהַמְלֵאוֹת. *Waw*-copula plus article plus f. pl. of adj. מָלֵא (full).

Verse 8. וְהִפְעֵם. Strong-*waw* plus 3 f. s. impf. niph'al of פָּעַם (impel, thrust). The meaning of the niph'al is 'to be disturbed, depressed'; cf. Psalm 77^s, Daniel 2^s.

The tone is retracted to the open syllable which precedes the tone (DG 85 (bottom), WL 90, GK 64b), so that the last syllable has the short *seghol*.

רוּחוֹ. 3 m. s. suffix to sing. רוּחַ (spirit).

וּישַׁלַּח. Strong-*waw* plus 3 m. s. impf. qal of שַׁלַּח (send).

וּיקרא. Strong-*waw* plus 3 m. s. impf. qal of קרא (call), *lamedh-aleph* root.

חַרְטָמִי. Cstr. plural of חַרְטָם, properly 'engraver, writer (with stylus)', but in Old Testament only of magician, astrologer. Found only in plural and always with the final *-o* sharpened into a short *-u* and the *mem* doubled, probably because the vowel was originally short (GK 93h).

חַכְמֵיהָ. 3 f. s. suffix to plural of חָכֵם (wise man), the name of the country being feminine (DG 56, WL 56).

Verse 9. וּדַבֵּר. Strong-*waw* plus 3 m. s. impf. piel of דַּבֵּר (speak), *dagesh* failing in *yodh* with *shewa* (DG 33, WL 20).

חַטָּאתַי. 1 s. suffix to the plural of חָטָא (error, sin), which acts as *segholate* (second declension) with *seghol* in first syllable, e.g. 'his sin' is חַטָּאתָיו.

מִזְכֹּרִי. Masc. sing. of ptc. hiphil of זָכַר ('bringing to mind').

Verse 11. וּנְחַלְמָה. Strong-*waw* plus 1 pl. impf. (cohortative, DG 83, WL 85f.) qal of חָלַם (dream), *pe-guttural* verb. But see GK 49e: this form with final *he* added is found often, especially in later books, but without the meaning of the cohortative. It is probably a development to parallel the use of the jussive form

(without the meaning of the jussive) with the strong-*waw*.

וְהוּא. *Waw*-copula plus 3 m. s. pronoun, but with *gamets* in a pair of words and in the pretone (DG 53, WL 45). Both conditions must be fulfilled, e.g. 'gold and silver' is וְזָהָב וְכֶסֶף, but 'silver and gold' is כֶּסֶף וְזָהָב.

חִלְמָנוּ. 1 pl. perf. qal of חָלַם (dream), but with *gamets* for *pathach* in pause with *silluq* at the end of the sentence (DG 40, WL 47).

Verse 12. וְשָׁם. *Waw*-copula plus adverb of place שָׁם, 'and there was there'.

אִתָּנוּ. Prep. אִתָּ (with) plus 1 pl. suffix (DG 142, WL 49).

נַעַר. Segholate noun, 'youth', used of a boy of any age from an infant (Exodus 2⁸, 1 Samuel 1²²) to a youth of seventeen years (Genesis 37²) and more (as evidently here).

עִבְרִי. 'Gentilic' adjective, ending in *-i* (GK 86*h*).

וַיְסַפֵּר. Strong-*waw* plus 1 pl. impf. piel of סָפַר (recount).

וַיִּפְתָּר. Strong-*waw* plus 3 m. s. impf. qal of פָּתַר (interpret), but with *cholem* shortened before the following *maqeph*, the syllable thereby becoming a closed syllable before the tone (DG 40, WL 28). Pronounce therefore *wäy-yîph-tör*.

לָנוּ. Prep. *lamedh* plus 1 pl. suffix (DG 51, WL 49).

חִלְמֵינוּ. 1 pl. suffix to the plural of חָלַם (dream), masc. noun with plural in *-oth*.

כחלמו. Prep. *kaph* plus הָלַם plus 3 m. sing. suffix.

פתר. 3 m. s. pf. qal of פָּתַר (interpret), but with *pathach* lengthened to *qamets* with *silluq* at the end of the verse (DG 40, WL 47).

Verse 13. כאשר. Prep. *kaph* plus the relative אֲשֶׁר, the whole forming a conjunction and so being followed by a finite verb.

היה. The verb means 'come to be' (as here), rather than 'to be'.

השיב. 3 m. s. pf. hiphil of שָׁבַב (return).

כני. 1 s. suffix to the sing. כָּן (office), see 40¹³.

Verse 14. ויריצהו. Strong-*waw* (*dagesh* fails in *yodh* with *shewa*, DG 32f, WL 20) plus 3 m. pl. impf. hiphil of רוץ (run) plus 3 m. s. suffix: 'and they rushed him'.

הבור. Article plus בּוֹר (pit, dungeon), a contracted form from בְּאֵר.

וינלח. Strong-*waw* (*dagesh* failing) plus 3 m. s. impf. piel of נָלַח (shave), followed by a similar form of the root חָלַף (change). With *lamedh*-guttural verbs, the vowel before the guttural is *pathach*, except for the hiphil -i.

שומלתו. 3 m. s. suffix to plural of שֹׁמְלָה, usually 'mantle', but here 'clothes' generally. The noun is a feminine *segholate*, i.e. the first syllable is closed in the singular only.

ויבא. Strong-*waw* plus 3 m. s. impf. qal of בָּא (come), see 40⁶.

Verse 15. חשמע. 2 m. s. impf. qal of שמע (hear), 'thou canst hear'. The imperfect is used for modal forms (auxiliary verbs such as 'may, might, can' etc.) (DG 158, WL 67, DT 41ff, DS 64, GK 107r-x).

לְפָתוֹר. Prep. *lamedh* plus inf. cstr. qal of פתח (interpret). The first syllable is closed (DG 77, WL 100).

Verse 16. בלערי. Prep. בלערי (not unto) plus ו suffix. It is a compound of בל (not) and prep. ערי (unto), which appears to take the suffixes of a plural (DG 70, WL 64f). Final *qamets* for *pathach* in pause with *athnach* (DG 40, WL 117). According to the accents of the Hebrew text, the pause demands the translation 'Not unto me. God will answer . . .', and similarly the Targum 'Not according to my wisdom'. But Vulgate made the pause earlier with 'saying', and then translated 'God will answer apart from me'. The Samaritan Pentateuch and the Septuagint make a similar pause, but parse the following verb as a niph'al, 'Apart from God, one will not be answered . . .', reading בלערי and יענה, and inserting לא.

יענה. 3 m. s. impf. qal of ענה (answer).

Verse 17. הנני. Demonstrative particle הנה (behold) plus ו s. suffix, followed, as normally, by the act. ptc. qal; cf. note on verse 1.

Verse 18. ויפת. *Waw*-copula plus cstr. fem. pl. of adjective יפה (fair, comely). For pointing of simple *waw* before *yodh* with *shewa*, see DG 53 (Rem.), WL 44, 2(c).

תאר. Masc. noun meaning 'outline, form'.

Verse 19. דלות. Fem. plural abs. of adj. דל (weak, thin). The root is double-*ayin*, hence the *dagesh* in the *lamedh*.

ורעות. *Waw*-copula plus cstr. fem. plural of adjective רע (evil). See note on verse 3.

מאד. Noun meaning 'muchness', used regularly as adverb 'very'.

ורקות. *Waw*-copula plus cstr. fem. pl. of adjective רק (thin), a double-*ayin* root. Note that here and in verses 20 and 27 the root is רקק with a *resh*, but in verses 3 and 4 it is דקק with a *daleth*.

ראיתי. 1 s. pf. qal of ראה (see).

קִהְיָהּ. Prep. *kaph* (*gamets* in pretone, DG 51, but only before certain special forms, WL 45, GK 102g) plus fem. plural demonstrative pronoun 'those'.

לרע. Prep. *lamedh* (*gamets* in pretone, DG 51, WL 45) plus noun רע (badness).

Verse 21. ותבאנה. Strong-*waw* plus 3 f. pl. impf. qal of בוא (come).

קרבה. A rare form for the normal קרבה, 3 f. pl. suffix to sing. קרב (inward part) (GK 91f).

נודע. 3 m. s. pf. niph'al of ידע ('it was not known').

באו. 3 m. pl. pf. qal of בוא, but translate as pluperfect (DG 155, WL 67, GK 106f, DS 58f, DT 22).

ומראהו. *Waw*-copula (-*u* before labial, DG 53, WL 44) plus 3 f. pl. suffix to the singular of מראה (appearance). These forms from *lamedh-he* nouns look

like plurals because of the *yodh*, but they are intended to be singulars (GK 935s).

בתחלה. Prep. *beth* plus article plus fem. noun תְּחִלָּה (beginning).

ואיקץ. Strong-*waw* plus 1 s. impf. qal of יקץ (awake), with *qamets* for *pathach* in final syllable in pause with *silluq* (DG 40, WL 117).

Verse 22. וארא. Strong-*waw* plus 1 s. impf. qal (apocopated with tone retracted, the normal form being אָרָא) of ראה (see) (DG 147, WL 144).

Verse 23. צנמות. Fem. pl. pass. ptc. qal of צנם (dry up, harden); only occurrence of root in Old Testament, but the noun is found in Aramaic meaning 'stone'. No equivalent in LXX, Vulgate, Syriac.

אחריהם. 3 m. pl. suffix to אַחֲרַי, used as a preposition to mean 'after'. The masc. suffix is used in preference to the fem. suffix (which actually occurs in verse 27) (GK 1350).

Verse 24. ותבלען. The normal form with final *he* written is found in verse 7.

ואמר. Strong-*waw* plus 1 s. impf. qal of אמר (say), one of the five *pe-aleph* roots; cf. note on 40^s.

מבד. Hiphil ptc. of נבד (be conspicuous), found only in hiphil and hophal with meaning 'declare, announce, expound'.

Verse 25. ודא. For the construction, see DG 46; lit. 'the dream of Pharaoh, it is one'.

אח. The particle prefaces the whole phrase, 'that which God is about to do'.

עשה. Act. ptc. qal of **עשה** (do). The participle is used of the immediate future (*futurus instans*) (DG 159, WL 107, DS 134, GK 116*p*).

הגיד. 3 m. s. pf. hiphil of **גבר**, 'he hath announced'.

Verse 26. **שנים.** Plural of fem. noun **שנה** (year); the expected plural in *-oth* is comparatively rare (cstr. nine times, and with suffixes eleven times). 'Seven years are they.' The normal cstr. plural is **שנתי**; see the end of the next verse.

Verse 27. **הרקות.** Article plus fem. pl. of adj. **רק** (empty), it looks suspiciously like an early error for **ודיקות** (see Samaritan Pentateuch and Syriac).

Verse 28. Freely translated, 'It is as I said to Pharaoh. . . .'

הראה. 3 m. s. pf. hiphil of **ראה** (see).

Verse 29. **באות.** Fem. pl. act. ptc. qal of **בוא** (come), predicate agreeing with the subject of the sentence: 'behold seven years are coming'.

שבע. Masc. noun 'plenty'. This form is rare, and found twice only outside this chapter, the normal form being **שבע**.

Verse 30. **וקמו.** Strong-*waw* plus 3 pl. pf. qal of **קום** (rise up). The tone is on the penultimate syllable, since the root is *ayin-waw*.

ונשכח. Strong-*waw* plus 3 m. s. pf. niphāl of שכח (forget).

וכלה. Strong-*waw* plus 3 m. s. pf. piel of כלה (to be at an end), the piel form being transitive.

Verse 31. יודע. 3 m. s. impf. niphāl of ידע (know).

כבד. Masc. sing. adj. (heavy).

Verse 32. Lit. 'and on account of the being repeated of the dream'. Prep. על followed by inf. cstr. niphāl of שנה (repeat). This is the construction which gives rise to the name 'infinitive construct' (DG 111, WL 100).

פעמים. Pausal (*qamets* for *pathach* with *athnach*, DG 40, WL 117) for פעמים, dual of second declension noun פעם (beat, time), 'a couple of times'.

נכוך. Masc. s. ptc. niphāl of כון (to be firm). The niphāl part. and the 3 m. s. pf. niphāl of *ayin-waw* verbs are alike, but this is the participle since the parallel phrase includes an undoubted participle.

וממהר. *Waw*-copula (-*u* before labial, DG 53, WL 44) plus masc. sing. ptc. piel of מהר (hurry).

לעשותו. Prep. *lamedh* plus inf. cstr. qal of עשה (do) plus 3 m. s. suffix.

Verse 33. ועתה. *Waw*-copula plus adverb of time, 'now'.

ירא. 3 m. s. impf. (jussive) qal of ראה (see, look out) (DG 83 and 147, WL 85 and 144), 'let Pharaoh look out a man . . .'.

נבון. Niphāl ptc. of בין (perceive), 'intelligent'.

וישיתו. Weak-*waw* plus 3 m. s. impf. (jussive) qal of שית (set) plus 3 m. s. suffix. Vocal *shewa* has failed entirely after *waw*-with-*shewa*, and the pointing is long *chireq* (DG 53, WL 44).

Verse 34. יעשה. 3 m. s. impf. qal of עשה (do), but we should expect the jussive יַעַשׂ here, and preferably preceded by weak-*waw*. This is the reading of the Ancient Versions.

ויפקד. Weak-*waw* plus 3 m. s. jussive hiphil of פקד (appoint).

פקדים. Plural of noun פָּקִיד (overseer).

והחמש. Strong-*waw* plus 3 m. s. pf. piel of the denominative verb חָמַשׁ (to make a fifth), following from the previous jussive, 'and let him fifth (i.e. take a fifth of) all the land of Egypt' (DS 81 (bottom), DT 126f, GK 112g).

Verse 35. ויקבצו. Weak-*waw* plus 3 m. pl. impf. (jussive) qal of קבץ (gather), followed (after the *athnach*) by a similar form of the root צבר (heap up).

קָר. Masc. noun from a double-*ayin* root (corn, grain of corn). *Pathach* becomes *gamets* in pause.

תחת. Prep. 'under', followed by cstr. sing. of יָד (hand), here meaning 'authority'.

בערים. Prep. *beth* plus article plus plural of עיר (city) (DG 153, WL 186).

ושמרו. Strong-*waw* plus 3 pl. pf. qal (שָׁמְרוּ) of שמר (guard), but with tone retracted in pause with *sillug* and the tone-long vowel of the primary sound (here *gamets*) appearing (DG 40f, WL 117, GK 29n).

Verse 36. וזיה. Strong-*waw* plus 3 m. s. pf. qal, 'and the food shall be . . .'.

לפקדון. Prep. *lamedh* plus פקדון (deposit, store).

תהיין. Normally written with final *he*; 3 f. pl. impf. qal of היה (to be).

תכרת. 3 f. s. impf. niph'al of כרת (cut off).

Verse 37. ויישב. Strong-*waw* plus 3 m. s. impf. qal of ישב (to be good).

ובעיני. *Waw*-copula (-*u* before labial, DG 53, WL 44) plus prep. *beth* plus cstr. pl. of עין (eye).

Verse 38. הנמצא. Interrogative (DG 167, WL 28f) plus 1 pl. impf. qal of מצא (find); translate 'Can we find . . .?' (DG 158, DS 64, DT 43, GK 107t). The form could be niph'al 3 m. s. pf. or niph'al ptc., but impf. qal is best, giving the meaning 'can'.

בזה. Prep. *kaph*, with *gamets* in the pretone; see note on 41¹⁹; 'like this man', and continue 'a man in whom . . .'.

Verse 39. אחרי. Prep. 'after'. It is better to take the next word as inf. cstr. hiphil of דע (and not 3 m. s. pf. hiphil). It is correct to use the preposition with the inf. cstr., but to insert the relative אשר before a finite verb (DG 111).

את-כל-ואת. The demonstrative pronouns are regarded as being themselves definite enough to be preceded by the sign of the accusative, and so regularly.

כמו. The fuller form כמו is used regularly instead of the prep. *kaph* before light suffixes, with the accent

on the last syllable but one (DG 87 (note 1), WL 110f, GK 103*h*).

Verse 40. אַתָּה. 'Thou', emphatic; cf. 2 Samuel 12⁷.

וְעַל־פִּיךָ. 'and according to thy mouth (i.e. at thy command)'. 2 m. s. suffix to the singular פִּי (mouth) (DG 153, WL 186); but see the next note.

יִשָּׁק. 3 m. s. impf. qal of נִשָּׁק (kiss). It is said that the natural meaning of the Hebrew is 'and upon thy mouth shall all my people kiss', but the normal preposition for this is *lamedh* (cf. Job 31²⁷). Commentators generally reject the meaning 'kiss' for the verb, on the ground that all the people would not kiss Joseph on the mouth. Either assume that 'all the people' means the Court, or translate 'at thy command shall all my people do homage'. This latter is probably the interpretation of LXX and Vulgate, both of which have 'obey'. Some commentators translate 'arrange themselves' on the analogy of the Arabic *nasaga* (Delitzsch, Dillmann, etc.), whilst others read יָשַׁק ('run' from the root שָׁק).

רַק. The same word is used of the kine in verses 19, 20 and 27; but always elsewhere it is used as an adverb with restrictive force, 'only in respect of the throne. . .'.

הַכִּסֵּא. Article plus כִּסֵּא (seat, throne).

אֲנֹכִי. 1 s. impf. qal of גָּדַל (to be great). The imperfect qal of stative verbs is usually in *-a*. Note that a stative verb is a verb which describes a state, i.e. 'to be great, small, heavy, etc.'. Such verbs are usually intransitive. The paradigms (DG 208, WL 250) are apt to be misleading. A verb has not got a stative qal

as well as an active qal; but ordinary verbs generally have a perfect in *-a* and an imperfect in *-o*, whilst stative verbs usually have a perfect in *-e* (less frequently in *-o*) and an imperfect in *-a*.

מִן. Prep. *min* (here a comparative, DG 161, WL 31f) plus pausal form of 2 m. s. suffix (WL 110), (but *dagesh* in *kaph* is omitted in error) (GK 103i). The tone is retracted (*shewa* lengthened into *seghol*, DG 41, WL 117) and the *kaph* doubled as in verbal forms (GK 58i). These forms of *min* with suffixes are usually explained as if from a reduplicated *minmin*, but see GK 103m.

Verse 41. רָאָה. 2 m. s. imperat. qal of רָאָה (see). Note that 2 m. s. imperatives of *lamedh-he* verbs end in *tsere*, imperfects in *seghol*, perfects in *qamets*, infinitive constructs in *-oth*.

נָתַן. 1 s. pf. qal of נָתַן (give, set). The final *nun* of the stem assimilates into the *tau* of the ending (DG 213, WL 255).

Verse 42. וָיָסַר. Strong-*waw* plus 3 m. s. impf. hiphil of יָסַר ('turn aside', but in the hiphil it is the common verb for 'remove'). The normal impf. hiphil is יָסַרְךָ, with jussive וָיָסַרְךָ. When the tone is retracted the *tsere* becomes *pathach* because of the guttural *resh*, instead of the normal *seghol* (GK 72aa).

טַבַּעַתוֹ. 3 m. s. suffix to sing. טַבַּעַת (signet-ring).

מֵעַל. Prep. *min* (DG 52, WL 20) plus prep. עַל, 'from upon'.

וַיִּלְבַּשׁ. Strong-*waw* plus 3 m. s. impf. hiphil (coincides with jussive, DG 83 and 95, WL 90) of לָבַשׁ (to

clothe, be clothed). The final vowel is sometimes *pathach* (as normal verb) and sometimes *tsere* (as stative verb), but impf. qal is always in *-a*. When the qal is transitive it is used of clothing oneself, but the hiphil is used, as here, of clothing somebody else.

בגדי. Cstr. pl. of בגד (strictly 'robe', but it can be used of 'garments' generally).

שש. Probably a loan-word from Egyptian. It refers to 'byssus', fine Egyptian linen.

וישם. Strong-*waw* plus 3 m. s. impf. qal of שים (set). The normal impf. qal is ישם, jussive ישם, and so with *seghol* when tone is retracted with strong-*waw*. Occasional *ayin-waw* forms are found.

רביד. Cstr. s. of the absolute form רבד (chain), found only in Ezekiel 16¹¹. Note the article with the following word, which may mean 'the chain of gold' which belonged to Joseph's official dress. On the other hand, it may mean nothing more than an ordinary golden chain (DS 28 paragraph (d), GK 126n).

צוארו. 3 m. s. suffix to sing. צוואר (neck).

Verse 43. וירכב. Strong-*waw* plus 3 m. s. impf. hiphil (like the jussive) of רכב (ride). The word properly has to do with riding in a chariot (as here), but it is also used of riding mules, horses, and camels.

מרכבו. Cstr. sing. of מרכבה (chariot). The vowel under the first *mem* changes apparently irresponsibly. It was originally an *-i*, but this is the only case where this vowel is found, and it is the only occurrence of the sing. cstr. form. In all other singular forms the *seghol*

is found, but *pathach* with all plurals (GK 85*h*, BDB 939*b*).

המשנה. Article plus משנה (double, copy, second); lit. 'the chariot of the second degree', the regular construction for that which is second in order of precedence; cf. 2 Chronicles 35²⁴, 2 Kings 23⁴, etc. It was difficult to say 'his second chariot', because of the construct construction, so the writer has had to adopt the circumlocution 'which was to him' (GK 129*a* and *h*).

ויקרא. Strong-*waw* plus 3 m. p. impf. qal of קרא (call aloud). Samaritan, Greek, and Syriac Versions all have the singular.

אברך. Probably the best explanation is that this strange word is the Coptic *avrek* (incline, bow), but it could be the Aramaic *aphel* (corresponding to the Hebrew *hiphil*) imperative of ברך (kneel), and this may have influenced the retention of the original Coptic. Aquila and Vulgate were therefore probably not misled (see *I.C.C., Genesis*) when they translated 'bow the knee'. There are many suggestions in the commentaries and also in *Hastings' Dictionary of the Bible* and *Encyclopædia Biblica*.

ונתון. Ordinary *waw* plus inf. abs. qal of נתן (give). The infinitive absolute can be used instead of any form of the verb, either when it is sufficient merely to indicate the idea of the verb, or else for special emphasis. Here it follows a preceding strong-*waw* with the imperfect (imperfect consecutive), but without any obvious reason (GK 113*z*). This use is not mentioned in DG, but see DS 121, WL 102.

Verse 44. ירים. 3 m. s. impf. *hiphil* of רם (rise up).

Verse 45. שם. The cstr. sing. of שֵׁם (name) only rarely has *seghol*, but usually keeps the *tsere* as here.

צפנת פענח. An Egyptian name, which, with other vocalization, means 'the god speaks and he lives' (BDB 861a). Other suggestions are 'Revealer of secrets' (Josephus, Targum, Syriac) and 'Saviour of the world' (Delitzsch on the basis of Coptic).

ויתן. Strong-*waw* plus 3 m. s. impf. qal of נתן (give). The *maqqeph* makes the two words one, so that the *tsere* (being now in a closed syllable before the tone) becomes reduced to *seghol* (DG 40, WL 28).

אמנת. Another Egyptian name, meaning 'belonging to (the goddess) Neith'.

בת. Cstr. sing. of בַּת (daughter) (DG 153, WL 186).

פוט פרע. Yet another Egyptian name, meaning 'he whom Ra gave'.

כהן. Cstr. sing. of noun כֹּהֵן (priest), the construct having the same form as the absolute.

אן. This city of On was the centre of sun-worship and was called Heliopolis by the Greeks.

לאשה. Prep. *lamedh* plus אִשָּׁה (woman, wife).

ויצא. Strong-*waw* plus 3 m. s. impf. qal of יצא (go out), one of six *pe-yodh* verbs with qal impf. like יֵצֵא.

Verse 46. בן. Cstr. sing. of בֵּן (son) (DG 153, WL 186). 'Son of thirty years' is idiomatic for 'thirty years old' (WL 196, DS 33).

שלשים. 'Thirty'. The tens are masc. plurals and precede their noun in the singular (as here) or follow it in the plural (GK 134c). See note on 40^a.

בעמד. Prep. *beth* plus inf. cstr. qal of עמד (stand) plus 3 m. s. suffix. Pronounce *bē'ōmēdhō*, and translate 'in his standing', i.e. 'when he stood'.

מלפני. Prep. *min* plus prep. לפני ('from before') (DG 69, WL 65).

ויעבר. Strong-*waw* plus 3 m. s. impf. qal of עבר (cross over, pass through).

Verse 47. ותעש. Strong-*waw* plus apocopated form of תעשה, 3 f. s. impf. qal of עשה (do, make).

לקמצים. Prep. *lamedh* plus pl. of קמץ (handful); in our idiom 'by the handful'.

Verse 48. ויקבץ. Strong-*waw* plus 3 m. s. impf. qal of קבץ (gather).

הח. 3 pl. perf. qal of היה (to be).

שדה. Cstr. sing. of שדה (field, the open country round the city).

מביבתי. 3 f. s. suffix to fem. pl. קביבות (environs). The masc. plural form קביבות is also used in this sense, though less frequently.

בתוכה. Prep. *beth* plus noun תנה (midst) plus 3 f. s. suffix, 'in its (city) midst'.

Verse 49. ויצבר. Strong-*waw* plus 3 m. s. impf. qal of צבר (heap up).

כחול. Prep. *kaph* plus cstr. sing. of חול (sand).

הרבה. Inf. abs. hiphil of רבה (to be many), but used often as an adverb meaning 'much'. Here followed by

מאד, strictly a noun meaning 'muchness', but almost always used as an adverb, 'much'.

עד כי. 'Until that . . .', an unusual use of כִּי, by which a prep is changed into a conjunction. The more usual usage is עַד אֲשֶׁר.

לְסַפֵּר. Prep. *lamedh* plus inf. cstr. qal of סָפַר (count, recount). The first syllable is closed (DG 77, WL 100).

מִסְפָּר. Noun formed from previous verb, meaning 'number'.

Verse 50. וְלִיוֹקֵף. *Waw*-copula (-*u* before vocal *shewa*, DG 53, WL 44) plus prep. *lamedh* plus personal name.

יָלַד. 3 m. s. pf. pual of יָלַד (bear a child) with anomalous *gamets* for the normal *pathach*. Some editions print *pathach*, but the more difficult text is the sounder reading. The singular does sometimes stand before a composite subject (GK 1450), (where the German *es kommt ein Mann, eine Frau* is quoted) (DS 157). The Samaritan Pentateuch has the easier plural form.

בְּטָרָם. The word טָרָם is strictly an adverb meaning 'not yet', but it is used regularly both with and without the prep. *beth* as a conjunction, being followed by a finite verb.

תָּבוֹא. 3 f. s. impf. qal of בֹּיָא (come).

אֲשֶׁר. Here in its true relative function loosely joining two sentences together. We should say 'whom', but the Hebrew does not go so far as this.

יְלֻדְהוּן. Note the dagesh (*forte conjunctivum*, DG 33, WL 21) after final -*ah* with *maqeph*.

Verse 51. **הבכור**. Article plus **בָּכוֹר** (first-born).

נָשְׁנִי. This is abnormal for **נִשְׁנִי**, 3 m. s. pf. piel of **נָשָׂה** II (forget) plus 1 sing. suffix. Only case where piel of this root is found, and only case where any piel form has the original *pathach* in the first syllable of the perfect; due to the influence of the personal-tribal name Manasseh, of which it is the popular etymology (GK 52*m*).

עָמְלִי. 1 s. suffix to the sing. **עָמַל** (toil).

Verse 52. **הושני**. Article plus the masculine form of the second ordinal number.

הפּרני. 3 m. s. pf. hiphil of **פָּרָה** (be fruitful) plus 1 s. suffix.

עָנִי. 1 sing. suffix to sing. **עָנָה** (affliction). Pronounce 'עֲנִי-עָנִי.

Verse 53. **וּתְכַלִּינָה**. Strong-*waw* plus 3 f. pl. impf. qal of **כָּלָה** (end, be complete).

Verse 54. **וּתְחַלִּינָה**. Strong-*waw* plus 3 f. pl. impf. hiphil of **חָלַל** (profane, pollute). This root has both the true Hebrew hiphil. form of a double-*ayin* verb, **תְּחַלֵּל** (begin), and the Aramaizing hiphil form with the first root-letter doubled (here virtually doubled because it is *cheth*) **תְּחַלֵּל** with the normal hiphil meaning 'cause to profane'. This latter form is found twice only and in the impf. hiphil, Numbers 30³ and Ezekiel 39⁷. See paradigm (DG 226*f*, WL 270*f*).

לְבוֹא. Prep. *lamedh*, with *gamets* in the pretone (DG 51, WL 45), plus inf. cstr. qal of **בָּוֵא** (come).

אמר. Translate as a pluperfect, 'had said' (DG 155, para. i, 3; WL 67, DS 58f, DT 22, GK 106f).

הארצות. Article plus plural of ארץ (earth, land).

ובכל. The *waw*-consecutive construction is broken, and we should say 'but in all the land of Egypt . . . '.

לקח. Pausal for לקח (bread), in pause with *silluq*, the tone-long vowel of the primary *pathach* returning (DG 40, WL 117).

Verse 56. ויפתח. Strong-*waw* plus 3 m. s. impf. qal of פתח (open).

בהם. Prep. *beth* plus 3 m. pl. suffix (DG 51, WL 49). The form בהם is also found, and (thrice) the strange בְּהֶמְתָּה (BDB 88a, GK 103g). For אשר בהם, LXX has 'the corn-treasures', and so also Syriac, i.e. אֲצֻרוֹת בֵּר, which is probably the original.

וישבר. Strong-*waw* plus 3 m. s. impf. qal of שבר (buy grain). We should expect the hiphil here, 'cause to buy grain', i.e. 'to sell'. This verb is distinct from שבר (break), and is a denominative from שֶׁבֶר (corn, grain). Possibly the hiphil וישבר should be read.

ויחזק. Strong-*waw* plus 3 m. s. impf. qal of חזק (be strong, hold tight), 'and the famine had a firm grip'.

Verse 57. באו. 3 pl. pf. qal of בא (come).

מצרימה. Toneless *he-locale* plus מִצְרַיִם (Egypt) (DG 61 (bottom), WL 55 and 211, 'Egyptwards').

CHAPTER XLII

Verse 1. וירא. See note on 40¹⁶.

יש. Without the *maqfeph* this is יש, a substantive meaning 'being, existence', but tending to pass into a verb meaning 'there is'.

שבר. Noun meaning 'corn, grain', possibly from the idea of its being threshed (broken), and distinct from the similar noun which means 'fracture, breaking, etc.'. See note on 41⁵⁶.

לבנה. Prep. *lamedh* plus 3 m. s. suffix to plural of בן (son).

למה. Interrogative 'wherefore?'. The pointing varies, being לָמָה before the gutturals *aleph*, *he*, and *ayin* (with two exceptions) and לִמָּה otherwise (with five exceptions), and in addition לָמָה once (Job 7²⁰) and לִמָּה once (1 Samuel 1⁸) (BDB 554a, GK 102l).

תתרא. 2 m. pl. impf. hithpael of ראה (see), 'look at one another' (only here in this sense).

Verse 2. ירדו. 2 m. pl. imperat. qal of ירד (go down), one of the six *pe-yodh* verbs like יִשָּׁב, which drop the *yodh* in the qal imperative and inf. construct.

שמה. Adverb שָׁם plus toneless *he-locale*, and so 'thither'. The root is double-*ayin* (cf. Arabic *thamm*), hence the *dagesh* in the *mem*.

ושברו. *Waw*-copulative plus 2 m. pl. imperat. qal of שבר (buy corn).

ונחיה. Weak-*waw* (equivalent to the Greek *iva*) plus 1 pl. impf. qal of חיה (live).

נמות. 1 pl. impf. qal of מות (die).

Verse 3. וירדו. Strong-*waw* plus 3 m. pl. impf. qal of ירד (go down).

אָחִי. Cstr. pl. of אָח (brother). 'One dot, one brother'. i.e. all the singular forms have a *chireq*; no plural form (except the plural itself in *-im*) has a *chireq* (DG 153, WL 185).

Verse 4. אָחִי. Cstr. sing. of אָח (brother). The following אָחִי is 3 m. s. suffix to the plural.

ויקראנו. 3 m. s. impf. qal of קרא II (by-form of the true root קרה), meaning 'meet, encounter', plus *nun-energicum* plus 3 m. s. suffix (DG 110. WL 150); cf. 44²⁹, where the true form קרה is found.

אָסוֹן. Rare word, always without the article, meaning 'harm, mischance'.

Verse 5. הַבָּאִים. Article plus masc. pl. of active ptc. qal of בוא (come).

Verse 6. 'Now Joseph, he was the ruler . . .', the latter word being the Hebrew equivalent of the Arabic *Sultān*: 'He it was who was selling corn. . .'

הַמְשַׁבֵּיר. Article plus hiphil ptc. of שָׁבַר (buy corn), lit. 'causing to buy corn'.

וַיִּשְׁתַּחֲוּ. Strong-*waw* plus 3 m. pl. impf. hithpa'lel of שָׁחַ (bow down) (DG 145, WL 145, GK 75kk). Instead of the final *-he* replacing the final *-waw*, the *he* has been added, thus making an apparently 4-consonant root. Also, the *tau* of the syllable *hith* has interchanged with the following sibilant *shin* (DG 93. WL 72. GK 54b).

אָפִים. Dual of אָף (nostril, face).

אָרֶצָה. Noun אָרֶץ (earth) plus toneless *he-locale* (DG 61f, WL 55 and 211). The original-*pathach* under *aleph* is lengthened to *qamets* in pause at the end of the sentence (DG 40, WL 117), and the first syllable is therefore closed.

Verse 7. ויכרם. Strong-*waw* plus 3 m. s. impf. hiphil of נכר I (regard, recognize) plus 3 m. pl. suffix.

ויהנכר. Strong-*waw* plus 3 m. s. impf. hithpael of נכר, a denominative verb formed from the adjective גִּבְרִי (foreign), and so meaning 'feigned to be a foreigner'. It is doubtful whether this is the same root as that in the previous note.

קשה. Fem. plural of adj. קָשָׁה (hard), corresponding to the classical neuter (DG 56, GK 122q).

מאין. Prep. *mem* plus אֵין (whence?). This form with *nun* is found only in this compound, and is wholly distinct from the substantive אֵין (nothing).

באתם. 2 m. pl. pf. qal of בוא (come).

לִשְׁבֹּר. Prep. *lamedh* plus inf. cstr. qal (short -o because of following *maqquph*, DG 40, WL 28) of שֹׁבֵר (buy corn). The first syllable is closed (DG 77, WL 100).

Verse 8. ויכר. Strong-*waw* plus 3 m. s. impf. (jussive form, except for 1 sing. and plur., WL 90, not clear in DG 95) hiphil of נכר I (recognize).

הכירה. 3 pl. pf. hiphil of נכר (recognize) plus 3 m. s. suffix.

Verse 9. להם. Prep. *lamedh* plus 3 m. pl. suffix. equal to the classical 'dative of reference' (WL 207. GK 119u. DS 140).

מרנלים. Masc. pl. of piel ptc. of רנל, denominative verb from רנל (foot), meaning 'foot it, go about', here with bad intent, and so 'spies'.

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

ערות. Cstr. sing. of ערוה (nakedness).

Verse 11. כלנו. Noun כל (all) plus 1 pl. suffix, 'all of us'. The *dagesh* in *lamedh* is due to the double-*ayin* root from which the noun is derived; the *qamets* is unusual (GK 91f), the normal being *tsere*; the *o*-sound has been sharpened to short-*u* before the doubled letter according to custom (DG 33 and 113, WL 130).

נחנו. Shorter form of the normal אנחנו (we), as in Arabic, Ethiopic, and sometimes in Syriac and the Targums. *Qamets* for *pathach* in pause with *athnach* (DG 40, WL 117).

כנים. Masc. pl. of adjective כן (upright, honest).

Verse 12. לא. Note the accent *zaqeph-gadol*, which cuts the word off from what follows (DG 230, note).

Verse 13. הקטן. 'the youngest', adj. with article for the superlative (DG 161, WL 32, DS 48, GK 133g).

את. Preposition 'with'. With suffixes this prep. always contains an 'it', and can thus be distinguished from את (accus.) with suffixes.

אָבִי. 1 pl. suffix to singular **אָב** (father) (DG 153, WL 185); similar to **אָח** (brother), with all the singular forms having one 'dot', i.e. *chireq*.

אִינֵנו. Substantive **אִין** plus 3 m. s. suffix. The word is similar to **יֵשׁ**, but the exact contrary in meaning, being also used almost as a verb, and so 'he is not'.

Verse 15. **תְּבוֹחָנוּ.** 2 m. pl. impf. niph'al of **בָּחַן** (test), but with tone retracted in pausing with *athnach* and the *chateph-pathach* (the verb is *ayin-guttural*) reverting to the tone-long *tsere* (DG 40, WL 117, GK 29m).

חַי פָּרַעֲהוּ. Lit. 'living is Pharaoh', a regular form of oath. The form is explained as a contracted absolute (GK 93aa and note), but Ewald explains it as a construct, but both of the adjective **חַי**. The Masoretic custom is to use **חַי** of an oath in the Name of Jehovah (i.e. a sacred oath), and **חַי** of an oath in any other name (a profane oath); cf. 2 Samuel 11¹¹; WL 202.

אִם. This introduces the substance of the oath, where it is necessary for us to introduce a negative. Otherwise assume some such phrase as 'Cursed be ye' and then translate the **אִם** by 'if' as ordinarily (DG 168, WL 201f, DS 164f, GK 149c). The oath of affirmation is introduced by **אִם לֹא**.

תֵּצֵאוּ. 2 m. pl. impf. qal of **יָצָא** (go out), one of six with impf. qal like **יָשָׁב**.

כִּי אִם. After a negative (actual or, as here, implied), 'but' or 'except' is expressed thus (DG 168, WL 227, DS 203, GK 163a).

בְּבוֹא. Prep. *beth* plus inf. cstr. qal of **בָּא** (come). Lit. 'except in the coming of your youngest brother'.

הֵנָּה. Adverb 'hither', not distinguishable in form from the fem. pl. demonstrative 'these'.

Verse 16. שְׁלַח. 2 m. pl. imperat. qal of שְׁלַח (send).

וַיִּקַּח. Weak-*waw* plus 3 m. s. impf. qal of לָקַח (take), which acts as a *pe-nun* verb (DG 114 and 213. WL 131 and 255). Translate either as *waw*-copulative 'and let him take', or as equivalent to the Greek ἵνα 'in order that he may take'.

הֶאֱמַר. 2 m. pl. imperat. niph'al of the *pe*-guttural verb אָמַר (bind).

וַיִּבְחַנו. Weak-*waw* (purposive) plus 3 m. pl. impf. (jussive) niph'al of בָּחַן (test); 'that your words may be tested'.

הֲאִמְתָּ. Interrogative *he* plus noun אֱמֶת (truth), indirect question, 'whether truth is with you'. For pointing of this interrogative, see DG 167. WL 28f: normally *chateph-pathach*, but before simple *shewa* and gutturals the vowel is *pathach*, except when the guttural has either *qamets* or *chateph-qamets*, in which case the vowel is *seghol*. It is tempting here to translate 'whether truth is with you or not', since a double question is expressed by the interrogative *he* followed by אִם or וְאִם (DG 168, DS 167, GK 150c). This translation is precluded here by the *athnach*. Translate therefore with a full stop after 'with you.', and continue 'And if not, by the life of . . .'.

כִּי. Here introducing a strong affirmative clause, as strong as, if not stronger than אִם לֹא (DS 165f. GK 149d and 159ee).

Verse 17. ויאסף. Strong-*waw* plus 3 m. s. impf. qal of אסף (gather). Imperfects in -o of *pe-guttural* (with *aleph*) verbs have *seghol* and not *pathach* under the preformative letter (DG 116, GK 63e).

Verse 18. עשו. 2 m. pl. imperat. qal of עשה (do), followed by simple-*waw* (copulative) with similar form of חיה (live). Lit. 'do this and live', i.e. 'if ye do this, ye shall live'.

ירא. Act. ptc. qal of stative verb ירא (to be afraid, to fear) with 'God' as its object.

Verse 19. יאמר. 3 m. s. jussive niph'al of אמר (bind); lit. 'let your brother, one (i.e. one of your brothers), be bound'.

משמרכם. 2 m. pl. suffix to singular משקם, 'your prison house'.

לכו. 2 m. pl. imperat. qal of הלך (go), one of six *pe-waw* verbs like ישב, dropping first letter in imperative and inf. cstr. qal.

הביאו. 2 m. pl. imperat. hiphil of בוא (come), 'cause to come', RV 'carry'.

רעבון. Cstr. sing. of רעבון (hunger).

בתיכם. 2 m. pl. suffix to plural of בית (house) (DG 153, WL 186). The first vowel is a long-*a* (GK 96, p. 285).

Verse 20. תביאו. 2 m. pl. imperf. hiphil of בוא (come).

ויאמנו. Weak-*waw* (purposive) plus 3 m. pl. impf. niph'al of אמן (be firm).

תמות. 2 m. pl. impf. qal of מות (die).

ויעשו. Strong-*waw* plus 3 m. pl. impf. qal of עשה (do).

Verse 21. אבל. This is the older use of the adverb, meaning 'verily, of a truth'; the later use is adversative 'howbeit'.

אשמים. M. pl. of adj. אשם (guilty), the general sense being 'liable' either to punishment or to payment of compensation.

אשר is a true relative (*not* a pronoun) (DG 47); here equivalent to 'in that'.

ראינו. 1 pl. pf. qal of ראה (see).

צרת. Cstr. sing. of צרה (distress), from the double-*ayin* root צרר I, this being the reason for the firm *gamets* in the first syllable.

נפשו. 3 m. s. suffix to sing. נפש ('soul', but not in the sense of the classical נפש), 'his distress of soul . . .'.

בהתחננו. Prep. *beth* plus inf. cstr. hithpael of חנן I (be gracious) plus 3 m. s. suffix, 'when he implored favour'. The *dagesh* in the first *nun* fails because of the vocal *shewa* (DG 32f, WL 20).

שמענו. 1 pl. pf. qal of שמע (hear), 'but we did not hearken', with *gamets* for *pathach* in pause with *athnach*.

באה. 3 f. s. pf. qal of בא (come). Note that the accent is on the first syllable. The fem. sing. act. ptc. qal has the same form, but with the accent on the second syllable.

Verse 22. ויען. Strong-*waw* plus 3 m. s. impf. (apocopated) qal of ענה I (answer).

אל. תחטאו. 2 m. pl. impf. (jussive) qal of חטא (sin). אל with the jussive means 'do not' (DG 83, WL 77 and 85).

נדרש. 3 m. s. pf. niph'al of דרש (seek, require), but with *pathach* lengthened to *qamets* in pause with *silluq* (DG 40, WL 117).

Verse 23. המליך. Article plus hiphil ptc. of ליק (scorn). All other forms of this root have a bad meaning, but this form means 'intermediary' in a good sense, or 'interpreter', as here. The original root probably meant 'speak indirectly, obliquely', from which the two meanings developed in contrary directions.

ביניהם. Both the singular בין and the plural ביניהם (here with 3 m. pl. suffix) are nouns used as prepositions meaning 'between'.

Verse 24. ויסב. Strong-*waw* plus 3 m. s. impf. qal of סב (turn about, go round). These double-*ayin* verbs have two forms in the imperfects (except in the niph'al, where the first root-letter is doubled in any case), namely, the true Hebrew form in which the second letter is doubled יסב, and the Aramaizing form in which the first letter is doubled יסב. In the perfects the Hebrew form (with the second letter doubled) only is found.

מעליהם. Prep. *min* (from) plus prep. על (upon) plus 3 m. pl. suffix. All the suffixes appear to be attached to plural forms (DG 70, WL 64f).

ויבך. Strong-*waw* plus 3 m. s. impf. (apocopated, DG 147, WL 144) qal of בכה (weep).

וּשׁוּב. Strong-*waw* plus 3 m. s. impf. qal of שׁוּב (return, turn back). Pronounce *wāy-yā'-shöbh* (DG 131 (bottom), WL 158).

לְעֵינֵיהֶם. Prep. *lamedh* plus 3 m. pl. suffix to plural of עֵין (eye).

Verse 25. וַיִּצַו. Strong-*waw* plus 3 m. s. impf. (apocoped. DG 147, WL 144) piel of צִוָּה (command).

וַיִּמְלֵא. Strong-*waw* plus 3 m. pl. impf. piel of מָלֵא (to be full), *dagesh* failing in both *yodh* and *lamedh* because of vocal *shewa* (DG 32f, WL 20).

כְּלֵיהֶם. 3 m. pl. suffix to plural of כֵּלִי (article, vessel). This noun acts in singular like a *lamedh-he* noun with *seghol* (e.g. כֵּלִי) (DG 148, WL 189), but the plural is כְּלֵי, and not with two *yodhs*, as normally for these nouns (DG 153, WL 186).

וּלְהַשִּׁיב. *Waw*-copulative (-*u* before vocal *shewa*, DG 53, WL 44) plus prep. *lamedh* plus inf. cstr. *hiphil* of שׁוּב (return).

כַּסְפֵיהֶם. 3 m. pl. suffix to plural of כֶּסֶף (silver), but with a firmly closed syllable (note *pe* with *dagesh*), contrary to rule (GK 93*m*); so also in verse 35 below.

שִׁקוֹ. 3 m. s. suffix to שִׁק, treated as a double-*ayin* root (*dagesh* in *qoph*). Probably of Egyptian origin, but appearing as a loan-word in Assyrian, Anglo-Saxon, Greek, Latin, and modern English.

וּלְתַת. *Waw*-copulative plus prep. *lamedh* plus inf. cstr. qal of נתן (give).

צִדָּה. Fem. form (with firm *tsere*) of masc. noun צִד

(provision, food), probably from the *ayin-yodh* (-*waw*) root צד (hunt), as being the food of nomads.

לדרך. Prep. *lamedh* plus article plus דרך (way, journey), with *gamets* (the original vowel is *pathach*) in pause with *athnach* (DG 40 (par. 4a), WL 117).

ויעש. Strong-*waw* plus 3 m. s. impf. (apocopated) impf. qal of עשה (do). Syriac and Vulgate have the plural, which would be natural after וימלאו.

Verse 26. וישאו. Strong-*waw* plus 3 m. pl. impf. qal of נשא (carry, lift up), with *dagesh* (due to elided *nun*) failing in the *sin* because of vocal *shewa*.

שברם. 3 m. pl. suffix to sing. שבר (corn).

חמריהם. 3 m. pl. suffix to plural of חמור (he-ass).

וילכו. Strong-*waw* plus 3 m. pl. impf. qal of הלך (go), one of six like ילכו.

Verse 27. בפי. Prep. *beth* plus cstr. sing. of פה (mouth) (DG 153, WL 186).

אמתחתו. 3 m. s. suffix to sing. אמתחת (sack), the root being מתח (to be long).

Verse 28. הושב. 3 m. s. pf. hophal of שוב (return).

לבם. 3 m. pl. suffix to sing. לב (heart). The root is double-*ayin*, hence the doubled *beth* with short vowel preceding. There is no difference in meaning between this form and the form לָבָב.

ויחרדו. Strong-*waw* plus 3 m. pl. impf. qal of חרד (tremble, be terrified), followed by pregnant use of אל, 'they turned trembling each to his brother' (DG 48, WL 40).

Verse 29. אֲרֻצָּה. The *he-locale* (direction toward) is used even with the construct state (DG 61, GK 90c).

וַיִּנְדְּרוּ. Strong-*waw* plus 3 m. pl. impf. hiphil of נָדַד (tell).

הַקָּרָה. Article plus fem. pl. of act. ptc. qal of קָרָה (meet), equivalent to classical neuter plural, lit. 'all the things that were meeting them', i.e. 'all that had befallen them' (DG 56, DS 16, GK 122g).

Verse 30. דִּבֶּר. 3 m. s. pf. piel of דָּבַר (speak), one of three verbs which have *seghol* instead of the normal *tsere*, the others being כָּפַר (atone) and כָּבַשׁ (wash) (DG 92, GK 52l).

אֲדֹנָי. Cstr. pl. of אָדוֹן (lord), pl. of eminence or majesty (DS 18, GK 124i).

אִתּוֹ. Prep. אִת (with) plus 1 sing. suffix (DG 142, WL 49).

קָשָׁה. Fem. pl. of adj. קָשָׁה (hard, severe); classical neuter.

וַיִּתֵּן. In the sense of 'took', and construed with כַּמְרַנְנִים 'for spies'.

Verse 31. וַיֹּאמֶר. Strong-*waw* plus 1 pl. impf. qal of אָמַר (say), with tone retracted to open penultimate syllable, and *seghol* appearing for *pathach* (DG 85, WL 90).

אֲנַחְנוּ. Pronoun 1 pl., but with *qamets* in pause with *athnach* for *pathach*.

הֵינּוּ. 1 pl. pf. qal of הָיָה (to be).

Verse 32. According to the accents we should read: 'We twelve are brethren, sons of our father.'

את־אבינו. Preposition 'with'.

Verse 33. אדע. 1 s. impf. qal of ידע (know).

הניחו. 2 m. pl. imperat. hiphil of נחה (rest). There are two hiphil forms of this verb, the normal (הקיתה and הקיית) meaning 'cause to rest', and a form with doubled-*nun* (הקיתה and הקיית) meaning 'deposit, leave'.

קחו. 2 m. pl. imperat. qal of לקח (take), which acts like the *pe-nun* verb ננש, and has imperfect in -a, dropping the first letter in the imperative and the infinitive construct. The *pe-nun* verbs which have imperfect in -o keep the *nun* in the impf. and the inf. cstr. qal. Supply 'corn for' שֶׁבֶר before 'famine' as in verse 19.

ולכו. *Waw-copulative* plus 2 m. pl. imperat. qal of הלך (go), one of six verbs like ישב. The tone is retracted in pause and the original *tsere* returns, but now we have a pair of words with the second having the accent on the first syllable, so that the copula has the vowel *gamets* (DG 53, WL 45).

Verse 34. והביאו. *Waw-copulative* plus 2 m. pl. imperat. hiphil of בוא (come).

ואדעה. *Weak-waw* plus 1 s. cohortative qal of ידע (know) (DG 86, WL 91, DS 90, DT 64-7, GK 108d).

תסחרו. 2 m. pl. impf. qal of סחר (go around), with tone retracted in pause and the long-*a* appearing. The verb has come to mean 'go about on business' in modern Hebrew, and even in Biblical Hebrew the act. ptc. qal means 'pedlar, trader'.

Verse 35. מריקים. Masc. pl. hiphil ptc. of ריק (make empty).

צרוּר. Noun (here in construct sing.) meaning 'bundle, pouch' from צרר I (bind), to be distinguished from a similar word from צרר III (be sharp), meaning 'pebble', probably smooth in 2 Samuel 17¹⁸, but strictly sharp-edged. The plural is in *-oth*, as later in the verse.

ואביהם. *Waw*-copulative plus 3 m. pl. suffix to sing. אב (father) (DG 153, WL 185).

וייראו. Strong-*waw* plus 3 m. pl. impf. qal of ירא (to be afraid), with tone retracted in pause and the long-*a* appearing.

Verse 36. שכלתם. 2 m. pl. pf. piel of שכל (bereave), the normal perfect *-a* being also found.

תקחו. 2 m. pl. impf. qal of לקח (take), with tone retracted under the accent *zaqeph-qaton*, and long *-a* appearing.

כלנה. 3 f. pl. suffix to כל (all), i.e. 'all of them (i.e. all things) have come to be against me'. The root is double-*ayin*, hence the *dagesh* in the *lamedh*, with sharpened vowel (*-o* sharpened into *-u*) preceding.

Verse 37. תמית. 2 m. s. impf. hiphil of מית (die): 'my two sons thou mayest (DG 76, DS 64, GK 1075, DT 42) put to death.'

אביאנו. 1 s. impf. hiphil of בא (come) plus *nun-energicum* plus 3 m. s. suffix (DG 110, WL 150).

תנה. 2 m. s. imperat. qal (emphatic form) of נתן (give) (DG 84 and 213, WL 86 and 255).

אשיבנו. 1 s. impf. hiphil of שב (return) plus *nun-energicum* plus 3 m. s. suffix.

Verse 38. ירד. 3 m. s. impf. qal of ירד (go down), one of six verbs like יֵשֵׁב.

עִמְכֶם. Prep. עִם (with) plus 2 m. pl. suffix (DG 142, WL 49). Note the unusual *gamets*.

מָח. 3 m. s. pf. qal of the stative verb מוֹת (die).

לְבַד. Prep. *lamedh* plus 3 m. s. suffix to singular בָּדַד (separation). The form לְבַד is used 89 times with suffixes to express the idea 'by oneself'. The root is double-*ayin*, hence the *dagesh* in the *daleth*.

נִשְׂאָר. Niphal ptc. of שָׂאָר (leave, remain).

וּקְרָאֵהוּ. This word is the first in a conditional sentence in which both the protasis and the apodosis open with strong-*waw* with the perfect. The condition may or may not be fulfilled in the future, but if it is fulfilled then the apodosis will be fulfilled (DS 18of, GK 112kk, DT 185). See also 44²⁹. The form here is strong-*waw* (-*u* before vocal *shewa*) plus 3 m. s. pf. qal of קָרָא II (encounter, befall) plus 3 m. s. suffix, 'if evil befall him'.

וְהוֹרַדְתֶּם. Strong-*waw* plus 2 m. pl. pf. hiphil of ירד (go down), 'then shall ye bring down'.

שִׁיבְתִי. 1 s. suffix to singular שִׁיבָה (hoary head), *ayin-yodh* root.

בִּינּוֹן. Prep. *beth* plus יָנּוֹן (sorrow), *lamedh-he* root.

שִׂאוֹלָה. Toneless *he-locale* of direction toward (DG 61f, WL 55 and 211).

CHAPTER XLIII

Verse 1. כָּבֵד. 3 m. s. pf. qal of stative verb כָּבַד (to be heavy).

Verse 2. כֵּאשֶׁר. Prep. *kaph* plus relative followed by finite verb, introducing a 'when'-clause. The alternative construction is prep. *beth* (or *kaph*) followed by the inf. cstr. (DG 111, WL 100).

כִּלּוּ. 3 pl. pf. piel of כָּלָה (to be complete), with the piel as the transitive form instead of the hiphil. Translate as a pluperfect (DG 74, WL 67, DS 58f, DT 22, GK 106f). Similarly for the following הִבִּיאוּ (3 pl. pf. hiphil of בִּוֵּא).

שׁוּבוּ. 2 m. pl. imperat. qal of שׁוּב (return), followed by another 2 m. pl. imperat. qal, this time of the denominative verb שָׁבַר (to buy corn).

מְעַט. Properly cstr. sing. of noun מְעַט (a little, fewness).

Verse 3. הִעֲדוּ הָעֵד. Inf. abs. hiphil of עָדָה (testify) followed by 3 m. s. pf. hiphil of the same verb: 'the man did surely testify to us.' The inf. abs., when used before the finite verb, signifies emphasis (DG 77, and more fully, WL 101, DS 117, GK 113n).

תִּרְאוּ. 2 m. pl. impf. qal of רָאָה (see), לֹא with the imperfect is a strong prohibition (DG 83, WL 77f), but its use here does not quite amount to this.

בְּלִתִּי. Properly a noun בְּלִתָּה, meaning 'failure', but used as a particle of negation, twice with a suffix

(Hosea 13⁴ and 1 Samuel 2³), and always elsewhere (as here) in a construct form with the binding vowel-*i* (GK 90^l).

Verse 4. אִם introducing the simplest type of conditional sentence, the condition (in the protasis) being possible of fulfilment in the future, with the apodosis dependent on the fulfilment (DT 175, DS 176, GK 107^x). The normal construction is 'two futures', i.e. simple imperfect in protasis, and perfect with strong-*waw* (or simple imperfect without *waw*) in the apodosis. Here we have a participle (משלח) in the protasis.

יֵשׁ. Noun יֵשׁ used almost as a verb (BDB 441) plus 2 m. s. suffix; 'thou art'.

משלח. Masc. sing. ptc. piel of שלח (send), of action in the immediate future, 'going to send, about to send' (DS 134, GK 116^p).

וְיָרַד. 1 pl. impf. (cohortative) qal of ירד (go down), introducing the apodosis.

וְנִשְׁבְּרָה. *Waw*-copulative plus 1 pl. impf. (cohortative) qal of denominative verb שבר (buy corn).

Verse 5. וְאִם. Another conditional sentence of the same type, but the effect of the prefixed *waw* is equivalent to the English 'but'.

אֵינְךָ. Noun אֵין used almost as a verb plus 2 m. s. suffix: 'thou art not', cf. יֵשׁ in previous verse.

וְיָרַד. 1 pl. impf. qal of ירד (go down), one of six like יֵשׁב.

Verse 6. הֲרַעַתֶּם. 2 m. pl. pf. hiphil of רעע (be evil). The normal form for the double-*ayin* verb is הֲקִסְבוֹתֶם but since

the *ayin* is a guttural, the previous short *-i* has been lengthened to a long *-e*.

להגיד. Prep. *lamedh* plus inf. cstr. hiphil of גיד (tell).

העוד. Interrogative *he* plus adverb of time (yet); indirect question.

Verse 7. שאול. Inf. abs. qal of שאל (ask) followed by 3 m. s. pf. qal of same verb, for emphasis; cf. verse 3.

לנו. Prep. *lamedh* plus 1 pl. pronominal suffix, 'concerning us' (WL 207, DS 140, GK 119u), followed by a similar idiomatic use of the preposition with the noun מולדת (kindred), which also has 1 pl. pronominal suffix.

ונגד. Strong-*waw* plus 1 pl. impf. hiphil of גיד (tell). The form used with the strong-*waw* has the vowel *tsere* (DG 83 and 95, WL 90), but the following *maqeph* turns the last syllable of the verb into a closed syllable before the tone, so that the vowel becomes short (DG 40, WL 28).

הידוע. Interrogative particle plus inf. abs. qal of ידע (know) plus 1 pl. impf. qal of same root; 'how on earth were we to know?' (DT 43, GK 107t).

יאמר. 3 m. s. impf. qal of *pe-aleph* verb אמר (say); 'that he would say' (GK 107r, u, DS 65, DT 44).

הורידו. 2 m. pl. imperat. hiphil of ירד (go down).

Verse 8. אביו. 3 m. s. suffix to sing. אב (father) (DG 153, WL 185).

שלח. 2 m. s. imperat. (with emphatic *he*) qal of שלח (send).

וּנְקוּמָה. Weak-*waw* plus 1 pl. impf. (cohortative) qal of קוּם (rise up), followed by similar form of הֵלֵךְ (go), but with tone retracted and the long *-e* reappearing.

וּנְחִיָּה. Weak-*waw* plus 1 pl. impf. qal of חִיָּה (live), 'that we may live'.

טָפְנוּ. 1 pl. suffix to singular of collective noun טָף (children). The root is double-*ayin* (hence *dagesh* in *pe*) and means 'trip, take quick little steps'.

Verse 9. אֶעֱרְבוּ. 1 sing. impf. qal of עָרַב II (to give pledge, take on pledge) plus *nun-energicum* plus 3 m. s. suffix.

חִבְקֶשְׁטִי. 2 m. sing. impf. piel of בָּקַשׁ (seek) plus *nun-energicum* plus 3 m. s. suffix. The previous word 'from my hand' goes with this verb and not with the previous verb (see accents).

אִם introducing conditional sentence, 'if I shall not have brought him to thee, . . . then I will be a sinner (strong-*waw* plus perfect) with respect to thee' (WL 206, DS 177, DT 178, GK 1060). In Latin the tenses would be future perfect indicative and future indicative.

הִבִּיאֹתִי. 1 sing. pf. hiphil of בּוֹא (come) plus 3 m. s. suffix. The hiphil of this verb is usually הִבִּיאֹתִי without suffixes, and הִבִּיאֹתִי with suffixes (DG 151, WL 159, GK 72*w* and 76*g, h*).

וַהֲצַנְתִּי. Strong-*waw* plus 1 s. pf. hiphil of נָצַח (stand) plus 3 m. s. suffix, consecutive from the previous verb, which though a perfect, has a future significance (DS 82, DT 126, GK 122*gg*).

Verse 10. לולא introduces hypothetical sentence dealing with two past actions neither of which is now realizable (DS 179, WL 205f, GK 159x, DT 179f).

התמהמהנו. 1 pl. pf. hithpael of מָהָה (linger), not a *lamedh-he* verb, but a double-*ayin*.

שבנו. 1 pl. pf. qal of שׁוּב (return).

זה. Masc. sing. demonstrative pronoun, used as an enclitic of time and frequently in this sense before words of number (GK 137d).

פעמים. Dual (*gamets* in pause for *pathach*) of פָּעַם (beat), meaning 'twice'. Multiplicatives can be expressed by use of dual feminine of the cardinal number, of יָדוֹת (hands), or of פְּעֻמִּים (beats) (DS 56f, GK 134r; also DG 165, WL 197f).

Verse 11. אפוא. Enclitic particle 'then'; 'if so, then. . .'.

עשו. 2 m. pl. imperat. qal of עָשָׂה (do), followed by similar form of לָקַח (take).

מוזמת. Prep. *min* (partitive, 'some of', WL 208, DS 141, GK 119w note 2) plus cstr. sing. of וּמְרָה, a word of uncertain meaning, probably meaning fruits, and so translated by LXX. The first syllable is closed.

בכליהם. Prep. *beth* plus 3 m. pl. suffix to plural of כֶּלִי (vessel); see note on 42²⁵.

מנחה. Noun meaning 'present, tribute'. This word is also a sacrificial ritual term. Before the exile the term was used of a gift-offering, but after the exile of the cereal-offering which accompanied the flesh-offering.

The list of produce included in Jacob's gift to the prince of Egypt indicates the resources of Palestine—balsam, honey, spices (a kind of gum), myrrh, pistachio nuts, and almonds.

Verse 12. מְשֹׁנָה. Noun meaning 'double, copy, second', in apposition to previous word, or as adverbial accusative: 'silver, double' (DS 41 (e), GK 131e).

בְּיָדְכֶם. Prep. *beth* plus 2 m. pl. suffix to sing. יָד (hand), GK 93mm.

הַמְּשֹׁבֵב. Article plus hophal ptc. of שָׁבַע (return). The last vowel is in dispute, and is *pathach* in many printed Bibles (cf. GK 93pp), but the most recent printed Bibles have *gamets*, which is normal.

בְּפִי. Prep. *beth* plus cstr. sing. of פֶּה (mouth) (DG 153, WL 186).

אֶמְתַּחֲתִיכֶם. 2 m. pl. suffix to plural of אֶמְתַּחַת (long sack). The Letteris (Bible Society) Heb. Bible misprints ה for ח.

מִשְׁפָּה. Noun meaning 'error', found only here in the Old Testament.

Verse 13. קָחוּ. 2 m. pl. imperat. qal of לָקַח (take), with tone retracted in pause with *athnach*, and the long *-a* appearing (DG 40 par. 4(a), WL 117).

Verse 14. According to the Priestly Code (Exodus 6^s), El Shaddai was the Name by which God was known to the patriarchs before the Sacred Name Itself was revealed. El is the name for the great sky-god throughout the ancient near-east. The meaning of Shaddai is unknown, the traditional translation 'Almighty'

being due to the rendering of LXX and the Vulgate. Rabbinic exegesis explains the name as 'he who is sufficient', and so the Greek Versions generally, except LXX.

יתן. 3 m. s. impf. (jussive) qal of נתן (give), 'and may God Almighty give . . .'.

רחמים. An intensive plural noun, meaning 'compassion' (GK 145*h*, DS 18). If it is from a singular רחם or רָחַם, then the plural form is anomalous (GK 93*l*); but if the plural form is accurate, then the noun is third declension and its singular is רָחַם, with the *cheth* virtually doubled.

ושלח. Strong-*waw* plus 3 m. s. pf. piel of שלח (send), 'and may he send . . .'.

אחר. Adjective without the article qualifying a definite noun, as frequently with this and other words regarded as being in themselves definite (DS 45 (bottom), GK 126*z*).

Verse 16. הבא. 2 m. s. imperat. hiphil of בוא (come).

הביתה. Article plus בַּיִת (house) plus toneless *he-locale* of direction toward; *gamets* in pause with *athnach* for *pathach*.

וטבח. *Waw*-copulative (-*u* before vocal *shewa*) plus 2 m. s. imperat. qal of טבח (butcher, slay), followed by cognate noun.

והכן. *Waw*-copulative plus 2 m. s. imperat. hiphil of כן (be firm), i.e. 'fix, make ready'.

בצהרים. Prep. *beth* plus plural noun צְהָרִים (midday), with *gamets* under the *resh* in pause for *pathach*. This

and similar time forms were formerly reckoned as duals, but are now said to be expansions of endings in *-ām* (GK 88c). The vowel under the *tsade* is a short half-open *-o*.

Verse 17. ביתה. The toneless *he-locale* is used even with the construct (DG 61, GK 90c).

Verse 18. הובאו. 3 pl. pf. hophal of בוא (come).

השב. Article plus act. ptc. qal of שוב (return).

בהחלה. Prep. *beth* plus article plus noun תְּחִלָּה (beginning), double-*ayin* root.

מובאים. Masc. pl. ptc. hophal of בוא (come).

להתגלל. Prep. *lamedh* plus inf. cstr. hithpoel of the double-*ayin* root גלל (roll), 'to roll himself over and over upon us', followed by a hithpael (ולתגלגל) in the sense of 'to keep on bouncing himself (lit. 'fall') upon us'.

ולקחה. *Waw*-copulative plus prep. *lamedh* plus קחה, which is inf. cstr. qal of לקח (take). ל has pretonic *gamets* (DG 51, WL 45).

Verse 19. וישו. Strong-*waw* plus 3 m. pl. impf. qal of נש (draw near).

Verse 20. נִי is particle of entreaty; 'please, sir'.

ירד. Inf. abs. qal of ירד (go down) followed by the 1 pl. pf. qal of the same verb, the whole phrase to denote emphasis; see note on verse 3.

Verse 21. ונפתחה. Strong-*waw* plus 1 pl. impf. (cohortative) qal of פתח (open). The cohortative is found occasionally with strong-*waw* where we should expect

the ordinary 1st person imperfect, and is probably due to the close connexion between it and the jussive, which would naturally be used for the 2nd and 3rd persons (DS 78, GK 49e).

במשקל. Prep. *beth* plus 3 m. s. suffix plus משקל (weight); cf. our idiom 'in full weight'.

וּנָשַׁב. Strong-*waw* plus 1 pl. impf. hiphil of שׁוּב (return), with tone retracted into open syllable before the tone (DG 85, WL 90), so that the *tsere* in the final syllable has become *seghol*.

Verse 22. הוֹרִדְנִי. 1 pl. pf. hiphil of ירד (go down).

שָׂם. 3 m. s. pf. qal of שָׂם (put); forms in -*u* are also found.

Verse 23. תִּירָאוּ. 2 m. pl. impf. (jussive) qal of יָרָא (to be afraid). The tone is retracted in pause with the accent *rebhia*, and the original long -*a* reappears. אַל with the jussive gives 'do not be afraid'.

וְאֱלֹהֵיךָ. *Waw*-copulative plus cstr. of אֱלֹהֵיךָ, the reference being to 'the god of your father'. For the *tsere* with *waw*, see DG 53, WL 44.

מִסְתָּמֵן. Masc. noun meaning 'treasure', the root (סָמַן) meaning 'to hide', especially in the earth.

בֹּא. This is the 3 m. s. pf. qal of בֹּא (come).

וְיֹצֵא. Strong-*waw* plus 3 m. s. impf. hiphil of יָצָא (go out).

Verse 24. וְיִבֵּא. Strong-*waw* plus 3 m. s. impf. hiphil of בֹּא.

רגליהם. 3 m. pl. suffix to the dual of רֶגֶל (foot). The first syllable is closed, since in the dual the plural suffixes are added to the singular stem (DG 101, WL 95).

Verse 25. ויכינו. Strong-*waw* plus 3 m. pl. impf. hiphil of כָּן (be ready).

בוא. Inf. cstr. qal of בוא (come), preceded by prep.

להם. The noun is לֶחֶם (bread), with *qamets* (the original vowel is -a) for *seghol* in pause with *silluq* at the end of the sentence.

Verse 26. ויביאו. Strong-*waw* plus 3 m. pl. impf. hiphil of בוא (come). This *aleph* is always written with a *dagesh*, according to the Masoretic tradition (GK 14*d*); some call it *mappiq*.

וישתחו. Strong-*waw* plus 3 m. pl. impf. hithpa'lel of שחה (bow down). See note on 42^a.

Verse 27. וישאל. Strong-*waw* plus 3 m. s. impf. qal of שאל (ask).

השלום. Interrogative plus שלום (peace, health). We should use an adjective here.

העודנו. Interrogative *he* plus adverb עוד (yet) plus 3 m. s. suffix (DG 136, WL 110*f*).

הי. Pausal (*qamets* for *pathach*) of m. sing. adj. חי (alive).

Verse 28. ויקדו. Strong-*waw* plus 3 m. pl. impf. qal of קדד (bow down).

ישתחו. The *Kethib* (what is written, DG 41, WL 119) is וַיִּשְׁתַּחוּ strong-*waw* plus 3 m. s. impf. (apocopated) hithpa'lel of שָׁחָה (bow down), and the *Qere* (what is to be read) is וַיִּשְׁתַּחוּ strong-*waw* plus 3 m. pl. impf. hithpa'lel (DG 145, WL 145); cf. note on 42^e.

Verse 29. רישא. Strong-*waw* plus 3 m. s. impf. qal of נשא (lift up).

עיני. 3 m. s. suffix to dual of עֵין (eye).

בן. Cstr. sing. of בֵּן (son) (DG 153, WL 186).

אמו. 3 m. s. suffix to sing. אִם (mother) (DG 153, WL 185).

הוה. Interrogative *he* plus m. sing. demonstrative pronoun (this).

יהנך. 3 m. s. impf. (jussive) qal of חָנַךְ (be gracious) plus 2 m. s. suffix. This form occurs twice, here and Isaiah 30¹⁹. The normal form is יִחַנְךָ, with short -o (half open). In the text the first syllable is closed with short -o. The jussive without suffix is יַחַךְ, but when any addition is made, the *nun* must be doubled because the root is double-*ayin*, though here the *dagesh* fails because of the vocal *shewa* (GK 6ob, 67n).

בני. 1 sing. suffix to sing. בֵּן (son) (DG 153, WL 186).

Verse 30. וימהר. Strong-*waw* plus 3 m. s. impf. piel of מהר (hasten). The *dagesh* fails, as usual, in *yodh* with vocal *shewa* (DG 33, WL 20). In *ayin*-guttural verbs, the guttural is virtually doubled in the intensive forms when it is *cheth*, *ayin*, or *he*; but with *resh* and *aleph* the preceding vowel is lengthened.

ונכמרו. 3 pl. pf. niph'al of כמר (grow warm, tender).

רחמיו. 3 m. s. suffix to רַחֲמִים (bowels, compassion).
See note on 43¹⁴.

אל. The Samaritan Pentateuch and LXX read על (concerning), but Hebrew is 'toward', which is better.

לבכות. Prep. *lamedh* plus inf. cstr. qal of בכה (weep).

החדרה. Article plus חֶדֶר (chamber) plus *he-locale* of direction toward.

ויבך. Strong-*waw* plus 3 m. s. impf. (apocopated) qal of בכה (weep). For the unusual form, see DG 147, WL 144.

שמה. The *he-locale* is added to the adverb שם (there) because of his motion toward his private chamber; translate 'therein'.

Verse 31. וירחץ. Strong-*waw* plus 3 m. s. impf. qal of רחץ (wash).

ויתאפק. Strong-*waw* plus 3 m. s. impf. hithpa'el of אפק (hold, be strong), i.e. 'took a firm hold of himself'. The original *pathach* of the final syllable has here reappeared as occasionally with *gimel*, *koph*, *mem*, and *pe* (GK 54*k*).

שימו. 2 m. pl. imperat. qal of שים (set).

Verse 32. האכלים. Article plus m. pl. act. ptc. qal of אכל (eat).

יוכלתן. 3 m. pl. impf. qal of יכל (to be able), with the archaic *nun* (DG 77, WL 77, GK 47*m*). This verb

is a stative with the perfect in *-o*, and with the unique impf. qal יוכל (DG 129, WL 138, GK 69r).

אח־העברים. This is the preposition 'with'.

הוא. In the Pentateuch the fem. sing. demonstrative 'that she (it)' is written with a *waw*, but read with a *yodh*. It is a 'perpetual *Qere*', which is not placed in the margin (DG 41, WL 119, 209); cf. 40¹⁰.

למצרים. Prep. *lamedh* plus מְצָרִים (Egypt), with *qamets* in pause for *athnach*. Note that the Hebrew does not read 'Egyptians'.

Verse 33. וישבו. Strong-*waw* plus 3 m. pl. impf. qal of שָׁב (sit, dwell).

הנכר. Article plus בְּכוֹר (first-born).

כבכרתו. Prep. *kaph* (half-open *-i* before vocal *shewa*, DG 5of, WL 43) plus 3 m. s. suffix to sing. בְּכוֹרָה (right of first-born).

כצערתו. Prep. *kaph* plus 3 m. s. suffix to צַעֲרָה (youth).

ויתמהו. Strong-*waw* plus 3 m. pl. impf. qal of תָּמָה (to be amazed). This is not a *lamedh-he* verb; the *he* has a *mappiq* (DG 33, WL 9) and is a true consonant.

איש. 'Each man' (DG 48, WL 40) followed by prep. אֶל used pregnantly 'toward'.

רעהו. 3 m. s. suffix to רֵעַ (friend, fellow). Most suffix forms of this noun are from this shortened form, but the 3 m. s. suffix form preserves the full *lamedh-he* form רֵעָה (GK 84ⁱ). For suffixes of *lamedh-he* nouns, see DG 148, WL 189.

Verse 34. מִשָּׂאת. Plural of מִשָּׂאָה (portion), found only in the absolute (sing. and plur.), in the construct pl., and in the cstr. sing. which has a *pathach*, see later in this verse.

מֵאֵת. Prep. *min* plus prep. אֵת (with), 'from immediately before him'; cf. the French *de chez lui*.

וְהִיב. Strong-*waw* plus 3 f. s. impf. (apoc.) qal of רִבָּה (to be great, many). There are four types of apocopation (WL 144), which are listed in DG 147. Here the verb is followed by the prep. *min* to denote the comparative (DG 161, WL 31f).

מִמִּשָּׂאת. Prep. *min* (comparative) plus cstr. plural of מִשָּׂאת (portion).

כָּלֵם. Noun כָּל (all) plus 3 m. pl. suffix, 'all of them'. The root is double-*ayin*, hence the *dagesh* in the *lamedh*, and the -*o* vowel sharpened to short-*u* before the doubled letter (DG 33).

יָדוֹת. Lit. 'hands'. This is one of the ways of indicating multiplication; see note on 43¹⁰.

וַיִּשְׁתּוּ. Strong-*waw* plus 3 m. pl. impf. qal of שָׁתָה (drink).

וַיִּשְׁכְּרוּ. Strong-*waw* plus 3 m. pl. impf. qal of שָׁכַר (to be, become drunken).

CHAPTER XLIV

Verse 1. וַיִּצַו. Strong-*waw* plus 3 m. s. impf. (apoc., DG 147, WL 144) piel of צוה (command). The *dagesh* fails in *yodh* with vocal *shewa*.

-את. This particle involves the whole of the following small clause as the direct object. The relative אֲשֶׁר here stands for 'him who' and has its nearest approach to being a relative pronoun.

מלא. 2 m. s. imperat. piel of מָלֵא (to be full). The piel is transitive.

שָׂאת. An unusual form of the inf. cstr. qal. It is from נשא (carry).

ושים. *Waw*-copulative plus 2 m. s. imperat. qal. of שים (set).

כסף. This is the cstr. singular.

Verse 2. וּבִיעִי. 1 sing. suffix to sing. בִּיעֵי (goblet). The effect of the three (or four) words coming after the *waw* at the beginning of the sentence is 'but my goblet . . .'.

Verse 3. אור. This is not the noun, but 3 m. s. pf. qal of אָוַר, a stative *ayin-waw* verb, 'to be, become light'.

שלחו. 3 pl. pf. pual of שלח (send).

Verse 4. הִרְחִיקוּ. 3 pl. pf. hiphil of רָחַק (to be far distant); 'they had not made any distance'. Translate as pluperfect, as also the previous perfect, both actions having taken place before that of the next perfect 'and Joseph said' (DG 74, WL 67, GK 106f).

קום. 2 m. s. imperat. qal of קום (arise), followed by same form of רדף (pursue).

והשנתם. Strong-*waw* plus 2 m. s. pf. hiphil of נשג (draw near, overtake) plus 3 m. pl. suffix. The construction here is almost equivalent to a conditional clause, 'and when thou shalt have overtaken them, then thou shalt say'.

ואמרה. Strong-*waw* plus 2 m. s. pf. qal of אמר (say). Note the tone thrown forward on to the last syllable with *metheg* appearing to keep the first *qamets* long (DG 86f, WL 90, note).

שלמתם. 2 m. pl. pf. piel of שלם (to be complete), transitive in the piel, and here in the sense of 'requite'.

תחת. Noun ('the under part') often used as preposition 'below', or (as here), 'instead of', 'in exchange for'.

Verse 5. בו. The first case is an idiomatic use of the preposition *beth*, i.e. drinking *in* a cup, as in Arabic, Aramaic, Greek, Latin, and French. We say 'from', and it is our idiom that is unusual. The second case is *beth instrumenti* (WL 206, GK 1190).

נחש. Inf. abs. piel of נחש (divine) followed by 3 m. s. impf. piel of the same verb; the construction denotes emphasis (DG 77, WL 101). The imperfect is customary action, where we should use the present tense (DS 66, DT 37f, GK 107g).

הרעתם. 2 m. pl. pf. hiphil of רעע I (to be evil); see note on 43^e.

Verse 6. וישגם. Strong-*waw* plus 3 m. s. impf. hiphil of נשג (overtake) plus 3 m. pl. suffix.

Verse 7. חלילה. Substantive with toneless *he-locale*, lit. *ad profanum* (to damnation), used as an interjection. Equivalent to Paul's $\mu\eta\ \gamma\acute{\epsilon}\nu\omicron\iota\sigma\iota\omicron$, which is actually the LXX translation here.

מעשות. Prep. *min* plus inf. cstr. qal of עשה (do).

Verse 8. השיבו. 1 pl. pf. hiphil of שוב (return).

נעב. 1 s. impf. qal of נעב (steal), 'and how should we steal?' (DS 64, DT 45, GK 107*t*).

Verse 9. אשר. Relative combined with the following אתו, to mean 'he with whom it shall be found . . .' (GK 138*f*).

ומת. Strong-*waw* plus 3 m. s. pf. qal of מות (die), after אשר with the imperfect, 'let him die' (GK 112*ii*). The vocal *shewa* becomes *qamets* before the accent (DG 53 (d), WL 44).

לעבדים. Prep. *lamedh* plus plural of עֶבֶד (slave). Idiomatic use of the preposition to denote secondary 'object' (WL 207); we should say 'for slaves' or miss out the preposition altogether.

Verse 10. עבד. *Qamets* for *seghol* in pause with the accent *zaqeph-qaton*.

ואתם. *Waw*-copulative plus 2 sing. pronoun, emphatic use, 'but ye'.

ההו. 2 m. pl. impf. qal of היה (to be).

נקים. Masc. pl. of adjective נָקִי (clean, exempt, innocent). The plural occurs seven times, but once only with the plural *-i* written (Jeremiah 2³⁴). The

form is from an original *lamedh-yodh* root, in which the final *yodh* has been resolved into a long *-i*. The original *yodh* becomes audible as a true consonant before suffixes, and is protected by a *dagesh-forte*, GK 93^v.

Verse 11. וימהרו. Strong-*waw* plus 3 m. pl. impf. piel of מהר (hurry). The *dagesh* fails, as usual, in *yodh* with vocal *shewa*, and the vowel before the guttural is not lengthened in double-*ayin* verbs, unless the guttural is *resh* or *aleph*.

ויורדו. Strong-*waw* plus 3 m. pl. impf. hiphil of ירד (go down).

ארצה. The first vowel is *gamets* (for *pathach* in a closed syllable) in pause with *athnach*; 'toward the earth', *he-locale*.

Verse 12. ויחפש. Strong-*waw* plus 3 m. s. impf. piel of הפש (search).

בגדול החל ובקטן כלה. Circumstantial clause: 'beginning with the eldest, and finishing with the youngest.'

החל. 3 m. s. pf. second hiphil of חלל III (pollute, profane). The first hiphil with *cheth* virtually doubled is found only in the imperfect and means 'cause to profane', but this second hiphil which doubles the second radical means 'begin'. See note on 41⁵⁴.

כלה. 3 m. s. pf. piel of כלה (to be complete).

Verse 13. ויקרעו. Strong-*waw* plus 3 m. pl. impf. qal of קרע (rend).

שמלתם. 3 m. pl. suffix to the plural of שְׂמֹלֶה (mantle). The first syllable is open; cf. note on 41¹⁴. The 3 m.

pl. suffix ending in *-hem* is often avoided with feminine plurals as being too clumsy.

ויעמס. Strong-*waw* plus 3 m. s. impf. qal of עמס (load).

וישוב. Strong-*waw* plus 3 m. pl. impf. qal of שוב (return).

העירה. Article plus noun עיר (city) plus toneless *he-locale*.

Verse 14. ויפלו. Strong-*waw* plus 3 m. pl. impf. qal of נפל (fall).

Verse 15. ונחש. As in verse 5, the inf. abs. is used for emphasis, and is followed by the imperfect of the corresponding form of the verb. Translate 'that such a man as I can certainly divine'.

כמו. The poetic form קמו is used as the base for all the light suffixes of the prep. *kaph* (DG 87 (note), WL 110f).

Verse 16. נאמר. 1 pl. impf. qal of אמר (say), 'what can we say?'

ונצטדק. 1 pl. impf. hithpael of צדק (to justify). When the *tau* of the syllable *hith* precedes a sibilant, it changes place with it, but if the sibilant is *tsade*, the *tau* also changes into *ʔeth* (DG 93, WL 72, GK 54b). The final *tsere* has reverted to the tone-long vowel (here *gamets*) of the primary sound (here *pathach*), being in pause with *athnach* (DG 40, WL 117).

הנהנו. Demonstrative particle הנה plus 1 pl. suffix; 'behold us' (DG 142, WL 110f). Each *nun* contains a *dagesh*; the second has been accidentally omitted in the Letteris (Bible Society) edition.

Verse 17. לִי. The *lamedh* has a *dagesh forte conjunctivum*) following the toneless *-ah* (DG 33, WL 21).

Verse 18. Here begins the eleventh *seder* (*sidra*) of the synagogue lectionary, according to which the Law is sung, one portion each Sabbath throughout the Jewish year.

וַיִּנָּשׂ. Strong-*waw* plus 3 m. s. impf. qal of נָשָׂא (draw near).

יְדַבֵּר־נָא. 3 m. s. impf. (jussive) piel of דָּבַר (speak) followed by נָא, particle of entreaty, with the *tsere* of the verb shortened to *seghol* because of the following *maqeph* (DG 40, WL 28).

בְּאוֹזְנִי. Prep. *beth* plus cstr. dual of אוֹז (ear). The first vowel is short *-o* in a closed syllable, the noun being second declension, and this the singular stem.

יִהְיֶה. 3 m. s. impf. (jussive) qal of חָרָה (be hot); 'and let not thy anger be hot . . . '.

אָפַךְ. 2 m. s. suffix to singular אָף. The root is אָפַךְ, meaning 'breathe, snort', hence the noun can mean 'nostril' and so 'face', but also 'anger' as here. The *dagesh* in the *pe* is due to the *nun* of the original root. Both verb and noun demand the prep. *beth*.

בְּעַבְדְּךָ. Prep. *beth* plus 2 m. s. suffix to the sing. עַבְד (slave, servant), but with tone retracted in pause, so that the pre-tonic vocal *shewa* becomes *seghol* (DG 69, WL 54).

כְּמוֹ. Prep. כְּמוֹ plus 2 m. s. suffix followed by the other member of the comparison also prefixed with *kaph*; in English 'for thou art as Pharaoh'.

Verse 20. וְנֹאמַר. Strong-*waw* plus 1 pl. impf. qal of אָמַר (say), but with tone retracted into open pre-tone (DG 85, WL 90) and the final *pathach* becoming *seghol*.

זְקֵנִים. This is the regular form for denoting a period of life, meaning 'old age'; e.g. נְעוּרִים means 'youth' (GK 124*d*, DS 18). The previous word is in the construct, hence lit. 'a son of old age, a little one'.

מָה. 3 m. s. pf. qal of מוּת (die).

וְיִתֵּר. Strong-*waw* plus 3 m. s. impf. niph'al of יָתַר (to remain over, to be left).

וְאָהַב. 3 m. s. pf. qal of אָהַב (to love) plus 3 m. s. suffix; i.e. 'has loved him in the past and up to the present' (DS 58, GK 106*g*, DT 15*f*), where we should use the present tense.

Verse 21. הוֹרְדֵהוּ. 2 m. pl. imperat. hiph'il of יָרַד (go down) plus 3 m. s. suffix.

אֵלַי. Prep. אֶל (to) plus 1 s. suffix, with *qamets* for *pathach* in pause with *athnach*. The suffixes seem to be attached to a plural form (DG 70, WL 64*f*).

וְאֲשִׁימָהּ. Weak-*waw* plus 1 s. impf. (cohortative) qal of שָׁם (set), equivalent to the Greek ἵνα, 'that I may set . . .'.

Verse 22. יוּכַל. 3 m. s. impf. qal of יָכַל (to be able); see note on 43³².

וְעֹזֵב. Strong-*waw* plus 3 m. s. pf. qal of עָזַב (leave), followed by similar form of the verb 'to die'. The two verbs with strong-*waw* form a conditional sentence (WL 205, GK 159*g*, DS 180, DT 187): 'and if he leaves his father, he will die.'

Verse 23. **אם-לא** introducing a simple conditional sentence, with the imperfect in both clauses (DS 176, DT 175, GK 159c).

ירד. 3 m. s. impf. qal of **ירד** (go down, come down).

תספן. 2 m. pl. impf. hiphil of **יסף** (add) plus archaic *nun* for emphasis (DG 77, WL 77, GK 47m). This is an idiomatic way of expressing the English 'again', lit. 'ye shall not add to see' (DG 129, WL 138, DS 114, GK 120d).

Verse 24. **עלינו**. 1 pl. pf. qal of **עלה** (go up).

וגוד- Strong-*waw* plus 1 pl. impf. (jussive with *tsere*) hiphil of **גוד** (tell, announce), but with *seghol* for *tsere* because of the following *maqquph*.

Verse 26. **לרדה**. Prep. *lamedh* (*gamets* before a *pe-yodh* inf. cstr. qal, DG 51, WL 45) plus inf. cstr. qal of **ירד** (go down).

וירדנו. Strong-*waw* plus 1 pl. pf. qal of **ירד** (go down), introducing the apodosis of the simple conditional sentence which began with **אם-יש**. 'If our youngest brother be with us, then we will go down.'

Verse 27. **שנים**. Masculine numeral 'two'.

אשתי. 1. sing. suffix to singular **אשה** (wife) (DG 153, WL 185).

Verse 28. **ואמר**. Strong-*waw* (*gamets* before *aleph*) plus 1 s. impf. qal of *pe-aleph* verb **אמר** (say).

אך. Adversative adverb, emphasizing his statement as contrary to what he had expected.

טָרַף טָרַף. Inf. abs. qal followed by 3 m. s. pf. pual (or passive qal, GK 113*w*) of טָרַף (tear, rend), but טָרַף has the final *pathach* lengthened to *qamets* in pause with *athnach*, and the first vowel lengthened before *resh*, which cannot be doubled. The inf. absolute is placed before the finite verb for emphasis (DG 77, WL 101, DS 117, GK 113*n*).

רֵאיתִי. 1 s. pf. qal of רָאָה (see) plus 3 m. s. suffix.

הֵנָּה. Adverb of place or (as here) of time; 'until now'.

Verse 29. וּלְקַחְתֶּם. Strong-*waw* plus 2 m. pl. pf. qal of לָקַח (take), introducing the protasis of a simple conditional sentence, with strong-*waw* and the perfect in each clause (GK 139*g*, DS 180*f*, DT 185).

וּקְרָהוּ. Strong-*waw* plus 3 m. s. pf. qal of קָרָה (meet) plus 3 m. s. suffix; cf. 42³⁸.

Verse 30. כְּבֹאִי. Prep. *kaph* plus inf. cstr. qal of בּוֹא (come) plus 1. s. suffix; 'and now, when I come to . . .'.

וּנְפֹשׁוֹ. *Waw*-copulative plus 3 m. s. suffix to sing. נָפֶשׁ; a circumstantial clause, 'and (seeing that) his (Jacob's) life is bound up with his (Benjamin's) life'.

קִשְׂרָהּ. Fem. sing. pass. ptc. qal of קָשַׁר (bind).

Verse 31. וּמָת. Strong-*waw* plus 3 m. s. pf. qal of מָוֹת (to die). The apodosis begins here; 'then he will die, and . . .'.

Verse 32. אֲבִיאוּ. 1 s. impf. hiphil of בּוֹא (come) plus *nun-energicum* plus 3 m. s. suffix.

Verse 33. יֵשֶׁב. 3. m. s. impf. (jussive) qal of יָשַׁב (stay), but with *seghol* for *tsere* because of the following *maqquph*.

יעֵל. 3. m. s. impf. (jussive) qal of עָלָה (go up) (DG 147, WL 144), the *pathach* being because of the guttural.

Verse 34. בִּרְע. Prep *beth* plus article plus רָע (evil); cf. DG 45 (bottom), WL 27 (top). The preposition *beth* after the verb רָאָה gives the idea of 'look upon' (GK 119*k*).